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## **First Part**

## **Reasons For The Prohibition**

The issues of Abu–Bakr's prohibition of recording the Hadith and `Umar's decision of the reduction of reporting the Holy Prophet's heritage 1 are worth studying and investigation, because it is associated with the history of the second source of authority in Islam. Although this study is purely academic, it gives to the gentle readers a clear picture about the most important issue in the history of legislation, and the exposition of this issue can find solutions to a big number of the issues related to the controversial questions and help understand the reality and roots of the problem.

The most important reasons for the issuance of the decision can be shown in the following points:

First Reason: Justifications of Abu-Bakr

Second Reason: Justifications of `Umar ibn al-Khattab

Third Reason: Justifications of Ibn Qutaybah and Ibn Hajar

Fourth Reason: Justifications of Abu-Zahw and Shaykh `Abd al-Khaliq `Abd al-Ghaniy

Fifth Reason: Justifications of al-Khatib al-Baghdadiy and Ibn `Abd al-Barr

Sixth Reason: Justifications of some Orientalists

Seventh Reason: Justifications of the majority of Shi`ite writers

Last Reason: Our conclusions

Our discussions of the aforementioned reasons will be based on our understanding of the actuality of the Islamic legislation and its surrounding conditions; therefore, they are not aimed at attacking anyone's

standing since the whole matter is revolving upon the field of study and arguments in an age prevailed by logic and proof.

The presentation of someone's opinion does not mean encroaching upon or doing harm to his/her personality and dignity; rather all the statements mentioned in the book, including my own conclusions, are subject to study and discussion because the top goal of any individual who cares for the right knowledge as well as the best readiness to the inescapable meeting with Almighty Allah is to reach at the truths in general and the religious truths in particular.

The presence before Almighty Allah on the Judgment Day is based upon right and honesty. It is thus binding for any mortal who seriously ponders on that horrifying and great situation on that Day to spare no efforts to find himself an exit from the criteria of the transient and illusive world towards the criteria of the right and virtuous abide. Finally, help is sought only from Almighty Allah Who is the Guide to the right path.

1. According to the report of Qaradah ibn Ka`b al-Ansariy, `Umar ibn al-Khattab issued a decision ordering people to reduce reporting the Holy Prophet's traditions. (See Ibn Sa`d: al-Tabaqat al-Kubra 6:7, Ibn `Abd al-Rabb al-Qurtubiy: Jami`u Bayan al-`Ilm wa-Fadlih(i) 2:120, al-Dhahbiy: Tadhkirat al-Huffadh 1:7, al-Muttaqiy al-Hindiy: Kanz al-'Ummal 2:284:4017 and Sunan al-Darimiy 1:85)

## First Reason: Justifications Of Abu-Bakr

Abu-Bakr's justifications can be concluded from the following two texts:

(1) It has been narrated that `s`ishah said, My father collected the Hadith (of the Messenger of Allah), which was five hundred texts. He spent that night so sleeplessly and restlessly that I was sad for him. I therefore asked, 'Are you moving restlessly due to an ailment or information that you received?'

In the morning, he asked me to fetch him the collection of Hadith that he had put with me. When I fetched them, he set fire to them. As I asked for the reason, he replied, 'I anticipated that I would die while I still have this collection among which there might be reports of a man that I deemed trustworthy while he was the opposite; therefore, I would be the narrator of such false reports.' 1

(2) The following report has been within Ibn Abi–Mulaykah's incompletely transmitted Hadiths (*mursal*):

After the demise of the Holy Prophet, Abu-Bakr gathered people and said, 'You are reporting about the Messenger of Allah inconsistent narrations. People coming after you will be engaged in more intense discrepancy.

Therefore, do not report anything about the Messenger of Allah, and if anyone asks you, you should

refer to the Book of Allah as the arbitrator. You should thus deem lawful whatever is lawful therein and deem unlawful whatever is unlawful therein.'2

Before discussing the two previous texts, two questions must be answered:

**First:** Did Abu-Bakr collect the five hundred texts during the life of the Holy Prophet and by his commandment, or did he collect them after that as a consequence of the political circumstances and the social exigency?

**Second:** Was the decision of prohibiting the recordation and reporting of the Sunnah issued in a late period, or was it the Holy Prophet who prohibited recording it during his lifetime.

It has been related to Abu-Sa`id al-Khidriy that the Holy Prophet said, 'You must erase anything that has been recorded about me except the Holy Qur'an.'3

From the expression of the first text 'My father collected the Hadith,' it can be noted that Abu–Bakr recorded the Hadith after the Holy Prophet's demise, especially the text affirmed that he had quoted them from other narrators, 'I anticipated that I would die while I still have this collection among which there might be reports of a man that I deemed trustworthy while he was the opposite; therefore, I would be the narrator of such false reports.'

Abu-Bakr's anticipation that such texts would be falsely related to the Holy Prophet does not agree with the supposition that the Hadith had been collected during the Holy Prophet's lifetime; otherwise he could show the collected texts to the Holy Prophet for scrutiny.

If it is claimed that the idea of showing such texts to the Holy Prophet for scrutiny had just slipped away from Abu–Bakr's mind, the answer should be that, firstly, it is unreasonable for Abu–Bakr to miss such a thing, especially that he had a close position to the Holy Prophet in addition to the fact that doubt regarding these collections was rooted in his mind.

Secondly, it is unlikely that Abu-Bakr had overlooked neglectfully such an important issue until a time close by his death, whereas the Sahabah used not to neglect asking the Holy Prophet about even the most trivial questions and whenever they had felt any suspicion.

The question of setting fire to the collections of Hadith and Abu–Bakr's concern about attributing them to the Holy Prophet and that he 'would be the narrator of such false reports,' since death was about to knock his door—this question proves that Abu–Bakr had collected the Hadith in the last of his reign and that he had never heard even one Hadith directly from the Holy Prophet; lest it would be extremely odd for him to set fire to Hadiths that he had heard from the Holy Prophet directly!

What is more is that had Abu-Bakr collected such Hadiths during the lifetime of the Holy Prophet, historians and biographers would have certainly referred to this issue and he would never have spent that night restlessly plus `si'ishah would have narrated that her father had collected the Hadith during the

lifetime of the Holy Prophet or any alike statement.

The reports that Abu–Bakr had written down the laws of almsgiving in the missive that he sent to Anas ibn Malik; 4 the governor of Bahrain at that time, and `Amr ibn al-`ss5 do not contradict the reports narrating his setting fire to the collections of Hadith, because the points that he had recorded to Anas ibn Malik were no more than the laws of almsgiving and taxation upon which a state relies, and a caliph must not forget for the good of his state.

It has been also narrated that `Amr ibn Hazm had recorded the laws of almsgiving as quoted from the Holy Prophet orally. `Umar ibn al-Khattab also had such a recording kept by Hafsah, his daughter, and then his family. Hence, the recordation of an issue upon which a state relies is a matter very different from the prohibition of recording something else.

The second question can be easily answered through the acts of Abu–Bakr and `Umar as well as the general conduct of the Muslims. Abu–Bakr's collecting five–hundred Hadiths is a sufficient proof on the Holy Prophet's having not prohibited the recordation of the Hadith. If such a decision of prohibition had been really issued, Abu–Bakr would not have had such collections of the Hadith recorded.

The same thing can be said about `Umar; had a decision of prohibiting the recordation of the Hadith been already issued, he would not have gathered the Sahabah, who advised him to record the Hadith, to discuss the matter.

Even if we give up our opinion and accept the claim that the Holy Prophet had prevented people from recording anything in general and his Hadith in particular, we would not find any persuasive meaning to the authentically narrated report that 'the Holy Prophet ordered the Muslims to record the laws that he said on the day of conquering Mecca,'7 or the report that after his migration to al-Madinah, he had ordered to record the laws of the Zakat and their amounts, which were accordingly written in two papers and kept in the house of Abu-Bakr, the caliph, and Abu-Bakr ibn `Amr ibn Hazm,8 or the authentic report that he said 'Feel free to record' as well as the other clear statements urging to record the laws and the Holy Prophet's conducts.

It is thus proven that the recordation was not prohibited in the lifetime of the Holy Prophet and that neither Abu–Bakr nor did `Umar record the Hadith during the Holy Prophet's lifetime; rather, Abu–Bakr recorded it after the Holy Prophet's departure. The Holy Qur'an has urged writing and recording the knowledge upon Muslims as is in the following Verses:

"Noon. I swear by the pen and what the angels write." (Holy Qur'an: 68:1)

"... Who taught (to write) with the pen." (Holy Qur'an: 96:4)

"O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down." (Holy Qur'an: 2:282)

### "And be not averse to writing it (whether it is) small or large." (Holy Qur'an: 2:282)

### "He said: The knowledge thereof is with my Lord in a book." (Holy Qur'an: 20:52)

The Arabs used to revere the writers and desire to learn it. Ibn Habib al-Baghdadiy has listed the names of the famour personalities who could write in the pre-Islamic as well as the Islamic eras. 9 Ibn Sa`d has said that the Arabs in the pre-Islamic and the early Islamic eras used to regard as perfect anyone who could write Arabic, swim, and shoot. 10

Lessons of learning how to write used to be held in Makkah, 11 al-Madinah, 12 al-Ta'if, 13 al-Anbar, 14 al-Hirah, 15 and Dawmat al-Jandal. 16 It has been also narrated that the Holy Prophet established a class in his Masjid (mosque) where `Abdullah ibn Sa`id ibn al-`\(\text{\text{\text{!}}}\)s used to learn writing and calligraphy to all comers. 17

#### Dr. Ahmad Amin says,

"Illiteracy of the Arabs was not as common as presented by some authors and Orientalists. Because of their neighborhood to the Persians and Romans for ages, their surrounding circumstances, and the stages by which they passed with such civilized nations, it was not difficult for the Arabs, especially those lived in al–Hirah as well as the nomads of Syria, to learn how to write and acquire sciences and customs that would contribute in achieving a better living for them." 18

The Holy Qur'an has thus prescribed writing and recording, and the Holy Sunnah has also cared for the issue of writing to a considerable extent that a prisoner of the war of Badr was released after he would teach ten Muslim children how to read and write. 19

On that account, the claim that the Holy Prophet prohibited recording the Holy Sunnah is definitely meaningless, since his conduct generally attracts attentions to the fact that he very much encouraged on culture, thinking, and learning.

Furthermore, he reproached some people saying, 'Why have some people neither educated, nor taught, nor admonished their neighbors; nor have they enjoined them to do good nor forbidden them from doing evil? And why have some people neglected learning from their neighbors or received their knowledge and instructions?'20 From this reproach, we must understand a clear point as regards our topic.

It has been also narrated that the Holy Prophet once asked the delegation of the tribe of `Abd-Qays, saying, 'How was your brethren's hospitality?'

'They have been the best brethren,' answered they, 'they offered the best beds and food and taught us the Book of our Lord and the conduct of our Prophet night and day.'

This answer pleased the Holy Prophet who asked each one of them about what they had learned and what they had been taught.21

It has been also narrated on the authority of Hudhayfah that the Holy Prophet once ordered them to write down the names of everyone who declared being Muslim orally. They therefore wrote down the names of one thousand and five hundred men. 22 Finally, biographers have recorded that twenty-six, forty-two, or forty-five men used to record the Divine Revelation under the supervision of the Holy Prophet.

By adding the previous proofs of the Holy Prophet's emphasis on learning reading and writing to the previous narrations of the Holy Prophet's issuing the order of recording the Sunnah and the Sahabah's carrying out this order during his lifetime up to a period after his death –when Abu–Bakr prohibited recording the Holy Sunnah–, it becomes clear that the ascription of the prohibition of recording the Hadith to the Holy Prophet is no more than a fallacy aimed at deforming the sheer figure of Islam.

Likewise, such a fallacy gives reason for the enemies of Islam to claim Muslims' being in opposition to science, because they first decided that their Prophet had prevented them from narrating and recording the Sunnah while they, later on, violated their situation and went on recording it! If the recordation of the Hadith was permissible, why did they prohibit it; and if it was prohibited, why did they record it?

If true be said, the claim of the Holy Prophet's prohibition from recording the Hadith is contradictory to his famous sayings, 'write down,'23 'record,'24 'I swear by Him Who has full control over my soul, my mouth has never said anything other than the truth,'25 'Use your right hand to help you learn,'26 as well as so many similar sayings not to be mentioned at this point for fear of lengthiness.

Let us now discuss the first text that shows Abu-Bakr's justification of issuing the decision of preventing recording the Holy Sunnah, putting the following questions:

Why did Abu-Bakr spend that night restlessly and sleeplessly? Was it because of an ailment, or was it because of a serious affair of caliphate and Muslims?

We have previously mentioned `\mathbb{T}'ishah's wonderment, 'Are you moving restlessly due to an ailment or information that you received?' and Abu-Bakr's reply.

Would we accept his justification that 'I anticipated that I would die while I still have this collection among which there might be reports of a man that I deemed trustworthy while he was the opposite; therefore, I would be the narrator of such false reports'?

Does such a justification allow him to set fire to the collections of the Hadith?

Why did he treat the Hadith with fire, not water or burying in the ground?

To answer the first question, we say that the reason beyond Abu-Bakr's restlessness and sleeplessness was, as is proven by `E'ishah's words, 'In the morning, he asked me to fetch him the collection of Hadith that he had put with me. When I fetched them...' not an ailment or a matter respecting the campaigns or the like political affairs; it was rather because of the Hadiths contained by these papers to the degree

that he thought that the reporting of the Holy Prophet's words and deeds would be the main cause of disagreement among Muslims, without making any distinction between the different kinds of the reported items or between the direct and the indirect reports. Abu–Mulaykah reports that Abu–Bakr said, 'Do not report anything,' while in the beginning he had not adopted such a situation.

Abu-Bakr's excuse for setting fire to the Hadiths, —'I anticipated that I would die while I still have this collection among which there might be reports of a man that I deemed trustworthy while he was the opposite; therefore, I would be the narrator of such false reports,'— is subject to a number of objections:

**First:** how did the trustworthy man (whom Abu–Bakr accepted his narration) change into untrustworthy? Did Abu–Bakr—who lived near the Holy Prophet in the holy city of al–Madinah—require mediation in narrating the Hadith of the Holy Prophet?

The news of Abu–Bakr's close association with the Holy Prophet are inconsistent with the existence of mediation between the Holy Prophet and him, especially for those who claim Abu–Bakr's having been the first to embrace Islam.

**Second**: Once a reporter is trustworthy; for Abu–Bakr says, '…reports of a man that I deemed trustworthy,' how is it acceptable to reject such an individual's reports because they are probably fabricated or originated from inadvertence?

According to such a rule, the authority of the reports of the trustworthy must unquestionably be invalid and it is not viable to depend upon the report of any narrator because it contains any amount of probability of fabrication.

Rafi` ibn Khudaykh reported that the Holy Prophet, once, passed by them while they were having a discussion and asked about it. "We are mentioning what we have heard from you, Allah's Messenger," answered they.

"Yes, mention it; but one who forges lies against me must find himself a place in Hellfire," said the Holy Prophet as he went on.

They therefore kept silence.

"Why have they stopped talking?" asked the Holy Prophet.

"Because of what we have just heard from you," one answered.

"I have not meant that you should not discuss what you hear from me," explained the Holy Prophet, "But I have only meant one who forges lies against me deliberately." We then resumed our discussion.

"O Allah's Messenger," one asked, "Can we record the matters that we hear from you?"

"Yes, you can," replied the Holy Prophet, "Record, and feel free to record."27

The previous report supports openly our claim that practice of reporting and recording the Hadith was not prohibited during the Holy Prophet's lifetime; rather it was totally legal. Besides, the phrase 'yes, mention it,' confirms the permissibility to relate the Holy Prophet's Hadith but with verification in order to avoid forging lies against the Holy Prophet.

Likewise, it confirms that the probability of a reporter's being liar or the fear of forging lies does not allow Abu–Bakr to neglect the Hadith. Focusing on being careful in the narration of a report in order to make distinction between the true and the false, the Holy Prophet never issued any order preventing from reporting and recording the Hadith.

As a sequence, Abu–Bakr should have examined these Hadiths; if there were inaccurate ones, he would correct them; if there were forged ones, he would delete them; if there were ambiguous ones, he would explain them; and if there were hidden themes, he would expose them. He should have never annihilated all the collections for the reason that he suspected or supposed falsity.

Generally speaking, any item of science must never be erased, especially when it is said by the Holy Prophet! Reported items must not be burnt under any circumstance, especially when most of them contain the Sacred Name of Almighty Allah and His laws, while it is impermissible to insult them at all. As an Islamic ruling, when such items are decided to be damaged, they must be erased by water, buried in the ground, or destroyed by any other unproblematic method.

Out of their cognizance and education, Muslims realized the fundamental correlation between reporting and recording the Hadith; they therefore asked the Holy Prophet permission to record his sayings since they expected that the Hadith would be prohibited or put under conditions. The Holy Prophet's answer came: 'Record, and feel free to record.'

This answer cancelled any problem that may be expected from recording the Hadith and gave full freedom to report it. A Muslim must be sure before he relates something to the Holy Prophet and must avoid recording the forged. These are the only conditions of reporting and recording the Hadith, and there is nothing more.

**Third**: If we agree with Abu–Bakr's opinion that the likelihood of fabrication in the reports invalidates a narration's consideration, this will require all the Holy Prophet's narrated reports be unacceptable even if they are recorded in reliable reference books of Hadith, for the reason that they all are exposed to the likelihood of forgery; and if such an opinion is accepted, it will certainly overthrow one of the two major principals of the Islamic legislation, eradicate the Holy Sunnah completely and terminate all the secondary rulings that have been derived from the Hadith. Abu–Bakr's opinion is thus completely unacceptable.

We should then wonder how he adopted it. Did he close his eyes to the fact that the Holy Prophet used to entrust the decent Sahabah with affairs like these of the campaigns and battles in order that they would convey them to the others? He should have understood that the Holy Verse regarding the

instruction of looking carefully into any news that is conveyed by an evil-doing, lest others would be harmed ignorantly28 as well as many other Verses in this regard.

Furthermore, Muslims used to follow the reports of the decent ones and avoid those of the indecent. Likewise, reason judges that the report of a decent one must be believable, while the likelihood of fabrication, unintentional mistake, inadvertence and the like matters must be passed up due to the rule of the originally nonexistence of fabrication.

Consequently, Ibn Hajar's claim that Almighty Allah has purified the Sahabah of all vices, including lying, negligence, suspicion, arrogance and the like, has been proven as contradictory to Abu–Bakr's previous testimony when he had only suspected some of the Sahabah to have all the previous vices up to forging lies. Undeniably, Abu–Bakr knew the Sahabah better than Ibn Hajar did.

Even if we accept the notion that suspicion and likelihood of forgery may invalidate the authority of a report in the view of the one suspecting, we must not consider such invalidity in the view of the others who neither suspect nor suppose the probability of forgery.

Abu-Bakr should thus have reported such narrations and presented his suspicion in certain reporters as well as the reasons beyond such suspicion. Then, the recipient of such narrations will have the freedom to accept or reject as maintained by the laws of the religion.

The most unquestionable issue that is concluded from Abu–Bakr's justification, in the event of its acceptability, is that it never imposes upon others to stop reporting or recording the Hadith. Nevertheless, his one and only purpose beyond his justification has been to prohibit reporting and recording the Hadith as a general rule; he therefore ordered people, as in the second text, not to report the Holy Prophet's Hadith at all.

As long as it has been proven that reporting and recording the Hadith had been permissible during the Holy Prophet's lifetime, what is then the meaning of its prohibition? And if it was really prohibited by the Holy Prophet, why did Abu–Bakr compile five–hundred items of Hadith?29

As a conclusion, Abu-Bakr's having prohibited Muslims from reporting the Hadith and having set fire to the collections of Hadith that he had compiled are not founded on any Islamic law.

The second text sheds light on the real situation of the ummah after the departure of the Holy Prophet. Abu–Bakr however referred the disagreement and discrepancies of the Islamic community to their disagreement in the narration of the Hadith and Sunnah. In this regard, he says,

'You are reporting about the Messenger of Allah inconsistent narrations. People coming after you will be engaged in more intense discrepancy.'

Although it is incompletely transmitted, the narration of Ibn Abi-Mulaykah expressed the opinion of the master scholars who objected to the decision of the prohibition of recording the Hadith. It also indicates

that the insistence on the recordation of the Hadith became one of the means of opposing the caliphs. Muslims who felt the necessity of protecting the Holy Sunnah against waste and spreading the religious laws publicly began, soon after the departure of the Holy Prophet, to report his sayings so as to achieve the goals that they deemed necessary.

In their capacity as being the first generation of Islam, the Sahabah were bound by the explanation of the religious laws for people and the reporting of every single word that they had heard from the Holy Prophet to the new generation who were in urgent need for the acquaintance with the religious laws whose major source was the Holy Prophet's words and deeds. This was, of course, unfeasible except through the decent Sahabah who represented the thriving archives of the Holy Prophet's lifetime.

Having realized the new generation's urgent need for the religious data and the first generation's duty to answer, Abu–Bakr used the expression, 'and if anyone asks you...' in the decision of the prohibition of recording the Hadith.

In any event, the urgent need for reporting the Hadith and the existence of discrepancies in the narrations were two serious issues that required solutions by all means.

As a solution for the crisis that augmented dangerously after the Holy Prophet's decease, Abu–Bakr opted for prohibiting the reporting and recordation of the Hadith and the restriction to the Holy Qur'an in order to get rid of the contradictory narrations that he seemed not to be skillful enough to bring them into agreement. He therefore had to ban them all unexceptionally, especially after he had anticipated that the problem would increasingly be bigger and bigger for the coming generations. All the same, Abu–Bakr's decision of the prevention of recording the Hadith arouses a number of questions to be presented hereinafter:

**First:** It has been proven that the Holy Prophet used to order the grand Sahabah to spread in the different areas so as to teach people and invite them to the religion. Also, he used to order people to learn and listen to those instructors. These procedures became more binding after the revelation of Almighty Allah's saying:

"And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious." (Holy Qur'an: 9:122)

To prevent the Sahabah from reporting and applying to themselves what they had directly heard from the Holy Prophet has no meaning other than canceling the religious function of the well-versed in the religious affairs whose main task is to teach and edify the people; while the events of some of the Sahabah's having fabricated lies against the Holy Prophet must have been encountered by means of preventing the very fabricating ones from reporting the Hadith, not preventing everybody and for good!

