

## HISTORY OF HADITH CODIFICATION IN THE TIME OF THE PROPHET, SAHABAT, AND TABI'IN IN MAINTAINING THE AUTHORITY OF THE SUNNAH

**Abdullasani\*, Alan Saputra & Misbah**

*Sekolah Tinggi Ilmu Al-Qur'an Kepulauan Riau, Indonesia*

*Email:abdullasani004@gmail.com\**

### Article History

Received: 03 January 2026

Accepted: 03 February 2026

Published: 17 February 2026

### Abstract

Hadith is the second primary source of Islamic teachings after the Qur'an, playing a crucial role in explaining and complementing its guidance. This study discusses the history of the codification of Hadith from the time of Prophet Muhammad (peace be upon him), through the periods of the Companions and the Followers (Tabi'in). During the Prophet's lifetime, Hadiths were not officially written down due to the concern that they might be mixed with the Qur'an, although some Companions, such as Abdullah ibn Amr ibn al-'Ash, possessed personal written records known as as-Sahifah. After the Prophet's passing, the Companions exercised great caution in transmitting Hadiths to preserve their authenticity. In the era of the Tabi'in, the collection and documentation of Hadiths began to develop both through memorization and writing, spreading across various regions of the Islamic world. The official codification of Hadith was initiated during the caliphate of Umar ibn Abdul Aziz, who commissioned Ibn Shihab az-Zuhri to systematically compile Hadiths. This effort marked a significant milestone in the history of Hadith compilation, which continued during the generation of the Followers of the Followers (Tabi' al-Tabi'in) with the emergence of major works such as al-Muwaththa' by Imam Malik. This study emphasizes that the codification of Hadith was a gradual and systematic process aimed at preserving the authenticity and continuity of the Prophet's teachings across generations.

**Keywords:** Companions, Codification, Hadith, Prophet Muhammad, Tabi'in.

### A. INTRODUCTION

The fundamental phenomenon underlying this study stems from the problem of ḥadīth transmission in early Islam which, in practice, still relied heavily on memorization and personal notes. This condition should be recognized not merely as a characteristic of Arab oral culture, but also as a space that allowed risks to emerge, including variations in wording, the fragmentation of reports, and a weakening of control over the authority of the Sunnah as the Muslim community expanded. From this point, the focus of the research is narrowed to the historical moment of ḥadīth codification during the caliphate of 'Umar ibn 'Abd al-'Azīz, particularly because state policy in this phase marked a significant shift from a dispersed transmission tradition toward a more directed and institutionalized management of knowledge.

Several previous studies provide a relevant foundation. Abdullasani et al. emphasize that ḥadīth codification took place gradually from the time of the Prophet, the Companions, and the Successors (ṭābi'īn), and notably, its institutional acceleration became visible when 'Umar

ibn ‘Abd al-‘Azīz commissioned Ibn Shihāb al-Zuhrī to spearhead a more systematic compilation. Andariati’s findings indicate that, toward the late tābi‘īn period, the need for methodological control intensified, particularly due to the proliferation of transmissions that did not always present complete chains of transmission (isnād) and the rising issue of fabrication, making the urgency of official documentation increasingly rational. Idri, on the other hand, frames ‘Umar ibn ‘Abd al-‘Azīz’s policy as a response to fragmented reports and the threat of losing ḥadīth due to the deaths of Companions and the expansion of Islamic territories. The similarity between this study and those works lies in emphasizing codification as an instrument for safeguarding the authority of the Sunnah; however, the difference lies in an analytical focus that more specifically links the Caliph’s political policy to the transformation of transmission practices into standardized, institutionally accountable documentation.

Ḥadīth constitutes the second source of Islamic teachings after the Qur’an. The term ḥadīth generally refers to anything attributed to the Prophet Muḥammad (peace be upon him), including his sayings, actions, approvals, and characteristics (physical or psychological), whether occurring before or after his prophethood. The term ḥadīth is sometimes used interchangeably with Sunnah. Some ḥadīth scholars consider the two terms synonymous (mutarādif), while others distinguish between them.

