

A CRITICAL ANALYSIS OF DOUBTS OF ORIENTALISTS ABOUT COMPILATION OF TRADITION IN MODERN WORLD: ISSUES AND CHALLENGES FOR MUSLIM UMMAH

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ABSTRACT

The books of Orientalists created skepticism about the authenticity of hadith of the Prophet among the Muslim who are most of the part are influenced by their western thoughts. In their notions they have tried to establish doubts about the authenticity of hadith on the various grounds. In this regard, they presented them out of the way contrary from fundamental source of their origin just to meet their end-preaching .Even sometimes they achieved their purpose through irrelevant descriptions. A solution based analysis is being presented of their notion. In this short article as well as the analysis of the foundation of their thinking .

Key word: critical analysis, views of Orientalist, compilation of hadith.

The main doubts that Orientalists have raised about Hadith editing are: The early Muslims did not consider Hadith as proof. Among the Muslims, this idea arose in the later period. (1) Also, the hadiths have nothing to do with the era of the Holy Prophet, the hadiths were written two and a half centuries later, so they cannot be substantiated. (2) The hadiths are not reliable because of the fact that his a The Sanad is not proven. A of the hadiths The Sanad's very Part A is the fictitious and subsequent production, a The method of sanad was used at the end of the first century, so it is not proved that the hadiths have been described with these documents. They are hadiths in the true sense. He (PBUH) forbade writing hadiths, the Companions did not write hadiths. Those who wrote, they executed. It is in the tradition of Sahih Muslim that the Holy Prophet (PBUH) said to the Companions: Don't read Non-Qur'an, (3) Do not write down anything from me except the Qur'an. So if the hadiths were authentic, the Holy Prophet would not have forbidden their writing. Since the Holy Prophet forbade the writing of hadiths, therefore, the hadiths are not safe. Suspicion No. 1: The Muslims of the first period did not consider Hujjat. Among the Muslims, this idea was born in the later period. Nizahadith has nothing to do with the era of the Holy Prophet. Write about it. "The Hadith will not serve as a document for the history of the tendencies which appeared in the community during the mature stages of its development" (4)

Hadith cannot be presented as evidence for the early history of Islam, but rather as a reflection of these trends. Which appeared in the mature and stable periods of a nation's evolution. Goulds also presents hadith and sunnah as contradictory. For hadith in most places (Tradition) that is, they use the word tradition. They do not stop there, but they also claim that the rules of the Islamic Shariat were not known to the Muslims in the first era of Islam.

In their happiness Arthur Jaffrey ((Arthur Jafery) describes his view of Hajit 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 has said and done, or was reported to have said & this vast accumulation of genuine, partially genuine, or quite serious 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 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 community value often as much value as those which may be attributed to Muhammad their home & invented actually have come from him (5).

After the death of the Prophet, the growing community of his followers realized that there were many problems in religious and social life for which there was no guidance in the Qur'an. Therefore, the search for hadiths was started to solve such problems. In his writing, Arthur Jafari, following Gold's Yahr, is trying to give the impression that the hadith has nothing to do with the Prophet hood, but after his death, when When new problems arose, Muslims resorted to the sayings and actions of the Holy Prophet to find a solution. Hadiths were fabricated and attributed to him and the topic of hadiths sometimes took precedence over authentic hadiths.H. Oh R. gab (HAR, Gibb) says:

"Where such traditions were found to exist, it was held that the rulings they contained, explicitly or implicitly, were decisive & mandatory for all Muslims. The Sunnah (Practice) of the 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 law. (6)

