

## DISTORTION OF FACTS AND HISTORY IN ‘MUSLIM STUDIES’ BY IGNAZ GOLDZIHNER CHAPTER II AS A MODEL

Alam Khan

Lecturer and PhD Student, Faculty of Theology,  
University of Gümüşhane,  
TURKEY.

[alamiiui09@gmail.com](mailto:alamiiui09@gmail.com)

### ABSTRACT

*Ignaz Goldziher (1850-1921) was the first orientalist who attended the lectures of several Muslim Scholars in different countries as well as in different disciplines, and then he continued his studies and research about different branches of Islamic Studies like Quran, Hadiths and History, due to his work he is considered the founder of modern Islamic Studies in Europe.*

*In 1890, when his famous work “Muslim Studies” published, he became the center of heat debate among Muslim and Western Scholars, due to his controversial theories about Islamic Studies, particularly Hadith.*

*In this paper, I evaluated only six examples, which he had given in “Chapter II”, and tried to elaborate to the readers, how he played with the facts, and presented a cloudy image of the Muslims rulers as well as Muslim Scholars like al-Zuhrī (d. 741-2 CE), who has a great contribution in the development of Hadiths and its Sciences.*

Key words: Orientalism, Orientalist’s, Umayyad’s, Hadiths, ‘Ilm al-Rijāl, History

### INTRODUCTION

Before 19<sup>th</sup> century the concentrate of Orientalists were orient culture and languages, during second half of 19<sup>th</sup> century they started research about Islamic sciences, especially their target was the second prominent source of Islamic law Hadith and its sciences, and they pointed that Hadith criticism is unreliable because the Muslim scholars only concentrated on the *Isnād* chain of narration without focusing and giving sufficient attention to the *Matan* of *Hadith*.

In 1848 *Gustav Weil (1808-1889)* challenged the authenticity of *Bukhārī* and suggested the European Scholars to reject without any hesitation at least half of *Bukhārī* and *Aloys Springer (1813-1893)* also did the same thing and suggested that many of hadith material cannot be considered authentic.<sup>(1)</sup>

But the practical tendency of rejection and interrogation on hadith authentication started after the publishing of *Ignaz Goldziher* and *J. Schacht’s (1902-1969)* works<sup>(2)</sup> about Islamic Studies, both paved way of research to the young Orientalists. In fact, both were skeptical about the authentication of hadith literature, the difference between them was the area of interest, *Ignaz Goldziher* focused on the *matan* and *J. Shacht* on the *isnād* to evaluate prophetic traditions and promote scepticism.

<sup>(1)</sup> Ghulam Nabi Falahi. *Development of Hadith a concise introduction of early Hadith literature*. Uk Islamic mission p. 2

<sup>(2)</sup> Goldziher, *Muslim studies* especially volume (2) and Josef shacht, *Origins of Muhammad’s Jurisprudence*.

This study is related to the Ignaz Goldziher's work "*Muslim Studies*" especially chapter II which contains on the cloudy image of "*Umayyad's*" and pious Muslims like *al-Zuhrī*, that they were involved in fabrication of hadith.

He emphasized *Mu'awiyah b. Abu Sufyān (602-680 CE)* was the first person that fabricate hadiths for politically purpose, as well *al-Zuhrī* had the same role due to his good relation with "*Umayyad's*". He reported a lot of examples for it, but what is the reality of these examples? And how he defaces the facts? I will reveal it in the following lines, but before the evaluation of examples, I would like to discuss in a nutshell about the Umayyad's period, and some major developments in it.

### HADITH AND ITS SCIENCES IN Umayyads PERIOD:

According to *Goldziher* Umayyad's hadn't interest in religious knowledge but in fact *ʿIlm Ur Rijāl* which is the uniqueness of the Muslims nor unparalleled at other nations, first time germinate in Umayyad's period. The main reason for the establishment of this precious knowledge was the result of seditions which are witnessed by Umayyad's period.<sup>(3)</sup>

During their period, different political sects appeared, and they were fabricating *hadiths* for the support of their views, it pushed the Muslim scholars to investigate the chain of narration from different aspects as *Ibn. ʿAbbās (619-687 CE)*, and *Ibn. Sīrīn (653-733 CE)* indicated to it.<sup>(4)</sup>