The history and development of ḥadīth can be viewed from two important aspects: transmission (riwāyah) and compilation/documentation (tadwīn). From these two dimensions, it is possible to trace the process and transformations associated with the Prophet’s words, actions, circumstances, attributes, and approvals as they were conveyed to the Companions and onward, eventually resulting in ḥadīth compilations used as guidance in life. Regarding the stages of ḥadīth growth and development, scholars differ in their periodization. M. M. Azami and Ajjāj al-Khaṭīb divide it into two periods, Muhammad ‘Abd al-Ra’ūf divides it into five periods (Ismail, 1994), while Hasbi Ash-Shiddieqy divides it into seven periods (Ash-Shiddieqy, 1998).

The emergence of ḥadīth, in this sense, is directly connected to the person of the Prophet Muḥammad as its primary source, during which he guided his community for approximately 23 years. This period coincided with the revelation of the Qur’an, alongside which ḥadīth also emerged. The birth of ḥadīth in the Prophet’s time was shaped by the Prophet’s interaction as mubayyin (clarifier) of Qur’anic verses to the Companions and others, in the course of conveying the message, and also by the various life problems faced by the community that required solutions from the Prophet. The Companions then understood and memorized what they received from him (Thahhan, 1997).

After the Prophet’s passing, the Companions were very cautious in accepting and transmitting ḥadīth. This was intended as an effort to preserve the purity of the Qur’an so that it would not be mixed with ḥadīth, and also to safeguard the originality of ḥadīth itself (Suryani, 2018). The situation in the tābi‘īn era was somewhat different from that of the Companions. Since the Qur’an had by then been disseminated throughout Islamic lands, the tābi‘īn could begin to focus on learning ḥadīth from Companions who had spread across the Islamic world. Accordingly, in the tābi‘īn period, the collection of ḥadīth (al-jam‘ wa al-tadwīn) began to develop, although there was still some mixing between Prophetic ḥadīth

and Companions' legal opinions (fatwā). Only in the era of the tābi' al-tābi'īn were ḥadīth compiled into books, and indeed this era became the golden age of codification. Codification was carried out based on the order of Caliph 'Umar ibn 'Abd al-'Azīz, the eighth caliph of the Umayyads, whose policy was followed up by scholars in various regions, until in later periods ḥadīth were recorded in ḥadīth collections (Idris, 2010).

After the tābi' al-tābi'īn era—namely, during the second, third, and fourth to seventh centuries and beyond—the dominant processes in ḥadīth scholarship involved systematic collection and publication (al-jam' wa al-tartīb wa al-tanzhīm). Thus, the development of ḥadīth transmission traditions from one period to another will be the central focus of this article.

Wtukila examines the historiography of ḥadīth codification in the early period (mutaqaddimīn) by positioning Mustafa Azami as a “counter-narrative” to orientalist criticism (particularly Schacht), which questioned the existence of ḥadīth writing in the first Islamic century. The study shows that practices of writing and archiving ḥadīth began in the Prophet's time, continued through the Companions and the tābi'īn, and later reached official codification under 'Umar ibn 'Abd al-'Azīz; Azami's argumentative line is considered effective in affirming the originality of ḥadīth through a historical reading of transmission and mapping of gradual codification phases (Wtukila, 2024).

Setyaningsih and Imawan shift the focus from simply “when ḥadīth were written” to the institutional function of ḥadīth codification in the formation of early Islamic law. Their findings assert that codification during the time of 'Umar ibn 'Abd al-'Azīz was a turning point from predominantly oral-local traditions toward a legal structure that was more written, standardized, and cross-regional; at the same time, codification is understood as a politico-legal strategy to unify legal authority and reduce the space for fabricated ḥadīth, thereby supporting the emergence of classical legal methodology in subsequent stages (Setyaningsih & Imawan, 2025).

Junaid emphasizes “actors and mechanisms” by mapping pre-codification practices (records in the form of ṣaḥīfah, memorization, and transmission) and highlighting three key figures in codification: 'Umar ibn 'Abd al-'Azīz as the policy initiator, Ibn Ḥazm as a local administrative authority, and Ibn Shihāb al-Zuhrī as the scholarly implementer/writer. The study underlines that codification was not a single event, but a multi-layered process moving from personal efforts to a more organized project, which in later phases helped distinguish valid reports from invalid ones amid the rising problem of fabrication (Junaid, 2022).

