

FEATURES OF THE WRITTEN COLLECTIONS OF HADITH IN THE VII-VIII CENTURIES

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ABSTRACT

The article analyzes the history of the written collection of hadiths in the VII-VIII centuries, in particular, the methods and approaches used by the hadith scholars in the selection and adoption of hadiths. From the historical point of view, this process is divided into the periods of the companions, the successors (tabiun) and the people who lived after them, and the peculiarities of each of them, the methods used in practice were studied on the basis of sources. At the same time, the factors that led to the emergence and acceleration of the process of compiling hadiths are described. From the first stage of the history of the collection of hadiths to the ninth century, which is recognized as the "golden age" of the science of hadith, the process of "kitabah", "tadvin", "ta'lif" and "tasnif" is the process that lasted until the creation of the main collections of hadith.

KEYWORDS: *Qur'an, Hadith, Prophet, Companion, Successor Of A Companion, Muhaddith, Mutawatir, Ohod, Hadith Collections, Kitabat, Tadwin, Ta'Lif, Tasnif, Sahifa, Juz, "Al-Sahifa Al-Sodiqa".*

INTRODUCTION

Main Part

The basic text of the Islamic faith is the Holy Qur'an, and it is completely forbidden to alter its phrasing or meaning. Because of this, the Prophet, peace and blessings of Allah be upon him, commanded the companions to record the verses first, with the hadiths to follow. It should be mentioned that there are numerous stories that the Prophet (peace and blessings of Allah be upon him) denied some of the companions' requests to write hadith. Abu Said Khudri (612-693) provides the following details on this subject, for instance:

"We asked the Prophet (peace and blessings of Allah be upon him) for permission to write a hadith. However, he did not allow" (Khamidulla M., 2007:54).

There weren't many Companions who could read and write in the early days of Islam. The people in attendance were busily taking notes on the Qur'anic passages. Their interest in literacy grew with time. Sa'id ibn As (623-679), Sa'd ibn Rabi' Khazraji (d. 625), Bashir ibn Sa'd ibn Salaba (d. 644), and Aban ibn Sa'id ibn As (d. 634), as a result, studied and learned to write and

then started instructing others. Consequently, there were 40 revelation secretaries (Ch. Gavriy, 2009, p. 63). Their population growth hastened the hadith compilation process.

The Prophet, peace and blessings of Allah be upon him, initially prohibited the recording of hadith since the emphasis was on enhancing the companions' memory to secure their absorption, according to the aforementioned interpretations. The verses of the Qur'an should be memorized, and they should not be mixed up with hadiths. This is illustrated in the following hadith, which Abu Saeed Khudri narrated:

مَا كُنَّا نَكْتُبُغَيْرَ التَّشَاهُودِ وَالْقُرْآنِ

”We did not write anything except Tashahhud and the Koran” (Abu Dawud, 2008:211).

The sources further detail how the Prophet (peace and blessings of Allah be upon him) forbade his companions from recording hadith because he did not want verses and other material to be put on a single page (S. Gavri, 2009: 66). The lack of writing supplies at the time could be one explanation for this. In his book "Ma'olim as-sunna an-nabawiya," scholar Abdurrahman Itr, who studied the science of hadith, claimed that the absence of writing tools and the hadiths' similarity to or confusion with verses were the main reasons why they were not recorded (Abdurrahman Yitr, 1986:72-73).

The Prophet (peace and blessings of Allaah be upon him) prevented the companions from writing down the hadith at the beginning of the revelation of the verses of the Qur'an, but subsequently, when they developed the capacity to study the verses, he permitted them to do so. Numerous hadiths have information on this. For instance, according to a hadith attributed to Abu Hurayra:

”Among the companions of the Messenger of Allah, peace and blessings be upon him, there was no one who knew the hadith better than me. Abdullah ibn Amr ibn As was an exception, he wrote hadiths, but I did not write them ”(ibn Abdulbar, 1994: 299).

Result

In general, information about the prohibition of recording hadith in some narrations and that they were prescribed to be written in others caused different opinions among researchers. There have been separate studies devoted to this (A. Baghdadi, 2008). Over time, the number of hadiths increased in connection with various religious and social events. Naturally, it became difficult to remember them all, as a result, cases of forgetfulness began to be observed. This, in turn, led to permission to write hadith. For example, according to the sources, one of the companions came to the Prophet (peace and blessings of Allah be upon him) complaining about his poor memory and inability to remember all the words of the hadith. The Prophet, peace and blessings be upon him, advises him "to ask for help from his right hand" (I. Madani, 2010:19). This information indicates that the recording of hadith has become permitted. Scholars such as Abu Muhammad ibn Kuteyba Dinowari (828-889), Abu Suleiman Khattabi (931-998) argued that the hadiths that were allowed to be recorded copied messages that came in the sense of an excuse to write.

There is information in the sources that the Prophet (peace and blessings of Allah be upon him) allowed some Companions, such as Abdullah ibn Amr ibn As (d. 683), to write hadith (Abu Zahw, 1984:54). Among them, Abdullah bin Amr was known as a person who collected hadith in written form. In general, there is evidence of the existence of small unsystematized

collections of hadith in the early Islamic period. In particular, the collection of hadiths compiled by Abdullah ibn Amr was called "al-Sahifa as-sadiq" (M. Howli, 1986: 30). This collection contains authentic hadiths that were later transmitted by Abdullah ibn Amr's grandson Amr ibn Shuaib (d. 895). From this we can conclude that at that time there were special collections of hadiths, by their common name they were called "Sahif" or "Sukhuf". Unfortunately, almost no specimens of this collection have come down to us. One such hadith collection was identified and researched by the Indian scholar Muhammad Hamidullah (1908-2002) and a modern edition has been made (M. Hamidullah, 2007). As a result, it became possible to study the specifics of the collections of hadiths created in the early Islamic period, including the structural structure. It should be noted that during this period, hadiths were collected for the personal use of people, without systematization.