The main feature of Umayyad's period is, was their interest in writing of hadith and its codification, despite *Orientalists like Ignác Goldziher* refused the authentication of information about writing and codification of hadith in that period. They believe that the collection of hadith begun in 2<sup>nd</sup> century.<sup>(5)</sup>

Some of the Umayyad's rulers sought to collect hadith like *Marwān b. al- Ḥakam (623-685 CE)* he was the first governor, who wanted to preserve the knowledge of famous Companions and safeguard it from loss. As he invited *Zaid b. Thābit (d. 665 CE)* and its similar must be changed) may Allah be pleased with him - and asked him different questions his official writer were sitting behind the curtain and were writing down the answers.<sup>(6)</sup>

When his son *Abdul Aziz b. Marwān (d. 705CE)* was the governor of Egypt, he wrote to *Kusayir b Murrah al hadrami (d. 75) AH* to write for him all the narrations that he heard

<sup>(3)</sup> Abū 'Amr Khalifa bn. Khayyat al Laythī al 'Ufurī Tarikh Khalifa bn. khayat, Darul Qalam Beirut, (1398) p. (234-280) Ibn. Al-Jawzi, Al-Mauduat, al-Maktaba al-Salafiyya,(1966) vol. 1 p 39.

<sup>(4)</sup> *Ibn. ʿAbbas said: We used to narrate hadith from Prophet Peace be upon him when (people did not lie on prophet peace be upon him, but when people started following wrong ways, we left narrating ahadith from him. And Ibn sirin says: they never used to ask about the isnad (chain of narration). Then when the fitnah occurred, they said: Name us your men (i.e. narrators). Then it would be look towards Ahl us-Sunnah and their hadith would be taken. And it would be look at towards Ahl ul-Bid'ah and their hadith would not be taken.* Muslim bn.i Hajjaj, *Sahih Muslim*, Dar Ihya al-Turath al-Arabi, Beirut, vol,1 p.(80-84), and al Jozjani, *Ahwal ur Rijal*.Dar al- Nashar, Faisal Abbad Pakistan, p (35-36)

<sup>(5)</sup> - Goldziher *Muslim Studies*, London george allen & unwin ltd r u s k i n house museum street vol. 2 p19

<sup>(6)</sup> Ibn.i Saad , *al- Tabqaat*. Maktaba Saddique *Al-Ta'If, Makkah*, Saudi Arabia Vol 2 p 361

from the Companions of the Prophet except *Abu Huraira* (681 CE), because he had his all narrations.<sup>(7)</sup>

And then his grandson *Umar b. Abd al-ʿAzīz* (625-720 CE) became the caliph, he was a scholar himself and surrounded himself with great scholars like *Muhammed b. Kaʿb* (d. 108) AH and *Maymūn b. Mehrān* (d. 117) AH. He offered stipends to teachers and encouraged education. He is credited with having ordered the first collection of hadith, or sayings & actions of the Noble Prophet Muhammad (*sallalāhu ʿalayhi wa sallam*) material in an official manner, fearing that some of it might be lost. *Abu Bakr bn. Muhammad bn. Hazm* (d.737 CE), and *al-Zuhrī*, are among those who compiled hadiths at *Umar II*'s behest.<sup>(8)</sup>

These efforts had significant impact on preservation of hadith and prevention of manipulation with it. It also paved way for those scholars, who are classified hadith in 2<sup>nd</sup> century. Anyhow, the credit of writing, collection and codification goes to the Umayyad's period.

## APPRAISAL OF CHAPTER II IN “MUSLIM STUDIES”

In this chapter he claimed that hadith were fabricated in Umayyad's period. They were not interest in the promotion of social and religious life as well as they didn't give sufficient attention to the religious life of the population, and that's why most of the people were unaware of the basic obligations of Islam, and some of the ruler were involved in fabrication of hadith like *Mu ʿawiyah* for the proof he reported a lot of examples, but the fact is that, a massive number of these examples haven't substantiated his theory. In the following lines, I will evaluate his fake drew image of Umayyad's and pious scholars in that period.

### Example (1)

*Goldziher* stated that due to the insufficient attention of ruler to the religious life of the public<sup>(9)</sup>, that's why most of them had no knowledge about simple and basic obligation of Islam, like fast-alms (*zakāt al-fiṭr*) and prayer (*salat*) he reported a hadith that :

*When Ibn. ʿAbbās asked the people in Basra to fulfil the duty of the fast-alms (zakāt al-fiṭr), they took counsel and sought to find Medinians who might inform them about their religious duty which was entirely unknown to them.*<sup>(10)</sup>

### Evaluation

In the original source the narration exist in the following words.