It was decided that wherever there are hadiths of this type, the rulings derived from them explicitly or implicitly will be decisive and it will be unnecessary for all Muslims to follow them. The Sunnah of the Prophet (peace and blessings of Allah be upon him) will prevail over all other Sunnahs and speculative rulings. Imam Shafi'i explained the concept of proof of hadiths in such a logical and unique way that all schools of thought had to accept it. Gab is admitting that the Muslims looked for the hadiths narrated by the Holy Prophet, but at the same time he is trying to give the impression that the hadiths were considered as proof by the later Muslims. In other words, the need for hadith was not felt in the Prophet's era. From Gab's writing, it seems that he is adopting a positive attitude towards hadith. But in reality, he is also the counterpart of other Oriental brothers. Otherwise, he should not say that the credit of introducing the authenticity of hadiths to the Ummah belongs to Hazrat Imam Shafi'i. About to shake the foundations of Islam. Orientalists They have no evidence for the poison that they have about the authenticity of the hadith. They build their research edifice on the basis of subject matter and weak traditions. According to him, the blessed hadiths are the result of the changing requirements of the history of the Muslim Ummah, and how can it be called the source of the Islamic Shari'ah, which was born out of the changing conditions of the Muslim Ummah? If it had to be presented with regard to Islam, the Orientalists could easily reject it according to their own opinion, because they had adopted a position about the hadith that they could reject any hadith at any time and at any time. Hadith could not be presented as evidence against him. But

Allah Ta'ala has explained the importance and authority of hadiths through the Holy Qur'an. When countless verses of the Holy Qur'an are describing the importance of hadiths, then how is it possible that the Muslims of the Prophet's era Hadiths have no importance and after a century and a half Muslims had to resort to Hadiths. (Regarding the Holy Qur'an, a reasonable number of Orientalists now admit that the Holy Qur'an that Muslims have today is the one that the Holy Prophet (PBUH) presented to his Companions, and that the Muslims of the early centuries had this book of guidance. The importance and validity of the following Quranic verses is being clarified. Because the Orientalists cannot say about any verse of the Holy Quran that it was formulated by later Muslims. Allah Ta'ala has ordered to obey and follow the Messenger of Allah (PBUH) in numerous verses of the Holy Quran. (The early Muslims had this book of guidance) The significance and authenticity of this is being clarified through the following Quranic verses. Because the Orientalists cannot say about any verse of the Holy Quran that it was formulated by later Muslims. Allah Ta'ala has ordered to obey and follow the Messenger of Allah (PBUH) in numerous verses of the Holy Quran. (The early Muslims had this book of guidance) The significance and authenticity of this is being clarified through the following Quranic verses. Because the Orientalists cannot say about any verse of the Holy Quran that it was formulated by later Muslims. Allah Ta'ala has ordered to obey and follow the Messenger of Allah (PBUH) in numerous verses of the Holy Quran.

Allah says: Tell themNetYou love Allah, so follow me. Allah loves you and forgives your sins.RMerciful(7)

O beloved, say: O people, if you love Allah, then obey me. Allah will love you and forgive your sins, and Allah is Forgiving, Merciful..Love in this verseYesThe argument of the Holy Prophet has been declared. And the followers of the Holy Prophet who loveYesIt is necessary for and which is the means of forgiveness of sins And that is not possible without Hadith. Allah said.YeaO you who believe, obey Allah and obey the Messenger and do not nullify your deeds.(8)

O you who believe, obey the command of Allah and obey the command of the Messenger and do not invalidate your actionsPraise be to God:And if you obey Allah and His Messenger, do not let anything turn you away from your deeds. Indeed, Allah is Oft-Forgiving.YM(9)

And if you obey Allah and His Messenger, none of your deeds will harm you. Indeed, Allah is Oft-Forgiving, Most Merciful.

Allah says:Say: Obey Allah and the MessengerRecite, for Allah does not love the disbelievers. (10)Say: Obey the command of Allah and the Messenger, then if they turn away, then Allah does not like the disbelievers.In these verses, it is ordered to obey Allah's Messenger (PBUH) along with obedience to Allah. Obedience to Allah can be done by following the teachings of the Holy Quran. But obedience to the Prophet ﷺ is only possible when the details of his sayings, actions, etc. are revealed. All these details are found in hadiths. Therefore, it is impossible to follow this order of the Holy Quran without the hadiths. Allah says:WmO Messenger of Allah, take it, and do not forbid it, so it is over, and fear Allah. Verily, Allah is severe in punishment.(11)

And whatever the Messenger gives you, take what he forbids, and refrain from it, and fear Allah. Indeed, Allah's punishment is severe.

In this verse, there is a command to carry out the orders of the Holy Prophet and to stop them from disobeying. And the knowledge of the commands and prohibitions of the Holy Prophet is not possible without hadiths.

