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Deniers of Hadith or Orientalists Whose Similarities are Similar to Your Image

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ABSTRACT

Those who deny the hadith or are orientalists, ignore the hadiths that contain any doubts, or that any similar doubts have come. Similarities include theories or common objections, jokes on the outside of your card. Here are some similar similarities to the following: This is a literal slur and a religious hadith It is independent and cannot be taken from the Qur'an, as opposed to a false or unnecessary decision. This is a questionable hadith, or an Islamic law, which is subject to adoption and can be accepted - . Orientalists have many historical hadiths where there is a question about whether or not there is any invention or political information that is the reason behind this How to write down or send a voice message, why there is a distortion, an invention, or a comprehensive mistake. This is the most important point in objecting to the hadiths of the Messenger of God, may God bless him and grant him peace, and there is another turn after the narrator's pretext is copied Yes, if there is any questionable statement or hadith, the chain of transmission is undocumented or untrue or untrue or narrator. There are no doubts and doubts on the appearance of your card. It is a hadith that has been narrated and has reliable narrators and that no card is accepted. And in this hadith, the narrator, the trustworthy narrators, the story or the imagination, the story of the story of a trustworthy narrator. Political or sectarian statements, such as under the hadiths, placing a karna in order to encourage this, some of the hadiths, which are contradictory or unreasonable. Reply to your card There is a clear proof of this, the Glorious and Sufficient Qur'an, or a hadith, which is necessary, and in the most important way, the hadiths of the Prophet, or some of the narrations And reason or historical facts that contradict the decision of the date and the hadiths that follow the sound of what you are talking about. A detailed guide to Islamic principles, instructions on how to use your card after the jurisprudence, Psychological or political situations, such as the beginning of the Islamic hadiths, the history of which comes after the Islamic history, the results of the course, especially the development of Per Abbasi's intellectual, political or intellectual role in

the conflict between the Qur'an and Hadith. Imagine the evidence of the hadith of the Qur'an, as the Qur'an has become clear, and the text of the Qur'an has become clear. This is a hadith that is related to the truth or is doubtful, or at times, its theory, what is the matter, a hadith of the Qur'an, and some jurisprudential or legal benefits that it serves this is a political or political decision. Doctrinal meanings, meanings, meanings, meanings, meanings, meanings. And there are doubtful hadiths or sectarian decisions or differences in the face of these hadiths. To change whether there are deniers of hadith or orientalists, any similar suspicions exist, let it be there is no difference between intent and objectives. Deniers of a general hadith developed in an internal Islamic context, similar to hadiths that were rejected by orientalists, hadiths that were historical or culturally similar to that don't save your card.

Keywords: Hadith, Orientalists, Similarities, comprehensive, intellectual, Religious

Introduction

Summary of the Main Objections Raised by the Deniers of Hadith and the Orientalists Regarding the Compilation of Hadith:

1. The early Muslims did not consider Hadith to be a source of authority. This notion developed later in Islamic history. (Furthermore, they argue that the Hadiths have no connection to the time of the Prophet Muhammad ﷺ, as they were compiled two and a half centuries later, and thus are not reliable sources.)
2. Hadiths are considered unreliable because their chains of transmission (isnads) are not authentically traced back to the Prophet ﷺ. A significant portion of the isnads is believed to be fabricated or a product of later times. The Prophet ﷺ forbade the writing of Hadith, the Companions did not write them down, and those who did eventually destroyed their writings.

According to a narration in Sahih Muslim, the Prophet ﷺ said to his Companions:

لا تكتبوا عني ومن كتب عني غير القرآن فليمحه¹

"Do not write down anything from me except the Qur'an, and whoever has written anything other than the Qur'an from me should erase it."

Hence, if Hadith had been considered authoritative, the Prophet ﷺ would not have prohibited its documentation. Since the Prophet ﷺ

¹ Imam Muslim, Al-Jami' al-Sahih, Book of Zuhd, Chapter on Verification in Hadith and the Science of Writing Hadith, Hadith No. 72:

forbade the writing of Hadith, it is argued that Hadiths were not preserved.

An Analysis of the Similarities Between the Doubts Raised by Orientalists and the Deniers of Hadith.