It was also possible to refer to the Holy Prophet personally during his lifetime regarding the questions that were unsolvable and to check the matter with the Sahabah, after the Holy Prophet's departure, if they had heard something respecting the question involved in order to attain peace of mind or verification of the authenticity of the reporting. As a matter of fact, such conferences have been actually adopted by some of the Sahabah.

**Second:** In order to compile the reports of the Hadith, Abu–Bakr should have established a committee comprising the grand Sahabah for listening to the reports and then confirming the sound and rejecting the doubted. 30 For Abu–Bakr, this was easy, because they had not yet been engaged in the campaigns and conquests nor scattered in the remote countries.

Furthermore, they had soon departed the Holy Prophet and consequently their memories were still powerful and flaws were hardly expected from them. Hence, it was actually an excellent opportunity to easily unify the reports of the Hadith, and it was also easy to identify the actual reality of a narrator before the multiplication of the media of narration, since most of them were still alive and living in al-Madinah.

**Third**: The prevention of recording the Hadith would, with elapse of time, increase the number of the religious laws unknown by Muslims. They therefore would have to extract them from the general and the undeniable narrations. As a result, the ways of extraction would vary and the viewpoints would multiply. All such variant viewpoints would have been nonexistent had the reporting and recordation of the Hadith been operative.

Because Abu–Bakr had notified of the fact that the coming generations would be engaged in bigger discrepancies, he should not have left the people rolling about ignorance in the religious laws or sinking in bitterer discrepancies owing to the rise of the variant personal viewpoints of the many investigators.

One of the results of such prohibition was that Abu–Bakr, despite his precedence to Islam and close relation with the Holy Prophet, reported no more than one hundred and forty two narrations, as Ibn Hazm claims.31

If the compiled narrations are compared to the collections which had been damaged, the result will be that great numbers of the Hadith were unfortunately damaged.

**Fourth:** It is impracticable to prohibit the reporting of the Hadith when it is known for sure that such reports included the major questions that Muslims would urgently require in their daily, worldly, and religious, activities. On this account, the eradication and intentional loss of such questions, including the religious laws, is considered forbidden, since it results in the loss of the fundamentals and laws of the religion.

The most proper situation to be taken in this regard should have been that all the reports would be decided according to a definite criterion adopted by Abu–Bakr, the fabricators would be forbidden from

reporting the Hadith and the outward contrast between the reports would be removed by means of the Holy Qur'an or the other trustworthy Sahabah as well as other ways of checking up and adopting the authentic reports of the Hadiths in order that Muslims would successively follow.

Abu-Bakr's having instructed the Sahabah to answer the askers, whatever their questions would be, by referring them to the Book of Allah is obviously out of the question, since it is impossible to infer a question respecting a religious law from the Holy Qur'an alone without the reference to the Holy Sunnah.

Furthermore, a single statement in the Holy Qur'an may hold so many different notions; some are general, private, decisive, allegorical, common, odd, repealed, or repealing. How is it then possible to specify what is allowable and what is forbidden from the Holy Qur'an alone? Similarly, how is it possible for Abu–Bakr to order people to refer to the Holy Qur'an alone while he himself had said about the *kalalah*.

'I will say my own opinion; if it be true, this will be Allah's, but if be untrue, I alone should be responsible for it'?32

If the Holy Qur'an has sufficiently covered all the questions of the religious laws, why did he wish had he asked the Holy Prophet, before he had departed life, about the amount of the inheritance of grandmothers and grandfathers, about the Ansar whether they should be given any position of leadership, and about the inheritance of nephews and paternal aunts?33

If his claim about the possibility to refer to the Holy Qur'an alone in the religious questions was true, what would we say about the unanimous agreement of the Muslims on the necessity of referring to the Holy Sunnah in order to acquaint ourselves with the religious laws?

What would we say about the Holy Prophet's having nominated the Holy Qur'an and the Ahl al-Bayt, or the Holy Sunnah according to other narrations, as the only two principals of the Islamic legislation in the famous Hadith of al-Thagalayn (the two weighty things)?

Unquestionably, this meant that the two aforementioned principals would persist among the Muslims; therefore, the Holy Prophet said, 'I have left among you... etc.' It also meant that an interpreter for the Holy Qur'an, whether in a form of the Holy Sunnah or one of the Ahl al-Bayt, must be present among the Muslims since the Words of Almighty Allah cannot be individually comprehended. Hence, the Holy Sunnah or the Ahl al-Bayt to whom the Holy Prophet had referred his people after his departure must be clear enough in order that people would follow.

## The Hadith Of Arikah (The Couch)

The previous instruction of Abu–Bakr draws our attentions to the famous Hadith that has been related to the Holy Prophet through different series of narrators. Ahmad,34 lbn Majah,35 Abu–Dawud,36 al–Darimiy, al–Byhalia37 and many others38 have recorded that the Holy Prophet once said,

"I see coming very soon that a man from you will be leaning on a couch and as my Hadith is said to him, he will answer, 'the Book of Allah is the decisive judge; I will deem lawful only what I find lawful in it and deem unlawful only what I find unlawful in it."

According to other forms of the same narration, the Holy Prophet then say, 'Verily, I have been given the Holy Qur'an and its like,'39 or 'Verily, I have been given the Holy Book along with its like,'40 or 'I see coming that a man from you will be leaning on a couch and as a matter that I have enjoined or forbidden is presented before him, he will answer: I do not know! I will follow only what I find in the Book of Allah.'41

In *al-Kifayah fi 'Ilm al-Dirayah*, al-Khatib al-Baghdadiy records on the authority of Jabir ibn `Abdullah that the Holy Prophet said,

"One of you will be leaning on a couch and as he receives one of my Hadiths, he will say: Do not mention that! I will follow only what I find in the Book of Allah!"42

Ibn Hazm, on the authority of al-`Irbas ibn Sariyah, have recorded that the Holy Prophet, once, delivered a speech to people saying,

'One of you will be leaning on his couch thinking that Almighty Allah has not deemed unlawful anything other than what is mentioned in the Holy Qur'an! I swear by Allah that I have verily enjoined you to do good, warned you against immoral things, and forbidden you from evil. These things are surely like the Qur'an.'

Commenting on this Hadith, Ibn Hazm says, 'The words of the Holy Prophet have been utterly true. His verdicts are similar to the Holy Qur'an; no difference is seen between both respecting all that which is obligatory upon us.'

The Holy Prophet's saying has been verified by Almighty Allah Who says,

"And whatever the Messenger gives you, (then you should) accept it; and from whatever he forbids you, keep back." (Holy Qur'an: 59:7)

The Holy Prophet's instructions are also similar to the Holy Qur'an since the source of both is the Divine Revelation. In this regard, Almighty Allah says,

"Nor does he speak out of desire. It is naught but revelation that is revealed". (Holy Qur'an: 53:3-4)43

Before we leave the Hadith of Arikah, let us read the following quotation:

As long as the Arabic 'arikah' stands for a well-upholstered couch found in a house, 44 or any couch, 45 the ruler who governs the affairs of people must be the first one for whom an 'arikah' is arranged. If the

phrase 'very soon' that appeared in the Holy Prophet's words of the Hadith is taken in consideration, it will be clear that the ruler who governed the people's affairs directly after the Holy Prophet was Abu–Bakr who actually said the very words predicted by the Holy Prophet.

Al-Dhahbiy has recorded that Abu-Bakr, immediately after the demise of the Holy Prophet, gathered people around him and said to them, 'You are reporting about the Messenger of Allah inconsistent narrations. People coming after you will be engaged in more intense discrepancy.

Therefore, do not report anything about the Messenger of Allah, and if anyone asks you, you should refer to the Book of Allah as the arbitrator. You should thus deem lawful whatever is lawful therein and deem unlawful whatever is unlawful therein.'46

Consequently, it has become obvious that Abu–Bakr is the very 'a man from you' intended in the Hadith of Arikah and whom the Holy Prophet had predicted that he would oppose the Hadith saying, 'The Book of Allah is the arbitrator. You should thus deem lawful whatever is lawful therein and deem unlawful whatever is unlawful therein.'

This fact has been one of the greatest points of evidence on the soundness of the Prophethood of the Holy Prophet. 47 Historically, Abu–Bakr and `Umar were the closest rulers to the lifetime of the Holy Prophet who opposed the Hadith.

Therefore, the Hadith of Arikah has meant them personally, none else. Those who came after them and adopted their decision of the prohibition of reporting and recording the Hadith were only following their examples and were not as strict as Abu–Bakr and `Umar in the application of the prohibition.48

## Which Decision Preceded The Other?

Having covered almost all the aspects of Abu–Bakr's prevention of reporting and recording the Hadith, another question floats on the surface. Did Abu–Bakr prohibited the reporting of the Hadith and the recordation of it at the same time? Or were the two separate decisions that a period of time occurred between them?

It seems that Abu–Bakr prohibited the reporting of the Hadith after he himself had recorded it. The reason beyond such procedures will be mentioned later on within the discussion of the last reason. Abu–Bakr might have anticipated that the prohibition of reporting the Hadith would facilitate him to practice the legislation and hold the legislative authority besides the political one. In other words, he might have intended to put the two administrative and legislative authorities under the same cover so that the Islamic caliphate would be easily governed.49

Because of the departure of the Holy Prophet, the issuance of the prohibition of reporting the Hadith and the emergence of the movement that called for the adaptation of individual opinions—because of the three aforementioned matters, some of the Sahabah had to record the Hadiths that they had directly

heard from the Holy Prophet in order to preserve them for the coming generations. Hence, Abu–Bakr issued the second decision of the prohibition of recording the Hadith.

Such sequence in the issuance of the decisions of the prohibition are not so important if compared to the historical influence of the events; because the two decisions were issued in a period of four years only, and formed the first seed that produced other decisions issued by `Umar ibn al–Khattab as well as the other rulers, except Imam `Ali, until it was canceled in a late time of the Umayyad State.

Although Abu–Bakr, `Umar, and `Uthman achieved great success in the prohibition of recording the Hadith, they could not achieve such success in the field of the reporting of it. Neither the Sahabah nor did the Tabi'un observe the prohibition even if they pretended that they had nothing to do with the recordation of it; and this manner lasted until `Umar ibn `Abd al–`Aziz opened the door of recording the Hadith.

Even when the doors were opened for the 'governmental' recordation of the Hadith during the Umayyad State, it unfortunately acted as introduction to the currency of the phenomenon of recording false Hadiths so publicly that the rulers, especially during the first days of the era, could induce big numbers of writers to record for them the Hadiths that they liked.50

For instance, Mu`awiyah, the founder of the Umayyad State, ordered Ka`b al-Ahbar to sit in the Masjid and narrate for people the relations that Mu`awiyah would like and to prove the falseness of other Hadiths that he would not. On that account, many fabrications were forged against the Holy Prophet.

To sum it up, Abu–Bakr's opinion about the reporting and the recordation of the Hadith was the same, since he had already decided to ban both even though he justified the prohibition of reporting the Hadith by saying that he had anticipated discrepancy in the narrations.

He therefore ordered people to accept the Book of Allah only. Because of the anticipated discrepancy that urged him to issue the decision of the prohibition, Abu–Bakr's heart was filled in with suspicion that included even those whom he had deemed trustworthy; therefore, he rejected all the reported items, including those whom he himself had collected, and, having been more intense, prohibited the recordation of the Hadith, too.

In a reference to the origination of the Hadith, Dr. Husayn al-Hajj Hasan, in his book entitled *Naqd al-Hadith* (Critique of the Hadith), says,

"If we move to the age of the Sahabah, we will find most of them dislike recording the Hadith but like reporting it. This is in fact out of the ordinary and in need for search and interpretation."51

On the surface, this can be understood from the justification of Abu–Bakr, whereas the reality imposes that there were other reasons, save the two justifications that he had presented and we have beforehand proven their impracticability through many critiques, beyond the prohibition. Forthcoming in the chapter

of the last justification, the actual reasons of the prohibition will be discussed thoroughly.

In abstract, we have previously proven that Abu–Bakr's justifications for the decision of the prohibition of reporting and recording the Hadith have been neither convincing nor conclusive when they were exposed to discussion and investigation.52

- 1. Al-Dhahbiy: Tadhkirat al-Huffadh 1:5, Al-Qasim ibn Muhammad (died in 1029 AH): al-l`tisam bi-Habl-illah al-Matin 1:30, and `Abd al-Ghaniy `Abd al-Khaliq: Hijjiyyat al-Sunnah 394.
- 2. Al-Dhahbiy: Tadhkirat al-Huffadh 1:32 and `Abd al-Ghaniy Abd al-Khaliq: Hijjiyyat al-Sunnah 394.
- 3. Al-Nawawiy: Sharh Sahih Muslim 17-8, Musnad Ahmad ibn Hanbal 3:12, 21 and 39, and al-Khatib al-Baghdadiy: Taqyid al-`llm 29.
- 4. Al-Khatib al-Baghdadiy: Taqyid al-`Ilm 87; al-Bayhaqiy: al-Sunan al-Kubra 4:84.
- 5. Malik ibn Anas: al-Mutta' 1:5 as quoted from Mustafa al-A`dhamiy: Dirasatun fi'l-Hadith al-Nubawiy 94.
- 6. Al-Khatib al-Baghdadiy: Taqyid al-`Ilm 49 and Abd al-Ghaniy Abd al-Khaliq: Hijjiyyat al-Sunnah 395.
- 7. Sahih al-Bukhariy 1:39 Chapter: Recording the Items of Knowledge.
- 8. Dr. Muhammad Yusuf: Tarikh al-Fiqh al-Islamiy 173.
- 9. Muhammad ibn Habib al-Baghdadiy: al-Muhabbar 475-7.
- 10. Ibn Sa'd: al-Tabagat al-Kubra 91-3.
- 11. Mustafa al-A`dhamiy: Dirasatun fi'l-Hadith al-Nubawiy, 44 as quoted from Nasir al-Din al-Asad: Masadir al-Shi`r al-Jahiliy (Reference books of the poetry of the pre-Islamic era) 52 and Ibn Abd al-Barr: al-Qasd wa'l-Umam 22.
- 12. Al-Buladhiriy: Futuh al-Buldan 583.
- 13. Al-Buladhiriy: Futuh al-Buldan 579.
- 14. Shaykh al-Saduq: 'Uyun Akhbar al-Rida 1:43 and Ibn `Abd al-Barr: al-Qasd wa'l-Umam 22.
- 15. Al-Buladhiriy: Futuh al-Buldan 579 and Ibn Abd al-Barr: al-Qasd wa'l-Umam 22.
- 16. Muhammad ibn Habib al-Baghdadiy: al-Muhabbar 475.
- 17. Ibn `Abd al-Barr: al-Isti`ab 2:374.
- 18. Ahmad Amin: Fajr al-Islam (The Dawn of Islam) 13-4.
- 19. Ibn Sa`d: al-Tabaqat al-Kubra 2:22, Musnad Ahmad ibn Hanbal 1:247.
- 20. Al-Targhib wa'l-Tarhib 1:71; Al-Haythamiy: Majma` al-Zawa'id 1:164.
- 21. Musnad Ahmad ibn Hanbal 4:206.
- 22. Sahih al-Bukhariy 3:1114 H. 2895.
- 23. Sahih al-Bukhariy 1:53 H. 112; Sahih Muslim 2:988 H. 1355; Sunan al-Tirmidhiy 5:29 H. 2667.
- 24. Al-Hakim al-Nisapuriy: al-Mustadrak `Ala'l-Sahihayn 1:188 H. 362.
- 25. Al-Hakim al-Nisapuriy: al-Mustadrak `Ala'l-Sahihayn 1:187 H. 359; Al-Khatib al-Baghdadiy: Taqyid al-`Ilm 80-81.
- 26. Sunan al-Tirmidhiy 5:39 H. 2666; al-Tabaraniy: al-Mu`jam al-Awsat 1:245 H. 801, 3:169 H. 2825.
- 27. Al-Khatib al-Baghdadiy: Taqyid al-`llm 73; al-Tabaraniy: al-Mu`jam al-Kabir 4:276 H. 4410; lbn `Adiy: al-Kamil 1:36.
- 28. This is an indication to the Holy Verse, "O you who believe: if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done. 49:6"
- 29. See the previous narration of `el'ishah regarding her father's having set fire to the collections of Hadith.
- <u>30.</u> Of course, this is at worst; rather, if truth be told, it is impermissible to reject even the doubted narration because there is a probability that it was truly said by the Holy Prophet. In view of that, Shi`ite and Sunnite Hadithists have not neglected recording even the doubted narrations in their reference books of Hadith.
- 31. See Ibn Hazm al-Andalusiy: Asma' al-Sahabah, where he has mentioned the number of narrations reported by each one of the Sahabah.
- 32. Sunan al-Darimiy 2:462 H. 2972; Ta'wil Mukhtalaf al-Hadith 1:20.
- 33. Ibn `Asakir: Tarikh Dimashq 30:430; al-Haythamiy: Majma` al-Zawa'id 203; al-Tabaraniy: al-Mu`jam al-Kabir 1:63 H. 43; al-Muttaqiy al-Hindiy: Kanz al-`Ummal 5:631 H. 14113; Tarikh al-Tabariy 2:620.
- 34. Musnad Ahmad ibn Hanbal 4:132.

- 35. Sunan Ibn Majah 1:6, H (Hadith). 12.
- 36. Sunan Abi-Dawud 4:200, H.4604.
- 37. Al-Bayhaqiy: al-Sunan 9:331.
- 38. Isma'il al-Isbahaniy: Dala'il al-Nubuwwah 1:25 and 6:549, Ibn Hazm: al-Ihkam fi Usul al-Ahkam 2:161 and al-Khatib al-Baghdadiy: al-Kifayah fi 'Ilm al-Dirayah 9.
- 39. Musnad Ahmad ibn Hanbal 4:131 and al-Khatib al-Baghdadiy: al-Kifayah fi 'llm al-Dirayah 8-10.
- 40. Musnad Ahmad ibn Hanbal 4:131 and Sunan Abi-Dawud 4:200, H.4604.
- 41. Sunan Ibn Majah 1:6, H. 13, al-Hakim al-Nisapuriy: al-Mustadrak `Ala'l-Sahihayn 1:108, al-Khatib al-Baghdadiy: al-Kifayah fi 'Ilm al-Dirayah 10 and al-Khatib al-Baghdadiy: al-faqih wa'l-Mutafaqqih 1:88.
- 42. Al-Khatib al-Baghdadiy: al-Kifayah fi 'Ilm al-Dirayah 10.
- 43. Ibn Hazm: al-Ahkam 1:159.
- 44. Ibn al-Athir: al-Nihayah 1:40.
- 45. Al-Shafi`iy: al-Risalah 89-91, al-Bayhaqiy: Manaqib al-Shafi`iy 1:330 and al-Hazimiy: al-I`tibar 7.
- 46. Al-Dhahbiy: Tadhkirat al-Huffadh 1:2-3.
- 47. Al-Bayhaqiy: Dala'il al-Nubuwwah 1:24 and 6:549.
- 48. Quoted, not literally, from Sayyid Muhammad Rida al-Jalaliy: Tadwin al-Sunnah al-Sharifah 356-7.
- 49. Later on, during the discussion of the final justification, more details will be given to this claim.
- 50. More details can be found in 'Ali al-Shahristaniy's Wudu' al-Nabiy 256.
- 51. Dr. Husayn al-Hajj Hasan: Naqd al-Hadith 1:142.
- 52. For more details and a clearer explanation of the idea, refer to the author's book 'Tarikh al-Hadith al-Nubawiy; al-Mu'aththirat fi 'Ahd Abi-Bakr (History of the Hadith; Motives in the Reign of Abu-Bakr)'.

# Second Reason: Justifications Of `Umar Ibn Al-Khattab

`Umar's justifications can be concluded from the following texts:

(1) It has been narrated on the authority of `Urwah ibn al–Zubayr that when `Umar had intended to record the Holy Sunnah, he consulted the companions of the Holy Prophet, and they advised him to record. For about a month, `Umar set to seek Almighty Allah's proper guidance in this regard. One morning, after Allah had decided for him, `Umar said,

'I had intended to record the Holy Sunnah, but I remembered some past nations who applied themselves completely to the items they had written and, as a result, neglected the Book of Almighty Allah. By Allah I swear! I will never allow anything to interfere with the Book of Allah.'1

Yahya ibn Ju`dah narrated that after `Umar ibn al-Khattab had intended to record the Holy Sunnah, he changed his mind and distributed a missive in the countries ordering people to erase any item of the Holy Sunnah that they might have recorded.2

(2) It has been narrated on the authority of al-Qasim ibn Muhammad ibn Abu-Bakr that `Umar, after he

had received news confirming that people started to hold (or write) books, denied and disliked the matter saying,

'O people: I have been informed that you have started to hold books. Allah's most beloved books must be the fairest and the straightest. Now, I order you all to bring me all the books that you hold so that I will decide about them.'

Thinking that `Umar wanted to correct and submit the books to a certain criterion, all people brought their books to him. Instead, he set them all to fire and said.

'This is a false wish just like that of the Christians and the Jews.'3

According to Ibn Sa`d, in his *al-Tabaqat al-Kubra*, `Umar said, 'This is a Mishna4 just like that of the Christians and the Jews.'5

From the previous text, we understand that the justifications that `Umar ibn al-Khattab presented for the prohibition of recording the Holy Sunnah can be summed up in the following points:

- 1. The anticipation that the Holy Qur'an would be abandoned and replaced by other things.
- 2. The apprehension that other things would be mixed with the texts of the Holy Qur'an.

The earlier justification can be refuted by the following points:

**First:** It is clear that this justification was based upon previous convictions and special circumstances, because he said, 'as I remembered some past nations...' and, 'This is a false wish just like that of the Christians and the Jews.'

Details will be given about the backgrounds of this justification during the discussion of the last reason.

Furthermore, `Umar should not have had such a conception about the grand Sahabah whom must not be subjected to such convictions and cases.

**Second:** The justification is ambiguous to a great extent; therefore, we doubt its being the direct reason beyond Umar's decision of prohibition. No Muslim would ever deny the fact that to abandon and ignore the Holy Qur'an so as to attend to something else is unlawful and is forbidden by the Shari`ah, but the claim that to attend to something other than the Holy Qur'an results in the abandonment of it is obvious confusion and inaccurate wording.