When aligned with the study being developed on the history of ḥadīth codification in the time of the Prophet, the Companions, and the tābi'īn in safeguarding the authority of the Sunnah, these three prior studies similarly acknowledge a gradual pattern of development from oral tradition toward documentation and place the era of 'Umar ibn 'Abd al-'Azīz as a key institutional node. The differences lie in emphasis: Wtukila is oriented toward an epistemic debate against orientalist critique, Setyaningsih and Imawan foreground legal-institutional dimensions and strategies of authority unification, while Junaid centers on key figures and transitions from pre-codification to codification. The novelty position of this study becomes clearer when attention is directed to cross-phase reconstruction (Prophet–Companions–tābi'īn) as a framework for safeguarding Sunnah authority, so that the

relationship between cautious transmission, the culture of personal notes (*ṣaḥīfah*), the geographic expansion of transmission, and the need for codification policy can be read as one coherent narrative that directly addresses the question of “authority” (rather than merely chronology or actors).

## B. LITERATURE REVIEW

In the *Great Dictionary of the Indonesian Language* (Kamus Besar Bahasa Indonesia), codification refers to compilation or arrangement. It denotes the systematic collection of regulations or particular materials into a single, organized, and structured corpus. In another sense, codification is the process of arranging and compiling matters that were previously scattered so that they become a unified body that is easy to understand and access. In Arabic, codification is known as *at-tadwīn*, which means “to collect, write down, and organize systematically.” In a general context, codification refers to the process of gathering data, rules, or teachings that were previously dispersed into a coherent, systematic, and documented whole. Linguistically, therefore, codification carries the meaning of structuring and compiling something that was previously unorganized.

Meanwhile, the term *hadith* linguistically derives from the word *ḥadīth*, which means “speech, discourse, or something new.” The term is used to refer to any form of statement or event conveyed from one person to another. In the technical terminology of hadith scholars, hadith refers to everything attributed to the Prophet Muhammad (peace be upon him), whether in the form of statements, actions, tacit approvals (*taqrīr*), or personal characteristics, both before and after his appointment as a messenger (Thahan, 2010). Accordingly, hadith constitutes a fundamental source of Islamic teachings that functions to explain and elaborate upon the contents of the Qur’an.

When these two concepts are linked, the codification of hadith refers to the process of collecting, writing, and compiling all narrations originating from the Prophet Muhammad صلی اللہ علیہ وسلم in order to prevent their loss or confusion with other teachings. In the early period of Islam, hadith were predominantly memorized. However, as time passed and the Islamic territories expanded, the need emerged for the formal undertaking of *tadwīn al-ḥadīth*. This development later became known as the codification of hadith an intellectual endeavor aimed at preserving the purity of the Prophet’s teachings and ensuring that his Sunnah could be studied authentically by subsequent generations.

### **The Writing Culture during the Time of the Prophet Muhammad (Pre-Codification Period)**

Strong memorization ability was one of the distinctive characteristics of the Arab people since the pre-Islamic (*Jāhiliyyah*) period. Nevertheless, this characteristic did not prevent them from engaging in writing activities. Several scholars have emphasized this point in their studies. In *Ṭabaqāt Ibn Sa‘d*, it is stated that during the Jāhiliyyah period and the early phase of Islam, a person was considered accomplished if he mastered three skills: writing, swimming, and archery (Ibn Sa‘d, 1996).

Unfortunately, writing activities were not optimally developed at that time, largely because daily life did not yet demand them. However, many sources indicate that prior to the advent of Islam, forms of “educational activity” already existed in the Arabian Peninsula (Al-Azami, 1994). Writing practices were generally manifested in the composition of poetry and in records related to tribal affairs, including everyday events or accounts of warfare.