Objection No. 1:

The early Muslims did not consider Hadith to be a source of authority. This belief emerged in later periods of Islamic history. Moreover, the Hadiths have no connection to the time of the Prophet Muhammad ﷺ, as they were written down two and a half centuries later; therefore, they are not considered reliable sources of authority.

Objection No. 1: In the Words of the Orientalists:

Joseph Schacht expresses his views in the following manner:

Two generations before shafi'i reference to traditions from companions, and successors was the rule, to traditions from prophet himself the exceptions, and it was left to shafi'i to make the exception his principle² .

According to Goldziher, even if there is any indication of the existence of Hadith two generations before Imam al-Shafi'i, it is a rare and exceptional case. In his view Hadith does not even hold any historical value. He writes on this matter:

The Hadiths will not serve as document for the History of the tendencies which appeared in the community during the mature stages of its development³.

Arthur Jeffery presents his viewpoint regarding the authority of Hadith as follows:

"After the Prophet's death, however the growing community of his followers found that a great many problems of religion, and even more of community life, were arising for which there was no specific guidance in the Quran, Guidance was therefore, sought in the tradition, Hadith, as to what the Prophet had said and done, or was reported to have said and done this vast accumulation of genuine partly genuine, and quite spurious traditions was presently digested into the collection of Hadith, six of which are considered to be the canonical collections. But as these canonical collections were primarily concerned with material of Juristic nature it follows that much material of importance for the religion of Islam had to be drawn from the other, un-canonical: collections. It was well known to Muslims that much of the Hadith material was spurious, but for the study of Islam even those traditions which the

² H.A.R. Gibb "Islam" The Encyclopedia of Loving Faith, London 1884,p171

³ Gold Ziher(1921) Muhammadanische Studien) Muslim Studies, George Allen and Unwin LTD London 1971, Ruskin house museum street, volume 2 p 217

community invented & attributed to Muhammad have their value, often as much value as those which may actually have come from him⁴.

After the death of the Prophet ﷺ, his growing community of followers realized that there were numerous issues in religious and social life for which no guidance could be found in the Qur'an. Therefore, efforts were made to seek out Hadiths. By Hadith is meant those things which the Prophet ﷺ either said with his own tongue, practiced himself, or were reported to be his sayings or actions. A vast collection of authentic, partially true, and fabricated Hadiths was compiled in the books of Hadith. Six collections of Hadith are considered authentic. However, since most of the Hadiths included in the authentic collections were related to legal (fiqh) matters, it often became necessary to rely on Hadiths from non-authentic collections for other religiously significant topics.

Muslims were well aware that much of the material found in the Hadiths was fabricated. Nevertheless, even those Hadiths that were invented by Muslims themselves and attributed to the Prophet Muhammad ﷺ were considered important for the study of Islam. In fact, at times, such fabricated Hadiths were given the same level of importance as those that were genuinely transmitted from the Prophet ﷺ.

Gibb: H.A.R "According to"

Where such traditions were found to exist, it was held the rulings they contained, explicitly or implicitly, were decisive & mandatory for all Muslims. The Sunnah (Practice) of the Holy prophet obviously supersedes other sunnas, and still more any spectacular reasoning. This argument (Elaborated by the Jurist Al-Shifai-i-d 820) was clearly unchallengeable that it was perforce accepted in principle by all the Schools of law⁵.

It was decided that wherever such Hadiths exist, the rulings derived explicitly or implicitly from them would be decisive and obligatory for all Muslims to follow. The Sunnah of the Prophet ﷺ would take precedence over all other Sunnahs and analogical rulings (qiyas). The concept of the authority of Hadith was explained by Imam al-Shafi'i in such a well-reasoned and irrefutable manner that all schools of thought had no choice but to accept it.

⁴ Arthur Jeffery, *Islam, Muhammad and his Religion*. Indiana, 1979.p12

⁵ .A.R. Gibb "Islam" *The Encyclopedia of Loving Faith*, London,1884p171

The impact of these reprehensible arguments of the Orientalists can clearly be seen in the claims of the deniers of Hadith. A detailed analysis of this is presented below.