Allah said. YO you who believe, do not come between the hands of Allah and His Messenger, and fear Allah. Indeed, Allah is All-Hearing. Scholar(12)

O you who believe, you will come to Allah and His Messenger, do not increase, and fear Allah. Indeed, Allah hears and knows. In this verse, the believers are being ordered not to go ahead of Allah and His Messenger. Not going forward means that they should not violate the Book and the Sunnah. Therefore, where it is necessary to follow the Holy Qur'an, it is not permissible to violate it. In this way, it is necessary to follow the Holy Prophet (SAW) and it is not possible to follow him without the Ahadith. Obedience to the order has been made mandatory. Because obedience to the Prophet (PBUH) is a means of protecting God's love, success in the Hereafter, faith and righteous deeds, and for obedience to the Prophet (PBUH) we are his deeds.

They are in need of sayings and the name of the actions, sayings and speeches of the Holy Prophet is Hadith. The importance and necessity of hadiths is not limited to following only those verses in which obedience to the Holy Prophet (PBUH) has been directly ordered, but it is not possible to follow Islamic commandments without the practical or verbal guidance of the Holy Prophet (PBUH), for example, prayer, fasting and zakat. , all the details about Hajj etc. are found from hadiths.

Allah says: And We sent down a mention to show people what We sent down. To him(13)

And O Beloved, We sent down this memorial to you That you should narrate to the people what came down to them It is as if the commandments that were revealed through revelation (the Holy Qur'an). They are described and interpreted through hidden revelations (Ahadith). Besides, it is clear from the numerous verses of the Holy Quran that when Allah Almighty sends a Messenger, He does not only give him the book, but also gives him wisdom along with the book. Allah says: And Allah took the covenant of the Prophets. Lma atitukM^oFrom the book of wisdom, then came your Messenger, who is with you, so that you may believe in him and support him.(14)

And remember when Allah took their pledge from the Prophets that I would give you the Book and wisdom, then that Messenger came to you to confirm your Books, then you should definitely believe in him and definitely help him.

This verse of the Holy Quran is clarifying the fact that when the Messenger is sent, he does not only carry the book.

Wisdom is also given by God. Also, Almighty says: And Allah sent down upon you the Book and the Wisdom, and you knew what you did not learn. (15)

And Allah sent down upon you the Book and wisdom and taught you what you did not know. Also the commandment is the Almighty: And remember what is recited in the book of the revelations of Allah and wisdom. (16)

And remember the verses and wisdom of Allah that are recited in your homes

The Holy Qur'an not only tells us that wisdom is revealed with the book, but also tells us that wisdom is recited along with the book in Kashana Prophethood. What is meant by wisdom in the Quranic term? In order to understand it, it is necessary to know its meaning. Saheb Taj al-Aros explains the meaning of wisdom:

"Al-Hikmat al-Adl fi al-Qadi'a and knowledge of the facts of things on the authority of Ma'ala and acting accordingly and so on."NFate to Knowledge and Practice"(17)

Judging a dispute justly is called wisdom and knowing the true reality of things and acting according to it (correct knowledge). Therefore, there are two types of wisdom: wisdom (that is, correct knowledge of the nature and reality of things) and strategy (that is, acting according to this correct knowledge). It seems that wisdom refers to the wisdom of the book, i.e., the correct knowledge of their nature and reality and the correct action on them, which are mentioned in the book (Qur'an). Every Messenger was given with a book, in this way the knowledge and practice of his book was also granted to the Holy Prophet by Allah, and this is the knowledge and practice of the Holy Prophet, which is called Hikmat in the Quranic term and which is interpreted as Hadith. (18) It is known that wisdom is also a destination from Allah Ta'ala, just as the Qur'an is a destination from Allah.

Informer, I have been given the Book and its example (Hadith) along with it. In addition, the writings of many Orientalists prove that Muslims were following the hadith during the Prophet's era and the sayings, actions and speeches of the Holy Prophet were transmitted to later Muslims through reliable sources. Philip K. Hatti, expressing his opinion about the hadiths, says:

"Through his lifetime Muhammad served as God's spokesman, thereby performing the triple function of legislation judge, and executive. The usage of prophet (Sunnah, "Custom" "Use") including his deeds, utterances and tacit approval was available. It clarified the scriptural text, elaborated on it, supplemented it, and thus fulfilled new demands. The prophetic sunnah became in the first century after the hijrah the object of intensive study, next to the study, next to the study of the Koran itself, the

research involved collection, verification and recording". (20) Muhammad (pbuh) fulfilled his duties as the Caliph of God throughout his life. Thus, he continued to perform the duties of a legislator, judge and administrator.