*Al-Hasan said: Bn. ʿAbbās preached towards the end of Ramadan on the pulpit (in the mosque) of al-Basrah. He said: Bring forth the sadaqah relating to your fast. The people, as it were, could not understand. Which of the people of Medina are present here? Get up and teach your brothers, for they do not know. The Apostle of Allah (sallallahu ʿalaihi wa sallam) prescribed this sadaqah as one sa' of dried dates or barley, or half a sa' of wheat payable by every freeman or slave, male or female, young or old.*<sup>(11)</sup>

<sup>(7)</sup> Ibn.i Saad ibid. vol. 7 p.448

<sup>(8)</sup> Al- Darimi, *Sunan Darimi*, Dar al-Mughni, Riyadh, Saudia Arabia, (2000). vol 1, p 126.

<sup>(9)</sup> *The rulers of that time searched for precedents in the sunnah for such measures. They were little concerned about the religious life of the population.* Goldziher . *Muslim studies* vol. 2 .p.38

<sup>(10)</sup> Ibid vol.2 p, 39

<sup>(11)</sup> Abu Dawud, *Sunan Abu Dawud*. Maktaba Al Assrya Beirut Lebanon, vol, 2 p, 114.

- 1- According to the critics this hadith is *Da`if*, because the *Isnād* is *Munqati*, *Hassan Basri* (642-728 CE) never heard of *Ibn. ʿAbbās*.<sup>(12)</sup>
- 2- The hadith doesn't indicate that the people of *Basra* hadn't knowledge about *zakāt al-fitar* as he claimed; in fact, if we look at the subject of the chapter<sup>(13)</sup> in original source, we will understand the meaning and intend of hadith that *Abu Dawud* (817-889 CE) reported for it. Actually, there was conflict between the pious scholars about the quantity of *zakāt al-fitar*, especially in the wheat, so the people of *Basra* had knowledge about *fast-alms*, but hadn't cleared about the quantity so, *Bn. ʿAbbās* elaborated them the abrogated quantity of everything according to him, and for that purpose *Abu Dawud* also reported the above hadith in his collection.<sup>(14)</sup>

### Example (2)

The second example for the illiteracy of public from basic Islamic obligation reported by *Goldziher* is the hadith of *Abu Qilabah* (d. 104) AH, which contains on the practical demonstration of *Malik b, al- Huwayrith* (d. 94) AH as he stated:

*The same community in the first years of its existence had no inkling of how to perform the saldt, and Malik b. al-Huwayrith (d. 94)AH had to give them a practical demonstration in the mosque of the actions accompanying the liturgy.*<sup>(15)</sup>

### Evaluation

*Abu Dawud* reported this hadith in his collection of hadiths on the following words:

*Abu Qilaba said, "Malik b. Huwairith came to us and led us in the prayer in this mosque of ours and said, 'I lead you in prayer but I do not want to offer the prayer but just to show you how Allah's Apostle performed his prayers.'" I asked Abu Qilaba, "How was the prayer of Malik b. Huwairith?" He replied, "Like the prayer of this Sheikh of ours-- i.e. ʿAmr b. Salima." That Sheikh used to pronounce the Takbir perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.*<sup>(16)</sup>

- 1- *Malik b al Huwayrith* was among those ambassadors of his tribe,<sup>(17)</sup> that came to *Madina* to learn the basic obligation and teaching of the Prophet (*Sallallahu Alayhi Wa Sallam*) and then return to teach the same thing to those who had not

<sup>(12)</sup> Shoaib al Arnaout, ibid, vol, 3 p, 64

<sup>(13)</sup> *Babu Man Rawaa Nisf Sa Min Qamh* Ibid , vol ,2 p,114.

<sup>(14)</sup> *Shikh Abdul Muhsin also indicate to it, that dispute between the companions at that was exist, its better and preserve in religion to come out a sa'a instead of half sa'a* . Abdul Muhsin bn Hamd, *Sharh Sunnan Abu Dawud* , <http://www.islamweb.net> lecture, 196, p.33

<sup>(15)</sup> *Muslim studies* , vol , 2 p, 39.