Undoubtedly, what is actually resulting in the abandonment of the Holy Qur'an is only what contradicts it, such as the adoption of the other Scriptures along with the doctrines written therein; but to regard the attention to the interpreter of the Holy Qur'an; namely the Sunnah of the Holy Prophet about whom Almighty Allah says,

# 'And We have revealed to you the Reminder that you may make clear to men what has been revealed to them, 16:44'

to regard such attention as the main cause beyond the negligence of the Holy Qur'an is definitely delusion and confusion between the right and the wrong. Logically, to attend to the Hadith is to attend to the Holy Qur'an, since the Hadith interprets and reveals the true meanings of the Holy Qur'an.

**Third:** Umar's justification implies that the Sahabah are accused of their incapacity to make distinction between the Words of Almighty Allah that they memorized and reported and the words of the Holy Prophet that stood for the interpretation and explanation of the Holy Qur'an. Everybody knows that the Holy Qur'an enjoys such an incomparable style of typical eloquence, unique phraseology, and spiritual attraction that it cannot be confused with the Hadith.

The Qur'anic verses enjoy such a special motif and coherence that they cannot be confused with any other speech. If `Umar anticipated the occurrence of confusion between the Holy Qur'an and the Sunnah, like that which occurred to some of the Sahabah who confused a few words of a verse with the Holy Prophet's words, he could deal with the matter by ordering the narrators to be sure of a text, before reporting it, by asking the other experts who were many in that period. When he compiled the scattered papers of the Holy Qur'an, Abu–Bakr did the same thing.6

However, such a simple question does not require general prohibition of the reporting and recordation of the Hadith. Having taken notice of this point, Abu–Bakr did not claim such confusion as the justification for the prohibition after he had solved this problem and dispensed with the method that was later on taken by `Umar in his dealing with the issue.

Umar's justification might have found a ground if the Holy Qur'an and Sunnah had been written in the same papers. However, none of the Muslims had ever mixed the texts of the Holy Qur'an with those of the Holy Sunnah in the same paper. Despite the passage of long ages, the earliest books of Tafsir (Exegesis of the Holy Qur'an) reached at our hands without having any single confusion between the texts of the Holy Qur'an and those of the Holy Sunnah.

The latter justification adopted by `Umar ibn al-Khattab can be refuted by the following points:

**First:** As far as style and eloquence are concerned, indisputable characteristics have distinguished between the Qur'anic and the narrative texts. The Qur'anic texts have been revealed in the form of inimitability, challenging all the Arab polytheists, who were masters of eloquence, to produce the like of it. More than once and in different eloquent and reproachful styles, the Holy Qur'an challenged the unbelievers to bring its like. Listen to the following Qur'anic texts,

"Say: Then bring some (other) book from Allah which is a better guide than both of them, (that) I may follow it, if you are truthful." (Holy Qur'an: 28:49)

"Say: If men and jinn should combine together to bring the like of this Qur'an, they could not bring the like of it, though some of them were aiders of others." (Holy Qur'an: 17:88)

"Or, do they say: He has forged it. Say: Then bring ten forged chapters like it and call upon whom you can besides Allah, if you are truthful." (Holy Qur'an: 11:13)

"And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful. But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers." (Holy Qur'an: 2:23-4)

The articulacy, fluency, and expressiveness of the Holy Qur'an astonished the polytheists shockingly that they found nothing to say about it except being 'transient magic'. On the other hand, the Hadith has not been challenging the eloquence of the polytheists.

**Second:** The main topic of the Holy Prophet's words was to explain the religious laws, aside from the eloquence of his language. Moreover, some of the narrations that are reported from the Holy Prophet conveyed only the meaning, not the very words spoken by him. In the meantime, Muslims have recognized, favored, and memorized the Holy Qur'an since it has occupied a special position in each and every Muslim's heart. For instance, they should never touch its letters unless they are pure, for their compliance with Almighty Allah's saying,

"None shall touch it save the purified ones". (Holy Qur'an: 56:79) Finally, they have been always observing and reciting the Holy verses day and night.

Inasmuch as Muslims used to care for the Holy Qur'an to such a great extents, it is illogical to anticipate its confusion with the Holy Sunnah! Likewise, the Sahabah were too aware to lack distinction between what is divinely revealed and what is said for mere explanation.

Nevertheless, everybody admits to the fact that the Holy Prophet's articulation was so expressive that it was easily distinguished from ordinary people's diction, since he was the most eloquent of the Arabs. It is thus claimed that not all people were talented enough to tell apart between the Holy Qur'an and the Holy Prophet's words.

However, such a claim is too far from the truth; in addition to the aforementioned differences between the Holy Qur'an and Sunnah, the latter embodies words, deeds, and confirmations half of which have been ordinary statements that never promote to the level of the Holy Qur'an. Moreover, even if the previous claim is accepted, yet supposedly, it should apply only to some of the verbal part of the Holy Sunnah. In addition, we have previously cited that some of the narrations that were reported from the Holy Prophet conveyed only the meaning, not the very words spoken by him.

**Third:** Supposing the aforementioned claim is accurate, it does not necessitate the desertion of the Holy

Sunnah in order to observe the maintenance of the Holy Qur'an, because the Hadith is the explanatory body of the Holy Qur'an and, as a result, to report, record, and study it achieves a big service for Muslims to understand the Holy Qur'an without making any contradiction with it.

What must be verified and checked is the reporting from the Holy Prophet. In this regard, the Holy Prophet said,

"Anyone who attributes false reports to me must certainly find himself a place in Hellfire."

A deep look at this Prophetic statement shows that the Holy Sunnah, unlike the Holy Qur'an, can be exposed to forgery.

Let us now wonder how `Umar ibn al-Khattab had been so ignorant that he could not appreciate such clear-cut facts and, consequently, claimed matters revealing the absence of differences between the texts of the Holy Qur'an and those of the Holy Sunnah in aspects of eloquence and perspicuity!

In addition, let us wonder how it is possible that none paid attention to the clear-cut question that such confusion leads to disbelief and that one who claims confusion between the Holy Qur'an and the Holy Sunnah must be regarded as belying Almighty Allah's saying—in the Holy Qur'an,

"And indeed it is a Book of exalted power. No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise." (Holy Qur'an: 41:41–42)

"We have, without doubt, sent down the Message; and We will assuredly guard it (from distortion)." (Holy Qur'an: 15:9)

It is not unlikely that `Umar ibn al-Khattab, in order to find foundations for his own opinions, had to resort to various justifications, such as the anticipation of confusion between the Holy Qur'an and Sunnah, or that he recalled the manners of peoples of bygone times who dedicated all their efforts to studying the books of their doctors of laws and rabbis and left the Book of their Lord, or that he intended to be sure of the authenticity of the reports ascribed to the Holy Prophet as being within his Sunnah... etc.

Due to such justifications, 'Umar ibn al-Khattab reduced the reporting of the Holy Prophet's traditions and tightened the grip around the throat of anyone who had kept a report from the Holy Prophet.

In any case, as `Umar ibn al-Khattab prohibited the reporting and recording of the Hadith, he violated the unanimous consensus of the Muslims on the acceptability of the single-reporter narration (*khabar al-wahid*). He also violated the majority of the Sunnite Muslims who believe in the ultimate decency of all the Sahabah.

Moreover, he violated the rational principle of respecting the report of the trustworthy. Such being the case, `Umar ibn al-Khattab, the caliph, caused a large number of the Holy Prophet's traditions to be lost and aroused suspicions around the principles of the Islamic legislation since the majority of the Sahabah

heard, from the Holy Prophet, what many others had not heard; while the caliph's determination decided the impermissibility of such reports unless a witness and proofs on their having been said by the Holy Prophet would be presented.

Of course, such proofs could not be presented by most of the Sahabah except in a few cases such as that of Abu–Musa al–Ash`ariy, which happened by chance.

From the above, we reach the conclusion that the justifications of `Umar ibn al-Khattab for prohibiting the reporting and recordation of the Hadith have not been sufficiently convincing. We therefore have to search for other justifications, hoping that we may find a persuasive answer!

- 1. Mu`ammar ibn Rashid: al-Jami` 11:257; `Abd al-Razzaq: al-Musannaf 11:258 H. 484; al-Madkhal Ila'l-Sunan al-Kubra 1:407; al-Khatib al-Baghdadiy: Taqyid al-`Ilm 49 and `Abd al-Ghaniy Abd al-Khaliq: Hijjiyyat al-Sunnah 395 as quoted from al-Bayhaqiy and Ibn `Abd al-Barr.
- 2. Al-Muttaqiy al-Hindiy: Kanz al-`Ummal 10:292 H. 29476; Al-Khatib al-Baghdadiy: Taqyid al-`Ilm 35 and Abd al-Ghaniy Abd al-Khaliq: Hijjiyyat al-Sunnah 395.
- 3. `Abd al-Ghaniy `Abd al-Khaliq: Hijjiyyat al-Sunnah 395.
- 4. Mishna is the collection of precepts and customs which form the basis of the Talmud and is held to embody the contents of Jewish oral law. Hence, Umar likened the Holy Sunnah that had been recorded by the major Sahabah who received it directly from the mouth of the Holy Prophet to the collections of the Jewish oral laws that were neither revealed to nor said by Prophet Moses. Of course, such likening is aimed at belying and despising the Holy Sunnah that included innumerable Hadiths respecting the Ahl al-Bayt's merits and true positions as well as the divine commissions that they must succeed the Holy Prophet and must be unconditionally obeyed by all Muslims. (See Abu-Na'im: Dala'il al-Nubuwwah 638, Sayyid Ja'far Murtada al-`Emiliy: al-Sahih min Sirat al-Nabi al-A'dham 1:59, The Simplified Arabic Encyclopedia: 543 (Talmud), Muhammad Rida al-Jalaliy: Tadwin al-Sunnah al-Sharifah 340 and The Encyclopedia of al-Mawrid 4:199)
- 5. Ibn Sa`d: al-Tabaqat al-Kubra 1:140.
- 6. Jalal al-Din al-Suyutiy: al-Durr al-Manthur 4:332; Al-Mubarakfuriy: Tuhfat al-Ahwadhiy fi Sharh Jami` al-Tirmidhiy 8:408; al-Itqan fi `Ulum al-Qur'an 1:162-163.

# Third Reason: Justifications Of Ibn Qutaybah And Ibn Hajar

Ibn Qutaybah<u>1</u> and Ibn Hajar, <u>2</u> as well as other historians, <u>3</u> have attributed the reason for the prohibition of reporting and recording the Hadith to the matter that most of the Sahabah had not mastered writing.

As faced by criticism and scrutiny, this opinion has proven its inaccuracy. Further, it has been opposed by many objections and refutations, such as that of Mr. Muhammad `Ajjaj al-Khatib who says,

"Having found out that there were more than thirty clerks recording the Revelation for the Holy Prophet and many others were in charge of other clerical affairs, we cannot accede to the opinions of Ibn

Qutaybah and Ibn Hajar. Also, we cannot believe in the scarcity of those who could write in that period; therefore, Ibn Hajar's generalization is unproven."4

In his book entitled *al-Sunnah qabl al-Tadwin* (The Holy Sunnah before the recordation), Mr. Muhammad `Ajjaj al-Khatib says,

"In such a deep thesis, we should not submit to the traditional reasons the authors used to use for justifying the refraining form recording the Holy Sunnah. Furthermore, we cannot accept their claim that the paucity of the records of the Holy Sunnah during the Holy Prophet's lifetime was due to the irregularity of recording in general and the small number of those who were able to write as well as the miswriting that was common at that time.

We should not accept such false claims after we have found out that there were more than thirty clerks recording the Revelation for the Holy Prophet, and many others were in charge of the other clerical affairs.

We should not also agree to the claim of the fewness of people who could write and the miswriting in that era, because we know for certain that there were proficient writers in that period, such as Zayd ibn Thabit and `Abdullah ibn `Amr ibn al-`\sis. Supposing we accept the claim of the scarcity and unavailability of the writing tools, how could Muslims record the Holy Qur'an without difficulties?

If they had had the desire to record the Hadith, they would have easily done it in the same way as some individuals had asked the Holy Prophet's permission to record the Hadith, and he permitted them. Therefore, there must have been other reasons... etc."5

Dr. Mustafa Al-A`dhamiy has said,

"If we accept the charge that people who lived in the time of the Holy Prophet did not master writing, how can we accept the reports telling that the Holy Qur'an was recorded in that period? We all know that the Sahabah used to record the holy verses as soon as they were revealed. What is the meaning of the Holy Prophet's instruction, 'Record not anything about me except the Holy Qur'an?'

Such an instruction would be unnecessary if people in that time could not write. Nevertheless, the previous report itself bears out that they used to record the Holy Qur'an as well as other things. The existence of a big number of clerks who worked for the Holy Prophet violates the aforementioned claim; and the administration of a big state, like that reigned by the Rashidite caliphs, e required the presence of people mastering writing, arithmetic, and similar basic sciences.

As a result, it is inescapable to admit to the fact that a big number of people, including the Sahabah themselves, could read and write in that time. Furthermore, the Holy Prophet's educational policy brought forth its initial fruits during his lifetime, and consequently, the fruits must have increased manifold afterwards. On this account, albeit that most of people in the Holy Prophet's time could not read and

write, there were many others who could read and write and could meet the clerical requirements of that time."7

Aiming at identifying a convincing reason beyond the prohibition of recording the Hadith, Mr. al-Khatib returned to some of the traditional reasons by which he fell upon others, saying,

"The reason beyond the official prohibition of recording the Hadith during the Holy Prophet's lifetime was not the Muslims' having been illiterate; rather some of them could read and write and, thus, they recorded the Holy Revelations.

As a matter of fact, there were other reasons, such as the fear that the Holy Qur'an would be confused with the Hadith and that Muslims would engage themselves with the recordation of the Holy Sunnah and consequently would ignore the recording, study, and memorization of the Holy Qur'an."8

Dr. `Abd al-Khaliq has fallen in the same mistake; refuting the words of Ibn Qutaybah, he says,

"The narration of Abu–Sa`id al–Khidriy seems to be the basic evidence on the prohibition of recording the Hadith. However, the narration confirms that the Holy Prophet permitted the recordation of the Holy Qur'an in the same time as he prohibited the recordation of the Hadith. Providing the reason beyond the prohibition was the fear of miswriting, how did he permitted recording the Holy Qur'an?"9

Mr. Ma`ruf also has his own opinion,

"As a result, it has been proven that writing was not as scarce as described by al-Buladhiriy who says, in *Futuh al-Buldan*, that only seventeen Qurayshite men could read and write when Islam emerged, and only eleven from the tribes of al-Aws and al-Khazraj could learn from their neighbors. Since the literate persons among people of Quraysh and people of Yathrib (later al-Madinah) were as few as the aforementioned numbers, one could hardly find a single literate person among the people of the other tribes and towns." 10

Ahmad Amin's opinion has been previously cited. 11

Dr. Subhiy al-Salih says,

"As long as the Sahabah, regarding the preservation of the Holy Sunnah, depended upon the hearts of those who had memorized it, not documents, it has been necessary to find another reason rather than the traditional ones to which everybody has referred whenever this topic is concerned.

It is impracticable to accept the claim that the reason beyond the prohibition of recording the Hadith had been the scarcity of the tools of writing during the lifetime of the Holy Prophet, because such tools were not as scarce as they described.

However, they might have been one of the factors, and undoubtedly not the one and only factor, which

resulted in the negligence of recording the Hadith, because such a factor had not precluded the companions of the Holy Prophet from exerting all efforts for sake of recording the Holy Qur'an entirely on rocks, leaves of date-palm trees, shoulders of animals, and other tools.

Had their psychological motives towards the recordation of the Hadith been as enthusiast and strong as the motives they had had towards the recordation of the Holy Qur'an, they would have certainly found the proper tools.

Rather, they, having followed the instructions of the Holy Prophet as well as their own desires, compiled the Hadith in a way completely different from that used in the compilation of the Holy Qur'an."12

Sayyid al-Jalaliy, commenting on Ibn Hajar's opinion, has said,

"It is very odd that a Hadithist, a biographer, and a historian as weighty as Ibn Hajar al-`Asqalaniy had missed such an apparent fact, claiming that the reason beyond the prohibition of recording the Hadith was that people were illiterate!

By such a phrase, it is understandable that Ibn Hajar meant all the people of that time. Taking notice of such a flaw, al-Suyutiy had to put the situation in order and thus say that most of the people in that time could not read and write!"13

From the previous quotations and comments, we realize that the generalization of illiteracy on all of the companions of the Holy Prophet has been unsound, because it is illogical to warn an illiterate against recording! The Holy Prophet's forged prohibition from recording the Hadith is in itself a proof on the existence of those who could read and write or, more precisely, on the actual occurrence of the recording, otherwise to warn intensely against a nonexistent thing is meaningless.

Explaining the Hadith of 'Do not write anything from my wording except the Holy Qur'an, and anyone who has written any material must erase it,' the reviser of the book of 'Thabt al-Baladiy', comments,

"The words of this Hadith proves that the Hadith was written down during the lifetime of the Holy Messenger..."14

- 1. Abu-Muhammad Abdullah ibn Muslim ibn Qutaybah (died in AH 376): Ta'wil Mukhtalaf al-Hadith 366. For further details, see Shaykh Tahir al-Jaza'iriy: Tawjih al-Nadhar 10.
- 2. Ahmad ibn `Ali ibn Hajar al-`Asqalaniy (died in AH 852): Huda al-Sari4.
- 3. Such as al-Dhahbiy, in Siyar A`lam al-Nubala' 18:541; Tadhkirat al-Huffadh 3:1183 (Biography of Abu'l-Walid Sulayman ibn Khalaf al-Bajiy).
- 4. Muhammad `Ajjaj al-Khatib: Usul al-Hadith wa Ulumuhu wa Mustalahuh 146.
- 5. Muhammad `Ajjaj al-Khatib: al-Sunnah qabl al-Tadwin 301-2.
- <u>6.</u> The Rashidite caliphs are respectively Abu–Bakr, `Umar, `Uthman and Imam `Ali who governed the ummah before the sovereignty of the Umayyad rulers.
- 7. Mustafa al-A`dhamiy: Dirasatun fi'l-Hadith al-Nubawiy, 73.
- 8. Muhammad `Ajjaj al-Khatib: al-Sunnah qabl al-Tadwin 340.
- 9. Abd al-Ghaniy Abd al-Khaliq: Hijjiyyat al-Sunnah 430 and 444.

- 10. Hashim Ma'ruf: Dirasat fi'l-Kafi wa'l-Sahih 14.
- 11. For more details: see Ahmad Amin: Fajr al-Islam 13-4.
- 12. Subhiy al-Salih: Ulum al-Hadith wa Mustalahuh 6.
- 13. Sayyid Muhammad Rida al-Jalaliy: Tadwin al-Sunnah al-Sharifah 392-3. Al-Suyutiy's saying has been quoted from his book entitled Tadrib al-Rawi 1:88.
- 14. Thabt al-Baladiy 77.

# Fourth Reason: Justifications Of Abu-Zahw And `Abd Al-Ghaniy

Mr. Abu-Zahw says,

"There was another thing that urged the Holy Prophet to prohibit them from recording the Hadith; it was the maintenance of their talents of memorization! Had they recorded the Hadith, they would have depended upon the records completely and neglected their capacities of memorization. With the elapse of time, such great capacities would certainly vanish."1

Shaykh `Abd al-Ghaniy says,

"The Holy Prophet prohibited the recordation of the Hadith for fear that they (the Sahabah) would entirely depend upon the records and neglect the memorization, which was their nature and innate disposition and, as a result, their talents would be exposed to weakness.

Therefore, the Holy Prophet's prohibition was dedicated to those whose memories were too strong to be affected by oblivion."2

Before the above-mentioned text, Shaykh `Abd al-Ghaniy has said,

"Memorization and recording alternate in the protection of the Shari`ah, yet in most cases one faints when the other grows stronger. On this account, we can understand the causes that incited the Sahabah to urge their disciples to depend upon their memories and neglect their pens; they understood that writing would certainly weaken the talent of memorization, which was in their natures, and as a general rule, human soul always tends to whatever nourishes the nature and avoids whatever opposes or weakens it."3

Dr. al-Khatib says,

"They refused that the students of Hadith would devote themselves to their records, making them the stores of their knowledge. They also did not want to violate the Sahabah in the question of the

compliance with memorization and the complete dependence upon the memory, since to depend upon the records results in the weakening of the memory and the negligence of the memorization."4

Commenting on the words of Shaykh `Abd al-Ghaniy, Sayyid al-Jalaliy says.

"Except its oratory purpose, the wording is empty of any scientific or conclusive matter. Moreover, it is far away from subjectivity since the main topic of the study is the prohibition of the recording, while the wording is only agreeable to personal desires!

How can an epidemic that affects the memory or the probability of oblivion necessitate the negligence of a major source of the Islamic law, namely the Holy Sunnah, which accordingly was left without verification, documentation, or even recording?"5

In any event, two more points must be added to the critique of this justification:

**First:** It might have been acceptable if the prohibition of recording the Hadith had been issued by the Holy Prophet. In fact, the false Hadiths of the prohibition were fabricated under certain political circumstances and preceding convictions of definite individuals who insisted on narrowing the reporting and recordation of the Hadith in a restricted zone. Hence, the decision of the prohibition was neither legal nor issued by the Holy Prophet, as will be detailed later on.

**Second:** Supposing this justification is acceptable, it does not reveal the illegality of recording the Hadith, since to dislike depending upon the records does not indicate its illegality; rather it means to desire not to do it.

Had the process of recording been illegal, some of the Sahabah would not have recorded anything of the Hadith. It has been narrated on the authority of `Ayyad, the judge, that some of the Sahabah used to record the Hadith and that they would erase after memorizing.6

Furthermore, this justification is contradictory to great extent! It is unimaginable to think that a teacher who persistently urges his pupils to learn and safeguard the items of knowledge that they would study—such a teacher will at last instruct his pupils not to record or note down the items of knowledge that they learnt! Indisputably, to record and write down the knowledge is better for preserving it than memorizing it.

An Arabic proverb says, 'Whatever is recorded will be established, and whatever is memorized will flee.' What is then the reason beyond the emphasis on the memorization of the Hadith, and what is the reason beyond the claim that the prohibition of recording the Hadith will protect the memory? What is the use of a memorizer's recollection after his death? Although the angels have been more capable of memorization than man has, Almighty Allah has ordered them to record. Listen to the following holy verse:

"But verily over you (are appointed angels) to protect you; kind and honorable, writing down

### (your deeds)." (Holy Qur'an: 82:10-1)

It may be true that the talent of memory becomes stronger through training just like the sense of hearing for the blind, which is usually stronger than it for the endowed with eyesight, because the earlier use it as a substitute for the sight. The same thing can be said about the illiterate merchant whose memory is usually stronger than that of the literate for the same reason.

