

# **A Critical analysis of Quranyun's Perceptions about The writing tradition**

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## **Abstract**

One of the most important reasons and documentations of opponents of Sunnah is delay in compilation of Hadeeth. The Quran sufficiency in religion known as Quranion have different perceptions from this phenomena that the most important of them are inconsistency of Sunnah validity with Quran, considering distance between Hadeeth and Sharia by the companions and integration of wrong and right Hadeeths. Quranions' bases of uncertainty are Hadeeth and historical reports of Hadeeths of prohibition of compiling, accepting prevention by the companions and the continuation of this method in the era after the Prophet (Pbuh). It should be considered in analysis and reviewing this issue that Sunnah validity does not stop compiling and writing Hadeeth and also the culture of the Prophet (Pbuh) era should be considered that there were few literate people. Secondly, speech and behavior of Prophet (Pbuh) does not prohibit writing Sunnah and on the basis of it, one cannot analyze the act of companions in opposing with writing Hadeeth in the era after the Prophet (Pbuh) and know it as the continuation of the Prophet (Pbuh)'s morality. Because, historical evidences suggest that the behavior of some companions of not writing Hadeeth was in line with Caliphs policy in opposing with compiling Hadeeth and has no relationship with the Prophet (Pbuh) morality.

**Keywords:** Compilation of Hadeeth, Importance of Sunnah, Quran sufficiency, Quranions, Hadeeth literature

## Introduction

A historical view to understand the Hadeeth status and the process of changes arising in this area from the beginning of issue to develop the narrative sources helps us to create a realistic view to Hadeeth as the second source of Islam legislation after Quran. As many difference such as health or confusion of Hadeeth can be discovered through historical studies, the first and most important issue that we face in the history of Hadeeth and can actually challenge historical validity and reliability of Hadeeth is its compilation and oral presentation; this question has been raised in the past till now that when oral presentation of Hadeeth began and how long persisted? It is clear that oral presentation by utilizing memory can create uncertainty and pave the way for damages like distortion and change. Therefore, for greater certainty and eliminating uncertainty compiling and writing should be exist. Accordingly, historians and researchers in two queues of pros and cons have centered much of their efforts to prove written or unwritten Hadeeths.

Among the deniers of Hadeeth, first orientalist have established the foundations of this theory that compilation of Hadeeth began after the second century and even some have gone further and judging it to the third century and as an example can refer to an orientalist like Goldziher; he insists on this idea that oral quotes lasted by the end of the second century and compiling Hadeeth texts began at the first half of the third century AD (Motzki, p. 38)

In continuation of this process, we are faced with Quran sufficiency that on one hand believes in Quran sufficiency in religion and on the other hand denies credibility and importance of Quran because of doubts and criticisms of Hadeeth (see Elahibakhsh, pp. 209-253). One of the important questions of this process is delay in writing Hadeeth. This so-called Quranion or the people of Quran believe no compilation of Hadeeth at the time the Prophet (pbuh) and its delay till the second and third centuries AD are considered one of the main obstacles of validity of Hadeeth (ibid p. 242).

Studies show that first Tofigh Sedghi raised the doubt in an article entitled "Aleslam Hoval Quran Vahde" (p. 515) and then other characters who denied Hadeeth benefited it in line with Quranion like ebnqirnas (p. 16), Yahia Mohammad (p. 26), Ibrahim Alfouzi (p. 37), Sobhi Almansour (p. 72). From the perspective of Quranion,

not compiling Hadeeth at the first century AD., has made both final and reported Sunnahs invalid.

Accordingly, the main questions of this research is to what extent the Quranion have benefited the delay in compiling Hadeeth in order to deny Sunnah? And to what extent historical and anecdotal evidences prove their claims?