Objection No. 1: In the Words of the Deniers of Hadith:

In his commentary and translation of the Qur'an, Tafseer wa Tarjuma al-Qur'an bi Ayat al-Qur'an, Maulvi Abdullah Chakralvi states: "The disease of presenting the sayings, actions, and approvals of the Prophets and Messengers (i.e., Hadiths) in comparison to the Book of Allah is an ancient ailment. Indeed, the Prophet Muhammad ﷺ was addressed by none other than those people, with absolute certainty."⁶

He further states:

"It cannot be proven from anywhere that anything other than the Qur'an was revealed to the Prophet Muhammad ﷺ. If anyone derives a ruling in Islam on any matter from anything other than the Qur'an, they will become a disbeliever, an unjust person, and a sinner."⁷

In these statements of Maulvi Abdullah Chakralvi, his ideological stance becomes clearly apparent. Before discussing the obedience to the Prophet ﷺ, he renders the entire collection of Hadiths unreliable and questionable, so that the Hadiths of the Prophet ﷺ can be dismissed as unreliable.

Maulvi Abdullah Chakralvi further says:

"The interpretation and elaboration of Hadith is in direct contradiction to the Book of Allah. For this reason, I began to doubt that the Hadiths are the sayings, actions, or approvals of Prophet Muhammad ﷺ. I observed that they are an extremely ugly, unattractive, and artificial creation that has no connection to the Prophet ﷺ. Hundreds of years after his death, some selfish individuals fabricated them on their own and, with utter malice, wrongfully attributed them to Muhammad ﷺ. This work seems to have been primarily carried out by the Jews, Christians, and enemies of Islam, who devised this as the best way to undermine Islam. They thought that by diverting people from the Qur'an and leading them in a different direction, they could destroy Islam while wearing the cloak of Muslims."⁸

⁶ Chakrvalvi, Maulvi Abdullah, Tarjumah al-Quran bi Ayat al-Quran, (First Edition 1320 AH), Dost Associates Lahore, p. 97.

⁷ Amratsari, Ahmad Din, Khawaja Tashil Burhan al-Quran, Dost Associates Lahore, p. 45.

⁸ Amratsari, Ahmad Din, Khawaja Tashil Burhan al-Quran, Dost Associates Lahore, p. 44.

In another place, it is written: "In reality, the Hadith contains so many trivialities, foolishness, and absurd, irrelevant matters that they render its form highly unattractive. However, the compilers of Hadith displayed great skill by attributing it to the Seal of the Prophets ﷺ, thus applying a coat of white powder to its ugly face."⁹

The viewpoint of Aslam Jiranjuri regarding the authority of Hadith is as follows:

"We do not have faith in Hadith, nor have we been given knowledge to believe in it. We do not have faith in the narrators of Hadith, nor have we been commanded to believe in them. We do not have faith in the men in the chains of narration (isnad), nor have we been commanded to believe in them. It is, therefore, somewhat strange that we should consider such an unfaithful and uncertain thing as an authority, akin to the Qur'an."¹⁰

He further states: "Wherever the Qur'an commands obedience to Allah and His Messenger ﷺ, it refers to the obedience of the Imam of the time, i.e., the center of the Muslim community. As long as the Prophet ﷺ was present among the Ummah, his obedience was considered obedience to Allah and His Messenger ﷺ, and the obedience of his living successors will be considered obedience to Allah and His Messenger ﷺ. The term 'obedience' in Arabic refers to the submission to the command of the living."¹¹

The viewpoint of Allama Tamanna Amadi regarding the authority of Hadith is as follows:

"The only Hadith that is authentic is the one that is closest to the Qur'an, and all others are false, regardless of how trustworthy their narrators may be. Even if these other Hadiths are agreed upon in the six major collections of Hadith, the one that is closest to the Qur'an is the authentic one, even if its narrator is weak. This holds true even if the Hadith comes from outside the six major collections, or even from sources like Usul al-Kafi of the Shi'ahs."¹²

The belief of Ghulam Ahmad Parvez regarding the authority of Hadith is that:

⁹Khalid Mahmood, Dr. Allama, *Asar al-Hadith*, Dar al-Ma'arif, Lahore, First Edition 1988, Vol. 20, p. 140.

¹⁰ Weekly, *Al-I'tisam*, Lahore, Issue: Hadith Number, February 1956, p. 2.