(After the Holy Prophet) his Sunnah i.e. his habits, his method, his sayings, his actions and his speeches were available. These things explained and interpreted the text of revelation and thus fulfilled the new requirements. In the first century after the Hijra, hadiths became the subject of great research and study after the Holy Qur'an. Hadith research aims to collect, examine and record hadiths. Philip's sayings in the life of the Holy Prophet acknowledging the status and hadiths as the statement and interpretation of the Holy Qur'an, he acknowledges the great investigation of hadiths in the first century after the Hijra. Accordingly, during this period, hadiths were collected, read and recorded. All these things are against the claims of other orientalists and these things are pointing towards the importance of hadiths and the efforts made to protect them. ((John Bagot Glubb) writes:

"There were many minor legal and administrative problems to settle, his decisions in which were passed down in Muslim tradition and became unchanging laws for hundreds of millions of millions of persons, for centuries to come". (21)

Many minor legal and administrative issues remained to be resolved. Muhammad's rulings on such matters were passed on to later Muslims in the form of Islamic traditions and became immutable law for millions of Muslims for centuries. Here, Mr. Gulab is saying that the decisions of the Holy Prophet became a part of Islamic traditions and became an immutable law for millions of people. While other Orientalists do not consider the hadiths as the decisions or sayings of the Holy Prophet, rather they consider them as inventions of later Muslims. Dr. Morris Buckeye ((Maurice Bucaille) writes:

"During Muhammad's life and after his death complementary information of legislative nature was indeed sought in the study of the words and deeds of the Prophet". (22)

During Muhammad's lifetime and after his death, additional legal information was sought in his actions and sayings. Commenting on Muslim efforts to scrutinize and preserve hadiths, Mr. Bakaye writes.

"Those who undertook to assemble them in collections made the kind of inquiries which are always very taxing before recording accounts of past events. They never the less had a great regard for accuracy in their arduous task of collecting information. This is illustrated by the fact that for all of the prophet's sayings, the most venerable collections always bear the names of those responsible for the account, going right back to the person who first collected the information from members of Muhammad's family or his companions". (23)

Those who undertook the compilation of collections of hadiths adopted methods of checking the hadiths which require great patience before recording historical events. In the arduous task of collecting hadiths, the health of traditions was always in front of him with full respect. The proof of this is found in this fact. KhAmong the Muslims, the collections of hadiths that are more authentic are those of the Companions of the Prophet AHull is adjacent to Bait Azam.

The above quotations are negating the above claims of Orientalists regarding hadiths. In the light of these arguments and facts, the assumption about the hadith of the Orientalists that the Muslims of the first period did not need the hadith nor did they give any importance to the hadith and that the habits of the

society had been included in the hadith is completely wrong. Doubt number 2: Ahadith are unreliable Because his aTheSanad is not proven or hadithsTheSanad's very bBroThe part is fictitious and a later production.

According to the Muhadditheen, The importance of the Sanad does not require arguments, even if they have aTheSanad is considered a religion. Since the Orientalists are fully aware of the importance of isnads, they tried to discredit the hadiths by objecting to the fabrication of the island and claimed that people in this period attributed various sayings and actions to Muhammad. used to. linen (Caitani) and Springer (Springer) are among the Orientalists who believe that The Sanad dates back to late 2nd or early 3rd century. The famous Orientalist Robson (Rabson) describes the views of other Orientalists about the Asanad as follows.

