

Damages Of Orientalists In The Scientific Research Methodology During The Criticizing On Qur'an And Hadith (Critical And Investigative Study)

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ABSTRACT:

This research paper deals with the incorrect and damages methodology techniques used by orientalists in their criticism concerning Quran and hadith, because they are not following the scientific research rules and Adoption on the books of Orientalists wrote before them. The study aims to display the incorrect and without evidence criticism on Quran and hadith and to show intellectual deviation and misrepresentation for Islam and Muslims. Finally the research will explain defeasance and annulment of their claims that the Qur'an and hadith derived from the Jews and Christians books, and that he depend on the Torah and the Bible in it. The research methodology used in it is the Critical and investigative study. We ask Allah to give us the desired goals and objectives of this research.

Keywords: Orientalists, damages, research methodology, criticizing, Qur'an and Hadith.

Introduction

The research revolves around the shortcomings of the Orientalists in the method of scientific research through the Qur'an and the Sunnah of the Prophet when criticized, due to their lack of knowledge of the rules of the scientific method, their ignorance of the wonderful arts of the Holy Qur'an and the Sunnah of the Prophet, reliance on the books of their predecessors, fanaticism, hatred, distortion, and denial of Islam and Muslims.

Orientalists always try to prove the Qur'an and the hadith written by Muhammad, may Allah bless him and grant

him peace, and their position, and this position is nothing new, just as it does not differ from the position of the polytheists of Mecca to whom the Messenger conveyed his message directly. They had deluded that the Qur'an was the speech of humans, or that another human being taught him the Qur'an, but rather the Qur'an. He responds to all these allegations in a categorical manner.

Since the time of the Prophet, may Allah bless him and grant him peace, polytheist critics have continued to repeat the opinions of the polytheists of Mecca regarding the Qur'an, especially since the middle of the nineteenth century AD. Some Western

Orientalist scholars began to raise objections about the Qur'an and its author, and they sought in various ways to conclude that the Holy Qur'an was written by Muhammad, may Allah bless him and grant him peace, with the following claims:

- 1- Muhammad, may Allah bless him and grant him peace, was an ambitious man and took deliberate steps for the role he later played.
- 2- He especially devoted himself to the art of poetry so that he could compose the Qur'an.
- 3- He was not a man who knew how to write and read.
- 4- He borrowed ideas and stories from Jewish and Christian books.
- 5- Many contemporary errors in the world and the universe are reflected in the Qur'an.

So we strive to invalidate these claims with rational and textual evidence, Allah Almighty willing, wanting Allah to make this a repulsion of falsehood and a support for the truth, and to avert the plots of the unbelievers from Islam and the Muslims, and to make us firm on the truth until the day we meet it.

Definition of Orientalism and Orientalists:

Abd al-Azim Mahmoud al-Dubaib said: "It is academic studies carried out by infidel Westerners from among the People of the Book, in particular, regarding Islam and Muslims from various aspects of doctrine, law, culture, civilization, history, systems, wealth, and capabilities, with the aim of distorting Islam, trying to cast doubt on Muslims and misleading them about it, imposing subordination to the West on them, and trying to This dependency is justified by studies and theories that claim scientific and objectivity, and claim the racial and cultural

superiority of the Christian West over the Islamic East."¹

The Orientalists are: the brains of the modern Crusades, and the demons of the cultural invasion of the Islamic world. They appeared in the arena of conflict in a period when Muslims were suffering from civilizational bankruptcy, spiritual emptiness, and loss of self. Which made it an opportunity for those rabbis, monks, and Crusaders to avenge their past defeats and vent their buried grudges?

Orientalists meet missionaries in goals; They all aim to convert Muslims to Christianity, or to turn Muslims away from their religion, or - at the very least - to make them question their faith. One of their goals is to stop the spread of Islam.

The characteristics of Orientalism can be summarized as follows:

- 1- They are studies closely related to Western colonialism.
- 2- They are studies closely related to Christianization.
- 3- They are studies that contribute to political decision-making in the West against Islam and Muslims.

The aims and means of Orientalism:

Orientalism is the other side of the Christianization coin. The names are diverse and the goal is the same, just as Christianization is apparent and Orientalism is hypocrisy, or it is fire under the ashes.

The goal is ostensibly, according to Western scholars, to study everything related to the affairs of the East from all religious, cultural, social, and other aspects. They attributed themselves to the Islamic East, and claimed that all their interest was focused on knowing the various Islamic and Eastern trends and studying them accurately. To benefit their nations if they return to them while pretending that they are neutral in their studies, and that they want to reach the facts

without any other consideration. But this concept of Orientalism is a lie, as in reality they want to study everything related to Islam and Muslims, and to strike the correct corrective movements in particular; They serve their religion and their governments that aspire to colonize the countries of the Islamic world, and they are a help to the missionaries in their call, faithful spies for the colonialists, and a vanguard for them, as this became clear to Muslims after it was too late in many countries.²

Among the shortcomings of the scientific method are the following details:

Disadvantages of the scientific method:

1- Selectivity in taking from sources:

Selectivity in choosing sources: One of the most dangerous methodological shortcomings in Orientalist research when criticizing is that the researcher reaches specific results based on information drawn from sources unrelated to the topic of his research, such as his occurrence in the study of the Holy Qur'an and the Sunnah of the Prophet, relying on jurisprudential sources and not hadith, and none of his sources were found in his sources. A book using the term hadith, or jarh, and modification or graduation. Whoever ignores the original sources, how can he reach the intended point? We will cite an example of those unseen matters that was issued by the orientalist author Victor Langlo³

, who is the author of one of the books on research methodology in the science of history that is respected in Western universities. He said: In it: "If it seems to me to deal with a historical point, whatever it may be, I feel the place or places where the documents necessary to deal with it lie... It is clear that if this work is not carried out properly, I mean that if one does not know before starting historical work How he

surrounds himself with all the information available to him, he easily increases the pitfalls of working on the basis of insufficient documents, which are plentiful no matter how much effort he makes.

How many works of history have been treated according to the most precise rules of method and have been spoiled, or even completely destroyed, by a simple, material matter, which is that the author did not find documents that would have clarified those that were at hand - he limited himself to them - and to complement or refute them. Dr. Ahmed Shalabi says: "One of the most important things that should be noted in the references is their specialization in the point in which they are being researched. If the research, for example, is in history, then its original general references are history books."

Methodology professors stress that one of the most important duties of the researcher, if not the first, is to have a complete understanding of his original sources related to the research, and relying on non-specialized sources harms the research and its results.⁴

Concerning this, Dr. Al-Azami says: "The orientalists' poor choice of materials for studying the chains of transmission had the greatest impact on them falling into grave dangers, resulting from that poor choice in selecting the materials for this study... and thus they reached wrong results because they chose materials that were not suitable for researching and exploring what they wanted." Professor Schacht studied the book "Al-Muwatta'" by Imam Malik, "Al-Muwatta'" by Imam Muhammad Al-Shaybani, and others, as if he did not have any special books on the Prophet's hadiths⁵.

Unsystematic doubt:

Professors of methodology give systematic doubt an important place, as one of them

expressed by saying: "In every science, the starting point should be systematic doubt. Everything that has not yet been proven should remain temporarily a subject of doubt, and to confirm an issue, reasons should be provided that justifies the belief that it is true"⁶ In the Arabic Language Academy, it is "non-systematic doubt": "a fundamental stage of the research method in philosophy, and its basis is the thorough examination of meanings and rulings such that only what is proven to be certain of them is accepted, and the most prominent of those who said it were Al-Ghazali and then Descartes. The researcher must free himself." One of the wrong thoughts is to "doubt," and to be careful about what is presented to him, and not to rush in his judgment⁷.

Now that we know what methodological doubt is, we may ask: When does doubt about the standards of scientific research become unsystematic?

The correct answer to this question is: "This is the case if the doubt involved is excessive, denial, and denial without acceptable evidence or evidence. Therefore, we find that the professors of methodology who urged methodological doubt also warned against it, and among these "Langlois" he warned historians against excess. On doubt, advising them after stressing its importance, he said: "We should not misuse it, because excessive doubt and accusation in these matters almost have the same harmful results. To overconfidence and belief."⁸.

Dr. Ali Jawad Al-Taher says: "Doubt⁹ is necessary, provided that it is scientific, within the limits of truth, and that it falls into the negative and the positive, about what we have, and what we owe. As for pathological doubt or doubt that a whim drives you to go against the norm, it is outside our limits, and not from our distress. 10"

What "شاخت" fell into was that he refused to accept some matters related to the Sunnah of the Prophet and its narrations, based on doubt that is not based on scientifically acceptable evidence or evidence, and one of his doings in this is his claim that all biographies that discuss the translation of Musa bin Uqba are unreliable, and the reason is - In his view - this is due to the fact that the names of Musa's sheikhs were added, as well as the names of his students, after the abundance of fabricated hadiths and their fabricated chains of transmission. Schacht refers readers to making a comparison between Musa bin Uqba's translation in "Tabaqat Ibn Saad" and "History." Al-Kabir by Al-Bukhari", which are among the oldest sources, and what was written about it in the later sources so that the difference becomes clear to them, as the old sources are brief, unlike the later sources.¹¹

Neglecting counter-evidence:

One of the most dangerous methodological defects in scientific research is that the researcher ignores contradictory evidence, and the most dangerous to the results of any scientific research is that the researcher ignores the evidence that contradicts - meaning that contradicts - his opinion, whether that is due to his negligence or for any other reason. One Western thinker describes the scientist or researcher Whoever hides evidence that does not support his theory is considered in the world of science "like a cheating financier, or an accountant who falsifies his books in the world of finance. ¹²".