Albeit the previous fact is undeniable, it cannot be applied to the Sahabah whom Almighty Allah has chosen for protecting and conveying the religious laws to the next generations. If the reason beyond the prohibition of the recording was to keep the Sahabah's brilliant memories as strong as they were, we have to find appropriate interpretation for the following narration:

Al-Khatib al-Baghdadiy, al-Bayhaqiy, in *Dala'il al-Nubuwwah*, and al-Qurtubiy have narrated on the authority of authenticated series of narrators that `Abdullah ibn `Umar said,

"Umar ibn al-Khattab required twelve years to memorize the Surah of al-Baqarah. 7 When he did, he slaughtered a sheep on that occasion."8

Accordingly, we have to condemn Shaykh `Abd al-Ghaniy and Mr. Abu-Zahw as well as the other scholars who have adopted the same opinion, otherwise we have to belie lbn al-Jawziy, al-Dhahbiy, and al-Qurtubiy as well as the other narrators of the previous report.

As a result, there must have been a reason other than the preservation of the talents of memorization. Such a reason will be exposed in the coming chapters of this book.

In the preface to *Taqyid al-`llm*, Mr. Yusuf al-`lshsh says,

"The memories of most of people are too weak to load a whole material of a science and safeguard it from waste. Naturally the capacity of memorization is different among people; as it be strong for some people, it will surely be weak for others and, consequently, it will not always help them and keep its material forever."9

Biographers have listed the names of the Sahabah who used to confuse the narrations by interfering.

The question is thus not as accurate as conceived by some scholars.

Another point must be aroused in this regard; to accept the justifications of Shaykh `Abd al-Ghaniy and Mr. Abu-Zahw who have claimed that the Arabs enjoyed brilliant memories, we must believe that the Holy Sunnah has been dedicated to the Arabs exclusively. History has told that there were many non-Arab Sahabah who also intended to record the Holy Sunnah. Thus, how should the justifiers come back with this fact?

If it had been obligatory to memorize a thing, that thing would certainly have been the Holy Qur'an. And

if the brilliant memory and the good memorization required the memorized material not be recorded, why would the memorization of the Holy Qur'an not stop against recording it, taking into consideration that many of the Sahabah did memorize the Holy Qur'an.

What is more is that the memory, which was claimed that the decision of the prohibition from reporting and recording the Hadith would maintain it, could not meet the Muslims' need for the Holy Prophet's traditions; therefore, Abu–Bakr ibn Abi–Quhafah, the fist caliph, stated that the Sahabah reported from the Messenger of Allah narrations about the reporting of which they had disagreed. Undoubtedly, lack of memory was one of the active reasons beyond such disagreement.

Having realized the new generation's urgent need for the religious data and the first generation's duty to answer, Abu–Bakr used the expression, 'and if anyone asks you...' in the decision of the prohibition of recording the Hadith.

In the same speech, Abu–Bakr said, 'You are reporting about the Messenger of Allah inconsistent narrations.' From this statement we understand that the reason beyond the inconsistency in the secondary questions was the different reports of the Sahabah, 10 meaning that either some of them did forge lies against the Holy Prophet who, having predicted this question, said,

'After my departure, forging lies against me will increase';11

or others were exposed to oblivion, inattention, or mistake and as a result, inconsistency in the narration occurred; or the narratives were too contradictory for the well-versed in the religious laws to educe a conclusion.

Imam `Ali ibn Abi-Talib has had a nice explanation regarding the inconsistency in the reports from the Holy Prophet. Later on in this book, this explanation will be cited.

As a conclusion, in order to learn with certainty about a Hadith, one must take precautions in the adoption of a narration; but if the authenticity of a Hadith is doubted, verification must be made so as to discriminate between the forged and the sound 12

But, under any circumstances, it is unacceptable to issue orders of erasing and setting fire to the recorded Hadiths because of a mere, refutable probability. Such being the case, the orders would certainly cause waste and abuse, not precaution and accuracy.

In this connection, it is important to cite that there are many issues confirming the invalidity of the memorizer's wording, such as the narrations telling the Sahabah's reporting and accepting narrations and the narrations telling the anticipation of Sa`d ibn Abi–Waqqas and `Abdullah ibn Mas`ud, as well as others, from reporting the Hadith... etc. 13

- 1. Muhammad Muhammad Abu-Zahw: al-Hadith wa'l-Muhaddithun 123.
- 2. `Abd al-Ghaniy Abd al-Khaliq: Hijjiyyat al-Sunnah 428. See also al-Suyutiy: Tadrib al-Rawi 150.

- 3. `Abd al-Ghaniy `Abd al-Khalig: Hijjiyyat al-Sunnah 405.
- 4. Muhammad `Ajjaj al-Khatib: al-Sunnah qabl al-Tadwin 333. This opinion has been beforehand said by the following scholars: Al-Sam`aniy in 'Adab al-Imla' wa'l-Istimla" 146, al-Qadi `Ayyad in 'al-Ilma` 149, Ibn al-Athir in 'Jami` al-Usul' 1:40, Ibn al-Salah in 'al-Muqaddimah' 301 and '`Ulum al-Hadith' 192 and others.
- 5. Sayyid Muhammad Rida al-Jalaliy: Tadwin al-Sunnah al-Sharifah 370.
- 6. `Isim ibn Damarah (as recorded in al-Ramhurmuziy: al-Muhaddith al-Fasil), Khalid al-Hadhdha' (as recorded in al-Khatib al-Baghdadiy: Taqyid al-`Ilm) and Ubaydah (as recorded in Ibn `Abd al-Barr al-Qurtubiy: Jami` Bayan al-`Ilm wa Fadlih) were among the Sahabah who recorded the Hadith.
- 7. Chapter 2 (The Cow) of the Holy Qur'an.
- 8. Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 12:66, Jalal al-Din al-Suyutiy: al-Durr al-Manthur 1:21, Ibn al-Jawziy: Sirat `Umar 165, al-Qurtubiy: al-Tafsir 1:40 and al-Dhahbiy: Tarikh al-Islam 267.
- 9. Al-Khatib al-Baghdadiy: Taqyid al-`llm 8: Preface by Mr. Yusuf al-`lshsh.
- 10. For more details and a clearer explanation of the idea, refer to the author's book 'Tarikh al-Hadith al-Nubawiy; al-Mu'aththirat fi `Ahd Abi-Bakr (History of the Hadith; Motives in the Reign of Abu-Bakr)' 111–124.
- 11. Al-Muhaqqiq al-Hilliy: al-Mu'tabar 1:29. In Sahih al-Bukhariy 1:52 H. 16, it is narrated on the authority of `Ali ibn Abi-Talib that the Holy Prophet's said, "Do not forge lies against me; for anyone who forges lies against me shall be led to Hellfire."
- 12. According to the previously cited narration of Rafi` ibn Khudayj, the Holy Prophet ordered to discriminate between the forged and the sound.
- 13. Mahmud Abu-Rayyah: Adwa'un `Ala'l-Sunnah al-Muhammadiyyah 55-58. These narrations can be read in Sunan Ibn Majah 1:11 H. 25, Musnad Ahmad ibn Hanbal 4:370 H. 19323, 19324...

# Fifth Reason: Justifications Of Al-Khatib Al-Baghdadiy And Ibn `Abd Al-Barr

Al-Khatib al-Baghdadiy says,

"The following question may be cited: Why did `Umar reproach and prevent the Sahabah from reporting to the Holy Prophet as intensely as he could?

To answer, he did that so as to sustain the religion and choose the best for Muslims; he anticipated that they would pass over the acts of obedience to Almighty Allah and depend upon the outward significances of the narrations.

Not all the narrations can be understood through their seeming significances and not are their actual meanings feasible for everybody; it happens that a Hadith is reported in its general sense, while to understand it requires proficient deduction and interpretation.

On this account, `Umar anticipated that Hadiths would be misunderstood as their outer significations would be adopted. Furthermore, `Umar's preventing the Sahabah from reporting has safeguarded the Hadith and warned the others from forgery against the Holy Sunnah." 1

Having quoted the aforementioned essay, Dr. Muhammad 'Ajjaj al-Khatib says,

"In addition to al-Khatib al-Baghdadiy, this opinion has been adopted by Ibn `Abd al-Barr and many other master scholars. I myself, too, adopt the same opinion."2

Many questions can be aroused against the aforementioned opinion:

Did `Umar ibn al-Khattab care for the religion more than the Holy Prophet?

What was the meaning of such care for the religion while the Holy Prophet answered him who asked his permission to record the Hadith, 'Feel free to report,' and 'Feel free to record?'

Why did the grand Sahabah, such as Abu-Dharr al-Ghifariy about whom the Holy Prophet said, 'Neither the blue sky nor has the dingy earth ever shaded or carried a speaking creature that is more honest than Abu-Dharr,'3 Ibn Mas`ud and many others—did they not care for the religion in the same degree as `Umar did?

All the incidents of `Umar ibn al-Khattab's prohibiting the reporting and recordation of the Hadith as well as his arresting of some of the Sahabah, such as Abu-Dharr, Ibn Mas`ud, Abu-Mas`ud and others—all these incidents proves obviously the forgery of the narrations about the Holy Prophet's having prohibited the reporting and recordation of the Hadith that were ascribed to those Sahabah.

It is illogic that the same Sahabah whom `Umar ibn al-Khattab, as proven by authenticated reports, put under house arrest in al-Madinah because they did not stop reporting to the Holy Prophet, had reported from the Holy Prophet that he prohibited the reporting and recordation of the Hadith.

Had they really heard the Holy Prophet prohibiting the reporting and recording, they would certainly have never reported a single word from him! Likewise, had they reported the decision of the prohibition, `Umar would not have had to gather them to warn against reporting the Hadith.

Moreover, by this justification, 'Umar actually poured scorn on the Sahabah and belied Ibn Hajar's claim that all of them are, divinely, saved from forgery, error, inattention, suspicious, and arrogance!

If the Sahabah recorded the Hadith little by little and out of their own desires, how would it be permissible for `Umar to violate their deeds? If not, how would it be permissible for him to bring to him all their records? This is sufficient evidence on the permissibility to record the Hadith during the Holy Prophet's lifetime.

How can one imagine that the Holy Prophet did prohibit people from reporting and recording his sayings that comprise clear messages for mankind whereas he had said,

'May Allah have mercy upon anyone who listens to my saying, understands it, and then conveys it to others.'4

The strangest matter in this regard is the claim that the prohibition of reporting and recording the Hadith is considered maintenance for the religion, while the objection to the decision of the prohibition is in fact the actual maintenance of the religion, because the prohibition causes the loss of many religious rulings as well as the waste of Almighty Allah's judgments, while the reporting and recordation of the Hadith, although making the Hadith exposed to errors and other discommended things, will surely yield advantageous results for Muslims who, without the Hadith, will plunge in ignorance and lack understanding of the religious laws.

Even if we condescendingly accept that `Umar's care for the religion incited him to prohibit recording the Sunnah, we will be faced by the problem of `Umar's repetitive precipitancy in assuming inaccurate situations throughout his life whether before or after Islam.5

Such precipitancy does not comport with his apprehension that 'they –the Muslims– would pass over the acts of obedience to Almighty Allah and depend upon the outward significances of the narrations,' in the words of al–Khatib, because `Umar ibn al–Khattab was known of impetuosity and recklessness; therefore, he used to rash in many situations and then feel sorry.

On many occasions, he felt sorry for previous actions, such as the issue of al-Hudaybiyah Truce, and that when the Holy Prophet offered prayer for (the dead body of) a hypocrite, and that of the prisoners of the Battle of Badr.

For instance, the Holy Prophet, once, was urging al-Hakam ibn Kaysan, who had been presented before him as prisoner, to embrace Islam; but when that took a long time, `Umar intruded saying, 'O Allah's Messenger: what for are you talking to this man? He will never become Muslim! I swear it by Allah! Let me behead him so that he will go straightly to Hell!' Being indifference to `Umar's statements, the Holy Prophet kept up urging al-Hakam until he embraced Islam.

Commenting on the incident, 'Umar said,

"As I saw al-Hakam embrace Islam and become a pious Muslim, I felt sorry for what I had said. I then said to myself, 'How could I drive myself in a matter about which the Holy Prophet is more knowledgeable than I am! However, I only wanted to provide an advice for sake of Allah and His messenger!

Al-Hakam acted as a pious Muslim and fought for the sake of Allah until he was martyred in the battle of Bi'r Ma'unah; hence, he was honored by the satisfaction of the Holy Prophet and, naturally, Paradise will be his abode."8

Even during the reign of Abu–Bakr, `Umar had similar injudicious situations; once, a group of the inclined for Islam (*al–Mu'allafah Qulubuhum*) geame to and showed him a document in which Abu–Bakr had ordered for them to receive their shares from the alms, but `Umar refused, tore that paper into pieces, spit on it, and threw it at their faces. Having become furious, they returned to Abu–Bakr and asked,

'Which one of you is the caliph (ruler)? Is it he or you?' Abu-Bakr answered, 'He is, if he wants!'10

During his reign, `Umar's injudicious decisions increased; he once exiled Nasr ibn Hajjaj because his wife raised her voice in his face, 11 legalized a divorce that was said three times on the same occasion, 12 and decided to strip the gold of the Holy Masjid, but the Sahabah rejected, 13... etc.

From the previous, we conclude that `Umar ibn al-Khattab's conduct does not support the claim that he had prohibited the reporting and recordation of the Hadith for his care for the religion, since rashness and baseless decision are completely the opposite of precaution and concentration.

Another question must also be cited: What about the other Sahabah who objected to the decision of the prohibition and did report and record the Hadith? Did they not care for the religion? Or did they understand that the carefulness for the religion lied in the opposition of `Umar's viewpoints? How is it acceptable to claim that `Umar cared for the religion and, thus, issued the decision of the prohibition, while the Sahabah advised him to record the Holy Sunnah?

Neglecting the Sahabah's opinions, `Umar followed his own view, set fire to the records of the Holy Sunnah, and prohibited the reporting and recordation of the Hadith. As a result, `Umar's violation of the congruity of the Sahabah has become care for the religion!

The actual care for the religion is to accept and implement the Sahabah's advice because Almighty Allah has said,

### "... And their rule is to take counsel among themselves, (Holy Qur'an: 42:38)"

and `Umar himself believed in the principal of Shura (taking counsel); therefore, the violation of the Sahabah's advice is the actual breach of the carefulness for the religion and infringement of the principle of Shura that was strongly adopted by `Umar ibn al-Khattab himself.

From the previous discussions, we can obviously see the weakness of the justifications of al-Khatib al-Baghdadiy and Ibn `Abd al-Barr whose opinions collapsed in the presence of logical critiques. Let us now refer to another justification, hoping we will find a solution for our problem.

- 1. Al-Khatib al-Baghdadiy: Sharaf Ashab al-Hadith 97-8.
- 2. Muhammad `Ajjaj al-Khatib: al-Sunnah qabl al-Tadwin 106.
- 3. Musnad Ahmad ibn Hanbal 2:163 H. 6519; Sunan Ibn Majah 1:55 H. 156; Sunan al-Tirmidhiy 5:669 H. 3801; al-Thad wa'l-Mathani 2:231 H. 986; al-Bukhariy: al-Kuna 1:23 H. 181. In brief, this famous Hadith shows that Abu-Dharr has never been untruthful.
- 4. Sunan al-Tirmidhiy 5:34 H. 2658; al-Musnad al-Mustakhraj `Ala Sahih Muslim 1:41 H. 12; Sunan Ibn Majah 1:84 H. 230, 1:85 H. 231, 1:86 H. 236; Musnad Ahmad ibn Hanbal 4:80 H. 16784, 4:82 H. 16800.
- 5. Ahmad ibn Habib al-Baghdadiy: al-Munammaq fi Akhbar Quraysh 130.
- 6. Sahih al-Bukhariy 2:978 H. 2581, 3:1162 H. 3011, 4:1832, 1785.
- 7. Ibn Shabbah: Tarikh al-Madinah al-Munawwarah 1:372. on the authority of al-Shi`biy, it has been narrated that `Umar ibn al-Khattab said, "In Islami, I have made an unprecedented flaw..." This 'flaw' was that when the Holy Prophet offered the ritual Dead Prayer for `Abdullah ibn Ubayy, the hypocrite, but `Umar objected to him and pulled him from the dress in

order to prevent him from offering that prayer. See al-Suyutiy: al-Durr al-Manthur 3:264; al-Muttaqiy al-Hindiy: Kanz al-`Ummal 2:419 H. 4393.

- 8. Ibn Sa`d: al-Tabaqat al-Kubra 4:137: Biography of al-Hakam ibn Kaysan; al-Khasa'is al-Kubra 2:26; Ibn al-Jawziy: al-Muntadham 3:209.
- 9. The inclined for Islam are those whose hearts are made to incline to truth by giving them a share in the almsgiving. Their share is determined by Almighty Allah Who says: "Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise. 9:60"
- 10. Ahmad ibn Hanbal: Fada'il al-Sahabah 1:292; Muhammad Rashid Rida: Tafsir al-Manar 10:496; Al-Kila`iy al-Andalusiy: Al-Iktifa' Bima Tadammanahu min Maghazi Rasul Allah wa'l-Thalathah al-Khulafa' 3:90; al-Muttaqiy al-Hindiy: Kanz al-`Ummal 3:914 H. 9151, 12:546 H. 35738; Ibn `Asakir: Tarikh Dimashq 9:196 H. 797.
- 11. Ibn Sa`d: al-Tabaqat al-Kubra 3:285; Ibn `Abd al-Barr: al-Isti`ab 1:326; Ibn Hajar al-`Asqalaniy: al-Isabah fi Tamyiz al-Sahabah 6:485; al-Sarakhsiy: al-Mabsut 9:45.
- 12. Sahih Muslim 2:1099 H. 1472; al-Hakim al-Nisapuriy: al-Mustadrak `Ala'l-Sahihayn 2:214 H. 2792-2793; al-Musnad al-Mustakhraj `Ala Sahih Muslim 4:153 H. 2472-2474; Musnad Ahmad ibn Hanbal 1:314 H. 2877; Sunan al-Bayhaqiy al-Kubra 7:336 H. 14749, 14750, 14751.
- 13. lbn Hazm: al- Ihkam fi Usul al-Ahkam 2:152, 6:249; lbn Hajar al-`Asqalaniy: Fath al-Bari fi Sharh Sahih al-Bukhariy 3:456-457; Sunan Abi-Dawud 2:215 H. 2031; Sunan lbn Majah 2:1040 H. 3116; Sunan al-Bayhaqiy al-Kubra 5:159 H. 9511.

# **Justifications Of Some Orientalists**

Springer, a German Orientalist, says,

"Not only did `Umar al-Faruq aim at educating the Bedouin Arabs, but also he wished to save their courage and strong religious belief so that they would be the rulers of the world. Writing and expansion of knowledge were not compatible with this aim." 1

Springer's previous text reveals that the author intended to take advantage of `Umar's decision of the prohibition of recording the Hadith so as to expose that the spread of Islam depended upon an illiterate power, and that neither writing nor was the expansion of knowledge compatible, in `Umar's conception, with the Bedouin courage and `Umar's combative spirituality. If truth be told, Orientalists, all the time, used to disperse false and unproven claims and delusions in their essays, such as the aforementioned one.

Another Orientalist, namely, G. Schacht, has claimed the nonexistence of even a single authenticated Hadith about the Islamic jurisprudence since all of the available ones were invented after the demise of the Holy Prophet for pure religious interests!2

Moreover, Goldtzeher exceeds the limits when he claims that all the narrations regarding the recordings were invented and that all the compilations of Hadith that belong to the first age of Islam were

#### fabricated.3

However, he has issued many such baseless opinions. Muslim authors, too, have adopted such opinions. Isma'il ibn Ad-ham, in his thesis published in AH 1353, claims that all the authenticated Hadiths do not rely upon firm fundamentals and principles; rather they are doubtful and clearly shown as invented.4

For more details about the unsubstantiated opinions of the Orientalists and their answers, we refer the gentle reader to Dr. Muhammad Mustafa Al–A`dhamiy's book entitled *Dirasatun fi'l–Hadith al–Nubawiy* (Studies about the Holy Hadith) and Muhammad Abu–Zahw's book of *al–Hadith wa'l–Muhaddithun* (The Hadith and Hadithists), as well as many other books comprising refutations of these sayings and fabrications, where this topic is discussed thoroughly. In this place, we see that to shun such unfounded vanities is the best thing to select.

- 1. Sayyid Muhammad Rida al-Jalaliy: Tadwin al-Sunnah al-Sharifah 530 as quoted from Imtiyaz Ahmad: Dala'il al-Tawthiq al-Mubakkir Li'l-Sunnah wa'l-Hadith (Significances of the Early Documentation) 230–231.
- 2. Mustafa al-A`dhamiy: Dirasatun fi'l-Hadith al-Nubawiy wa-Tarikhih and G. Schacht: The Origins of Muhammadan Jurisprudence.
- 3. In 1890, one of his studies entitled 'Muhammadanische Studiee' was published.
- 4. Mustafa al-A`dhamiy: Dirasatun fi'l-Hadith al-Nubawiy, 27 as quoted from Dr. Mustafa al-Siba`iy: al-Sunnah wa Makanatuha fi'l-Tashriy. Mahmud Abu-Rayyah has recorded that Muhammad Abduh, Dr. Tawfiq Sidqiy, Rashid Rida and many others believe that the Holy Qur'an alone must be followed and the Holy Sunnah must thus be thrown away. (See Mustafa al-A`dhamiy: Dirasatun fi'l-Hadith al-Nubawiy, 26.)

# Seventh Reason: Justifications Of Most Of The Shi`ah

Most of the Shi`ite Muslims believe that the prohibition of the recordation and reporting of the Hadith was aimed at stopping the narrations regarding the merits of the Ahl al-Bayt, since the adopters of the decision were afraid of the spread of the Holy Prophet's sayings about the merits 1 and Imamate 2 of Imam `Ali and his descendants.