With the advent of Islam, it is reported that among the Quraysh there were seventeen individuals who were able to write. This number, however, should not be taken as definitive, considering Mecca’s highly strategic position as a center of trade and religious activity. It is therefore plausible that the number of literate individuals exceeded seventeen. On the other

hand, the names of scribes mentioned by al-Balādhurī in *Futūḥ al-Buldān* do not include several Meccan figures known to possess writing skills, such as Abu Bakr al-Ṣiddīq, ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ, Sufyān ibn Ḥarb, and others. Moreover, there were also women who were literate, including the Mother of the Believers Ḥafṣah, Umm Kulthūm bint ‘Uqbah, ‘Ā’ishah bint Sa‘d, and Karīmah bint al-Miqdād (Al-Azami, 1994).

Although the Arabs during the Jāhiliyyah period were familiar with writing, this activity lacked strong institutional support until the advent of Islam. The Qur’an, as the primary guide for Muslims, encouraged its adherents to learn and deepen their understanding of religion, as reflected in the words of Allah the Exalted:

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ □

*Why not leave some people from each group among them to deepen their knowledge of religion and to warn their people when they have returned to it, so that they can guard themselves."*

Besides that, there is encouragement from the apostle to learn.

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

*Whoever follows the path to seek knowledge, Allah will make easy for him the path to Paradise (Qs: At-Taubah 122)*

Furthermore, the revelation of the Risalah to Muhammad had implications for motivation to learn. Revelation required writers to preserve it. Similarly, government decrees contained correspondence and documentation, which also required writers. Sometime after Muhammad's prophethood, there were approximately 50 people writing Revelations, correspondence, treaties (government affairs), and other documents. Thus, this writing activity as a whole existed during the pre-Islamic period and flourished during the early Islamic period.

### C. RESEARCH METHODOLOGY

The research method used in this study is qualitative research with a library research approach and historical-critical analysis. This method was chosen based on the nature of the research problem, which focuses on tracing the history of hadith codification during the time of the Prophet, his companions, and his successors as an institutional intellectual process in maintaining the authority of the sunnah. A qualitative approach is relevant because it allows researchers to interpret the meaning, social context, and dynamics of hadith transmission and documentation in depth, rather than simply measuring empirical variables. Historical-critical analysis is used to systematically reconstruct past events by placing sources within their contemporary context, while simultaneously examining arguments, assumptions, and biases within the historical narrative of hadith (John W. Creswell & Poth, 2018; Azami, 2003). Data collection techniques were carried out through documentary studies of relevant primary and secondary sources.

Primary sources include classical works of hadith scholars, early hadith books (e.g., the *Saḥīfah* and the works of the *Tabi'in*), and historical documents discussing hadith codification policies during the Umayyad period. Secondary sources include scientific journal articles, academic books, and contemporary research results indexed nationally and internationally within the last five to ten years. The sampling technique used was purposive sampling, with source selection criteria based on substantive relevance, the author's scholarly authority, and their contribution to the debate on hadith codification and the authority of the Sunnah. This

approach is commonly used in text-based qualitative research because it does not require statistical representativeness, but rather the depth and richness of conceptual data (Creswell & Poth, 2018; Bowen, 2009).

Data analysis was conducted through qualitative content analysis combined with comparative and interpretive reading. Data were analyzed through data reduction (sorting codification themes, actors, and historical phases), narrative-analytical data presentation, and drawing conclusions by linking findings across sources. Comparative analysis was used to compare the views of classical scholars and contemporary researchers regarding the timing, form, and purpose of hadith codification, while interpretive analysis was directed at assessing its implications for the construction of the authority of the sunnah. This technique is considered relevant because it is able to produce a coherent and argumentative understanding of hadith codification as a historical process that serves to maintain the validity and legitimacy of the sunnah in Islamic tradition (Krippendorff, 2019; Bowen, 2009).