### **Not compiling Hadeeth and Quranion's interpretations**

Generally, according to Quranions' perspectives not compiling Hadeeth at the first century AD. and avoiding it by the Prophet (pbuh) have created beliefs and assumptions about the lack of importance of Hadeeth that can be classified as follows:

#### **Dissimilarity of Sunnah validity with Quran**

Double dealing of the Prophet (pbuh) with Hadeeth and Quran represents the difference between Quran and Sunnah (Abourieh, p.52) because, if Hadeeth had dignity like Quran, the Prophet(pbuh) would dealt with it like Quran and commented to write it in order leave a documentary heritage. While it was not so (Alazami, p. 32). The Prophet(pbuh) could not invite people to God apart from the Quran's way. Therefore, it is natural that the Prophet (pbuh) didn't allow his words to be compiled lest the people does not confuse these words with the laws derived from Quran and they think word, deed and statements of the Prophet (pbuh) is part of the divine religion (Ebnqirnas, p.13). Qulam Pervez states about it "if Sunnah was part of the religion, the Prophet (pbuh) dealt with it like Quran in compiling, memorizing and recalling and he would leave the world with peace of mind of persistence of this part of religion, because the place of prophecy demands that the prophet(pbuh) transfer the religion to its nation so intact. The prophet(pbuh) with all facilities carried out the necessary precautions for the Quran but he not only did nothing for the Sunnah but also prevented its publication and said " La Tktbva enni ie qeiral Quran va men kotoba enni qeiral Quran flymhh " (Elahibakhsh, p. 224).

#### **Considering distance between Hadeeth and Sharia by the companions**

The type of companions' reactions and their dealing with this issue represent that they also didn't consider Hadeeths as part of a comprehensive and permanent religion. For this reason, they were reluctant about Hadeeth and compiling Hadeeth and sometimes banned other from it and this represents that they didn't want consider Hadeeths as

religion like Quran. And if they find that the Prophet (pbuh) had this purpose, they would compile the Hadeeth (Abourieh, p. 49).

Hafez Aslam also believes that " it is indisputable that the companions had understood well the fact of prohibiting writing Hadeeth and they knew that the previous nations were misled by writing their prophet's speeches" (Elahibakhsh, p. 104).

And Abourieh also believes; according to the historical evidences including; Umar ibn al-Khattab's opposition to writing Hadeeth by saying "la ketaba ma ketab Allah" Zayd ibn Thabit and " vallaho enni la ashoub ketab allah besheian abadan" Abd Allah ibn Mas'ud and Zeid ebne Sabet measures to destroy non-Quranic scriptures, burning 500 written Hadeeths of the Prophet (PBUH) ordered by Abu Bakr and so on all reflects the fact that the companions understood well the message of futility of compiling the hadith by the Prophet (PBUH) and were adhere to it. In addition to it, writing Hadeeths were done only at the behest of the rulers, which also shows the lack of interest of the companions and followers to writing the Hadeeths (Abourieh, p. 49).

### **Integration of authentic and wrong Hadeeths**

The major consequence of delay in compiling Hadeeth is uncertainty of the Hadeeths of the Prophet (pbuh) due to undisciplined Development of the narratives and integration of authentic Hadeeths with the distorted ones, so that at present it is difficult to distinguish them from each other.

Abourieh says about this issue "delay in compiling Hadeeth led to a few damages because it caused excessive expansion of Hadeeth that followed by integration of authentic and wrong Hadeeths so that it is difficult to distinguish them from each other" (ibid, p.271). Abdullah Chekralvy believes that Sunnah was not developed in the days of the Prophet's(pbuh) life and orally was transferred till the third century. When our listeners do not remember the past Friday Prayers sermon, So how can we trust to quotes after a hundred years to be right! (Elahibakhsh, p.243).

Quranion have responded in this way to a large volume of documents of the Companions collected at the time of the Prophet (PBUH) such as "Khatib al-Baghdadi," in the book "Taqeed al-Alam" and "Ibn Abd al-Barr" in the book "comprehensive expression of Science and its droppings":

3-1. Hadeeths that indicate the transcription allowance of Hadeeths, oppose with the ban on writing Hadeeth narrations of the Prophet (pbuh).