Among the orientalists there have been differences of opinion about the beginning of "Isnad" According to Caetani, Urwah (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 than 60 years after the prophet's 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 oriented by traditional list belonging to the third Springer has also pointed out that the writing of Urwah and Abd-al-Malik does not contain Isnad and it was only later that he was credited with it. (24)

According to Qaytani, Arwa (94 AH), the oldest collector of the connected hadiths, as narrated by Tabari, has narrated other than the Qur'an and has not quoted any source. According to Rasiniyah Kaytani, in the era of Abdul Malik (80, 70 AH), i.e. after the death of the Holy Prophet, a year later.TheIt was not difficult to describe the evidence of the hadith. Therefore, he comes to the conclusion that the process of narrating isnad must have started between the period of Urwa and Ibn Ishaq (151 AH). According to him, the bulk of the evidences in the books of the Sunnah were collected and presented by those narrators who belonged to the end of the second century or the third century. Springer also states that Urwa's correspondence with Abd al-Malik was not attested and attributed it to Urwa after this period. 1). (Montgomery Watt) comments on the authenticity of hadiths:

The insistence on complete chains is to be associated with the teaching of ash-Shafi who was roughly a contemporary of Al-Waqidi it became fashionable to give complete isnad, scholars must have been tempted to extend their chains backward to contemporaries of Muhammad. Even when these added to the chains, however, their traditions may have known round, since they probably knew in general way where their predecessors had obtained information. This means only that we cannot rely so fully on the early links of the chains as one

the later one. (25)

The complete transmission of hadiths can be attributed to the teachings of "Al-Shafi'i" who was almost a contemporary of Waqidi. When it became a practice to narrate the complete traditions of hadiths, the scholars must have wanted to convey their traditions to the companions of Prophet Muhammad. Even if

they have to increase their credentials on their own. Thus, such additions can also be considered reliable. Because they probably generally understood (knew) where their predecessors got this information from. It only means that we can rely on the last link of evidence. Thus their initial link cannot be trusted. While (Joseph Schacht) says:

There is no reason to suppose that the regular practice of using isnad is older than the beginning of the second century, (AH). (26)

There is no evidence to establish the hypothesis that the regular use of Isnad was practiced before the 2nd century AH. Among the Orientalists, Robeson (Robson) has also discussed credentials in some detail. The result of which is that in the middle of the first century of Hijri, there were few similar documents. Because at that time many companions had died. And those who had not seen him would have narrated stories about him and naturally some of the audience would have asked them for their sources or information about them, which they had not heard directly from the Holy Prophet. was However, the evolution of a clear system of Asanid must have been gradual. We know that in the first half of the second century A.H., Ibn Ishaq could provide most of his information without evidence and the rest could not reach the complete state. But we will not be right in thinking that we can say that the documents are the product of the era of Imam Zuhri and they did not exist during the era of Urwa.(27) Robeson's discussion shows that he acknowledges the fact that some form of evidence existed in the middle of the first century AH. And it is as if he rejected the theory of other orientalists that there was no evidence in Ibn Ishaq's era. Thus, he describes the permanent system of credentials as the work of the modern era. Montgomery Watt's comment about the isnad is the result of his complete ignorance of the principles of hadith. It is as if he defines the Isnad as the period of the end of the 1st century Hijri or the beginning of the 2nd century. Montgomery's apparent claim that Muslims used to create hadiths is rather that he claims that Muslims used to fabricate the traditions of hadiths. He knows very well that the hadiths are made reliable through isnads and when the isnads themselves become doubtful, the ahadiths will automatically be invalidated. Regarding the rest of the evidence, the validity of Shakhat's hypothesis should be explained in the previous line It's done. It can be further said about this assumption that Shakhat has selected such issues from the books of Fiqh and Hadith. Which is not useful for the discussion and study of the Asanid. There is no doubt that the Muhadditheen determine the isnads and texts and their grades etc. And the main task of the jurists is to deduce jurisprudential issues. Therefore, the results of Shakhat research are considered incorrect and after the fact. Because they consider unrelated topics in the study of the Asanid, but still the conclusions drawn from it do not fulfill their desired objectives. The research is inaccurate and inaccurate. Because they consider unrelated topics in the study of the Asanid, but still the conclusions drawn from it do not fulfill their desired objectives. The research is inaccurate and inaccurate. Because they consider unrelated topics in the study of the Asanid, but still the conclusions drawn from it do not fulfill their desired objectives.(28)

Shakhat has cited the influence of Ibn Sirin regarding the Sundat in view of his hypothesis. (It is your opinion)"Lim Yakono Yasalun An-ul-Asnaad Filma Waqir Al-Fatna Qalo Asmu Al-Naar Jalkum(29)