The decision was applied more intensely during the reign of Mu`awiyah, the first Umayyad ruler, who used to order people to curse Imam `Ali during the ritual Friday Sermons from the Muslims' minbars.3

This opinion has been also concluded from the reality of the ummah after the Holy Prophet as well as the political and social structure of the caliphate; the cultural act was not unfamiliar to the political act and the caliphs exerted all their efforts to keep the Ahl al-Bayt as far as possible from the new system of the Islamic State (namely, System of Caliphate) and, furthermore, they disrobed the Holy Prophet's

Family from any rest they would rely upon; consequently, it is not strange to say that `Umar ibn al-Khattab's decision of the prohibition of reporting and recording the Hadith was issued for this very purpose, nothing else.

Some authors have recorded `Umar's statements that were quoted from al-Khatib al-Baghdadiy in the following narration:

It has been narrated on the authority of `Abd al-Rahman ibn al-Aswad on the authority of his father that `Alqamah once brought a book from Makkah (or Yemen) comprising Hadiths about the Ahl al-Bayt. We then visited `Abdullah ibn Mas`ud and gave him that book. He asked his bondmaid to fetch him a washtub filled with water. We asked him to read that book since it contained great Hadiths, but he put the book in the water reciting (Almighty Allah's saying),

'We narrate to you the best of narratives, by Our revealing to you this Qur'an. (Holy Qur'an: 12:3)'

He then said, 'Hearts are like bowls. You should thus fill in them with the Qur'an, nothing else.'4

From the previous narration, the adopters of this opinion have concluded `Abdullah ibn Mas`ud's deviation from the line of the Ahl al-Bayt, which is consequently regarded as deviation from the line of Imam `Ali,5 or that his indifference to the topic and tearing of the book were aimed at deluding the people that the Holy Qur'an is sufficing for anything else.6

As a result, such acts have been seen as attempts to eradicate the evidences on the Imamate of the Ahl al-Bayt, which was the one and only purpose behind the issuance of the decision of prohibiting recording and reporting the Hadith.7

## **Objections To The Justification**

(1) Reference books of Hadith have proven that `Abdullah ibn Mas`ud encouraged the reporting and recordation of the Hadith; therefore, he was summoned to al-Madinah during the reign of `Umar ibn al-Khattab and was arrested there to the last of `Umar's reign. Confirming this claim, we cite the following narrations:

It has been narrated that `Amr ibn Maymun said, "I have always been present before `Abdullah ibn Mas`ud on every Thursday night and he was always reporting the Hadith of the Holy Prophet."8

It has been narrated that `Abdullah ibn al-Zubayr said, I asked my father, "Why have I never heard you reporting the Hadith of the Holy Prophet as Ibn Mas`ud and others do?"9

It has been narrated on the authority of Abu–Qulabah that Ibn Mas`ud said, "Persist in knowledge before it is removed. Its removal stands for the departure of its bearers. You do not know at which time you will need knowledge. You will also find some peoples claiming that they are encouraging you to abide by the

Book of Allah while they have, in fact, flung it behind their backs." 10

Ma`an also narrated that `Abd al-Rahman ibn Mas`ud took out a book (copy of the Holy Qur'an) and sworn that it had been handwritten by his father personally.11

In Sahih al-Bukhariy, 12 the chapter regarding the recitations of the Holy Qur'an, there is an indication to the existence of a copy of the Holy Qur'an found with or handwritten by Ibn Mas`ud. His disciples were reported to have traveled for sake of seeking and recording knowledge.

In this regard, al-Shi`biy said, "As much as I know, none was more active in seeking knowledge than Masruq in all countries. The disciples of `Abdullah ibn Mas`ud who used to teach people knowledge in general and the Holy Qur'an in particular were `Alqamah, Masruq and... etc."13

Ibn `Ayyash was reported to have said that he had heard al-Mughirah saying, "The only ones who used to report `Ali's narrations as authentic as they were except the disciples of `Abdullah ibn Mas`ud." 14

`Algamah, who was known of his love for Imam `Ali, was one of `Abdullah ibn Mas`ud's disciples.

According to al–Fasawiy's book of history (*al–Tarikh*), one of the grandsons of `Abdullah ibn Mas`ud showed Ma`an a copy of the Holy Qur'an that had been handwritten by his father, `Abd al–Rahman, comprising Hadiths and religious verdicts issued by `Abdullah ibn Mas`ud. 15

On the authority of him, al-Tabaraniy narrated that `mir ibn `Abdullah ibn Mas`ud had handwritten some Hadiths as well as the religious verdicts issued by `Abdullah ibn Mas`ud and sent them to Yahya ibn Abi-Kathir. 16

In addition to the previous narrations, what has been said about `Abdullah ibn Mas`ud who was one of the foremost six Sahabah who hurried to accept Islam; about whom the Holy Prophet said, 'You are certainly a skilled boy,'17 and 'If you desire to listen to the Qur'an as fresh as it is, you should listen to him from the mouth of Ibn Ummi-`Abd (`Abdullah ibn Mas`ud)'18 and whom `Umar ibn al-Khattab sent to al-Kufah for teaching the people there the issues of the religion—all these matters, if considered deliberately, prove that `Abdullah ibn Mas`ud enjoyed the clearest Islamic view and education. He insisted on teaching people the Holy Qur'an as accurately as he had heard from the Holy Prophet until `Uthman ibn `Affan broke one of his ribs. 19

As a result, any reports narrating that an individual enjoying such characteristics supported the prohibition of recording the Hadith must be carefully and deliberately scrutinized.

(2) We could not put our hands on the other part of `Alqamah's narration that has been quoted by al-Khatib al-Baghdadiy from Ibn Sallam's *Gharib al-Hadith* where he mentioned that the Hadiths were about the Ahl al-Bayt. 20 This narration also opposes other reports that narrate `Abdullah ibn Mas`ud's being one of the twelve individuals who disapproved of Abu-Bakr's having seized the position of leadership saying,

"O People of Quraysh: Your chiefs and you have known for sure that his Household (Ahl al-Bayt) are closer to the Holy Prophet than you are. If you claim that you are the most rightful in holding this position for your kinship to the Holy Prophet or claim your being the foremost, his Household are, of course, closer to him than you are and more advanced than you are. You should then avoid turning on your backs for then you will turn back losers."21

In addition, he is narrated to have reported the merits of the Five Individuals of the Ahl al-Bayt22 in general and Imam al-Hasan and Imam al-Husayn in particular.23

According to *al-Isabah fi Tamyiz al-Sahabah* and other reference books of Hadith, Abu-Musa (al-Ash`ariy) said:

"When my brother and I came (to al-Madinah) from the Yemen, we though that `Abdullah ibn Mas`ud had been one of the family members of the Holy Prophet for we used to see his mother and him always visiting the Holy Prophet."24

`Abdullah ibn Mas`ud also quoted the Holy Prophet as saying,

"The leaders (caliphs) coming after me will be twelve in number, which is the number of the Israelite Chieftains."25

Al-Khazzaz, in Kifayat al-Athar, has quoted `Abdullah ibn Mas`ud as saying,

"I heard the Messenger of Allah saying: The Imams to come after me will be twelve in number. Nine of them are from the offspring of al-Husayn and the ninth of them is (their) al-Mahdi."26

On the authority of Masruq, Ahmad (ibn Hanbal) narrated the following:

"We were accompanying `Abdullah ibn Mas`ud in the Masjid when a person asked him, 'Did your Prophet inform you about the number of his successors?' 'Yes,' answered `Abdullah ibn Mas`ud, 'Their number is the same as the number of the Israelite Chieftains."27

The following narration is quoted from *al–Bidayah wa'l–Nihayah*:

"The Holy Prophet said: The number of the caliphs to come after me will be as same as the number of the Disciples of Prophet Moses."28

Al-Hakim al-Nisapuriy has recorded the following on the authority of `Abdullah ibn Mas`ud:

"One time, we visited the Holy Prophet who received us with great pleasure due to which he answered all our questions and, moreover, had informed us of things before we asked him. This situation lasted until some Hashemite youngsters, among whom were al-Hasan and al-Husayn, passed by us.

Having seen them, the Holy Prophet kept silent as his eyes shed tears. 'O Allah's Messenger,' said we,

'Your face is showing a scene that we dislike.' He answered, 'Almighty Allah has chosen for us, the Ahl al-Bayt, the Hereafter to this world.

Verily after me, my Household shall have to encounter expulsion and displacement until black standards will be raised from the East, and their bearers will demand with the right but they will be denied. Again, they will demand with it but they will also be denied and then they will be fought and victory will be given to them..."29

Al-Hakim al-Nisapuriy, also, has quoted `Abdullah ibn Mas`ud as saying,

"The Messenger of Allah said: Fatimah has verily guarded her chastity; therefore, Almighty Allah has forbidden Hellfire to consume her progeny.30

The Messenger of Allah also said,

To look at 'Ali's face is an act of worship."31

`Abdullah ibn Mas`ud was the narrator of the Holy Prophet's famous saying about Imam `Ali when proceeded to fight `Amr ibn `Abd–Wudd (during the Battle of Khandaq):

"The whole faith is now facing the whole polytheism."32

He also narrated the Holy Prophet's saying,

"Anyone who declares that he believes in me and in that which I have brought but he, meanwhile, dislikes `Ali is actually liar, not believer."33

In addition, he reported that the Holy Prophet handed the standard of the Muhajirun<u>34</u> to Imam `Ali during the Battle of Uhud.<u>35</u> He also reported that when the Holy Prophet was asked about `Ali's position to him, he said,

"`Ali's position to me is as same as my position to Almighty Allah."36

Moreover, he reported many Hadiths praising `Ali, Fatimah, al-Hasan and al-Husayn. He was quoted to have said,

"In the age of the Holy Prophet, the only means through which we used to recognize the hypocrites was their having hated `Ali ibn Abi-Talib."37

"Wisdom has been divided into ten parts; nine parts are given to `Ali while the people's share is one part only. Yet, `Ali is more knowledgeable than they are on the subject of this part."38

"The Holy Qur'an was revealed in seven characters of knowledge each of which has a definite explicit and implicit signification. `Ali ibn Abi-Talib has for sure known all the explicit and the implicit indications

of each of these characters."39

"I have learned seventy Surahs of the Holy Qur'an at the hands of the Messenger of Allah and learnt the rest at the hands of the best people—`Ali ibn Abi-Talib."40

Al-A'mash has narrated on the authority of Abu-'Amr al-Shaybaniy that Abu-Musa al-Ash'ariy said,

"Whenever I saw `Abdullah (ibn Mas`ud), I thought of him as the slave of the family of Muhammad."41

It is also well known that `Abdullah ibn Mas`ud issued the verdict that seeking Allah's blessings for Muhammad and the Family of Muhammad42 during the *Tashahhud* is obligatory.43 It has been recorded in Qadi (Judge) `Ayyad's *al–Shifa* that `Abdullah ibn Mas`ud reported the Holy Prophet as saying,

"A prayer in which seeking Allah's blessings for my family (the Ahl al-Bayt) and me is not mentioned will not be admitted."44

In order to avoid lengthiness, the aforementioned citations are sufficient if they are considered properly. What is more is that `Abdullah ibn Mas`ud is well–known to have disagreed with `Uthman ibn `Affan on more than one situation and about more than one issue.

In spite of the pressure that he had to encounter because of the policies of the ruling authorities, `Abdullah ibn Mas`ud used to declare whatever he had heard from the Messenger of Allah. So long as these reports are authentic, the words of al-Khatib al-Baghdadiy quoted from `Alqamah must be seen as suspicious.

Nevertheless, if al-Khatib al-Baghdadiy's words are accepted as true, we will face the problem of the authentic narrations that reported `Abdullah ibn Mas`ud as having been one of the few men who were permitted to participate in the funeral ceremonies of Lady Fatimah al-Zahra' and offer the Deceased Prayer (*Salat al-Mayyit*) for her.

We all know for certain that the permission of attending the burial of Lady Fatimah al–Zahra' was given exclusively to the choicest of the Shi`ite Muslims and the superior disciples of Imam `Ali. If we give credence to the aforementioned narrations that report `Abdullah ibn Mas`ud's having been loyal to the Ahl al–Bayt, we must not believe the claims that he erased the Hadiths revealing their merits. In al–Khisal and al–Amaliy, Shaykh al–Saduq has recorded that Imam `Ali said,

"The earth was created for seven individuals in favor of whom (the other) peoples are given their sustenance, bestowed with rain, and given victory (over their enemies). They were permitted to offer the Deceased Prayer for Lady Fatimah—peace be upon her. One of them was `Abdullah ibn Mas`ud."45

Moreover, he was one of those who offered the Deceased Prayer for Abu–Dharr and witnessed the ceremonies of bathing, coffining, and burying his body. On the grounds of the authenticated narration that quotes the Holy Prophet as saying, "Abu–Dharr's funeral will be witnessed by a faithful group of

people,"46 or "a virtuous men of the ummah,"47 as quoted by al-Kishiy, `Abdullah ibn Mas`ud must be one of such virtuous and faithful people.

All the previous statements demonstrate the grandeur and standing of `Abdullah ibn Mas`ud about whom Sharif al-Murtada, in his book entitled *al-Shafi*, says,

"Consensually, the ummah has confirmed the purity, virtuousness, and faithfulness of `Abdullah ibn Mas`ud whom was praised and honored by the Messenger of Allah and who persisted on his praised characteristics until he died."48

Supposing al-Khatib al-Baghdadiy's narration was true, `Abdullah ibn Mas`ud probably warned against some myths that were included in such Hadiths. As evidence, the narrator added that Ibn Mas`ud erased such narrations with his hand while he recited (Almighty Allah's saying),

#### 'We narrate unto thee (Muhammad) the best of narratives. (Holy Qur'an 13:3)'49

Supporting this probability, it has been narrated that a Syrian man carrying a paper on which several statements and myths of Abu'l–Darda' were written brought it to `Abdullah ibn Mas`ud and asked him to evaluate the texts therein. He took the paper and read it. He then came to his house and asked his bondmaid to bring him a vessel full on water. When she did, `Abdullah ibn Mas`ud rubbed the inscriptions out while reciting Almighty Allah's saying,

"Alif. Lam. Ra. These are verse of the Scripture that maketh plain. Lo! We have revealed it, a Lecture in Arabic, that ye may understand. We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur'an, though aforetime thou wast of the heedless. (Holy Qur'an: 13:1-3)"

He then added twice, Do you expect to find accounts better than those of Almighty Allah?"50

The previous report can have two probabilities:

- a) Ibn Mas`ud might have erased that paper for it comprised Hadiths indicating the virtues of the Ahl al-Bayt. This opinion is carried by the scholars under the seventh reason.
- b) Ibn Mas`ud mighty have erased that paper for it comprised some fables since he knew that Abu'l–Darda' and Ka`b al–Ahbar had not cared to narrate the fables of the ancient nations that are related to the Islamic beliefs. Besides, he justified his action by reciting the holy verse,

#### 'We narrate unto thee (Muhammad) the best of narratives. (Holy Qur'an: 13:3)'

Experts have regarded such fables and sermons as one of the twelve or sixteen reasons beyond forging lies against the Hadiths.51

It is thus probable that Ibn Mas'ud, having noticed such fables fabricated against the Ahl al-Bayt, erased

them because he would not accept such lies to be forged against the Ahl al-Bayt. On this account, to decide the first justification as the true and the main reason beyond Ibn Mas`ud's erasing these papers is unambiguously beyond limits.

Inasmuch as `Abdullah ibn Mas`ud is intended, it seems necessary to mention that some people criticized him for he, like some of the Sahabah, had issued personal opinions. This is in fact not untrue; since Ibn Mas`ud was a religious authority, he must have issued some verdicts depending upon certain narrations that, in his conception, were the truest or acting upon his conclusions or inference.

This situation can be noticed with the Tabi`un or their followers, such as Abu–Hanifah, Sufyan al–Thawriy, al–Hasan al–Basriy, and other scholars who issued personal verdicts. Yet, the situations of these scholars did not mean that they intended to keep pace with the ruling authorities, since not all of their opinions agreed with the regulations of the ruling regime.52

Nevertheless, unlike al-Miqdad ibn al-Aswad, `Ammar ibn Yasir, and Abu-Dharr, as well as other Sahabah and Tabi'un who believed in the religious opinions and course of Imam `Ali as being a true copy of the Holy Prophet's Sunnah, the aforementioned scholars had their own principles and bases that have created such variety of opinions.

This is on the assumption of compromise. Yet, the reality is that if we consider the jurisprudential aspect of `Abdullah ibn Mas`ud objectively, it becomes unfeasible to throw him in the side of the Opinionists who depended upon their personal views.

For instance, when some people referred to him in a religious question more than once, he used to answer them each time that he had not been acquaintanted with the answer. Had it not that the obligation of issuing religious verdicts was individual for him (because of the absence of any other individuals authorized enough for issuing religious verdicts), he would not have issued such a verdict.

In this connection, Ahmad ibn Hanbal has narrated that the following question was put before `Abdullah ibn Mas`ud: A man died before he consummated his wife for whom he had not nominated a dowry. After they had referred to `Abdullah ibn Mas`ud in this question for about a whole month, they finally forced him to issue any verdict.

He thus said, "I decided that this woman's dowry should be as much as the dowry of ordinary women without addition or reduction and that she is worthy of her share of inheritance and she must observe the ritual waiting period of widows. If this judgment is true, it is then due to the guidance of Almighty Allah; and if it is incorrect, it is then due to my own fault as well as Satan's seduction.

Yet, Almighty Allah and His Messengers are released from such a flaw." A group of people, from the tribe of Ashja`, among whom were al–Jarrah and Abu–Sinan stood up and said, "We do witness that the Messenger of Allah issued this very judgment as regards the case of one of our women named Buru` bint Washiq." On hearing this, `Abdullah ibn Mas`ud became terribly delighted as he noticed that his

judgment had agreed with the Holy Prophet's.53

On the contrary of the claims of Ibn Shadhan, `Abdullah ibn Mas`ud did not follow, support, incline to, or repeat the same words of the party who violated the Holy Prophet's instruction regarding the divinely commissioned leadership of Imam `Ali.54 According to reliable books of Hadith, Imam `Ali, having been asked about `Abdullah ibn Mas`ud, said,

"He learnt the Holy Qur'an and Sunnah and stopped. This is in fact the utmost knowledge."55

"He has studied the Holy Qur'an and thus followed its instructions and refrained from doing what is deemed unlawful therein. He is expert in the religion and authority in the Sunnah."56

If truth be told, `Abdullah ibn Mas`ud's virtues that have been recorded in the books of the other sects are more than these mentioned in the Shi`ite books. Yet, everybody testifies his great personality and high reputation.

As a result, the words of al-Khatib al-Baghdadiy and the facts adopted by some of the Shi`ite scholars so as to prove that `Abdullah ibn Mas`ud had torn and erased some papers that comprised Hadiths about the virtues of the Ahl al-Bayt cannot be taken as irrefutable evidences because

- (1) the statement 'Hadiths regarding the Ahl al-Bayt' does not necessarily refer to words of praising them; therefore, it is probable that Ibn Mas`ud erased such papers because they contained words of exaggeration about or condemnation against the Ahl al-Bayt, and the latter probability agrees with our aforementioned statements about the life account of `Abdullah ibn Mas`ud who used to report the Holy Prophet's words of praise about the Ahl al-Bayt, and
- (2) the claim that the prohibition of recording the Hadith was intended to eradicate the virtues of the Ahl al-Bayt and the evidences on their Imamate—such a claim does not agree with Abu-Bakr and `Umar's general prohibition of recording the Hadith since the evidence is more specific than the claim. In other words, Abu-Bakr and `Umar ibn Al-Khattab issued a general decision of preventing from recording any Hadith.

The earlier prohibited reporting the Hadith and called for referring to the Qur'an exclusively after he had set to fire his five hundred recorded Hadiths. The latter ordered everyone who had kept such papers of Hadith to bring them to him so that 'he would take up the most appropriate.'

Had their one and only purpose beyond the decision of the prohibition been to erase the virtues of the Ahl al-Bayt and the evidences on their Imamate, Abu-Bakr could have erased, among the five hundred Hadiths that he had kept, the ones that he had not liked and kept the others.

Similarly, `Umar would have erased such narrations only and kept up the others in a definite book and then ordered people to conclude the religious precepts from that book. He would also have forwarded the Hadiths of the exegesis of the Holy Qur'an, morals, virtues, sermons, instructions, and the like to

definite preachers whom he trusted so that he would conceal his main purpose beyond the prohibition of recording the Hadith from the Muslims by creating a confusion between what is right and what is wrong!

In addition, the justification that `Umar prohibited the recordation of the Hadith in order to eradicate the Hadiths regarding the virtues of the Ahl al-Bayt denotes that `Umar was not brave enough to prevent spreading the Hadiths indicating the virtues of Imam `Ali and the Ahl al-Bayt and he therefore had to declare a general prohibition of recording the Hadith so as to achieve his aim and avoid the consequences of a decision preventing the spread of the Hadiths indicating the virtues of the Ahl al-Bayt.

Nevertheless, everybody knows that `Umar was so severe and harsh-hearted that he feared nobody at all. History has proven that he attacked those who protected themselves in Lady Fatimah al-Zahra's house because they had not accepted the leadership of Abu-Bakr.

Among those persons were Imam `Ali, al-`Abbas, al-Fadl ibn al-`Abbas, al-Zubayr, Khalid ibn Sa`id, al-Miqdad, Salman, Abu-Dharr, `Ammar, al-Barra' ibn `Tzib, Ubayy ibn Ka`b, 57 Sa`d ibn Abi-Waqqas and Talhah ibn 'Ubaydullah.

All the same, `Umar carried a torch of fire to set it to the house while they were therein. Lady Fatimah faced him and said surprisingly, "Son of Al-Khattab! Have you come to set our house on fire?" "I will do it unless you follow what people have followed," answered `Umar.58

According to *Kanz al-`Ummal*, `Umar said to Lady Fatimah, "Although I know for sure that you were the most beloved to your father and the most beloved to us after your father, this will not stop me from setting the door of your house on fire while you are in as long as those people are gathering therein."59

According to *al-Imamah wa'l-Siyasah*, after the group who gathered in Imam `Ali's house refused to respond to `Umar and come out, he ordered his followers to bring him firewood saying, "I swear to Him Who prevails on my soul that if you do not come out right now, I will certainly set this house and its inhabitants on fire." Some of the attendants warned him that Fatimah was there in the house, but he answered, "So what!"60

According to *Ansab al–Ashraf*, when `Ali refused to swear allegiance to Abu–Bakr after he had invited him to it, `Umar, carrying a torch of fire, came to his house. Facing him, Lady Fatimah said, "Son of al–Khattab: Do you intend to set the door of my house on fire?" "Yes, I do," answered `Umar, "This will be stronger in what your father has carried."61

The previous narrations and their likes that confirm `Umar's coarseness and impudence in presenting his opinions make it unlikely to believe that he prohibited the compilation of Hadiths for nothing other than erasing the texts that manifest the Ahl al-Bayt's merits and prove their divinely commissioned leadership.