3-2. the companions writings which represents the license of writing Hadeeth are personal and private and have nothing to do with writing the story of the Prophet (PBUH). The Messenger of Allah (PBUH) personal accepted personal writing for a reason, but prohibited it because of the general public and a public character (see: Yahia Muhammad, pp. 21 and 191)

3-3. Some of the Companions wrote the Hadeeth because they were not able to memorize it. So writing them was because of avoiding to forget them. But they destroyed their writings after maintaining and memorizing.

So, what comes from the perceptions and perspectives of Quranion is that the problem of not compiling Hadeeth at the beginning of the century AD. has undermined originally the importance of Sunnah from the fixative aspect, because if the Sunnah had validity, the Prophet had offered a way to keep and publication of the Sunnah. However, such a solution was not raised. And from the aspect of prove, the validity of reported Sunnah was undermined. This means that, assuming the importance of original Sunnah, again, of what is available from the legacy of Sunnah could not be ignored, because we do not have access to its original and since it was not considered like the Quran by the companions and was not compiled, it can not be trusted to be issued. Finally, what has remained from the practical continuous Sunnah of the Prophet (PBUH) like the number of rak'ats of prayer, can be the importance, of course, the volume of these cases are very low.

### **Analysis and review**

It seems that in the discussion of history of Hadeeth and its compilation, both the orientalist and the Quranion consciously or unconsciously went astray and are caught by the errors that led them to deny originally the importance of Hadeeth, or at least questioned it unaware that for better analysis of the compilation of Hadeeth a few points should be considered:

It must be understood that the denial and proof of the validity of Sunnah is not a reason for proving compilation, but writing and compiling are methods that prepares the necessary grounds for protecting Hadeeths.

That the orientalist and Quranion had focused their efforts to the issue of delay in writing Hadeeth all the time to reach the conclusion that Sunnah doesn't have validity and importance was not correct and they have gone devious, because not compiling Hadeeth is not the same as lack of importance of Sunnah. It should be explained that

what makes the news authentic is the narrator's and the carrier's validity that has receive it complete and then transmitted others without distortion and more or less, whether the transmission is oral or written or by other means, Justice and reliability of the carrier of the news causes the reliability of news and trusting to it. But, where this condition is not fulfilled ,the quoted news whether verbal or written will not bring assurance. For example, if a recipient receives a written or quoted news without the knowledge about the justice of the carrier or someone who had wrote it, he can not trust it. (See: Abu Shohbeh, p. 413).

Other evidences that confirm this issue are:

In the Quran the authenticity of news is subject to the justice of the narrator as well (Hajarat/6), whether the news be oral or written and if writing was a condition for the validity of the news, it would certainly be referred by the Quran, as God has focused on trading on credit by compilation (See: Al-Baqara / 292).

On the contrary to Quranion that say negligence of the Prophet (PBUH) of writing Hadeeth is an evidence of its invalidity, we can assume that this negligence –if it is true- is an evidence that from the Prophet's point of view the importance of Sunnah is not limited to the way of its compilation, but verbal quotes of reliable narrator will suffice. The same applies to the companions negligence in writing Hadeeth, too.

As we know, the holy Quran was revealed by oral quotes and in the form of inarticulate words, unlike the Torah which was revealed from the beginning in written form and also in the early stages, its collection only took place by successive quotes that the infallibility of the Prophet (PBUH) and frequency of quotes cause we accept it with no doubt (See: Abushobheh, pp.421-422)

Contingencies and uncertainties arising from oral quotes and are because of factors such as lack of recording, falsification and or amnesia of the narrator is true about writing Hadeeth; Probabilities like ignorance and mistake of the writer, his misunderstanding when getting news, auditory error, plagiarism, fabrication, forgery and assign it to another, is not excluded in any way. That is why among the sciences, Hadeeth has the lowest validity because of tolerance "and Pathway " means finding handwriting of Sheikh Hadeeth without permission and hearing (See: Ibn Salah, p. 118)