<sup>(16)</sup> *Abu Dawud*, vol 1 p, 222.

<sup>(17)</sup> *Malik b al Huwayrith said: we came to the Prophet and we were (a few) young men of approximately equal age and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kindhearted and merciful, so he said, "Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your prayers in the way you saw me offering my prayers, and when the stated time for the prayer becomes due, then one of you should pronounce its call (i.e. the Adhan), and the eldest of you should lead you in prayer. Abū ʿAbd Allāh Muḥammad bn. Ismāʿīl al-Bukhārī, Sahih al-Bukhari, Maktaba al-Maarif Riyadh (2002) vol,8 p,9.*

found the blessing of live watching the actions of the prophet, so it was possible that he demonstrated it to his tribe, there is not any space for accusing *Umayyad's* on insufficient attention to the religious life of the public, and doesn't prove the illiteracy of common people from the *Salat* in their period, because it occurred in the time of the prophet (*Sallallahu Alaihi Wa Salam*), and he was alive among them.

- 2- If it was after the death of prophet (*sallalāhu 'alayhi wa sallam*) as he claimed, then it doesn't mean that those to whom, the *Malik b al- Huwayrith* demonstrated had no inkling of how to perform *salat*. Actually, these people were performing *salat*, but they didn't exaggerate the tranquility in the lifting of bowing down (*ruku*) nor between the two prostrations (*sajdah*), he showed them on the demonstration that we have to make sure the exaggeration of tranquility in these places, because the prophet (*sallalāhu 'alayhi wa sallam*) was performing the *salat* likewise.<sup>(18)</sup>

### Example (3)

According to *Goldziher* the people of that time *al- Hajjaj* (661-714CE) and *Umar II* had no idea of the proper times for prayer, as he stated:

*At the time of al-Hajjaj and 'Umar II people had no idea of the proper times for prayer, and the most pious Muslims were unsure of the quite elementary rule<sup>(19)</sup>*

### Evaluation

After the tracking of hadith in the reference<sup>(20)</sup> given by *Goldziher*, I didn't find such a statement claimed by him, but the hadith that, he also indicated to it<sup>(21)</sup> about the improper time is exist in more than one hadith collections,<sup>(22)</sup> and it was one of those predictions, which have come true, and people in time of *al-Hajjaj* were not offering prayer at proper time, but it doesn't mean that they had no idea of proper times of

---

<sup>(18)</sup> *Ibn. Battal said, that they didn't exaggerate the tranquillity in lifting kneeling (ruku) nor between the two prostrations (sajdah) like what mentioned in hadith from the Prophet, so both Annas and Malik b al- Huwayrith showed them on demonstration. Ibn. Battal, Sharh Sahih al-Bukhari, Maktaba tul Rasheed Saudi Arabia (2003) vol,2 p, 420.*

<sup>(19)</sup> *Muslim studies, vol, 2 p,40*

<sup>(20)</sup> *Al-Nasa'i, I. p. 46-7.*

<sup>(21)</sup> *The pious, however, endeavored to demand adherence to a fixed sunna in the name of the Prophet and, when they found that the government did not support them in efforts which seemed unimportant to the latter, they produced the following Prophecy of Muhammed: 'There will come emirs after me who will kill the salat(yumituna) Goldziher ibid, vol, 2 p, 40.*

<sup>(22)</sup> *Abu Dharr reported: The Messenger of Allah (May peace be upon him) said to me: How would you act when you are under the rulers who would delay the prayer beyond its prescribed time, or they would make prayer a dead thing as far as its proper time is concerned? I said: What do you command? He (the Holy Prophet) said: Observe the prayer at Its proper time, and if you can say it along with them do so, for it would be a supererogatory prayer for you. Khalaf (one of the narrators in the above hadith) has not mentioned" beyond their (prescribed) time"*

Abū 'Īsā Muḥammad bn. 'Īsā at-Tirmidhī, *Sahihi Termizii*, Dar Al-Gharb Al-Islami Lebanon (1998) vol, 1 p, 332. Abu Dawud, *Sunan Abu Dawood*, vol,1 p,117. Muslim bn. al-Ḥajjāj bn. Muslim, *Sahih Muslim*, vol,1 p,448.