It should be noted that the letters of the Prophet (peace and blessings of Allah be upon him) to neighboring areas are evidence that the hadiths were written during that period. According to sources, such letters were sent to Yemen, Bahrain, Yamama, Hazramaut and Oman (Abu Zahw, 1984:87). They served to spread the teachings of Islam in other regions.

After the death of the Prophet (peace and blessings of Allah be upon him), there were disagreements among Muslims regarding the appointment of a caliph, such as the apostasy of certain tribes or the refusal to pay zakat. As a result of attempts to find solutions to these issues, interest in hadith has increased. Already during the life of the Prophet (peace and blessings of Allah be upon him), the companions received an answer to any question they were interested in directly from him, now they had to turn to the Qur'an and hadiths for this. Among them, there were few who knew all the hadith completely by heart. For this reason, it became necessary to compose the hadith in writing.

In addition, after the Prophet (peace and blessings of Allah be upon him), some people began to change the original content of the hadiths and spread fabricated hadiths for malicious purposes. To prevent this negative situation, the Companions tried to transmit as few hadiths as possible. For example, according to the Muslim scholar Dinovari, during the caliphate of Umar ibn al-Khattab (634-644), the companions were required to be careful in transmitting hadith and to deny reports without witnesses (M. Khatib, 1981: 92). Thus, when transmitting a hadith, a tradition arose to ask about its narrators. Until then they had not been asked about sanada. Since the Companions knew each other well, there were almost no changes or interweaving of hadith among them. Muhammad ibn Siyirin (653-729) said:

"Initially there was no doubt about the authenticity of the hadith. However, after conspiracies arose, people began to say to each other: "Tell us your storytellers." Thus, the hadiths transmitted by the people of the Sunnah and the community were withdrawn, and the hadiths transmitted by the people of the fitnah began to be rejected "(Siboi, 2000: 108-109) also confirms the above information. As a result of this, scientific rules and methods for checking, sorting and accepting hadiths were formed. In particular, its date began to play an important role in determining the level of reliability of the narrative. Attention to Sanad especially increased by the 8th century.

It can be seen that the scientific research of Sanad was carried out even by Western researchers. The German scholar Josef Schacht (1902-1969) pointed out that this system existed in the early

Islamic period and reached its peak in the collections of hadiths created in the middle of the 8th-9th centuries. (Schacht, 1979: 163).

With regard to the work done on the compilation of hadith, it can be said that Umar ibn Khattab was the first to put forward this idea. According to the information provided by Urwa ibn Zubayr (643-713), he consulted his companions on this matter. The Companions reacted positively to the offer of a written collection of hadith. However, later Umar bin Khattab returned from this opinion and told the companions: "I wanted to write the Sunnah." However, I remembered that those who died before you wrote books and left the Book of Allah because they were obsessed with these books. I will not exchange the Book of God for anything else" (Baihaqi, 1984:80-81).

In general, the Companions, in particular, Zubair ibn Awwam, Abu Ubayd Amir ibn Abdullah (584-639), Abbas ibn Abdulmutallib (568-653) and others, refrained from transmitting many hadiths in order to avoid mistakes in the narration of hadiths and prevent the addition of things which are not original. Because, according to the teachings of Islam, making a mistake in religion is considered a grave sin, and the companions deeply felt this responsibility.

CONCLUSION

Finding answers to various questions that arise in the muslim society as a result of ethnic diversity, mixing of different religions and cultures, the rapid geographical expansion of the distribution areas of Islam, the fight against the destructive activities of various wandering religious movements that began to appear after the death of the Prophet, may Allah bless him and welcome , some in society. The need to preserve the unity of faith by eliminating ideological and intellectual divisions caused a sharp increase in interest in the study of hadith. After all, the process of using hadiths for different purposes by different movements, in many cases even by individuals, interweaving non-existent hadiths, giving existing foreign interpretations and interpretations that do not correspond to the teachings of Islam, led some Muslims astray. As a consequence, scholars face an important and urgent task to scientifically and critically study the hadiths, sort them, separate the authentic from the unauthentic and accept them. The scientific principles and rules they developed for the selection and acceptance of hadith served to prevent the wide dissemination of the false ideological views of fanatics in the form of misinterpretations and interpretations given to woven hadith or narratives.

Therefore, in the early Islamic period, among the companions of Abu Bakr Siddique, Umar ibn Khattab, Usman ibn Affan, Ali ibn Abu Talib and others, realizing this need, tried to prevent mixing of various textual narratives with hadiths, to collect and preserve authentic stories, transmitting them in written form. or verbally, they emphasized staying. At the time of the Companions, the process of recording hadith was carried out by writing them on existing writing instruments. Later, in order to facilitate the activities of rulers and judges in making judgments on various issues, during the time of the Companions, the task of collecting hadiths recorded on various materials was carried out in devans. In the history of the science of hadith, it appeared as the Tadwin stage of the written collection of hadith.

With the further development of the methodology and methods of the written collection of hadiths by the Muhaddith scholars, the process of creating separate books containing hadiths - taalif, and then processing these created books into chapters in a certain order and system -

classification took place. Thus, in the second half of the II / VIII century - the beginning of the III / IX century, almost all approaches and methods used in the collections of hadith that have come down to us today were formed and improved. All the collections created in the following period were basically classified around these styles.

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