The deniers of importance of Hadeeth have neglected the other historical fact that relates to the way of forward message in the era of the Prophet (PBUH); at that time

because of the dominance of culture of illiterate people, often people received the messages that were based on memory. The Prophet also by considering the fact that the process of public teaching and learning needs much time to convey his message had no choice but to choose a secure way to convey his message that was he taught talented and committed individuals. That Noble taught the companions and emphasized on the most important condition of the news namely the justice of the message carrier and provided the grounds to convey his message to the next generations.

In historical analysis of not to write Hadeeth, one can not trust to ban accounts because it has some kind of contradiction; Quranion from one side do not know Hadeeths important and on the other hand argue on the basis of narrations that even proponents of Sunnah have questioned its authenticity with the purpose of rejecting the authenticity of Sunnah and argue about it hence they used the narrations to oppose narrations and this contradiction is obvious.

Another important point that is an answer to all the misconceptions of Quranions of non-writing Hadeeth is their misconception and unrealistic assumption of non-writing Hadeeth in the time of the Prophet and following it the act of companions on this basis.

In fact the opponents of Hadeeth considered certain assumptions and took for granted several historical phenomenon and on the basis of them presented some interpretations. While historically there are differences about each of them and evidences prove otherwise. Quranion's self-perception issues are:

First: definite prohibition of the Prophet from writing Hadeeth and his lack of interest to preserving and writing Hadeeth.

Second: accepting the prohibition by the companions of the Prophet (PBUH) in the era of that Noble that found the truth and they did it.

Third: after the Prophet (PBUH) the companions practically committed to not writing Hadeeth, and knew the commitment as a continuation of the era of the Prophet (PBUH).

### **The study of Quranion's ideas about the ban on writing Hadeeth**

Historically, if we review the aforementioned issues, we will realize that none of these were close to fact and were because of incorrect analysis of historical events.

Here, we consider the most important available evidences to the contrary of these assumptions.

The story of not to write Hadeeth by the Prophet is based on the sayings attributed to the Prophet that all have been disputed by the researchers (See: Hossein Jalali, p. 300).

The second issue that Quranion have known it decisive is accepting prohibition of the Prophet (PBUH) by companions and thus it is their approach to not writing Hadeeth; and also analysis of this point that what the companions of the Prophet did in compiling Hadeeths was contrary to the dominant mainstream and out of personal reasons and to keep in the mind.

In this regard, it can be said that many historical evidences suggest that the Sahaba (Companions) of the Prophet (PBUH) wrote his hadiths by his permission and left them for the future generations, for example, we can refer to the historical quotes of Abdullah bin Omar who said: “we went to the Prophet with a number of our people and I was the youngest of all. Then I heard him saying: “Anyone who intentionally tells a lie about me deserves the hell fire.” So I turned to my companion and said: “How dare you quoting the hadiths of the Messenger of Allah while you hear what he said?!” He said: “Hey, nephew! We do not hear anything from him unless it is there in a book for us” (Khatib Baghdadi, p. 219.)

The universality of the hadith writing is well reflected in this hadith that has no personal and private aspects, and it is not associated with the subjective memorization factor!

Also the writings such as Sahifeh Sadiqah (Ma’aref, p. 63), Sahifeh Humam Manbah (Ma’aref, p. 63), Sahifeh Nabi (PBUH) (Bukhari, vol. 1, p. 36; Ibn Abdulbar, vol. 1, p. 71), Book of Imam Ali (Hossein Jalali, p. 71; Ma’aref, p. 205) and Mushaf Fatemeh (Mahdavi Rad, pp. 377-418) are the best evidences to the universality of writing the hadiths at the prophetic time. Moreover, in Rijal and Fihrist literature, while mentioning the biographies of Sahaba, some versions and Sahifehs with almost anecdotal content have been attributed to about fifty of them (See: Azami, pp. 92-143) and these documents in turn reflect their efforts to write and compile the hadiths at the time of the Prophet (PBUH) and after his death.