¹¹ Jiranjuri, Muhammad Aslam, Ghulam Ahmad Parvez, *Maqam al-Hadith*, Idara Tulu' Islam Trust, Lahore, 1965, p. 83.

¹²Tamanna Imadi Mohiuddin, *Ijaz al-Quran and Ikhtilaf Qira'at*, Rahman Publishing, Nazimabad Karachi, 1994, p. 54.

"Muslims do not have a fixed, eternal Shari'ah that remains unchanging. His position is that the details of Shari'ah change with different circumstances. He believes that these changing details are referred to as Shari'ah, and they should evolve with time. The Shari'ah during the time of the Prophet ﷺ was meant only for that period and not for all times. The Shari'ah for our time should be determined by the center of the Ummah (the federal assembly), and it is not correct to determine it through Hadith." ¹³

What does Parvez Sahib mean by obedience to Allah and His Messenger ﷺ? He states:

Since in the system of religion, the commands of Allah are implemented from the center, and this central authority was embodied in the specific personality of the Prophet ﷺ, the obedience to these central commands is regarded as obedience to Allah and His Messenger ﷺ. The servant's obedience to Allah and His Messenger refers to the central authority of the Islamic system, from where the Qur'anic commands (CENTRAL AUTHORITY) are enforced.

It is clear from these statements that in the Qur'anic system, obedience is to the center of the Ummah. Since this center safeguards the divine laws, and the first center was embodied in the noble personality of the Prophet ﷺ, the Qur'an refers to the center of the Ummah using the words Allah and His Messenger ﷺ. ¹⁴

Dr. Ghulam Jilani Barq, while supporting Mirza Ghulam Ahmad regarding the rejection of Hadith or the denial of its authority, writes at one place: 'Mirza Sahib is right in saying that all Hadiths are either corrupted in meaning and wording or entirely fabricated.

Let alone obedience to the messengers, according to Barq Sahib, even believing in the messengers is not necessary. As long as one believes in God and the Day of Judgment, righteous deeds are accepted. In his view, belief in the messengers is not essential. Accordingly, he writes:

Allah Almighty has declared belief in God and the Last Day as the fundamental condition for the acceptance of deeds. This does not include belief in the messengers.

At one place, addressing the religious scholars, he writes:

¹³ Parvez, Ghulam Ahmad, Ma'arif al-Quran, Idara Tulu' Islam Trust, Lahore, Vol. 3, p. 23.

¹⁴ Parvez, Ghulam Ahmad, Miraj-e-Insaniyat, Idara Tulu' Islam Trust, Lahore, p. 323.

To you, Islam is merely the name of a few beliefs, whereas according to the Qur'an, it is only about righteousness. Therefore, the true follower of God and His Messenger (ﷺ) is the one who practices these righteous deeds—regardless of whether he carries the label of Christianity or Judaism—not the one who merely professes faith in God and His Messenger (ﷺ) verbally while being a disbeliever in practice."¹⁵

Guidance is in the hands of Allah. Dr. Ghulam Jilani Barq and Maulana Tamanna Imadi, who had gone to great lengths in rejecting Hadith, were ultimately guided by Allah, and both completely repented from their denial of Hadith. Dr. Ghulam Jilani Barq's final work was Tareekh-e-Hadith (The History of Hadith), in which he unconditionally acknowledged the authenticity of Hadith and openly expressed his complete repentance from his earlier views rejecting it."

Objection No. 2:

Hadiths are unreliable; therefore, they cannot be authentically attributed to the Prophet Muhammad (peace and blessings be upon him). Moreover, a large portion of the chains of transmission (isnad) of the Hadiths is fabricated and a later invention."¹⁶

Among the scholars of Hadith (Muhaddithin), the importance of the chain of transmission (isnad) is beyond the need for evidence. They went so far as to declare isnad a part of the religion itself. Since Orientalists and Hadith rejecters are well aware of the significance of isnad, they attempted to discredit Hadith by claiming that the chains of transmission were fabricated. They argued that during that period, people used to attribute various statements and actions to the Prophet Muhammad (peace be upon him).

Caitani and Springer are among those Orientalists who believed that the isnad system began in the late second or early third century.

