

An Appraisal of Recording and Writing of Hadith during the Life Time of Prophet Muhammad (Peace and Blessings Be Upon Him)

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Abstract: In the name of Allah the most gracious the most merciful, Allah praises and due to Allah the greatest, the cherisher and sustainer of the entire universe, may the perfect peace and blessing of Allah be upon the Noble prophet Muhammad Ibn Abdullahi the Quraish, the Adnanite, the Hashimite as well as his noble companion, his noble household and all those who follow in goodness until the end of the world. The paper therefore, highlights on the Ahadith that shows that in the first stage the Prophet did not allow the Companions to copy or write Hadith fearing that not mix it with the Qur'an. Furthermore, the paper also elucidates that later on Prophet allowed Companions to write whatever they had from him, finally the paper brings the comments of Hadith Scholars on this issue and concluded. The analytical method is used in conducting the research.

Keywords: Hadith, Recording, Writing, Prophet, Scholars.

INTRODUCTION

It well known fact that during the prophets by time Qur'an was being recorded by his services on any pure available materials. By the give the prophet died and trained the company of the highest companionship, all of the Qur'an was written through not compiled and blinded unto single one volume.

As for the Sunnah no official collection and compilation was known to here been made were are Ahadith which however indicated the working of traditions was permitted likewise, there are some which indicated prohibition.

The Islamic scholars particularly, the *Muhaddithun* (the hadith scholars) here interpreted those evidences and resolved the apparent contradiction since in actual practice these were evidence which pored that the sunnah was being recorded though not officially as it was the case with the glorious Qur'an.

The Hadith which prevented the Recording anything other than the Qur'an

a) It was managed from the noblest prophet may Allah's peace and blessings be upon him as its event that:

لا تكتوا عني غير القرآن فمن كتب عني شيء غير القرآن فليخمه

"Do not write anything other than the Qur'an from me whoever has written anything from me other than the Qur'an should wipe/clean or erased it"¹.

b. In another hadith, Abu Huraira (may Allah be pleased with him) said:

خرج علينا رسول الله صلى الله عليه وسلم ونحن نكتب الأحاديث فقال: ما هذا الذي تكتبون؟ قلنا: أحاديث نسمعها منك قال "كتاب غير كتاب الله؟ أتدرون؟ ما ضل الأمم فبلكم إوبما اكتبوا من الكتاب مع كتاب الله تعالى"

Meaning (that): the apostle of Allah (may Allah's peace and blessings be upon him) came out to us (one day) while we were written down the tradition, he said "what is it that you are writing down"? we said some of that tradition that we hear from you. "A book besides the book of Allah? Do you know (something) the pave away communities before you were not lost in guidance except through the books which they tried to collect side by side with the books of Allah the Most high"².

c. Another Hadith reported from Abu Sa'id Al-Khudri may Allah be pleased with him) said:

"جهرنا بالنبي ﷺ أن بأذن لبافي الكتاب فأبي وفي رواية استأذن النبي ﷺ في الكتاب فلم يأذن لنا"

Meaning:

We have pleaded with prophet mat Allah's peace and blessing be upon him) to give us permission to write down (record the hadith) but he refused" in another version: "We sight the permission of the prophet (may Allah's peace and blessing be upon him) to write down (record) this traditions out the

¹ Darimi, Imam Sunan Al-Darimi, see also A. M. Al-Mukaddimatul Fadil edited by Al-khatib, Lebanon, 1971, p, 379.

² Al-Khatib, M. A deemah Qatl Al-Fadwin , Lebanon, (Beruit), Dar Al-Fikr , 1980, p, 303.

did not permit us.³ The above traditions are extensively quoted out of context and same gives deliberately distorted by the amenders and their local suppliers to say what the Sunnah stand to be recorded only with the second century, after the whole generation of the Sahabah passed away. This is far from reality, since there are other Ahadith which were eventually separated indicating that sunnah was being recorded in the time of the noblest prophet (may Allah's peace and blessing be upending at last at the individual level even though the majority of the Sahabah (may Allah be pleased with them) depended in their retentive memory.

Ahadith Permitting the Recording of the Sunnah

- a. Abu Huraira may Allah be pleased with him who narrated more than any single companion stated that: none of the companion of the prophet (may Allah's peace and blessings be upon him) was more frequent the Hadith which was narrated from him than me expect what was known with Abdullahi Bn Amr for he used to write and I do not write".⁴
- b. Abdullahi Bn Amr (may Allah be pleased with him and his father used to write the sunnah, at the initial stage but he stopped upon that the prophet (may Allah's peace and blessing be upon him encouraged him to continue".

قال عبد الله بن عمر بن العاص رضي الله عنهما: كنت أكتب كل شيء سمعته من رسول الله صلى الله عليه وسلم أريد حفظه فنهاني فريش وقالوا تكتب كل شيء سمعته من رسول الله ﷺ ورسول الله ﷺ في الفصص والرضا فأمسكت عن الكتاب فذكرت ذلك لرسول الله ﷺ فأومأ بيده إلى فيه وقال: أكتب فوالذي نفس بيده ما خرج منه بلا حق".

Meaning:

Abdullahi Ibn Amr Ibn AS (may Allah be pleased with him) said: I used to write all that I heard from the apostle of Allah (may Allah's peace and blessings be upon him) intending to commit it into memory. The Quraish discovered me and other said: "you wrote everything you hear from the apostle of Allah (may Allah's peace and blessing be upon him) is but a man he talks in anger and pleasure, then, I mentioned this to Allah's apostle (may Allah's peace and blessing be upon him)

pointed with his finger to his mouth and said: continue to write! I swear by the one in whose hand my life is nothing comes and of it except the truth⁵.