From what was said, it is approved that not only the Prophet did not prohibit hadith writing, but he also encouraged it. It is also well understood that hadiths are of great importance like Quran, so that the Sahaba took action to write it, and this announces



its validity, somehow, because if it were otherwise, we could not witness all the hard efforts in the field of hadith compiling history.

Another point derived from historical reports is that Sahaba agreed with writing hadiths in the era of the Prophet (PBUH), and if it was possible for them, they took such action. However, due to the low number of those companions of the Prophet who could read and write, and consequently, the limited volume of anecdotal literature in the era of the Prophet, Quran fanatics and hadith opponents were confused in the analysis of the situation, and they considered it as the companions' opposition to writing the hadiths and thus, they have misused Sahaba's silence to question the validity of tradition and hadiths. However, neither the Prophet nor the Sahaba opposed writing the hadiths.

The third notion of Quran fanatics and hadith validity opponents is that non-writing of hadiths during the era of the caliphs suggests the continuity of the Sahaba's dominant approach in the era of the Prophet in adhering to non-writing of the hadiths, while it was stated previously that there were no such an approach in the era of the Prophet.

Therefore, the ban on writing hadiths in the era of the Caliphs requires another study and analysis to which these researchers have paid attention in the due course (See: Hosseini Jalali, pp. 267-409, Shahrestani, pp. 15-83.)

Analysis of the prohibition of hadith writing in the post-Prophet (PBUH) era

What is indisputable in this period is that Abu Bakr, Umar and Uthman had a personal opposition to writing hadiths and they never documented their actions using prophetic prohibitive hadiths and also, they never used Sahaba's tradition of the Prophet era as their evidences, but they followed the prohibition policy only due to their own discretion and personal perceptions. However, in spite of their behaviors, some of the companions and followers began writing hadiths willingly and left a written legacy that have already been referred to (See: Hosseini Jalali, pp. 267-409, Shahrastani, pp. 15-83.)

Thus, writing hadiths in the age of the three caliphs is never counted as the continuity of dominant culture of the prophetic age, but it was originated from the personal thoughts and motives of the caliphs. Abubakar had gathered 500 hadiths of the Prophet, himself, but he burnt them when selected as a caliph and this confirms the same fact (Dhahabi, vol. 1, p. 3 e). Umar also wanted to write the "traditions" and consulted with Sahaba about this, and they confirmed such an action. But after a month of deliberation, he changed his mind and said: I wanted to compile the Sunnah of the

Prophet (pbuh),but I remembered thepast people that wrote books and then trusted them and left theBook of Godalone. But I swear to God I do not mix the Book of Allah with anything(Abdulbar, vol. 1, p. 64.)

It turns out thatthere were a lot ofhandwritten scripts amongpeoplethatled Umarto this thought!

## Conclusion

According to what was said, it can be suggested that:

.١ There are ample evidences that the validity of tradition is not dependent on its compiling and writing.

.٢ The study ofhadithscompilinghistory showsclearly thatthe traditionwas writtenin the era of the Prophet;thus, the traditions ofprohibition of writing hadithsis notcertain and it cannot be concluded on their basis thatin the Prophet's (PBUH) view,tradition is something outside the law.

.٣ Sahaba's opposition to writing hadiths was not universal,because some of them have writtenhadiths.Aside from the fact that this opposition isbeing analyzed on the basis ofthe caliphs' policy toprohibitwriting hadiths, notcontinuingthepractical traditionofthe Propheticera.

The result is that the main reason and evidence for Quran fanatics in opposition totradition, i.e. the delays in compilinghadithsis not well-documented and it cannot be the basis of Quran fanatics'thinkingin their anti-traditionalism.

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