Objection No. 2: In the words of the Orientalists:

The renowned orientalist Rabson presents the views of other Orientalists regarding the isnad as follows:

"Among the orientalist there have been differences of opinion about the beginning of "Isnad" according to Caetani, Urwa (d.94) the oldest systematic collector of traditions as quoted by Tabari, used no Isnads and quoted no authority but the Quran. Caetani, therefore, holds that in the time of Abdul Malik (d.7080) more

¹⁵Barq, Ghulam Jilani, Do Islam, Sheikh Ghulam Ali & Sons, Lahore, p. 202.

¹⁶ Amritsari, Ahmad Din, Khawaja Tasheel Burhan al-Qur'an, Dost Associates, Lahore, n.d., p. 44.

than 60 years after the prophet death, the practice of giving Isnad did not exist. So he concludes the beginning of Isnad system may be placed in the period between "Urwah and Ibne Ishaq (d.151) in his opinion the greater part of this Isnad was put together and created by traditionalists belonging to the end of the second century. (A.H.)and perhaps also by those belonging to the third. Springer has also pointed out that the writing of Urwah to Abd-al Malik does not contain Isnad and it was only later that he was credited with it¹⁷ ".

"While discussing Al-Muwatta of Imam Malik, Gold Ziher writes in his book Muslim Studies:

Imam Malik (d. 179 AH) did not adopt any specific method for detailing the chains of transmission (isnad). Rather, he often cited Hadiths for legal rulings whose chains do not extend back to the Companions, and this approach contains several flaws.¹⁸

Schacht, based on his hypothesis, declared the narration attributed to Ibn Sirin regarding isnad to be fabricated. On this matter, he states:

It is stated on the authority of the successors Ibn Sirin that the demand for and the interest in isnad started from the civil war (fitna), when people could no longer be presumed to be reliable without scrutiny we shall see later that the civil war which began with the killing of the Umayyad Caliph Walid bin Yazid (A.H. 126) towards the end of the Umayyad dynasty, was a conventional date for the end of the good old time during which the sunnah of the Prophet was still prevailing; as the usual date for the death of Ibn Sirin is A.H.110, we must conclude that attribution of this statement to him is spurious. in any case There is no reason to suppose that the regular practice of using isnad is older than the beginning of the second century, (A.H).

Montgomery Watt comments on the chains of transmission (isnads) of Hadith as follows:

The insistence on complete chains is to be associated with the teaching of ash-shafi'ah who was roughly a contemporary of Al-Waqidi. Once it became fashionable to give complete isnads, scholars must have been tempted to extend their chains backward to contemporaries of Muhammad. Even when thus added to the chains, however, their additions may have been sound, since they probably knew in general way where their predecessors had

¹⁷ Robson, *The Isnad in the Muslim Traditions*, p18,19 Glasgow University, Oriental Society, 1955.

¹⁸ Gold ziher, (1921) (muhammadan ...Evidence of Isnads, P. 163.

obtained information. This means only that we cannot rely so fully on the early links of the chains as are the later ones¹⁹."

The practice of fully citing the chains of transmission (isnads) of Hadith can be considered a result of the teachings of al-Shafi'i, who was roughly a contemporary of al-Waqidi. Once it became customary to mention complete isnads, it is likely that scholars desired to link their chains back to the Companions of the Prophet Muhammad (peace be upon him), even if they had to add to their isnads themselves. However, even such additions can be considered credible, as they probably knew—or believed they knew—from whom their predecessors had obtained this information.

This simply means that while we may be able to trust the later links in the chains, we cannot place the same level of trust in the earlier ones.

Meanwhile, Joseph Schacht, while raising objections to the isnads of Hadith, further states:

Although the isnads constitute the most arbitrary part of the traditions, the tendencies underlying their creation and development once recognized, enable us to use them for the dating of traditions in many cases. It is common knowledge that the isnad started from rudimentary beginnings and reached perfections in the classical collections of traditions in the second half of the third century A.H. Their whole technical criticism of traditions, which is mainly based on the criticism of isnad, is irrelevant for the purpose of historical analysis. The Isnad were often put together very carelessly. Any typical representative of the group whose doctrine was to be projected back on to an ancient authority, could be chosen at random and put into the isnad²⁰.

"A large portion of the chains of transmission (isnads) of Hadith is fabricated... It is well-known that the isnads, starting in their initial form, reached their peak in the latter half of the third century AH. Most of the isnads are of such a nature that they are not worthy of even minor attention. The group that sought to connect its narrators to the earlier generations would select their preferred figures and include them in the isnads."