Had `Umar wanted this, he would not have feared anything or anybody, he would not have anticipated the Sahabah's misgiving, and he would not have stopped for fear of the consequences; rather he would have shown the red lines of this decision in the very same way as he had done when he openly and bravely declared,

"Two issues were allowed during the age of Allah's Messenger, but now I deem them forbidden and will punish anyone who violates this prohibition. These are the temporary marriage and the allowable period during the Hajj (*mut* `at al-Hajj)."62

Thus, the questions of the seizure of Imam `Ali's divine position of leadership, the usurpation of Fadak, the transgression against Lady Fatimah al–Zahra', forcing Imam `Ali to swear allegiance to Abu–Bakr, and many other behaviors—all these questions are different from the purpose beyond the question of prohibiting recording and compiling the Hadith.

It has been proven that Abu-Bakr and `Umar narrated numerous Hadiths concerning the virtues of Imam `Ali in specific and the Ahl al-Bayt in general. Muhibb al-Din al-Tabariy, for instance, has dedicated a chapter of his book to the narrations that Abu-Bakr reported from the Holy Prophet about the merits of Imam `Ali, such as the Hadiths:

'Looking at 'Ali's face is a sort of worship.'

'The palms of both the Holy Prophet and Imam 'Ali were even.'

'The Holy Prophet once gathered `Ali's sons under the same tent under which he was sitting.'

'Imam `Ali's position to the Holy Prophet is as same as the Holy Prophet's position to his Lord.'

'On the Resurrection Day, nobody will be permitted to pass the Path (Sirat) before he obtains a license written by Imam `Ali.'

'The Holy Prophet declared that Imam 'Ali was the closest to him.'

As well as his reference to Imam `Ali when he was asked about the features of the Holy Prophet.63

In *al-Mustadrak `Ala'l-Sahihayn* (The Narrations Subjoined to al-Bukhariy and *Sahih Muslim*), we read that `Umar ibn al-Khattab said,

"`Ali ibn Abi-Talib has been given three characteristics which I would prefer to the best kind of camels if I was given only one of them... (1) he married Fatimah, daughter of the Messenger of Allah, (2) he was the only one to be permitted to live in the Masjid with the Holy Prophet and (3) he was given the standard (i.e. the commandment of the army) in the war of Khaybar."64

Through authentic reports, it has been proven that `Umar ibn al-Khattab, during his reign, used to ask and adopt the rulings issued by Imam `Ali. Al-Khawarzmiy, in *al-Manaqib*, has recorded the following:

When two men asked him about the rulings of the divorcement of bondmaids, `Umar turned to a bald man to his side and asked the same question. As he received the answer from the man, `Umar said it to the two men verbally. Wondering at `Umar, the two men asked, "We asked you because you are the caliph! But you referred to a man to take the answer from him!" "Woe to you," said `Umar,

"Do you know who the man to whom I referred the question is? He is `Ali ibn Abi-Talib! I have heard the Messenger of Allah saying: If the heavens and the earth are put in one scale of a balance and the faith of `Ali is put in the other, the faith of `Ali will certainly exceed in weight."65

In addition, 'Umar is quoted to have said,

"`Ali is the most experienced of us in the field of judicature,"66

"Without `Ali, `Umar would have perished"67

"May Allah take my soul before I face a problem while Abu'l-Hasan (Imam `Ali) is not present."68

Tarikh Dimashq reads that `Umar narrated the Holy Prophet's saying,

"`Ali's position to me is same as (Prophet) Aaron's position to (Prophet) Moses; yet, no Prophet is to come after me."69

"`Ali: You are the first to embrace Islam and the first to believe (in my Mission)."70

Al-Bukhariy has recorded that `Umar ibn al-Khattab said,

"When the Holy Prophet departed life, he was pleased with `Ali."71

Muhibb al–Din al–Tabariy has also dedicated a chapter to the Hadiths that `Umar narrated concerning the merits of Imam `Ali, such as, 'the commandment of the Muslim army was given to `Ali during the war of Khaybar,' '`Ali has had three characteristics I wish I had only one of them,' '`Ali's position to the Holy Prophet is as same as Aaron's to Moses,' '`Ali's faith is overweighing the heavens and the earth,' 'the Holy Prophet said that `Ali must be the leader of him whoever had taken the Holy Prophet as his leader,' 'the Holy Prophet said that he would send `Ali for definite honorable acts and `Umar expressed his wish to have leadership at that situation,' `Umar said to `Ali: You have become my master and the master of every male and female Muslim,' '

`Ali is the master of everyone who has regarded the Holy Prophet as his master,' "Umar declared `Ali as his master,' 'referring the religious questions to `Ali more than once,' "Ali's being the most experienced in the Islamic judicature' and 'depending upon `Ali's opinions in many questions.'72

It has been also proven that the Sahabah used to narrate the merits of Imam `Ali during the reigns of Abu-Bakr and `Umar. On the authority of `Uqab ibn Tha`labah, al-Hakim al-Nisapuriy has recorded that during the reign of `Umar ibn al-Khattab, Abu-Ayyub al-Ansariy narrated that the Holy Prophet ordered

`Ali ibn Abi-Talib to fight against the breachers (those who breached their swearing of allegiance to Imam `Ali's leadership), the violators (those who rebelled and waged war against the army of Imam `Ali) and the apostates (the Khawarij who invented their own beliefs and apostatized from the Islamic beliefs).73

Had it been true that Abu–Bakr and `Umar prohibited reporting and recording the Hadith only for purpose of eradicating the merits of and the evidences on the divinely commissioned leadership of the Ahl al–Bayt since such Hadiths formed a source of challenge against the ruling authorities and their policies—had this been the only reason beyond the prohibition of reporting and recording the Hadith, the numerous Hadiths mentioned in the Sahih books (Sunnite reference books of Hadith) concerning the divinely commissioned leadership of the Holy Imams would not have reached us.

Examples on such Hadiths are the Holy Prophet's sayings "Ali is with the Holy Qur'an and the Holy Qur'an is with `Ali,'74 'I am leaving amongst you the two weighty (precious) things—the Holy Qur'an and my Household; Ahl al-Bayt,'75 'the example of Ahl al-Bayt is Noah's Ark; anyone who embarks on it will be certainly saved while those who abstain will certainly fall and drown'76 and "Ali must be the master of him whoever has regarded me (i.e. the Holy Prophet) as his master'77 in addition to many similar narrations.

To be reasonable, we have to say that although Abu–Bakr and `Umar reported Hadiths concerning the merits of and the evidences on the Ahl–Bayt's divinely commissioned leadership (Imamate), they were extremely cautious of the explanations and discussions about the matter of choosing Imam `Ali for the leadership of the Islamic community or the existence of a number of Sahabah supporting the necessity of the pure commitment to the divine commandments and violating the personal opinions and inferences regarding the religious issues.

Abu-Bakr and `Umar, though they did not take strict procedures in the field of reporting the merits alone, did not like the spread of the Hadiths that injured their caliphate. In this regard, Abu-Bakr attempted to take the publics away from discussing the affairs of the leadership and from reporting the Holy Prophet's sayings about the merits of Imam `Ali ibn Abi-Talib and his most worthiness of holding this position.

This is because to explain, display, and divulge the dimensions of the Hadiths indicating the leadership and Imamate of Imam `Ali would be the main factor that terrifies the ruling authorities, not mere reporting from the Holy Prophet. From this cause, Abu–Bakr warned against such sort of display and divulgence.

Shaykh `Abd al-Rahman ibn Yahya al-Mu`allimiy al-Yamaniy says,

"As regards the origin of the incompletely transmitted narration of Ibn Abi-Mulaykah, it derives its significance from the fact that it followed the decease of the Holy Prophet and was related to the affair of the caliphate.

It shows that the people, after having paid homage to Abu-Bakr as the successor of the Holy Prophet,

disputed among them; some of them claimed that Abu-Bakr was worthy of the position because the Holy Prophet said to him so-and-so, while others claimed another ones' having been the worthiest for the Holy Prophet had said about them so-and-so... etc. To avoid such, Abu-Bakr, willingly, decided to take them away from such disputes."78

'Umar criticized and threatened 'Abdullah ibn 'Abbas for he used to defend earnestly the divinely commissioned leadership of Imam 'Ali. Having heard Ibn 'Abbas's opinion on the caliphate and the worthiness of Imam 'Ali in the position of leadership, 'Umar said, "Ibn 'Abbas: I have been informed that you have been spreading among people some words about which I do not like telling you so that you will keep the same position that you have with me."

"What are these words?" asked Ibn `Abbas.

"Rumors have it that you always claim that this position (of leadership) was seized from you out of envy and wrong," said `Umar.

Showing no flattery, Ibn `Abbas insisted on his opinion; therefore, `Umar said to him when he was about to leave, "In spite of your opinion, I still respect your position." 79

On another, yet similar, situation, Ibn `Abbas narrated that `Umar did not like his argument and he thus flamed up with rage; but Ibn `Abbas could amend the situation.80

On a third situation, after Ibn `Abbas had overwhelmed in argument, `Umar ordered him to keep the matter secret, for if he would hear it from a third person, he (either `Umar or Ibn `Abbas) would not spend another night in the city.81

The previous situations prove that `Umar feared that the same words of Ibn `Abbas would be repeated by people whom would have rallied against his government whose legal bases would thus be collapsed.

The previous constraint on displaying the proofs on the Imamate of the Ahl al-Bayt and, for the meantime, the reporting of the Hadiths proving such divinely commissioned position make us understand that Abu-Bakr and `Umar intended smartly to conceal the features of their policy by reporting and listening to the Hadiths revealing the Ahl al-Bayt's merits.

From the other side, they stopped strictly against anyone who would exceed the defined limits of reporting the Hadith. Accordingly, the blackout practiced on the Hadiths revealing the Ahl al-Bayt's merits and divinely commissioned leadership was not the one and only reason for the prohibition of reporting and recording the Hadith.

Nevertheless, it is undeniable that this issue played a role in the decision of the prohibition, especially the prohibition from explained matters that dealt with the origin of the caliphate, but this role was partial as it had come under a more comprehensive frame that surrounded a wider, more general, and more wide-ranging purport.

To sum it up, the claims of al–Khatib al–Baghdadiy (died in AH 463) mentioned in his book entitled '*Taqyid al–'Ilm*' cannot stand for a perfect proof on the aforementioned opinion for the phrase 'Ahl al–Bayt' has not been mentioned in the narration of al–Qasim ibn Sallam (died in AH 224), in addition to the criticisms that were addressed to him. As a result, the prohibition of recording the Hadith was not purposed for this reason, which cannot be regarded as the one and only cause of the decision.

# Reports Of `Abdullah Ibn Mas`ud's Prohibiting The Recordation Of The Hadith

In addition to the aforementioned report about `Alqamah's book of Hadith that was erased by `Abdullah ibn Mas`ud, there are other seven reports relating similar events. Let us now display these reports:

- 1) Ibn Fudayl has narrated that Husayn ibn `Abd al-Rahman ibn Murrah said: We were visiting `Abdullah ibn Mas`ud when Ibn Qurrah came carrying a book: "I found this book in Syria and it was astonishing; therefore, I have brought it to you."
- 2) As `Abdullah looked in the book, he commented, "The past nations perished only because they followed such books and left their (divinely revealed) Book." He then asked for a washtub in which he put that book and erased it.82
- 3) `Abd al-Rahman ibn al-Aswad has narrated that his father said: `Alqamah and I found a book and took it directly to `Abdullah ibn Mas`ud. It was about midday when we sat at his door waiting for permission.

When he woke up, `Abdullah ibn Mas`ud sent his bondmaid to see who was at the door. When she informed him, he permitted us to enter. As we were in, he asked us, "You have been waiting for a long time, have you not?"

- 4) "Yes, we have," answered we.
- 5) "Why did you not ask for permission to get in?" asked `Abdullah. "We expected that you were asleep?" answered we.
- 6) "You should not have thought so, because this is an hour that is as valuable as the hours of the Night Prayer (Salat al-Layl)," said `Abdullah.
- 7) We then showed him the book saying, "This is a paper containing an astonishing narratives."
- 8) Surprisingly, he took the book, asked his bondmaid to bring his a washtub full of water, and erased that book with his hand reciting (Almighty Allah's saying) 'We narrate unto thee (Muhammad) the best of narratives.'"

- 9) We asked him to look in the book for it contained good Hadiths, but he kept on erasing it saying, "These hearts are containers; therefore, you must full it with the Qur'an and nothing else."83
- 10) It has been narrated on the authority of `Abd al-Rahman ibn al-Aswad on the authority of his father that `Alqamah once brought a book from Makkah (or the Yemen) comprising Hadiths about the Ahl al-Bayt—the Holy Prophet's Household. We then visited `Abdullah ibn Mas`ud and gave him that book. He asked his bondmaid to fetch him a washtub filled with water. We asked him to read that book since it contained great Hadiths, but he put the book in the water and erased it reciting (Almighty Allah's saying),

'We narrate to you the best of narratives, by Our revealing to you this Qur'an. (Holy Qur'an: 12:3)'

He then said, 'Hearts are like bowls. You should thus fill in them with the Qur'an, nothing else.'84

11) It has been narrated on the authority of Sulaym ibn al-Aswad that he said: `Abdullah ibn Mirdas and I found a book comprising some narratives and Qur'anic verses with a man from the (tribe of) al-Nakha`. We arranged to see him in the mosque after `Abdullah ibn Mirdas had decided to buy that book with one dirham85.

While we were still in the mosque, a man came and told us that `Abdullah ibn Mas`ud wanted us. I passed through the circle of the people until I reached `Abdullah ibn Mas`ud and found him catching with that book. He then said, "Verily, the best guidance is that of Muhammad and the best narrative is the Book of Almighty Allah.

Similarly, the worst matters are the innovated. You are conveying narratives and listening to others' narratives. If you happen to find an innovated matter, you must adhere to the foremost guidance.

Nothing except this book and its likes had caused perdition to the past nations. They inherited it through generations until they neglected the Book of Almighty Allah as if they had never known it. I hereby adjure you by Almighty Allah to bring me any similar book you may find. I swear by Almighty Allah that if I know that such a book is found in Dayr al–Hind, I will go there to bring it."86

12) It has been narrated on the authority of Ash`ath ibn Sulaym that his father said: I used to sit with some people in the mosque and one day, I found them reciting a book that contained astonishing statements of glorification and praise of Almighty Allah. I then asked the owner to give them to me so that I would take a copy, but he apologized that another man had asked for them.

One day, I entered the mosque and listened to a boy summoning people to be present in `Abdullah ibn Mas`ud's house. I therefore went there and found him carrying the same book that I had intended to copy.

He then said, "Verily, this book contains sedition, delusion, and heresy. The past nations who had Divine Books perished because they followed such books and neglected the Book of Allah. I hereby ask anyone who knows where such books are found to lead me to them. I swear by Him Who prevails my

soul that if I know that such a book is found in Dayr al-Hind, I will bring them even if I will have to go there on foot." He then asked for water and erased that book."87

- 13) ...`Abdullah ibn Mas`ud made all efforts for obtaining the book found with some people until he obliged them to bring him that book. When he obtained it, he erased its contents saying, "The past nations who had Divine Books perished because they entered upon the books of their scholars and bishops and neglected their Lord's Book. (according to another narration, `Abdullah ibn Mas`ud said, "They neglected the Torah and Gospel until they, as well as the religious rulings therein, were obliterated.")88
- 14) It has been narrated on the authority of `Abd al-Rahman ibn al-Aswad that his father said: A Syrian man carrying a book that comprised Abu'l-Darda's words and narratives came to `Abdullah ibn Mas`ud saying, "Abu-'Abd al-Rahman: may you have a look in this book that comprises words of Abu'l-Darda, your brother?" `Abdullah took the book and read it until he reached his house.

Upon reaching there, he asked his bondmaid to bring him a washtub filled with water. He then erased the contents of the book reciting Almighty Allah's saying, "Alif. Lam. Ra. These are verse of the Scripture that maketh plain. Lo! We have revealed it, a Lecture in Arabic that ye may understand. We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur'an, though aforetime thou wast of the heedless." He then added twice, "Do you intend to find narratives better than those of Almighty Allah?"89

A comprehensive look in the previous narrations altogether brings forth conclusions that are contrary to those presumed by the adopters of the aforementioned opinion. Let us now refer to these conclusions in the following points:

1) The narrations of reporting and recording the knowledge prove that all or most of the books mentioned in the previous narrations comprised astonishing materials of which the Muslims had not heard before because they did not agree with the nature of the Islamic legislation. From this cause, such contents were objects of surprise and astonishment. Had such contents been harmonious to what the Muslims had received and comprehended, they would not have surprised the Muslims.

The previous narrations comprised statements like "I found this book in Syria and it was astonishing," "This is a paper containing an astonishing narratives" and "I found them reciting a book that contained astonishing statements of glorification and praise of Almighty Allah" all of which prove clearly that the contents of these books did not comprise texts of the Holy Qur'an or the Hadith; otherwise they would not have been astonishing.

2) Except the book that comprised Abu'l–Darda's words and narratives, all these books did not comprise the words of a definite Sahabiy or narrator of Hadith since the previous narrations had not referred to any definite name being the narrator of such stories and words. Accordingly, the authors of such books are unknown and their contents are not reported from any individual. In other words, they

are completely unidentified.

Besides, some of the narrations have proven that the owners of these books were unknown. This is clear in some statements like "I found this book in Syria," "Alqamah once brought a book," "A Syrian man carrying a book," "I found a book comprising some narratives" and other similar statements all of which prove that the source of such books was unknown and thus they cannot be reliable. Correspondingly, Abu'l–Darda's book contained his own words and stories that he derived from unreliable sources.

- 3) Some of these books were brought from Syria and others from Makkah or the Yemen. Yet, the source of the others is unknown. Thus, these books were not written by the Sahabah nor were they brought from the center of the Divine Revelation, the seat of the Prophethood, or the home of the Sahabah. Some of these narrations carried statements like "I found this book in Syria."
- "`Alqamah once brought a book from Makkah (or Yemen)" which prove that such difference in identifying the source of these books was because of the uncertainty of the matter, not the narrator. In other words, the carrier of these books did not know the source of these books whose narratives were influenced by the social and geographical factors because Syria was the neighbor of the full–Christian Rome and the center of the Christian momentousness. In view of that, these books might have been 'missionary' papers through which the Christians attempted to penetrate the Islamic ideology.

Because of the inconsideration of such books whose sources, writer, and reporters are unknown, the Ahl al-Bayt used to confirm that the books that they have are of famous source, writer, and narrator. In this regard, Imam Ja`far al-Sadiq, answering those who accused him of having derived his information from the books of the past nations, says, "This is true. Abu-Hanifah has said the truth. I have read the (Divine) books of Prophet Abraham and Prophet Moses as well as my forefather's books."90

Describing the Book of Imam `Ali, the Holy Imams say, "It has been written by Imam `Ali as exactly as received from the mouth of the Messenger of Allah." As a result, the Holy Imams have declared that the books that they kept and copied were inherited from the most trustworthy ones of each generation up to the Messenger of Allah and that they comprised the laws of Allah beginning with Prophet Abraham and Prophet Moses up to Prophet Muhammad. `Abdullah ibn `Adiy al–Jurjaniy, in *al–Kamil*, writes down that "Ja`far ibn Muhammad (Imam Ja`far al–Sadiq) have narrated very much on the authority of Jabir (ibn `Abdullah al–Ansariy—one of the most trustworthy Sahabah) and on the authority of his father who narrated from his fathers. He also kept many copies (books) that belonged to the Holy Prophet's Household."91

4) Most, if not all, of these books comprised neither religious rulings and laws nor exegesis of the Holy Qur'an. Apparently, they comprised narratives, accounts, and invocations whose source was something other than Almighty Allah. Usually, such narratives, accounts, and invocations were invented by storytellers and taletellers who used to overstate some facts and belittle others according to certain

conditions, tendencies, and tribal fanaticism as well as similar circumstances that change one's inclinations.

The aforementioned narratives included statements like "A Syrian man carrying a book that comprised Abu'l–Darda's words and narratives," "I found a book comprising some narratives and Qur'anic verses" and "a book that contained astonishing statements of glorification and praise of Almighty Allah" that prove that these books comprised astonishing stories and tales similar to those currently found in some books of *Tafsir* (Exegesis of the Holy Qur'an) regarding the details of the Holy Prophets' stories, such as the falsehood that Prophet Joseph was seduced by the chief's wife to such a degree that he took the same position that a husband takes with his wife;32 and the falsehood that Prophet David sent one of the commanders of his army to the battlefield so that he would be killed and the Prophet would marry his widow thereafter;33 and the falsehood mentioned in the distorted Torah that after the Flood that Almighty Allah sent to destroy the world, all the people perished; therefore, the two daughters of Prophet Lot got their father to drink wine and then lay with him!94

Hence, they became pregnant and, thus, the line of humanity was survived from extinction; and the falsehood that Khadijah bint –daughter of– Khuwaylid ocnspired against her father who would not accept Prophet Muhammad as her husband, got her father to drink and then asked the Prophet to come and propose her; therefore, her father accepted unconsciously.

When he regained his consciousness, he had to accept the matter. 97 Such lies and their likes cannot be produced by anyone except Abu'l-Darda, Ka`b al-Ahbar, and their likes who were influenced by the Christian and Jewish cultures.

This fact is supported by the statement that `Abdullah ibn Mas`ud, having looked in these books, recited Almighty Allah's saying, "We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur'an, though aforetime thou wast of the heedless." He then commented, "Do you intend to find narratives better than those of Almighty Allah? Do you expect to find accounts better than those of Almighty Allah?" He also said, "Verily, the best guidance is that of Muhammad and the best narrative is the Book of Allah. Similarly, the worst matters are the innovated." All these quotations and words hint at the contents of these books.