prayers, but it was due to rulers like *al-hajjaj* and *al-waleed* (d. 744 CE),<sup>(23)</sup> that's why the pious Muslims especially those companions who were alive in his period, offered a prayer in two times<sup>(24)</sup>, as *Abu Umamah* (d. 700 CE) narrated about *Annas bn. Malik* (612-707CE), that when we offered *Zuhr* prayer and then visited him, he was offering *Aasr* prayer.<sup>(25)</sup>

#### Example (4)

Describing the early history of hadith fabrication *Goldziher* claimed that its started very early, and he accuses *Mu'awiyah* and his governor *al-Mughira* (d. 50) AH, that due to the official influence of *Mu'awiyah* his governor fabricated hadith for political purpose against *Ali b. Abi Tālib* (599-661 CE), and his companion as he stated:

*Official influence on the invention, dissemination and suppression of traditions started very early. An instruction given to his obedient governor al-Mughira by Mu'awiyah I is in the spirit of the Umayyad's: 'Do not tire of abusing and insulting 'All and calling for God's mercifulness for 'Uthman, defaming the companions of 'All, removing them and omitting to listen to them (i.e. to what they tell and propagate as hadiths); praising, in contrast, the clan of 'Uthman, drawing them near to you and listening to them.'*<sup>(26)</sup>

#### Evaluation

For the above statement he cited *al-Tabari* (838-923 CE), so I would like to copy the original narration, that what *al-Tabari* exactly said?

*When Mu'awiyah b. Abi Sufyān put al-Mughirah b. Shu'bah in charge of al-Kūfah in Jumādā8 41 [AH], he summoned him. After praising and glorifying Allah, he said, "Although I have wanted to advise you about many things, I left them alone, trusting in your discernment of what pleases me, what helps my regime and what sets my subjects on the right path. I would continue to advise you about a quality of yours -do not refrain from abusing 'All and criticizing him, nor from asking Allah's mercy upon 'Uthmān and His forgiveness for him. Continue to shame the companions of 'Ali, keep them at a distance, and do not listen to them. Praise the faction of 'Uthmān, bring them near, and listen to them"*<sup>(27)</sup>

There isn't any word that we can translate into hadith, and there is nothing to suggest the invention, dissemination and suppression of traditions whether officially or unofficially. Actually, here is mistranslation or we can say misunderstanding in *Goldziher's* work. He

<sup>(23)</sup> *Ibn. Hajar* wrote, its true that *al-Hajjaj* and his Ameer were delaying the prayer beyond its time. *Ibn. Hajar al-Asqalani, Fath al-Bari, Dar Al Maarifa - Beirut, Lebanon (1379) vol, 2p,14.*

<sup>(24)</sup> *Companions of the Prophet and their successors (Tabi'un) and Muslim scholars were ordering on it to do so, and they were doing it when Umayyad's were delaying prayer beyond its times. Ahmad and Ishaq were offering prayer at their houses, and then come to Masjid. Ibn. Rajab al-Hanbali, Fath ul-Bari fi Sharh Sahih al-Bukhari, Maktaba tul al ghuraba al- assria (1996) vol, 4 p,183.*

<sup>(25)</sup> *Narrated Abu Bakr bin 'Uthman bin Sahl bin Hunaif: that he heard Abu Umama saying: We prayed the Zuhr prayer with 'Umar bin 'Abdul 'Aziz and then went to Anas bin Malik and found him offering the 'Asr prayer. I asked him, "O uncle! Which prayer have you offered?" He said "The 'Asr and this is (the time of) the prayer of Allah s Apostle which we used to pray with him." Sahih al-Bukhari, vol,1 p, 115.*

<sup>(26)</sup> *Muslim Studies, vol,2 p 44.*

<sup>(27)</sup> *Tabari, Tarikh al-Tabari, Dar al-Ihya al-Turas al- Arabi, Beirut, (1387) AH vol,5 p,253.*

understood from the expression (*Wa tarakk Al-aistimae Minhum*) that *Muawyah* give advice to his governor (don't listen to them what they tell and propagate as hadith).