"Objection No. 2:

In the words of the Hadith deniers:

Among the Hadith rejecters, Maulvi Charagh Ali states:

¹⁹ Watt, Montgomery, Muhammad At Madina, p.318, Oxford Press London 1979.

²⁰ Joseph Schacht, "The Origin of Muhammadan Jurisprudence" P. 36, (Oxford Press 1950)

It was only the enthusiasts who traveled far and wide, collecting oral and written traditions through multiple intermediaries. After gathering them, they created arbitrary rules to critique and distinguish between what was authentic and what was weak. However, they did not succeed fully because these Hadiths never reached a level of certainty, being based only on conjecture and assumption rather than established truth.²¹

"Dr. Ghulam Jilani Barq wrote:

In the battle between Hazrat Ali and Hazrat Aisha, there were a large number of companions on both sides. Clearly, both could not have been on the truth. In such circumstances, it is entirely possible that a companion intentionally altered the words of some Hadiths."²²

According to Maulvi Ahmad Din Amritsari:

If Hadiths were intended to be as permanent and essential for communication as the Qur'an, they would have been conveyed in the same way as the Qur'an.²³

He presented the Prophet (ﷺ) as an ordinary human being, who was chosen by Allah to be entrusted with the responsibility of delivering the Divine message, the Qur'an, to other human beings. Otherwise, his understanding was no greater than that of other humans. Human knowledge continues to evolve, and it is therefore possible that in later centuries, people may have gained enough knowledge to either add to or correct the mistakes in the information presented by the Prophet (ﷺ).

Maulvi Ahmad Din Amritsari further writes:

The Qur'an has taken into account all human classes and eras. Therefore, it is necessary that the full and complete understanding of such an expansive Qur'an would not have been contained in the limited human understanding of the Prophet (ﷺ). In this, there is no contradiction with the humanity of the Prophet (ﷺ). Yes, the scope of divine revelation expanded. The conclusion is that if the Prophet (ﷺ) had the nature of human beings and human intellect, then he could not have been separated from the natural requirements of humanity in his human state. Therefore, it is inevitable that the Prophet (ﷺ) may have made mistakes in his understanding, and it was not the responsibility of Allah to correct

²¹ Ali, Chiragh, Azam al-Kalam fi Irtiqa al-Islam, Bombay, 1883, Vol. 1, p. 9.

²² Barq, Ghulam Jilani. Do Islam, Sheikh Ghulam Ali and Sons, Lahore, 1949, p. 45.

²³ Amritsari, Ahmad Din. Khwaja Tashil Burhan al-Qur'an, Dost Associates, Lahore, n.d., p. 432.

these mistakes through revelation permanently. Instead, their correction was left to the development of human intellect.²⁴

He further states:

The conclusion is that no prophet can possess an understanding beyond what was revealed to them, but which was not shared with their community. This clearly shows that the understanding of revelation granted to the prophets is the same understanding that we also have. Any further understanding beyond this is purely intellectual. In terms of reason, there may be differences among the intellectuals. This rational understanding can evolve with the intellectual efforts of future generations. It is never the role of a wise person to teach stagnation through blind imitation. To blindly follow someone forever in a principled manner makes them akin to a god. (La ilaha illallah). Those who belong to the Ahl al-Hadith sect and regard the humanity of the Prophet (ﷺ) believe that the imitation of human intellect must always remain obligatory. I still don't understand how they call themselves non-muqallid (non-followers). By engaging in such blind imitation, the Ahl al-Hadith deprive themselves of the intellectual benefits of all the scholars and wise men.²⁵

"Objection No. 3:

The viewpoint of the Orientalists and Hadith deniers is that since Muhammad (ﷺ) prohibited the writing of Hadith, either the companions did not write the Hadiths, or the early scholars were negligent and careless in preserving the knowledge of Hadith. As a result, Hadiths either got lost or became so questionable that it is impossible to say with certainty that they are the sayings of Muhammad (ﷺ). In this regard, they refer to a narration from Sahih Muslim, where the Prophet (ﷺ) is reported to have said to the companions:

لا تكتبوا عني ومن كتب عني غير القرآن فليمحه²⁶

"(Do not write my Hadith, and whoever has written anything from me other than the Qur'an, let him erase it.)