The word of `Abdullah ibn Mas`ud, "Verily, the best of guidance is the guidance of Muhammad... etc" confirms that the materials that he erased with water had not been within the Sunnah of the Holy Prophet Muhammad; rather they had been within the invented innovative material that he would not accept.

By saying such, `Abdullah ibn Mas`ud wanted to inform those who were admired by such materials that they had not belonged to the Holy Sunnah, the guidance of the Holy Prophet, or to the Holy Qur'an, because the Holy Prophet had reproached `Umar ibn al-Khattab for he had shown admiration for taking from the papers (i.e. books) of the Christians and Jews and neglected the Hadith of the Holy Prophet.

In this respect, al–Suyutiy has recorded that `Umar ibn al–Khattab, once, said to the Holy Prophet, "O Allah's Messenger: the Ahl al–Kitab<u>98</u> are reporting us narrations that grasped our hearts and we were about to write them down." Reproachfully, the Holy Prophet said,

"Son of al-Khattab! Will you frivolously engage yourselves in perplexity in the same way as the Jews and Christians have engaged themselves in perplexity? I swear by Him Who grasps my soul that I have brought it to you purely white and I have been given the comprehensive wording."99

Ponder carefully over `Umar's saying, "...that grasped our hearts..." and compare it to the words said about the papers that were brought to `Abdullah ibn Mas`ud, such as "People are keeping materials that have admired them..." "This paper comprised an admiring narration..." "They have a paper that admired them..." "I found it and it admired me..."

Again, ponder over the Holy Prophet's reply to `Umar, "I have brought it to you purely white..." and compare it to `Abdullah ibn Mas`ud's reply to those whose hearts were grasped by such papers, "Verily, the best guidance is the guidance of Muhammad..." Thus, the result will divulge the secret beyond that admiration and the similarity between the reply of the Holy Prophet and that of `Abdullah ibn Mas`ud. In addition, it is impossible to find any narration showing such admiration and presenting the Holy Prophet's threat except those reported on the authority of `Umar ibn al–Khattab through which he showed his admiration for the Jews' recordations. A deeper ponderation over `Abdullah ibn Mas`ud's having erased these papers with water demonstrates that his justification meets the legal trend, especially when we notice that he, instead of burning, erased these papers with water confirming that the best guidance is the guidance of Muhammad and the best of narratives is the Holy Book of Almighty Allah and that the most evil of affairs are the innovatives.

More obviously, `Abdullah ibn Mas`ud stated, "Verily, this book contains sedition, delusion, and heresy. The past nations who had Divine Books perished because they entered upon the books of their scholars and bishops and neglected their Lord's Book. They neglected the Torah and Gospel until they, as well as the religious rulings therein, were obliterated."

From the previous, we conclude that the books that were brought to `Abdullah ibn Mas`ud did not comprise religious rulings and laws; they in fact comprised stories, tales, and some invocations related to these fables. It is thus probable that these books comprised the stories of Tamim al-Dariy—the monk who obtained `Umar's permission to tell tales that might have been similar to those found in these books. 100

`Abdullah ibn Mas`ud also said, "I hereby adjure you by Allah to bring me any similar book you may find. I swear by Allah that if I know that such a book is found in Dayr al-Hind, I will go there to bring it." "I hereby ask anyone who knows where such books are found to lead me to them. I swear by Him Who prevails my soul that if I know that such a book is found in Dayr al-Hind, I will bring them even if I will have to go there on foot." A narrator said that `Abdullah ibn Mas`ud said, "I swear by Allah that if these

books were in Dayr al-Hind, 101 (i.e. a place very far from al-Kufah) I will bring them even I will have to go there on foot. 102

On the face of it, `Abdullah ibn Mas`ud's insistence on erasing such books was because they comprised narratives derived from Christian and Jewish sources. He understood that they had been made by monasteries so as to confuse the feeble–minded Muslims as well as those who were ideologically attached to the Christians and Jews. As if the matter was deliberately studied by the Christians, the monasteries intended to draw the feeble–minded Muslims towards the styles of narrating myths and legends.

Having been aware of this objective, `Abdullah ibn Mas`ud used to erase these books as soon as he had a primary look at them because he had already known their contents. On this account, he stood firmly against such attempts.

In the meantime, `Umar ibn al-Khattab led a campaign against reporting and recording the Hadith; therefore, some people mixed the two campaigns while, if truth be told and if the matter is seen prudently, there was a great difference between the two.

On the grounds of this conclusions obtained from our comprehensive look in the narrations that reported `Abdullah ibn Mas`ud's having prevented recording the Hadith, it has been quite true to allege that al—Darimiy's narration saying that these books erased by `Abdullah comprised statements of praise and glorification of Almighty Allah cannot be sufficiently taken as evidence.

This is because these books did not comprise only such statements; rather there were other things similar to the previously discussed statements, such as those about which `Abdullah ibn Mas`ud said, "Verily, this book contains sedition, delusion, and heresy." It is absolutely irrational to claim that `Abdullah ibn Mas`ud, or any other ordinary Muslim, could ever say these words about statements of praise and glorification of Almighty Allah that he, as well as every Muslim, uttered each day more than once.

Some have claimed that `Abdullah ibn Mas`ud warned against the process of recordation, considering it as delusive, apart from what would be written. Yet, the actual statement of `Abdullah does not indicate such, since he said, "Verily, this book contains sedition, delusion, and heresy" and this statement obviously means that the intended was the very contents of that book, not the process of recordation; otherwise, he would have said, "The recordation is sedition, delusion, and heresy!"

The same previous discussion is applicable to the single narration that claimed the existence of Hadiths revealing the Ahl al–Bayt's merits in the book that `Abdullah ibn Mas`ud erased. Supposing the narration is authentic, a number of evidences prove that the book might have comprised fabricated or exaggerated information about the Ahl al–Bayt and their merits.

All the same, it is impossible to believe that `Abdullah ibn Mas`ud intended to erase or eradicate the

merits of the Ahl al-Bayt after it has been proven that he was one of the grand narrators who reported and spread the merits and remarkable situations of them.

Unlike Abu-Bakr and `Umar, `Abdullah ibn Mas`ud did not exercise massive eradication of the records of the Hadith nor did he set fire to them; rather he used the method of erasing with water, which is the legal method of eradicating the books comprising delusive materials and, in the meanwhile, they contain the Holy Names of Almighty Allah, the Prophets, the Prophets' Successors, and the Imams. As a religious law, it is forbidden to set fire to the Sacred Names; rather they must be erased with water or buried.

Supporting our conclusions, Abu-`Ubayd, a famous scholar, says,

"Since he believed that such books were taken from the Christians, `Abdullah ibn Mas`ud disliked looking into them at all."

Murrah, a famous scholar, says,

"Had these books contained texts from the Holy Qur'an and Sunnah, `Abdullah ibn Mas`ud would not have erased them. Actually, these books belonged to the Christians and Jews." 103

There is another probability; `Abdullah ibn Mas`ud might have done so because he understood an advantage (*maslahah*) that would not have been practiced by another means, or because he practiced Taqiyyah (pious dissimulation) or because he feared the famous rod of `Umar who, in addition to instructing people not to report the Hadith commonly, ordered all the records of the Hadith to be burnt and used that rod against some of the Sahabah who did not carry on that order and, for the same reason, imprisoned others among whom was `Abdullah ibn Mas`ud himself.

As a consequence, it is not unlikely that `Abdullah ibn Mas`ud might have done so in order to comply with the general situation of the state and in order not to challenge the orders of `Umar ibn al-Khattab, the caliph, for the aforementioned reasons. In this regard, it has been narrated that al-Harith ibn Suwayd heard `Abdullah ibn Mas`ud saying,

"I will certainly utter the words which any authority orders me to say in case these words will save me from one or two lashes."

Commenting on these words, Ibn Hazm says that none of the Sahabah violated this rule! 104

It has been also narrated that `Abdullah ibn Mas`ud, out of Taqiyyah, followed al-Walid ibn `Aqabah ibn Abi-Mu`it, the governor of al-Kufah during `Uthman ibn `Affan's reign, in a congregational prayer when al-Walid, having been drunk, performed the Fajr Prayer in four Rak`ahs (units of prayer) 105 then turned his face towards his followers and said, 'Do you want more?' `Abdullah ibn Mas`ud answered, 'We have had it.'106

It is thus not inaccurate to claim that 'Abdullah ibn Mas'ud might have warned against recording the

Hadith because he feared the rod of `Umar and intended to act upon the protection of the Islamic entity. In this regard, it has been authentically narrated that `Abdullah offered a four–Rak`ah prayer with `Uthman ibn `Affan at Mina although he had already declared that such prayer must be shortened into two Rak`ahs (*qasr*) because he intended to avoid sedition and evil. When he was asked about that while he had reported that the Holy Prophet and Abu–Bakr used to offer a two–Rak`ah's prayer on such a situation, he answered,

"It is true that the Holy Prophet and Abu-Bakr used to offer a two-Rak`ah prayer on such a situation; but since `Uthman is now the leader, I must not challenge him, for **discrepancy is evil**." 107

It has been narrated that `Abdullah ibn Mas`ud said to Ibn `Awf—who wondered about his objection against `Uthman ibn `Affan in the ruling that the Prayer at Mina must be shortened and, in the meantime, he offered that prayer with him in its shortened form—"Discrepancy is evil. When I was informed that `Uthman offered that prayer in its perfect form, I followed him." Ibn `Awf then decided to imitate `Abdullah ibn Mas`ud in this regard. 108

From the previous narrations, we conclude that the Sahabah, the first generation of Islam, used to do anything for the sake of protecting the Islamic entity even if that would cause them to hide their own beliefs and opinions. This fact does not stand against the statement that `Abdullah ibn Mas`ud was a Sahabiy (singular form of Sahabah) who encouraged the reporting and recordation of the Hadith and spread the merits of the Ahl al-Bayt.

Generally, it happens that one may conceal his beliefs and opinions for the sake of a greater aim or for avoiding a danger. This is applicable to `Abdullah ibn Mas`ud who, according to narrations, spread the merits of Imam `Ali, Fatimah al–Zahra', al–Hasan, and al–Husayn; and was one of the seven persons who witnessed the burial ceremonies of Lady Fatimah al–Zahra' and one of the twelve persons who objected Abu–Bakr's having seized illegally the leadership of the Islamic community, which had been divinely commissioned for Imam `Ali.

Moreover, his verdicts concerning the religious laws were similar to those issued by the Ahl al-Bayt. All these facts deny the Shi`ite writers' claim that `Umar ibn al-Khattab prohibited the reporting and recordation of the Hadith for one and only reason—preventing the spread of the Hadiths revealing the merits and the divinely commissioned leadership of the Ahl al-Bayt.

Besides, `Abdullah ibn Mas`ud has been regarded as "the slave of the Ahl al-Bayt" for his frequent visits to them; and he believed that to add the Ahl al-Bayt to the Holy Prophet in the ritual blessings of the prayers and other religious rites is obligatory. Accordingly, it is logical to believe that `Abdullah ibn Mas`ud warned against recording the Hadith on account of his concern for the general Islamic entity or similar reasons.

Although we do not deny the aforementioned 'seven' reasons as a whole and, meanwhile, do not accept it as the major reasons beyond the prohibition of recording the Hadith, it may be, by the consideration of

our previous discussions, accurate to some extent and a part of the question.

Let us now keep on investigating the actual reason beyond the decision of prohibiting reporting and recording the Hadith issued by Abu–Bakr and `Umar who forced people to abide by the Holy Qur'an and neglect the Holy Sunnah as proved by the narrations of Ibn Abi–Mulaykah according to which Abu–Bakr said, "Only does the Holy Qur'an stand between you and us," 109 and `Umar and `E'ishah said, "The Book of Allah must be sufficient for us," 110 "Nothing must be considered after the Book of Allah" and many similar statements.

Previously, we have mentioned seven justifications for the decision of the prohibition of reporting and recording the Hadith that was issued by Abu–Bakr and `Umar. These justifications have been presented by Abu–Bakr and `Umar themselves in addition to some past and modern authors among whom were Orientalists. Sunnites and the Shi`ites. Let us now cite the last reason that will hit the mark.

- 1. Hashim Ma'ruf al-Husayniy: Dirasatun fi'l-Hadith wa'l-Muhaddithin 22 and Tarikh al-Figh al-Ja'fariy 134.
- 2. Sayyid Muhammad Rida al-Jalaliy: Tadwin al-Sunnah al-Sharifah 415, 421, 470, 534 and 557, Dr. Ala' al-Qazwiniy: Al-Shi'ah al-Imamiyyah wa Nash'at al-`Ulum 123-4 and Dr. Hasan `Abbas Hasan: al-Siyaghah al-Mantiqiyyah 233.
- 3. Sayyid Murtada al-`Askariy: Ma`alim al-Madrasatayn 2:57 and Ja`far Murtada: al-Sahih fi Sirat al-Nabiy 1:177. For more details, see the narrations in this connection in Ibn Abi'l-Hadid's Sharh Nahj al-Balaghah 20:17 and Ibn al-Dimashqiy's Jawahir al-Matalib 1401.
- 4. Al-Khatib al-Baghdadiy: Taqyid al-`llm 54.
- 5. Hashim Ma'ruf al-Husayniy: Dirasatun fi'l-Kafi wa'l-Sahih 19 and Dirasatun fi'l-Hadith wa'l-Muhaddithin 22.
- 6. Sayyid Muhammad Rida al-Jalaliy: Tadwin al-Sunnah al-Sharifah 413.
- 7. For instance, see Sayyid Muhammad Rida al-Jalaliy: Tadwin al-Sunnah al-Sharifah 421, 470.
- 8. Sunan al-Darimiy 1:95 H. 270; Sunan Ibn Majah 1:10 H. 23; Musnad Ahmad ibn Hanbal 1:452 H. 4321; Muslim al-Qushayriy: al-Tamyiz 174.
- 9. Sunan Ibn Majah 1:14 H. 36; Musannaf Ibn Abi-Shaybah 5:295 H. 26242; Musnad Ahmad ibn Hanbal 1:165 H. 413; Sahih al-Bukhariy 1:52 H. 107.
- 10. Al-Dhahbiy: Tadhkirat al-Huffadh 1:15; al-Haythamiy: Majma' al-Zawa'id 1:126; Mu`ammar ibn Rashid: al-Jami` 11:252 H. 20465; I`tiqad Ahl al-Sunnah 1:87 H. 108.
- 11. Ibn `Abd al-Rabb al-Qurtubiy: Jami`u Bayan al-`Ilm wa-Fadlih(i) 1:72; Musannaf Ibn Abi-Shaybah 5:313 H. 26429.
- 12. As quoted from Dr. Mustafa al-A`dhamiy: Dirasatun fi'l-Hadith al-Nubawiyy, 127.
- 13. Ibn `Abd al-Rabb al-Qurtubiy: Jami`u Bayan al-`Ilm wa-Fadlih(i) 1:94 and Jamal al-Din al-Muzziy: Tahdhib al-Kamal 27:454; al-Dhahbiy: Siyar A`lam al-Nubala' 4:65.
- 14. Sahih Muslim 1:14, Section 4, Hadith No. 7; al-Madkhal Ila'l-Sunan al-Kubra 1:132 H. 82..
- 15. Al-Fasawiy: Tarikh, 3:215 as quoted from Dr. Mustafa al-A'dhamiy: Dirasatun fi'l-Hadith al-Nubawiyy, 154.
- 16. Al-Tabaraniy: al-Mu'jam al-Kabir 5:97 H. 9942 as quoted from Dr. Mustafa al-A`dhamiy: Dirasatun fi'l-Hadith al-Nubawiyy, 154.
- 17. Ibn Hajar al-`Asqalaniy: al-Isabah fi Tamyiz al-Sahabah 4:234 H. 4957; Ibn Hajar al-`Asqalaniy: Fath al-Bari fi Sharh Sahih al-Bukhariy 1:252; Ibn `Abd al-Barr: al-Isti`ab 3:988 H. 1659; Abu-Na`im: Hilyat al-Awliya' 1:125; al-Dhahbiy: Siyar A'lam al-Nubala' 1:465, Ibn al-Athir: Usd al-Ghabah fi Ma`rifat al-Sahabah 3:255 and al-Muntadham 5:30.
- 18. lbn `Abd al-Barr: al-Isti`ab 3:99 H. 1695, 2:319.
- 19. Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 3:43 as reported from al-Waqidiy.
- 20. Ibn Sallam: Gharib al-Hadith 2:189 (In this reference book, it is written that `Abdullah brought a paper comprising a Hadith. He then asked for water and began to erase it with his hand.) `Abd al-Ghaniy `Abd al-Khaliq: Hijjiyyat al-Sunnah 396.

- 21. Shaykh al-Saduq: al-Khisal 2:464.
- 22. The Five Individuals of the Ahl al-Bayt are the Holy Prophet, Imam `Ali, Fatimah al-Zahra', al-Hasan and al-Husayn.
- 23. Musnad Abi-Ya`liy 9:25 H. 5368; al-Haythamiy: Majma' al-Zawa'id 9:179; Ja`far ibn Muhammad ibn Qawlawayh: Kamil al-Ziyarat 14:51 Hadith No. 4-8.
- 24. Sahih al-Bukhariy 3:1373 H. 3552, 4:1593 H. 4123; Sahih Muslim 4:1911 H. 2460; Sunan al-Tirmidhiy 5:672 H. 3806; Ibn Hajar al-`Asqalaniy: al-Isabah fi Tamyiz al-Sahabah 2:369, al-Nawawiy: Sharh Sahih Muslim 15-16: 247-22 Hadith No. 2460, al-Bukhariy: al-Tarikh al-Kabir.
- 25. Shaykh al-Saduq: al-Khisal 468 H. 6-11; al-Mamuqaniy: Tanqih al-Maqal 2:215.
- 26. Al-Khazzaz: Kifayat al-Athar 23.
- 27. Musnad Ahmad ibn Hanbal 1:406 H. 3859; Ibn Hajar al-`Asqalaniy: Fath al-Bari fi Sharh Sahih al-Bukhariy 13:212.
- 28. Ibn Kathir: al-Bidayah wa'l-Nihayah 6:248.
- 29. Al-Hakim al-Nisapuriy: al-Mustadrak `Ala'l-Sahihayn 4:511 H. 843; al-Tabaraniy: al-Mu`jam al-Awsat 6:30 H. 5966; al-Rihlah fi Talab al-hadith1:146 H. 55-56.
- 30. Al-Hakim al-Nisapuriy: al-Mustadrak `Ala'l-Sahihayn 3:165 H. 4726; Musnad al-Bazzar (4-9) 5:223 H. 1829; al-Khatib al-Baghdadiy: Tarikh Baghdad 3:266 H. 1313.
- 31. Al-Hakim al-Nisapuriy: al-Mustadrak `Ala'l-Sahihayn 3:152 H. 4682; al-Tabaraniy: al-Mu`jam al-Kabir 10:76 H. 10006; al-Firdaws bi-Ma'thur al-Khitab 4:294 H. 6765; Abu-Na`im: Hilyat al-Awliya 5:58; Ibn `Asakir: Tarikh Madinat Dimashq.
- 32. Al-Qunduziy: Yanabi' al-Mawaddah 1:281 H. 23; Ta'wil al-Tyat 2:451.
- 33. Al-Khawarzmiy: al-Manaqib 35; Ibn `Asakir: Tarikh Madinat Dimashq 42:280.
- <u>34.</u> Muhajirun (singular: muhajir, migrant) is a title exclusively said to the people of Mecca who followed the Holy Prophet and had to migrate to Yathrib (later al-Madinah) because of the persecution they had suffered at the hands of the polytheists of Mecca.
- 35. Ibn al-Athir: al-Bidayah wa'l-Nihayah 4:20; Ibn Habban: al-Thuqat 1:224; al-Haythamiy: Majma' al-Zawa'id 6:114; Shaykh al-Mufid: Kitab al-Irshad 1:80, Tarikh al-Tabariy 2:66.
- 36. Al-Dhahbiy: Mizan al-I'tidal 3:540 No. 7501.
- 37. Jalal al-Din al-Suyutiy: al-Durr al-Manthur 7:504; Subul al-Huda wa'l-Rashad 11:290; Ruh al-Ma'ani 26:78.
- 38. Abu-Na`im: Hilyat al-Awliya' 1:65; al-Firdaws bi-Ma'thur al-Khitab 3:27 H. 4666; lbn Kathir: al-Bidayah wa'l-Nihayah 7:360; Fayd al-Qadir 3:46; Fath al-Malik al-`Aliy 69; lbn `Asakir: Tarikh Madinat Dimashq 42:384.
- 39. Abu-Na`im: Hilyat al-Awliya' 1:65; al-Itqan 2:493; Ibn `Asakir: Tarikh Madinat Dimashq 42:400; Al-Qunduziy: Yanabi' al-Mawaddah 448, Section 65; al-Wafi al-Mahdiy: al-Ijtihad fi'l-Shari'ah al-Islamiyyah 135.
- <u>40.</u> Al-Tabariy: al-Mustarshid 278; Sayyid `Ali al-Shahristaniy: Qadatuna Kayfa Na'rifuhum 3:5; al-Tabaraniy: al-Mu`jam al-Kabir 9:76 H. 8446; al-Mu`jam al-Awsat 5:101 H. 4792; Ibn `Asakir: Tarikh Madinat Dimashq 42:401; Subul al-Huda wa'l-Rashad 541-542.
- 41. Al-Dhahbiy: Siyar A'lam al-Nubala' 1:65; al-Itqan 2:493 H. 6370; Ibn `Asakir: Tarikh Madinat Dimashq.
- 42. Saying: Allahumma Salli 'Ala Muhammadin wa Ili Muhammad.
- 43. Tashahhud is a pillar part of the ritual prayers practiced in the second unit (Rak'ah) with definite statements.
- 44. Mahmud Abu-Rayyah: Adwa'un `Ala'l-Sunnah al-Muhammadiyyah as quoted from Qadi 'Ayyad's al-Shifa.
- 45. Shaykh al-Mufid: al-Khisal 2:361; al-Fattal al-Nisapuriy: Rawdat al-Wa`idhin 280; al-Mamuqaniy: Tanqih al-Maqal 2:215; al-Arbaliy: Kashf al-Ghummah. It is worth mentioning that I have made a study about `Abdullah ibn Mas`ud through which it has been proven that his jurisprudential inferences have been very close to the Ahl al-Bayt's school of law. This fact, too, stands against the aforementioned narration of al-Khatib al-Baghdadiy.
- 46. Al-Muttaqiy al-Hindiy: Kanz al-Ummal 11:668, H. 33233; al-Hakim al-Nisapuriy: al-Mustadrak `Ala'l-Sahihayn 3:388 H. 5470; al-Haythamiy: Majma' al-Zawa'id 9:331 (al-Haythamiy adds: This Hadith's series of narrators is authentic.) Ibn `Abd al-Barr: al-Isti`ab 1:254; Ibn Sa`d: al-Tabaqat al-Kubra 4:233, 234.
- 47. Shaykh al-Tusiy: Ikhtiyar Ma`rifat al-Rijal 65 H. 117; al-Darajat al-Rafi`ah 252.
- 48. Al-Mamuqaniy: Tanqih al-Maqal 2:215; Shaykh `Abbas al-Qummiy: al-Kuna wa'l-Alqab as quoted from Sharif al-Murtada: al-Shafi.
- 49. Al-Khatib al-Baghdadiy: Taqyid al-`llm 54.