One of the methodology professors states that one of the most dangerous things and obstacles that prevent the researcher from reaching the truth is ignoring the counter-evidence, and therefore the counter-evidence must be given the same weight as the supporting evidence, even if that changes the

basic research premises. Because the researcher's first goal is to reach the result and the truth.¹³

Another said: The investigator must hold himself to the status of a fair and impartial judge who seeks evidence that negates his opinions more than that which supports them. An example of neglecting "شاخت" contradictory evidence from the book

"is: "He believes that the Messenger, may Allah bless him and grant him peace, was not concerned with matters of Sharia and law as stated in his expressions - and therefore his authority in the Prophet's city when he migrated to it was not a legislative authority. Here in the following statement, ¹⁵. the Jewish orientalist "شاخت" neglected the contradictory and opposing evidence, which is the Qur'anic evidence that clearly states the obligation to follow the Prophet, may Allah bless him and grant him peace, in everything, for example: One of the postulates of the scientific method is that generalization without extrapolation and sufficient evidence is a slip of the foot. Confidence:

إن اليقين يأخذ في التناقص كلما أخذ التعميم في التزايد، (¹⁶
وهذه حقيقة تصدق على كل العلوم

Dr. Shawqi Dhaif says: "Full extrapolation is necessary... so that the researcher does not fall into generalizations and wrong judgments."¹⁷

In another text of his, he says: "We take from scientific methods: caution... and to be less surrender to our whims, and less hasty to assert."¹⁸

What is notable about "شاخت" is that he often generalized in his research based on a few texts, including the claim that the jurists in the Medina and Iraq schools used to give precedence to the words of the Companions over the words of the Messenger, may Allah bless him and grant him peace. So we will see how this corrupt generalization can be proven? He says: "The position of the Iraqis

and the people of Medina regarding the hadiths of rulings is similar, and it differs fundamentally from the position of Al-Shafi'i.

Research conclusion:

¹⁹It appeared to us from the previous investigation that no one can trust the results of an investigator or researcher such as the Orientalists. Their research falls into these defects in scientific investigation when criticizing through the Qur'an and the Prophet's Hadith, the most important of which are what we have identified, for example:

1 Selectivity in choosing sources. 2- Unsystematic doubt. 3- Neglecting opposing evidence.

It goes without saying that all of these defects are closely related to the lack of objectivity and scientific integrity coupled with deception, lying, and racist fanaticism against Muslims. They also fall into the blatant contradiction as a result of the defects of the scientific method.

Another thing that we must point out is the results of books and research by orientalist on the Sunnah of the Prophet, which aim to discourage Muslim children in their efforts to implement Islamic law in their countries. This is because the legal systems - as Schacht claims - are outside the scope of the Islamic religion, as the Messenger, may Allah bless him and grants him peace, was not interested in that. And the concept of "Sunnah", according to ancient jurists, merely meant the customs of the country's jurists, and all the jurisprudential hadiths related to the Messenger of Allah, may Allah bless him and grant him peace, are fabricated. The result, as Schacht wants it, is: What prevents Muslims today from replacing their Sharia with Western laws if things are like that.

والله أعلم، وصلى الله تعالى على خير خلقه محمد وعلى آله
وصحبه أجمعين

¹ Abdu al aziz mahmood al dib,al isteshraq wa manhajiat al naqd inda al muslimin, majalat al ijtehad 1994,p195

² Al sayed abdul aziz salim, fi tarikh wa hazarat al islam fi al andlus,p:9-12

3 Victor Marie Hugo was born in Besançon, France, on February 26, 1802. He was the third and youngest son of Sophie Trébuche and Joseph-Léopold-Sigisbert Hugo. His father worked as a military officer, then became a general under Napoleon and was considered a For example, higher. While his mother, Sophie, was a devout Catholic and a supporter of the monarchy. His father traveled frequently due to the nature of his work and his differences in political views with his mother.

Personal life: He was secretly linked to Adèle Foucher, his childhood sweetheart, and they later married after his mother's death. The couple had their first child in 1823, named Leopold, but he did not survive. They later had Leopoldine, then Charles, François Victor, and finally Adele. Leopoldine died at the age of nineteen shortly after her marriage, by drowning in the River Seine and her husband died trying to save her. Many tragedies followed as Hugo lost his wife in 1868,

and then two of his sons, and his mistress Juliette Duret in 1873 as well. As for Victor Hugo's religion, beliefs, and original sect, he was born to a Catholic Christian family ((arageek.com))

⁴ Al Bahs al adabi,p 296, Manahij al bahs al ilmi:p 184-185

⁵ Derasat fi al hadees al nabavi:2:397-398

⁶ Al madhal fi al derasat al tarikheya:p 122

⁷ Al muajam al falsafi, p:103

⁸ Uloom al hades,al uyoob al mahayia fi ketabat al mustashriq"shahat"almashaf alsharif be al madina al madin al munawarah1431, p:39

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¹⁰ Manhaj al bahs al adabi , p: 46

¹¹ Uloom al hadis,al uyoob al mahayia fi ketabat al mustashriq"shahat",p:43

¹² Al ahlaaq al nazria:p 190-191

¹³ Kaifa taktubo bahsan: p31-32

¹⁴ Falsafatu al uloom :p 94

¹⁵ Usual al fiqh al Muhammadi ,mustashriq shakhat derassa naqdeya :p 30-31

¹⁶ Man haj al bahs fi al adab wa al lugha :p 85

¹⁷ Al bahs al adabi :p 40, al daqiq le al nosoos p 35

¹⁸ Manhaj al bahs fi al adab wa al lugha :p 24