Thus, if Hadiths were considered authoritative, the Prophet (ﷺ) would not have prohibited their writing. Furthermore, they also

²⁴ Amritsari, Ahmad Din. Khwaja Tashil Burhan al-Qur'an, Dost Associates, Lahore, n.d., p. 321.

²⁵ Amritsari, Ahmad Din. Khwaja Tashil Burhan al-Qur'an, Dost Associates, Lahore, p. 432.

²⁶ Imam Muslim. Al-Jami' al-Sahih, Book of Asceticism (Kitab al-Zuhd), Chapter: Verification in Hadith and the Prohibition of Writing Hadith, Hadith No. 72.

argue that since the Prophet (ﷺ) forbade the writing of Hadiths, the Hadiths have not been preserved."

Objection No. 3: In the words of the Orientalists:

Joseph Schacht writes that:"

Two generations before shafi'i reference to traditions from companions, and successors was the rule, to traditions from prophet himself the exceptions, and it was left to shafi'i to make the exception his principle²⁷.

There is no indication of the existence of Hadiths two generations before Imam Shafi'i; if there is any, it is a rare and exceptional occurrence.

The famous Orientalist McDonald says that:

The Word of Prophet would be profaned if they were in a book. Or, again, they would be too much honoured and the Quran itself might be neglected. This last fear has been justified to a certain extent by the event. On these grounds and many more, the writing and the transmitting in writing of traditions came to be fiercely opposed; and the opposition continued, as a theological exercise, long after many books of traditions were in existence and after the oral transmission had become the merest farse and had even frankly dropped out²⁸.

Some of the Muhaddithin relied solely on memorization and considered those who supported the writing of Hadith to be innovators. This approach ultimately led to the loss of the Sunnah.

Objection No. 3: In the words of the Hadith deniers:

Among the Hadith deniers, Tamanna Imadi Phulwari writes: "These are all fabricated tales. In reality, no companion ever compiled a collection of Hadiths. Even if a companion had written down a few Hadiths on a piece of paper, it would have certainly been preserved as a source of blessing."²⁹

Tamanna Imadi Phulwari further says:

Some of the companions began writing Hadiths during the Prophet's (ﷺ) lifetime, and whatever they heard from the Prophet (ﷺ) or saw him doing, they started writing it down and collecting it. Then, these verses were revealed:"

²⁷ Alfred Guillaume, "Islam" p.89,90, London 1963

²⁸ Dancan.B. Macdonald, "Muslim Theology", Jurisprudence and Constitution Theory", p76 (Beirut Khayats, 1965)

²⁹ Surah Yunus, verses 57–58:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَ لَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ³⁰

O people, there has come to you an advice from your Lord. It is that which heals the ailments of the hearts, and for those who accept it, there is guidance and mercy.³¹

After the revelation of this verse, the Prophet (ﷺ) prohibited the companions from writing Hadiths.³²

Similarity Between Objections in Objection No. 1, No. 2, and No. 3:

Orientalists made persistent efforts to undermine the faith of Muslims by raising various doubts and baseless objections regarding the Hadith of the Prophet (ﷺ), which weakened the trust of Muslims in Hadith. These efforts also had an impact on the deniers of Hadith in the Indian subcontinent. This is why the major objections of the deniers of Hadith here closely resemble those raised by the Orientalists, leading to the clear conclusion that a significant cause of Hadith denial in the Indian subcontinent is the academic agitation against the Hadith of the Prophet (ﷺ) by the Orientalists.

Regarding the similarity between the objections of the Orientalists and the deniers, Professor Abdul Ghani Qadri writes under the title 'Objections of the Deniers of Hadith': The objections of these individuals are derived from the objections raised by European Orientalists against Islam. For example, if you study the literature of Goldziher, Springer, and Dozy regarding Hadith, you will immediately reach the conclusion that the major objections raised by the deniers of Hadith are exactly the same as those raised by these Orientalists.