## **D. RESULT AND DISCUSSION**

### **Hadith from the time of the Prophet and Companions**

The hadith period was known as Ashr al-Wahy wa al-Takwin, namely the period of revelation and the formation of Islamic society (Suryadilaga, 2015). Situations like this require seriousness and caution from friends as the first heirs of the teachings of Islam. The revelation revealed by Allah was explained by the Prophet through his words, actions and taqir. So that what friends hear and witness is a guide for their deeds and beliefs. Rasulullah SAW also ordered his friends to memorize, convey and disseminate hadiths. The Prophet himself not only gave orders, but he also gave a lot of encouragement through his prayers, and not infrequently the Prophet also promised a good afterlife for those who memorized the hadith and conveyed them to others (Suparta, 2010). This is what motivated the Companions to memorize hadith. Besides being pure Arabs, the majority of whom could not read or write, they nevertheless possessed extraordinary memorization abilities, as memorization was a cultural heritage inherited from the Arab people (Suparta, 2010).

The Companions were also able to directly obtain hadith from the Prophet Muhammad (peace be upon him), who served as their source. The Prophet's preferred venues for transmitting hadith were very flexible; sometimes they were delivered when he met his Companions in the mosque, the market, while traveling, and sometimes even in his own home. Furthermore, the Prophet conveyed hadith to his Companions in several ways: First, through the Majlis Ilmu (study groups), which were study groups held by the Prophet Muhammad (peace be upon him) to foster the congregation. Second, on many occasions, the Prophet conveyed his hadith through specific Companions, who then passed them on to others. If the hadith concerned family matters or biological needs, it was conveyed through the Prophet's own wives. Third, through public lectures or speeches, such as during the Farewell Hajj and Fath al-Makkah pilgrimage. While performing the Hajj in the year 10 AH, the Prophet delivered a historic sermon before hundreds of thousands of Muslims performing the pilgrimage. The sermon dealt with the areas of muamalah (muamalah), ubudiyah (obedience), siyasa (civil service), jinayah (criminal conduct), and human rights, encompassing humanity, equality, social justice, economic justice, virtue, and solidarity. It also included the Prophet's prohibition against shedding blood, usury, and oppression, as well as the command to uphold brotherhood among human beings and to always adhere to the Quran and Hadith (Zein, 2014).

The responses of the Companions in receiving and mastering the Hadith varied. This was due to several factors, including differences in opportunities to spend time with the Prophet Muhammad (peace be upon him), their ability to ask questions of other Companions, and

differences in the timing of their conversion to Islam and the distance from the Prophet's mosque. There are several companions who are recorded as having received many hadith from the Prophet, for example, the companions belonging to the Al-Sabiqun al-Awwalun group (Abu Bakr, Umar ibn Khattab, Uthman ibn Affan, Ali ibn Abi Talib, and Ibn Mas'ud), Ummahat al-Mukminin (Siti Aisha and Umm Salamah), companions who, although not long with the Prophet, asked many questions to other companions earnestly, such as Abu Hurairah, and Abdullah ibn Umar, Anas ibn Malik, and Abdullah ibn Abbas who were companions who diligently attended the Prophet's assembly, asking many questions to other companions even though they were relatively far from the Prophet's lifetime (Azamiy, 2006).

The hadith conveyed by the Prophet to his companions in several ways, according to Muhammad Mustafa Azami, are three ways, namely: First, conveying the hadith verbally. The Prophet taught his companions extensively, and to facilitate their understanding and memorization, he even repeated his words up to three times. Second, he conveyed the hadith through written media, or the Prophet dictated it to a companion who was skilled at writing. This applies to all of the Prophet's letters addressed to kings, rulers, and Muslim governors. Some of these letters contain Islamic legal provisions, such as provisions on zakat and procedures for worship. Third, he conveyed the hadith through direct practice in front of his companions, for example when he taught them how to perform ablution, pray, fast, perform the Hajj, and so on (Azami, 1997). During the Prophet's time, hadith were not formally written down like the Quran, due to a prohibition from the Prophet.

The prohibition on writing hadith stems from the Prophet himself, as narrated by Abu Said al-Khudri.”