Although Ibn Sirin's saying "Makanwa isa lon" indicates that the Muhadditheen did not question about the chain of transmission, he did not say that the chain of transmission did not exist at that time. It seems that the use of isnads was well known at that time. It was just that people did not debate about the isnads and it was left to the narrator to state his source or not. It is known that the isnads It is wrong to declare the beginning of the 2nd or 3rd century Hijri, and it is not right to consider Ibn Sirin's words as the subject without research and without proof. (Shabha No. 3:1). The Prophet (SAW) forbade the writing of Ahadith. The Companions did not write Ahadith. Those who wrote them were executed. "La taktbu meaningnonThe Qur'an, do not write anything to me except the Qur'an. So, if the hadiths were authenticated, then the Holy Prophet (PBUH) would not have prohibited their writing. 2). Since he (PBUH) forbade the writing of hadiths, the hadiths are not safe. That is why the scholars of the first period acted lazily and carelessly in protecting the knowledge of hadith, as a result of which the hadiths were either lost or they had such a suspicion that they could say with complete certainty that this is the decree of Muhammad. Is. It is not possible. Orientalist Alfred Gilliam writes that: "It is a recognized fact that some collections of hadith were compiled after the Umayyad period (30" the famous orientalist McDowell).says that: "The reliance of some Muhadditheen on oral memorization only and declaring those who believed in the writing of Hadith to be heretics. This behavior eventually led to the loss of the Sunnah (31)" Editing of Hadith: These fallacies of Orientalists are completely baseless. There are, so first of all it should be seen what was done to protect the hadith from the time of Prophethood until now. ﷺ And in the era of the Companions, three methods were used to protect the Hadith, which are as follows. 1). Memorizing Hadith: The first method of preserving hadith is memorizing hadiths, and this method was very reliable in terms of this era. The Arabs were gifted with extraordinary memories by Allah, not only for themselves, but also for their horses. Genealogies used to be written by Azbar or D. A person used to memorize thousands of verses, and sometimes he memorized something after hearing it once, there are countless examples of this in history, a couple of which are mentioned here:

2). Once the governor of Madinah, Abdul Malik bin Marwan, wanted to test Hazrat Abu Hurairah's memory and asked him to recite the hadiths. Hurairah left, Abdul Malik called him again the next year, and told him to recite the same hadiths that he had written last year in the same order. continued to fight, did not change one letter, one dot, one stroke anywhere, the bottom line is that the order was exactly the same, and no hadith was delayed. (32) Such amazing incidents are a clear proof that Allah Ta'ala gave these men extraordinary memory only for the preservation of hadith, undoubtedly such memory is as reliable a source for hadith as writing. 2). Another way to interact:" Thus did the Messenger of Allah ﷺ act. "This is a very reliable method because what a person acts on himself becomes imprinted in the mind. Thus, the continuous practical practice of hadiths has been another major factor that played an important role in the protection and promotion of the Sunnah and protected it from external elements that sought to distort it.3). The third method of writing: Ahadith were also preserved through writing, and historically the writing of hadith can be divided into four stages. Recording the hadiths differently.

2). Collecting hadiths in a personal scripture, which has the status of personal memory.

3). Compilation of hadiths in book form without tabweeb.

4). Collection of hadiths in book form with Tabweeb. The first two types of writing were well established in the era of the Prophet (peace and blessings of Allah be upon him) and the era of the Companions. Orientalists do not accept the writing of hadith in the era of the Prophet (peace be upon him) and argue from the hadith of Muslim, etc. . "La Taktbu Ani, and from the books of Ani non-Qur'an, Falimaha."". (33) Orientalists say that the Prophet (peace be upon him) forbade the writing of hadiths, it is an argument that hadiths were not written during that period. It also shows that hadiths are not proof, otherwise you would have recorded them in an orderly manner, but the fact is that this prohibition of writing hadiths was at the beginning of Islam and the reason for this was that until that time the Holy Qur'an was not a single It was not written down in the manuscript, but it was written differently by the Companions. On the other hand, even the Companions were not yet familiar enough with the style of the Qur'an to be able to distinguish between the Qur'an and non-Qur'an at a glance. If they were written down, there was a danger that they would become good friends with the Qur'an. In view of this danger and to counter it, he prohibited the writing of hadith, but when the Companions became fully familiar with the style of the Qur'an, he Hadith was also permitted, many of which have been narrated in Hadith books. 1). Imam Tirmidhi in Jami TirmidhiHe said: A man from the Ansari sat down with the Messenger of Allah, peace and blessings be upon him, and he heard from the Prophet, peace and blessings be upon him, the hadeeth, and he did not memorize it, so he said, "O Messenger of Allah, I do not hear the hadeeth from the Prophet, peace be upon him, and he did not memorize it." Then the Messenger of God, peace and blessings be upon him, said, "And what?" "Beda Lakht" (34) (