In fact it does not specifically indicate that *al-Mughirah* should suppress the Prophetic hadiths narrated by the companions of `Ali, or even that he should not listen to them. It was only an instruction referred to him that don't consult with the companions of *Ali b. Abi Tālib*, and take the advice and opinion of the companions of *Uthman*, and later on it's proved that he was ignoring his companions.<sup>(28)</sup>

### Example (5)

*Goldziher* believe that the pious theologian *al-Zuhrī* was also involved in fabrication of hadiths, and he was justifying everything of Umayyad's, due to his good relationship with them. According to him, when the Umayyad caliph *Abd al- Malik* wished to stop the Syrian pilgrimages to Mecca, because he was worried that they will impress from *Abd Allah b Zubayr*, so he provide them the same things in Jerusalem, and they performed Hajj there as Ka'ba, but *al-Zuhrī* was the person who justified that by narrating a fabricated tradition.

*The pious theologian al-Zuhrī was given the task of justifying this politically motivated reform of religious life by making up and spreading a saying traced back to the Prophet, according to which there are three mosques to which people may make pilgrimages: those in Mecca, Medina and Jerusalem.*<sup>(29)</sup>

### Evaluation

*Goldziher* showed a cloudy and fake image of *al-Zuhrī*, which is so far from the reality. It is correct that Syrian performed Hajj in Jerusalem, but it's wrong that *al-Zuhrī* justified their action by making up and spreading a saying traced back to the prophet (*sallalāhu 'alayhi wa sallam*) because:

- 1- It's a sound hadith and narrated by *Bukhārī* (810-870 CE) and *Muslim* (821-875 CE).<sup>(30)</sup>
- 2- *Al- Zuhri* doesn't narrate it alone that accused him on its fabrication.<sup>(31)</sup>
- 3- The *Shikh* of *al-Zuhrī* in this Hadith is *Sa'id Bn. Al-Musayyib* (642-715 CE), and he was alive at that time, and his clash with Umayyad's isn't hide from anyone,

<sup>(28)</sup> Talal maloush, *early hadith literature and the theory of Ignaz Goldziher*, thesis presented for the degree of doctor of philosophy in the department of Islamic and middle eastern studies faculty of arts, university of Edinburgh, august 2000 p 177-183.

<sup>(29)</sup> *Muslim studies*, vol ,2 p, 44-45.

<sup>(30)</sup> Muḥammad bn. Ismā'īl al-Bukhārī, *Sahih al-Bukhari*, vol,2 p,60. And Muslim bn. al-Ḥajjāj bn. Muslim, *Sahih Muslim*, vol,2 p, 1014.

<sup>(31)</sup> 1- '*Akhbarana Yazid bn Haruna, Haddathana Muhammad Bn Amrin, an 'Abi Salamata, an 'Abi Hurayrata, Qala: Qal Rasul Alllah Salla Allh Ealayh Wasallama: Abd Allah bn. `Abd al-Rahman al-Darimi, Sunan al-Darimi*, vol,2 p,891.

2-*Haddathana Hisham Bn Ammar Qala: Haddathana Muhammad Bn Shoaib Qala: Haddathana Yazid Bn 'Abi Maryama, an Qaz'ata, an 'Abi Saeidin, Wa Abd Alllah Bn Amri Bn Al-as, 'Ann Rasul Alllah Salla Allh Ealayh Wasallam Qala* Abū `Abdillāh Muḥammad bn. Yazīd Bn. Mājah al-Rabī al-Qazwīnī, *Sunan bn. Majah*, Dar al-Risala (2009) vol,1 p,452.

3- *Haddathana Abn 'Abi umar Qala: Haddathana Sufyan Bn Euyaynata, an Abd Al-malik Bn Umayrin, an Qaz'ata, an 'Abi Saeid Al-khudrii, Qala: Qal Rasul Alllah Salla Alllah Ealayh Wasallama Abu `Isa Muhammad bn. `Isa at-Tirmidhi, Jami` at-Tirmidhi*, vol,2 p,148.

so how he was hearing a narration on his account, and wasn't rejecting or informing people that its fabricated, and there isn't any narration like that on my account.<sup>(32)</sup>

- 4- The Syrian people stopped from the hajj before killing of *Abd Allah b Zubyr*, and historically it's proved that he killed by *al-Hajjaj* in (73) AH,<sup>(33)</sup> while *al-Zuhrī* born in 50 AH,<sup>(34)</sup> So how it was possible, that Syrian people trusted on a young guy, and had left the *Hajj* and *Umrah* in Haram due to his fabricated narration. So it's only accusation on him.