In relation to the similarity of objections between the Orientalists and the deniers, Maulana Muhammad Qasim Uthmani respectfully states:

It is even more regrettable that all of this is happening in blind imitation of the enemies of Islam. It is nothing more than a reckless imitation of the foolish objections raised by European Orientalists. These claims, made two and a half centuries after the writing down of Hadiths, and the schemes to discredit the entire collection of Hadiths, the objections regarding the authenticity of

³⁰ Maududi, Syed Abul A'la, *Taqsim al-Qur'an: Tafsir of Surah Yunus (10)*, Lahore: 1972, Vol. 1, p. 292.

³¹ Tamanna Imadi, *Muhi al-Din, I'jaz al-Qur'an wa Ikhtilāf al-Qirā'āt* (Rahman Publishing, Nazimabad, Karachi: 1994), p. 273.

³² Qadri, Abdul Ghani, Professor, *Riyāḍ al-Ḥadīth*, Lahore: 1969, p. 159.

the narrators of Hadith, and the expression of doubts about the intellectual status of Hadiths—all of this is a reflection of the criticisms of the European Orientalists, which the deniers of Hadith proudly adopt."³³

From the study of the previous pages, it is clearly evident that the objections of the Orientalists and the deniers of Hadith are quite similar. For instance, the first objection regarding the compilation and recording of Hadith in later periods, the doubts surrounding this issue are identical among both the Orientalists and the deniers of Hadith. The only difference lies in the language; the Orientalists have expressed it in English, while the deniers of Hadith have expressed the same in Urdu. The difference is linguistic (linguistic difference), but the content is the same. The Orientalists do not accept the recording of Hadith during the time of the Prophet ﷺ, and the deniers of Hadith also believe that the compilation and recording of Hadith occurred in later periods. This proves that there is a high degree of similarity and resemblance between the first objections of both parties.

Now, their second objection, which challenges the Isnad (chain of narrators) system, is also identical. They claim that the Hadiths are unreliable because their Isnad from the Prophet ﷺ is not established, or that a significant portion of the Isnad is fabricated and a later development. Upon careful examination, we find that, apart from linguistic differences, the objection is fundamentally the same. The second objection also has a high degree of similarity and resemblance.

Furthermore, the third objection regarding the Prophet ﷺ prohibiting the writing of Hadiths and commanding that whatever was written besides the Qur'an should be erased is yet another objection shared by both groups. These, along with similar objections, show immense similarity, resemblance, and uniformity. It is therefore evident that the thoughts of both the Orientalists and the deniers of Hadith are similar.

Moreover, while there is similarity in the thoughts of both the Orientalists and the deniers of Hadith, there is also similarity in their objectives. The difference in their objections is merely superficial (external). The deniers of Hadith only accept those Hadiths that are Mutawatir (mass-transmitted) in the terminology of Hadith sciences, or those that do not contradict the Qur'an, scientific facts, or universal truths, and those that do not diverge in

³³ Usmani, Maulana Muhammad Faheem, *Preservation and Authority of Hadith*, Lahore: Dar al-Kutub, 1989, p. 13.

terms of reasoning. They do not reject all Hadiths outright, but they do so selectively based on their objectives. In other words, they do not deny Islam, but only those Hadiths which contradict the Qur'an or cannot be grasped by reason.

On the other hand, the Orientalists' objective is to make Muslims disillusioned with Islam and to show the superiority of the non-Muslim world over the Muslim world. They outright reject Islam. Historically, the facts show that it was through adherence to the Qur'an and Hadith that Muslims gained dominance over non-Muslims in the early centuries. The Orientalists, in view of this historical fact, strive to elevate their mission and prove it to be superior, seeking to overpower the Muslims.

Regardless of the differences in the methods of approach of the Orientalists and the deniers of Hadith, and despite any superficial distinctions in their objections, in reality, their intellectual results are the same. Their objectives are the same. There is similarity and resemblance between them. The goal of the deniers of Hadith is to deny the Hadiths and disillusion Muslims with them, bringing them to rely only on the Qur'an. However, they are fully aware of the fact that the Qur'an and Hadith cannot be separated. The denial of Hadith is, in effect, the denial of the Qur'an itself. Despite this, they persist in their stance. They are playing their games, but Allah is playing His game. The deniers of Hadith are mere puppets of the Orientalists.

In conclusion, both the Orientalists and the deniers of Hadith share the same objective, and there is clear similarity and resemblance between them.

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