- c. One of the most authentic separate in their regard is the hadith of Abu Hurairah (may Allah be pleased with him) that during the conquest of Makkah the prophet (may Allah's peace and blessing be upon him) gave a servant. Then the man from away the Yamanite people who was known as Abu Shah (may Allah be pleased with him) stand up and said: O' Allah's apostle! Write it down for me. He said: "O people! Write (it) down for Abu Sheh"⁶.
- d. He was earlier established with the last discourse on the factors that led to the spread of sunnah that the prophet (may Allah's peace and blessings be upon him) used to send emissaries to different Nahnal leaders like Damascus, Abyssinia, Rum, Basra and other kings of Arab tribes. It was reported that he used to write letters to them unifying them to accept Islam which variably they contained some of his sayings.
- e. Ibn Abbas (May Allah be pleased with him) in the transmission of Imam Bukhari and Imam Muslim reported that. The prophet (may Allah's peace and blessings be upon him) was in serious illness he said:

يتونى بكتاب أكتب لكم كتاب لا تضلوا

Meaning:

That bring me a book in which I will write a message for you that you will not go astray after knowing it". Umar said: the prophet (may Allah's peace and blessings be upon him) was ever papered with illness and we have within us the book of Allah and that is enough for us". They different and the nose was so much that he prophet (may Allah's peace and blessings be upon him) said: Go away from me. It is not proper for you to argue in my presence".⁷

This is clear evidence for permissibly of writing the sunnah, even though, the prophet (may Allah's peace and blessing be upon him) as the report indicated, had decided not to do so because of the people's arguments.

³ Al-Tirmidhi, Sunan Al-Tirmidhi, Babu Al-Ilm.

⁴ Imam Al-Bukhari, Sahih Al-Bukhari, Babu Al-Ilm from Abu Huraira (May Allah's mercy be please with him)

⁵ Darimi, Sunana Darimi, Op. Cit.

⁶ Imam Al-Bukhari, Kita Al-Ilm, Op. Cit.

⁷ Imam Al-Bukhari, Kita Al Jizyah, Op. Cit

Scholars' Comments on the Two Set of Evidences and Other Conclusion

In reality other is no contradiction between the two set of evidences regarding the reading of the sunnah, that is why the hadith scholars gain two principal views regarding the resolution of these evidences.

Dr. Mustapha Siba'i in his book *Al-Sunnah wa Makanatuha Fii Al-Tashri'* Al-Islami, shared that the majority of the hadith scholars are of the view that the Ahadith which prevented the writing down of the Hadith were abrogated by those that permit its recording.⁸

He continued to show that this is so, because, even though, all the Sahabah were trustworthy and reliable, not all had the along of distinguishing between Qur'anic verses and the sunnah knowledge,⁹ referring the sunnah, and frequently the messenger (may Allah's peace and blessings be upon him).

There were some who lived far away from Madinah and only came occasionally to the prophet (may Allah's peace and blessings be upon him), therefore, the Ahadith of permission were with regarding to those of them who had a very good hand in knowledge, retention and frequenting the prophet (may Allah pleased with them) to mention out few.

Hadith scholars like Qadi iyad Al Maliki, Ahmad Shakir a late Al-Sabbagh were of the view that the hadith of prohibition especially the report of Abu Sa'id Al-Khudri were abrogated and permission was the later verdict of the two injunctions and became a concerning of opinion among the scholars.¹⁰

The most commonly view after careful consideration and scrutiny of the matter is to shy that: the Ahadith of production were general and refer to official collection of the hadith as it was the case with the Glorious Qur'an. This is indicated by 60th the narration of Abu Sa'id Al-Khudri which shared that the insistence of the Sahabah (May Allah be pleased with him) to obtain permission to write down the sunnah. Therefore, he refused to grant them such a permission. While his prevention to those who

intended to treat the sunnah on an equal shariah about whom he feared might mix up the two.

This is so because the hadith of Abdullahi Ibn Amr bn Alas as well as that of Ibn Abbas 'May Allah pleased with them' panted and to the fact that permission was initially given specific people for specific reasons (as was the case with Abu Shah the Yamanite'. The prophet (may Allah's peace and blessing be upon him) did not leave this world expect after intention should clearly that the letter of the two injunctions is periodontally.

Especially bearing in mind that Sunnah is too much to be easily memorised without recording it,¹¹ Ibn Salah a renowned Hadith authority, "Then the difference disappeared and Muslims are unanimous about the possibility of writing down the Sunnah as well as the actual permissibility if it is not for revealing and compiling it the levels of Sunnah (the Sunnah would have disappearance) in the later centuries¹².

CONCLUSION

From what has been said about the means of preserving the Sunnah, it is clear that, writing and recording were other means through which the Sunnah was preserved, after memorisation, retention through practical application, great discussing constant keenness and quest for knowledge by the Sahabah may Allah be please with them all, especially for the Qur'an and Sunnah. this is enough to dispute the claim of those who said that memory (*Daft /Hifz*) was the only means of memorising the Sunnah.

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⁹ Ibid, P 71

¹⁰ Ibid.

¹¹ Ibn Qutaibah , A. M Ta'wil Mustalah Al-Hadith, edited by Al-Mujjar M.Z Lebanon (Beruit), 1393A.H 1973, p, 287

¹² Salih, S, Ulum Al-Hadith Wa Mustalah, Sith edition, Lebanon, (Beruit 1391 A.H 1971,)

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