### Example (6)

*Goldziher* has a list of charges on *al-Zuhrī*, as he stated that *al-Zuhrī* admitted that, these emirs forced people to write hadiths as he narrated from *Ma'mar* (d. 822 CE): *The Ma'mar just mentioned preserved a characteristic saying by al-Zuhrī: 'these emirs forced people to write hadiths.'*<sup>(35)</sup>

And then followed it by the following statement, which completely injustice and playing with reality.

*This account can only be understood on the assumption of al-Zuhrī's willingness to lend his name, which was in general esteemed by the Muslim community, to the government's wishes.*<sup>(36)</sup>

### Evaluation

Actually here *Goldziher* try to misguide the reader by taking a part of the narration which shows that he had role in fabrication of hadiths, so I would like to mention the complete narration, which contains on the full story. That when and why *al-Zuhrī* said that, *'these emirs forced people to write hadiths.'*

*Kana Al-Zuhrī La Yatruk 'Ahadanaan Yaktub Bayna Yadayhe, Fa'krahahu Hisham B. Abd Al-malik Fa'umlaa alaa Baniih Falamma Kharaj Min Eindih Dakhal Al-masjid Fa'asnd 'Ilaa Eumud Min Eamdih Thumma Nadaa Ya Talabat Al-hadith Fa'lamma Aijtamaeuu 'Ilayh Qal 'Inni Kuntu Mana'atukum 'Amran Badhilatahu Li'amir Al-muminin Anifan Halumm Faktubuu Qal Fakatab'a Eanhu Al-nnas Min Yawmayizin.'*<sup>(37)</sup>

It was the reason that he never allowed to the students to write hadiths, but when *Hisham bn. Abd al-Malik* compelled him to dictate hadiths on his son, he changed his decision, and when he came out called to the students, and inform them from whole situation, then permitted to

<sup>(32)</sup> Muhammad `Ajjaj al-Khatib, *As-Sunnah Qabla at-Tadwin*, Dar al-Fikr, Beirut, Lebanon, (1981) p, 513.

<sup>(33)</sup> *Abd al-Malik b Marwan sent al-Hajjaj to Makkah, to fight Abd Allah b Zubyr, So he headed to Makkah and besieged the Bn. al-Zubayr until killing him in (73)AH.* Jamal al-Din Yusuf bin al-Amir Sayf al-Din Taghribirdi, *Nujum al-zahira fi muluk Misr wa'l-Qahira*, Dar Al-Kutub Egypt vol,1 p 188.

<sup>(34)</sup> Ḥalīl bn. Aybak aṣ-Ṣafadī, *Kitāb al-Wāfi bi-āl-wafayāt*, Dar Ihya al-Turath al-Arabi, Beirut (200) vol, 5 p 17.

<sup>(35)</sup> *Muslim Studies*, vol, 2 p, 47.

<sup>(36)</sup> *Ibid* vol,2 p, 47.

<sup>(37)</sup> Ibn Asakir, *Tarikh Damask*, Dar al-Fikr, Damascus (1995) vol, 55 p, 333



them to write hadiths from him, in the same source the Author followed the above statement by the narration, that mentioned *Goldziher*:

*An Ma'mmar Qal Samietu Al-Zuhrī Yaqul Kunna Nakrahu Al-kitab Hatta 'Akragna Ealayhi Al-Umara' Fara'aytu 'An La 'Amna'ahu Musliman* <sup>(38)</sup>

He never said that these emir forced people to write hadiths, he said we disliked the writing till these emirs forced us on it. So it doesn't indicate that these rulers were forcing people for fabrication of hadith, nor prove the fabrication of hadiths by *al-Zuhrī* for them. But prove his honesty and loyalty that, he was not satisfied on doing something for the ruler, of what he prevented the common people.

## CONCLUSION

No one can deny the fact, in the era of the best of generations "*khayr al-qurun*" (i.e. the first three generations of Muslims), gave way to the era of falsehood and fabrications, as foretold by Allah's Messenger. At that time people began fabricating hadiths willfully for the supporting and proving their point of views.

That is why many hadith scholars compiled books focused on fabricated hadiths to differentiate it from the authentic traditions. The theory that developed by *Ignaz Goldziher* or whom inspired by him based on the assumptions, and there isn't any authentic, strong and acceptable evidence to prove their claims and accusation on a specific person.