2). Imam Abu Dawud in his Sunan and Imam Hakim in Mustadrak (Vol. 1, Q. 104, Kitab Al-Ilam al-Amr Book of Hadith) narrate from Hazrat Abdullah bin Amr bin Al-Aas that: "The Quraysh said, "I write every thing I heard from the Messenger of God, may God's prayers and peace be upon him, and he memorized it." "And what?" "BasabAHailYaHe said, "Iktab," and he said, "Falzi Nafsi Beidah, Ma Yakharj, Mouth Al-Ahq." (35)

3) It is narrated in Mustadrak al-Hakim from the same Hazrat Abdullah bin Amr that he said: "Kiddwa Al-Ilm Qalat Wa Ma Taqueed Qal Kitabata" (36)

4). "On the authority of Abi Hurairah, the Prophet, peace and blessings be upon him, said: Abu Shah Aktabwali or the Messenger of God, peace and blessings be upon him, said: The Messenger said Allah AktobeALabi Shah and this hadith is authentic (37) These types of hadiths are a clear proof that the prohibition of the writing of hadith was due to a temporary condition and when that condition was removed, it was allowed rather than commanded. Allama Nawawi has mentioned another justification for the prohibition of the writing of hadith, and that is that writing was not absolutely prohibited in any era, but some of the Companions used to do this by writing the Quranic verses as well as interpreting and commenting on the Holy Prophet in the same place. used to write it down, that is why it was prohibited only in this case, there was no prohibition to write hadiths separately from the Qur'an. Al-Nasa'i narrated in "Kitab al-Salawat Bab al-Mufafazat ali Salwat al-Asr" that Hazrat Aisha (RA) ordered one of her slaves to write the Holy Qur'an, and when he reached the verse that said, "Hafizu Ali al-Salwat Al-Wastee" then Hazrat Aisha (RA) said the word After the middle The Qur'an was not part of the Qur'an but was extended as an interpretation, and since those signs of distinction in text and Sharh were not prevalent

at that time which were prevalent later. Therefore, this word was written along with the text itself. This shows that the other Companions would have written the interpretations you mentioned in the same way. Obviously, if this custom was allowed to become common, the determination and protection of the text of the Qur'an would have become a headache. This great danger was prevented by the Prophet, but the practice of writing hadiths separately from the Holy Qur'an continued in every era, so in the era of the Companions, many collections of hadiths that were of a personal nature had been prepared. These are a few examples of this. Suffice it to clarify that Hadith was written down during the Prophet's era. He also wrote numerous official orders in relation to various people. Mere references to these orders and documents in large numbers are also included here in this short article. I can give No. These documents are also an important part of the Sunnah, and a large number of Islamic injunctions are derived from them. wrote something to someone or issued decrees, they are apart from this and their details can be seen in the readings, besides, reading the research book of Mr. Dr. Muhammad Hamidullah "Al-Daqat al-Siyasat" on this subject will also be useful. In which he has collected a large number of such documents. The fact is that it was not possible for Muslims to remain independent of hadiths in any period of Islamic history. They needed him every step of the way and he was considered a springboard in every era. It has been proved that the total rejection of the status of hadiths as a reliable religious document is based on bigotry and obstinacy which are the main pillars of the Orientalist movement. It will also be useful to study in which he has collected a large number of such documents. The fact is that it was not possible for Muslims to remain independent of hadiths in any period of Islamic history. They needed him every step of the way and he was considered a springboard in every era. It has been proved that the total rejection of the status of hadiths as a reliable religious document is based on bigotry and obstinacy which are the main pillars of the Orientalist movement.

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