- 50. Muhammad `Ajjaj al-Khatib: al-Sunnah gabl al-Tadwin 210; Muhammad Abu-Zahw: al-Hadith wa'l-Muhaddithun 265.
- 51. Ibn Qutaybah: Ta'wil Mukhtalaf al-Hadith 357 and Mahmud Abu-Rayyah: Adwa'un `Ala'l-Sunnah al-Muhammadiyyah.
- <u>52.</u> For more details about this issue, the gentle reader may kindly refer to my book entitled Wudu' al-Nabiy (The Ablution of the Prophet).
- 53. Musnad Ahmad ibn Hanbal 1:447 H. 4276; Sunan al-Bayhaqiy al-Kubra 7:246 H. 14195; Sunan al-Nassa'iy 6:121 H. 3354; al-Sunan al-Kubra 3:316 H. 5515.
- 54. Sayyid al-Khu'iy: Mu'jam Rijal al-Hadith 11:344-345 H. 7172.
- 55. Ibn Abi-Shaybah: al-Musannaf 6:385 H. 32238; Abu-Na`im: Hilyat al-Awliya' 1:129, al-Hakim al-Nisapuriy: al-Mustadrak 'ala'ssahihayn 3:318 and al-Zarqaniy: Manahil al-'Irfan 1:483; Ibn Sa`d: al-Tabaqat al-Kubra 2:346; Al-Maqdisiy al-Hanbaliy: Al-Ahadith al-Mukhtarah 2:123 H. 494; Abu'l-Faraj: Safwat al-Safwah 1:401; Al-Dhahbiy: Siyar A`lam al-Nubala' 1:492.
- 56. Al-Dhahbiy: Siyar A'lam al-Nubala' 1:492, al-Hakim al-Nisapuriy: al-Mustadrak 'ala'ssahihayn 3:357 H. 5380; Abu-Na`im: Hilyat al-Awliya' 1:299 and Al-Murtada al-Zaydiy: Sharh al-Adhar 1:26; al-Dhahbiy: Siyar A`lam al-Nubala' 1:492; al-Suyutiy: Miftah al-Jannah 1:70.
- 57. Al-Ya'qubiy: Tarikh 2:103.
- 58. Ibn `Abd-Rabbuh: al-'Aqd al-Farid 5:13, Abu'l-Fida: Tarikh 1:156, al-Buladhiriy: Ansab al-Ashraf 1:278 (or 586 according to another edition) and Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 2:45.
- 59. Al-Muttaqiy al-Hindiy: Kanz al-'Ummal 3: 140 as quoted from Sayyid Murtada al-`Askariy: `Abdullah ibn Saba' 1:133; Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 2:45.
- 60. Ibn Qutaybah: al-Imamah wa'l-Siyasah 1:19.
- 61. Al-Buladhiriy: Ansab al-Ashraf 1: 586 as quoted from Sayyid Murtada al-'Askariy: 'Abdullah ibn Saba' 1:133.
- 62. It was `Umar ibn al-Khattab who declared this decision. See al-Dhahbiy: Tadhkirat al-Huffadh 1:366.
- 63. Muhibb al-Din al-Tabariy: al-Riyad al-Nadirah 3:232.
- <u>64.</u> Al-Hakim al-Nisapuriy: al-Mustadrak 'ala'l-Sahihayn 3:125 (on the authority of Abu-Hurayrah). Commenting of this report, al-Hakim al-Nisapuriy describes it as authentically narrated report; Ibn Abi-Shaybah: al-Musannaf 6:369 H. 32099 (on the authority of `Abdullah ibn `Umar).
- <u>65.</u> Al-Khawarzmiy: al-Manaqib 13:77, Ibn al-Maghaziliy: Manaqib `Ali 289 No. 330; Muhibb al-Din al-Tabariy: al-Riyad al-Nadirah 42:167; Ibn `Asakir: Tarikh Dimashq 42:34; al-Firdaws bi-Ma'thur al-Khitab 3:363 H. 7294; al-Muttaqiy al-Hindiy: Kanz al-`Ummal 11:616 H. 32992.
- <u>66.</u> Al-Hakim al-Nisapuriy: al-Mustadrak 'ala'l-Sahihayn 3:345, Ibn `Abd al-Barr: al-Isti'ab 3:38, Ibn 'Asakir: Tarikh; Musnad Ahmad ibn Hanbal 5:113 H. 21123; Ibn Abi-Shaybah: al-Musannaf 6:138; Ibn Taymiyah: Majmu` al-Fatawa 16:482.
- <u>67.</u> Al-Aminiy: al-Ghadir 6:101, 105-6 as quoted from al-Kinjiy: al-Kifayah 96; Fayd al-Qadir 4:357; Ibn `Abd al-Barr: al-Isti`ab 3:1103; Fath al-Malik al-`Aliy 71; Ta'wil Mukhtalaf al-Hadith 1:126.
- 68. Al-Aminiy: al-Ghadir 6: 106 as quoted from al-Shabalnajiy: Nur al-Absar 79 with a little difference from the text mentioned in al-Hakim al-Nisapuriy's al-Mustadrak 'ala'l-Sahihayn 1:628 H. 1683; Muhibb al-Din al-Tabariy: al-Riyad al-Nadirah 3-4:166; Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 1:18; Subul al-Salam 2:206.
- 69. Ibn 'Asakir: Tarikh Madinat Dimashq 1:321, No. 400, 401; al-Khatib al-Baghdadiy: Tarikh Baghdad 7:463 H. 4023.
- 70. Sayyid `Ali al-Shahristaniy: Qadatuna Kayfa Na'rifuhum 2:412-3 as quoted from Zayni Dahlan: Asna'l-Mahalib 6:29 No. 21; al-Muttaqiy al-Hindiy: Kanz al-`Ummal 13:124.
- 71. Sahih al-Bukhariy 3:1357; Ibn Hajar al-`Asqalaniy: Fath al-Bari fi Sharh Sahih al-Bukhariy 7:72.
- 72. Muhibb al-Din al-Tabariy: al-Riyad al-Nadirah 3:295.
- 73. Al-Hakim al-Nisapuriy: al-Mustadrak 'ala'l-Sahihayn 3:150.
- 74. Al-Suyutiy: al-Jami' al-Saghir 2:177 No. 5594; Al-Hakim al-Nisapuriy: al-Mustadrak 'ala'l-Sahihayn 3:134 H. 4628; al-Tabaraniy: al-Mu`jam al-Saghir 2:28 H. 720; Fayd al-Qadir 4:356.
- 75. Al-Hakim al-Nisapuriy: al-Mustadrak 'ala'l-Sahihayn 3:160; Musnad Ahmad ibn Hanbal 3:17 H. 11147; al-Haythamiy: Majma` al-Zawa'id 9:163; Sunan al-Darimiy 2:524 H. 3316; al-Tabaraniy: al-Mu`jam al-Awsat 4:33 H. 3542.
- 76. Al-Suyutiy: al-Jami` al-Saghir 2:533 No. 8126; Al-Hakim al-Nisapuriy: al-Mustadrak 'ala'l-Sahihayn 2:373 H. 3312,

- 3:163 H. 4720; al-Tabaraniy: al-Mu`jam al-Awsat 4:10 H. 3478, 5:355 H. 5563; Ahmad ibn Hanbal: Fada'il al-Sahabah 2:785 H. 1401.
- 77. Al-Hakim al-Nisapuriy: al-Mustadrak 'ala'l-Sahihayn 3:118, 119, 126, 143, 419, 613; Sunan al-Tirmidhiy 5:633 H. 3712; al-Haythamiy: Majma` al-Zawa'id 9:103–109; al-Haythamiy: al-Sunan al-Kubra 5:131 H. 8468–8472; Sunan Ibn Majah 1:45 H. 121. For comparison, refer to Sayyid `Ali al-Shahristaniy: Tadwin al-Sunnah al-Nubawiyyyah 413–8.
- 78. Al-Anwar al-Kashifah 54.
- 79. Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 12: 52-5; Tarikh al-Tabariy 2:577-578.
- 80. Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 12:46.
- 81. Al-Hamawiyniy: Fara'id al-Simtayn 1:153.
- 82. Al-Khatib al-Baghdadiy: Taqyid al-'llm 53. A similar narration is recorded in Sunan al-Darimiy 1:134 H. 477.
- 83. Al-Khatib al-Baghdadiy: Taqyid al-'Ilm 53-4. A similar narration is recorded in Ibn `Abd al-Rabb al-Qurtubiy: Jami'u Bayan al-`Ilm wa-Fadlih(i) 1:66.
- 84. Al-Khatib al-Baghdadiy: Taqyid al-`llm 54.
- 85. A currency.
- 86. Al-Khatib al-Baghdadiy: Taqyid al-`llm 55.
- 87. Al-Khatib al-Baghdadiy: Taqyid al-`Ilm 55-56. A similar narration is recorded in Sunan al-Darimiy on the authority of al-Ash`ath and also in Ibn `Abd al-Rabb al-Qurtubiy: Jami`u Bayan al-`Ilm wa-Fadlih(i) 1:65.
- 88. Al-Khatib al-Baghdadiy: Tagyid al-`Ilm 56.
- 89. Al-Khatib al-Baghdadiy: Taqyid al-`llm 54-5.
- 90. Shaykh al-Saduq: `Ilal al-Shara'i` 1:89; al-Khansariy: Rawdat al-Jannat 8:169, Qamus al-Rijal; Muhammad ibn `Abdullah ibn al-Hasan 8: 243; al-Shiraziy: Riyad al-Salikin 1:100.
- 91. `Abdullah ibn `Adiy al-Jurjaniy: al-Kamil 2:558, al-Tahdhib: 2:104 and Muhammad `Ajjaj al-Khatib: al-Sunnah Qabla'l-Tadwin 358.
- 92. Ibn Hazm: al-Ihkam fi Usul al-Ahkam 5:154, 33.
- 93. Musannaf Ibn Abi-Shaybah 6:343 H. 31894; Tafsir al-Qurtubiy 15:168, 15:180-181.
- 94. Qasas al-Qur'an.
- 95. The Book of Genesis 19:30-38
- <u>96.</u> Khadijah bint Khuwaylid was the first and most pious wife of the Holy Prophet and the mother of Lady Fatimah al–Zahra' whose wealth was one of the two factors that caused Islam to survive and triumph.
- 97. Subul al-Huda wa'l-Rashad 2:166 as quoted from Sirat al-Zuhriy. See also al-Rawd al-Anif 1:325.
- 98. The Ahl al-Kitab are the non-Muslims who hold a divinely revelealed Book; mainly the Jews and Christians.
- 99. Al-Suyutiy: al-Durr al-Manthur 5:148; Irwa' al-Ghalil 6:38. (Commenting on the narration, al-Albaniy says, 'To the least extent, the Hadith is sound.') See also Musannaf 'Abd al-Razzaq 6:114; al-Mannawiy: Fayd al-Qadir 2:720.
- 100. Al-Muttaqiy al-Hindiy: Kanz al-'Ummal 10:280 H. 29445-29446; Ibn Abi-`sim: al-Mudhakkar wa'l-Tadhkir wa'l-Dhakar 63.
- 101. Dayr al-Hind is the name of one of the villages of Syria. There are also Dayr Hind al-Sughra and Dayr al-Hind al-Kubra; two villages in al-Hirah (Northern al-Kufah) that were built by Hind, daughter of al-Nu'man ibn al-Mundhir (the Arab king). (See Yaqut al-Hamawiy: Mu'jam al-Buldan 2:542-3) At any rate, It seems that `Abdullah ibn Mas'ud referred to Dayr al-Hind found in Syria because there is a relationship between the topic discussed and this city.
- 102. Sunan al-Darimiy 1:130 H. 479; Ibn Abi-Shaybah: al-Musannaf 5:315 H. 26447.
- 103. Ibn `Abd al-Rabb al-Qurtubiy: Jami`u Bayan al-`Ilm wa-Fadlih(i); Sunan al-Darimiy 1:134 H. 477 as is recorded in Tadwin al-Sunnah 341.
- 104. Ibn Hazm: al-Muhalla 8:336 Q. 1409.
- 105. Ritually, the Fajr Prayer consists of two Rak'ahs (units of prayer).
- 106. Al-Qadi al-Dimashqiy: Sharh al-'Aqidah al-Tahawiyyah 2:532 as is recorded in Waqi` al-Taqiyyah `Inda al-Madhahib wa'l-Firaq al-Islamiyyah 106.
- 107. Al-Bayhaqiy: al-Sunan al-Kubra 3:144; Ibn Kathir: al-Bidayah wa'l-Nihayah 7:218.
- 108. Ibn al-Athir: al-Kamil 3:104: Ibn Kathir: al-Bidayah wa'l-Nihayah 7:228; Tarikh al-Tabariy 2:606 (Events of the year

AH 29).

109. Al-Dhahbiy: Tadhkirat al-Huffadh 1:32 and `Abd al-Ghaniy `Abd al-Khaliq: Hijjiyyat al-Sunnah 394.

110. This statement of `Umar ibn al-Khattab is too famous to be denied. He first said it while the Holy Prophet was bedridden taking his final breathes. For more details, see Sahih al-Bukhariy Chapter: Recording of Knowledge (Kitabat al-'Ilm), Chapter: Jihad (Hal Yustashfa' Ila Ahl al-Dhimmah), Chapter: the Campaigns, (Marad al-Nabiy) Chapter: the Ailed (Qawl al-Marid Qumu `Anni), Chapter: Adherence (Karahiyyat al-Khilaf). See also Ibn Hajar: Fath al-Bari fi Sharh Sahih al-Bukhariy 1:185, Al-Qastalaniy: Irshad al-Sari Ii-Sharh Sahih al-Bukhariy 1:169, Al-`Ayniy: `Umdat al-Qari ila Sharh Sahih al-Bukhariy 1:575, Sharh al-Nawawiy 'ala Sahih Muslim 2:43, `Abd al-Razzaq: al-Musannaf 5:438-9, Musnad Ahmad ibn Hanbal 1:90, 22, 29, 32, 336, 3:346, 6:106, 116 and 476, Al-Bayhaqiy: Dala'il al-Nubuwwah 7:181 and 283. The statement of `E`ishah is recorded in Sahih al-Bukhariy (Kitab al-Jana'iz) 2:77.

## The Last Reason: The Author's Opinion

It is unfeasible that the prohibition of reporting, writing down, and recording the Hadith was simultaneous or ascribed to one factor only. As a matter of fact, there must be a number of factors and introductions that contributed in the rise of such decision. In my conception, these factors and introductions can be summarized in the following four factors, yet there must have been more factors:

#### **First Factor**

The first factor is the aforesaid discussion of the seventh reason, yet in the sense that the prohibition of spreading the exegesis, explanation, and explication of the Hadiths demonstrating the actual status of the Ahl al-Bayt, especially the Hadiths that have definite dimensions striking the other School of Caliphate (i.e. School of Ijtihad and Opinionism) in the depth.

To a great extent, the reporting of the Ahl al-Bayt's merits without enlightenment was not intended by the decision of the comprehensive prohibition from reporting and recording the Hadith. In the same point, the prohibition from spreading the flaws and shortcomings of the famous personalities of Quraysh is included, since the Holy Qur'an and the Holy Prophet have praised certain persons and condemned others.

Hence, the Sahabah's explanatory interpretation of the Holy Qur'an, the expounding recitations of the Qur'anic texts, 1 and the merits and flaws of certain persons 2—all these matters were prohibited or, at least, reduced under the claim that they would be confused with the Holy Qur'an or it was anticipated that they would be falsely reported.

## **Second Factor**

As the rulers did not have full acquaintance with the religious laws, they had to, step by step, create for

themselves a trend in the Islamic legislation although many people would disagree with them about it. In the first, the caliphs used to refer to the Sahabah as regards what they had not known from the religious laws mentioned in the Holy Qur'an and Sunnah and had to submit to the answers without showing any apparent embarrassment.

However, by passage of days, these answers were characterized by finding faults with the rulers and disputing with them on the matters involved, as will be detailedly discussed later on in this book. For instance, it has been narrated that `Umar ibn al-Khattab, once, recited the verse,

"The vanguard (of Islam)—the first of those who forsook (their homes), and of those who gave them aid, and those who follow them in (all) good deeds." (Holy Qur'an: 9/100)

in an erroneous manner; therefore, Zayd ibn Thabit recited the accurate form before him in order to show him his mistake.

However, `Umar insisted on his mistake, and Zayd said, "Amir al-Mu'minin (i.e. `Umar) must be more knowledgeable!" Yet, `Umar summoned Ubayy ibn Ka`b (the expert in the recitation of the Holy Qur'an) and presented the question before him.

Ubayy said, "Indeed, I recited this verse in the very form recited by Zayd ibn Thabit before the Messenger of Allah while you were abiding in *Baqi`al–Gharqad* (a place far away from the abode of the Holy Prophet)." `Umar thus commented, "You have memorized while I have forgotten, and you devoted yourself to learning this while I was engaged with other affairs, and you witnessed while I was absent..."3

In order to evade such troubles and to lock the door of objections and embarrassments, the best way was to prohibit the reporting, writing down, and recording of the Hadith. Accordingly, the caliphs began to threat and arrest the reporters of Hadith after they had ordered to reduce reporting it.

## **Third Factor**

On later stages, the caliphs permitted themselves to be semi-sources of the religious legislation. As a result, the conducts of the two Shaykhs, namely Abu-Bakr and `Umar, were legislated to be the partner of the Holy Qur'an and Sunnah, as a first stage, and then other legislations were enacted—all for purpose of corroborating the legislative rulership of the caliphs besides the political authority.

As examples on this legislative authority, `Umar ibn al-Khattab said about the enactment of the *Salat al-Tarawih*, "Excellent is this heresy," and about the prohibition of the temporary marriage, "Two issues were allowed during the age of Allah's Messenger, but now I deem them forbidden and will punish anyone who will violate this prohibition. These are the temporary marriage and the allowable period (*Mut`at*) during the Hajj." 5

Afterward, these laws have been called 'litihad' and thus the caliph was given the same position of the

Holy Prophet and, in the intervening time, they reduced the position of the Holy Prophet to the level of those who issue religious verdicts according to their personal conjectures! This process called for locking the door of reporting, writing down, and recording the Hadith lest contradiction between the caliph's opinion and the Holy Qur'an and Sunnah would be manifestly clear.

### **Fourth Factor**

The factors of environment and society influenced the mentalities and cultures. Those who prohibited the reporting and recording of the Hadith grew up in a society that had not paid any attention to the recordation and writing; rather it had concentrated on poetry, history of campaigns, and pomposity. In fact, this was another motive that led to the issuance of the decision of prohibiting reporting and recording the Hadith. It goes without saying that the exaggeration in such matters, by virtue of historical necessity, cut across the general culture of Islam.

The seven reasons previously discussed have not been convincing enough to stand as perfect motives for the prohibition of reporting and recording the Hadith. To explore the actual motives of the decision, we have to, first of all, pass through two introductions that will be useful in the discussion involved:

- 1. The Sahabah used to recite certain Qur'anic texts with explanation, such as that it has been narrated that the copies of the Holy Qur'an kept by `E'ishah, Hafsah, and Ummu–Salamah comprised the following verse, "Guard strictly your (habit of) prayers, especially the Middle Prayer;" with the addition, "the `Asr Prayer." Similarly, it has been narrated that `Abdullah ibn `Abbas, Ubay ibn Ka`b, `Abdullah ibn Mas`ud, and Imam `Ali ibn Abi–Talib used to add the statement, "to a fixed period' whenever they recited the holy verse, "...seeing that ye derive benefit from them, give them their dowers (at least) as prescribed. 4/24" Books of Hadith and history have comprised many alike examples.
- 2. For instance, it has been recorded in al-Suyutiy's al-Durr al-Manthur 2:298 on the authority of `Abdullah ibn Mas`ud that during the lifetime of the Holy Prophet, the Muslims used to add the statement,

"that `Ali is the master of the believers," to the following holy verse, "O Messenger! Proclaim that which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men who mean mischief. For Allah guideth not those who reject Faith. 5/67"

Similar narrations have been recorded about the holy verses.

"O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done. 49/6"

"O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not. 49/2"

"If ye two turn in repentance to Him, your hearts are indeed so inclined; But if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe,— and furthermore, the angels – will back (him) up. 66/4"

"Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,— as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression. 17/60"

3. Ibn `Abd al-Rabb al-Qurtubiy: Jami`u Bayan al-`Ilm wa-Fadlih(i) 11:7; al-Hakim al-Nisapuriy: al-Mustadrak `Ala'l-

Sahihayn 3:305; al-Suyutiy: al-Durr al-Manthur 3:269; al-Tha`labiy: al-Kashf wa'l-Bayan 5:183 (with a further addition); lbn Jinni: al-Muhtasib 1:300. Later on in this book, many narrations regarding finding faults with `Umar ibn al-Khattab will be cited.

- 4. Sahih al-Bukhariy 2:707 H. 1906; Sahih ibn Khuzaymah 2:155 H. 1100; al-Bayhaqiy: al-Sunan al-Sughra 1:481 H. 847; al-Bayhaqiy: al-Sunan al-Kubra 2:493 H. 4379.
- 5. Sharh Ma`ani al-Akhbar 2:146; Sa`id ibn Mansur: Kitab al-Sunan 1:352 H. 852; Ibn `Abd al-Barr: al-Tamhid 8:355, 10:113, 23:365; Ibn Hazm: al-Muhalla 7:107; al-Dhahbiy: Tadhkirat al-Huffadh 1:366; al-Jassas:Ahkam al-Qur'an 2:153.

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