The main problem in Orientalist's especially *Goldziher's* work is that, he doesn't seem to the narration, wither its sound or not, but if it's narrated by any Muslim scholar in his collection, he uses it as a weapon against Muslim community, hence foreground and generate a skeptical theory in the mind of reader about Islamic studies, which is not fair, because Muslim scholars pointed out the value of these narrations as well as its position for the Muslims.

In chapter II the target of *Goldziher* is *Umayyad's* and *Muslim Scholars* commonly, *Muwayyah* and *al-Zuhrī* especially, but the study proved their position, and it's clear, that he doesn't want to differentiate the authentic and sounds hadiths from fabrication, but just paved way to the rejection and skepticism about Prophetic hadiths and its renowned collections.

---

<sup>(38)</sup> Ibid vol, 55 p,333

## REFERENCES

- [1]. Abdul Muhsin bn. Hamd, Sharh Sunnan Abu Dawud, <http://www.islamweb.net>
- [2]. Abū ‘Abd Allāh Muḥammad bn. Ismā‘īl al-Bukhārī, Sahih al-Bukhārī, Maktaba al-Maarif Riyadh (2002)
- [3]. Abū ‘Īsā Muḥammad bn. ‘Īsā at-Tirmidhī, Sahih Termizii, Dar Al-Gharb Al-Islami Lebanon (1998)
- [4]. Abū ‘Abdillāh Muḥammad bn. Yazīd Bn. Mājah al-Rab‘ī al-Qazwīnī, Sunan bn. Majah, Dar al-Risala (2009)
- [5]. Abū 'Amr Khalifa bn. Khayyat al Laythī al 'Ufurī Tarikh Khalifa Bn. khayat, (1398) Darul Qalam Beirut
- [6]. Abu Dawud, Maktaba Al Assrya Beirut Lebanon (2000)
- [7]. Al- Darimi, Sunan Darimi, Dar al-Mughni, Riyadh, Saudia Arabia, (2000).
- [8]. Al- Jozjani, Ahwal ur Rijal. Dar al- Nashar, Faisal Abbad Pakistan
- [9]. Al- Tabari, Tarikh al-Tabari , Dar al-Ihya al-Turas al- Arabi, Beirut , (1387) AH
- [10]. Ghulam Nabi Falahi. Development of Hadith a concise introduction of early Hadith literature. Uk Islamic mission
- [11]. Goldziher Muslim Studies, Translated from the German by C. R. Barber and S. M. Sterti London george allen & unwin ltd r u s k i n house museum street
- [12]. Ibn. Asakir, Tarikh Damask, Dar El-Fikr, Damascus (1995)
- [13]. Ibn. Al-Jawzi, Al-Mauduat, al-Maktaba al-Salafiyya, (1966)
- [14]. Ibn. Battal, Sharh Sahih al-Bukhārī, Maktaba tul Rasheed Saudi Arabia (2003)
- [15]. Ibn. Hajar al-Asqalani, Fath al-Bari, Dar Al Maarifa - Beirut, Lebanon, (1379)
- [16]. Ibn. Rajab al-Hanbali, Fath ul-Bari fi Sharh Sahih al-Bukhārī, Maktaba tul al ghuraba al- assria (1996)
- [17]. Ibn.i Saad , Maktaba Saddique Al Taif - Al-Ta'If, Makkah, Saudi Arabia, Al tabqaat
- [18]. Jamal al-Din Yusuf b. al-Amir Sayf al-Din Taghribirdi, Nujum al-zahira fi muluk Misr wa'l-Qahira, Dar Al-Kutub Egypt
- [19]. Muslim bn.i Hajjaj, Dar Ihya al-Turath al-Arabi, Beirut , Sahih Muslim Ḥalīl Bn. Aybak aṣ-Ṣafādī, Kitāb al-Wāfī bi-āl-wafayāt, Dar Ihya al-Turath al-Arabi, Beirut (2000)
- [20]. Talal maloush, early hadith literature and the theory of Ignaz Goldziher , thesis presented for the degree of doctor of philosophy in the department of Islamic and middle eastern studies faculty of arts, university of Edinburgh, august 2000.
- [21]. Muhammad `Ajaj al-Khatib, As-Sunnah Qabla at-Tadwin, Dar al-Fikr, Beirut, Lebanon (1981)