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ، حَدَّثَنَا هَمَّامٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَكْتُبُوا عَلَيَّ، وَمَنْ كَتَبَ عَلَيَّ غَيْرَ الْقُرْآنِ فَلْيَمْحُهُ، وَحَدَّثُوا عَلَيَّ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ - قَالَ هَمَّامٌ أَحْسِبُهُ قَالَ مُتَعَمِّدًا - فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

*From Abi Sa'id al-Khudri said: Verily Rasulullah SAW said: "Do not write what you hear from me. And whoever has written from me other than the Koran, let him erase it. And tell what came from me and will not sin. Whoever deliberately tells lies in my name, then let him prepare his place in hell. (HR. Muslim) (Muslim ibn al-Hajjāj al-Qushayrī al-Naysābūrī, n.d., p. 229).*

The Prophet's prohibition on writing down hadith implicitly indicates his concern that the written hadith would be mixed up with the recorded verses of the Qur'an. However, there are also narrations stating that during the time of the Prophet, some companions had sheets (sahifah) containing records of hadith, for example Abdullah ibn Amr ibn al-Ash with his sheet called al-Sahifah al-Sadiqah, so named because he wrote directly from the Prophet himself, so that his narration was believed to be true (Al-Hasanī, n.d., p. 15). Likewise, Ali ibn Abi Talib and Anas ibn Malik both had hadith records. This does not mean that they violated the Prophet's prohibition on writing hadith, but because there is another narration which states that the Prophet allowed the companions to write hadith, as it is narrated that the companions forbade Abdullah ibn Amr ibn al-Ash who always wrote whatever he heard from the Prophet, because according to them the Prophet was sometimes angry, so that his words did not fall under the teachings of sharia, but after being complained to the Prophet, he said:

حَدَّثَنَا مُسَدَّدٌ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ عَنْ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مُغَيْثٍ عَنْ يُونُسَ بْنِ مَاهَكَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدُ حِفْظَهُ فَهَنْتِي فُرَيْشٌ وَقَالُوا أَتَكْتُمُ كُلَّ شَيْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَرٌ

يَتَكَلَّمُ فِي الْغَضَبِ وَالرِّضَا فَأَمْسَكَتُ عَنِ الْكِتَابِ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَوْمَأَ بِإصْبَعِهِ إِلَى فِيهِ فَقَالَ " اَكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ "

*Abdullah bin Amr said: I recorded everything I heard from Rasulullah SAW. I wanted to memorize it, then the Quraysh forbade me, saying: are you going to write down everything you hear from Rasulullah SAW, while he is a human being who can also speak in a state of anger or calm? Then I stopped my activities and expressed it to Rasulullah SAW. Then Rasulullah used a gesture of his fingers to his mouth and said: "Write what you hear from me. By God in Whose Hands my soul is, nothing comes out of his mouth except the truth. (HR. Abi Daud)*

From this, it can be seen that there are two different narrations: one narration states that the Prophet forbade the writing of hadith, and the other narration states that the Prophet permitted it. Scholars differ in their views on this matter, and broadly speaking, there are two opinions. The first opinion states that the narration that forbade the writing of hadith was abrogated by the narration that permitted it. According to them, the prohibition of writing hadith by the Prophet occurred in the early days of Islam, due to concerns about mixing hadith with Qur'anic verses, so it was intended to maintain the purity of the Qur'anic verses (Khon, 2008). However, when these concerns began to disappear because the companions had learned and were familiar with the structure of the Qur'anic sentences, so they could distinguish between Qur'anic verses and those that were not, the Prophet permitted them to write hadith. The second opinion states that the two narrations are not fundamentally contradictory. They stated that the prohibition was specifically for those who were worried about mixing the hadith and the Qur'an, and permitted for those who were not worried about mixing the two, namely permission as given by the Prophet to Abdullah ibn Amr ibn al-Ash. Or in other words, the Prophet forbade the official writing of hadith, but still allowed the companions to write hadith for themselves. So the prohibition was general while the permission only applied to certain companions (Shalih, 2009). Thus, hadith during the time of the Prophet were not written down except in small amounts.

### **Hadith During the Tabi'in Period**

In addition to the Companions, who collected extensive hadiths of the Prophet, there were also the Tabi'in, essentially the Companions' disciples, who also collected extensive hadiths of the Prophet, even beginning to organize their collections into organized books. Like the Companions, the Tabi'in were quite careful in their hadith transmission. However, the burden faced by the Companions and the Tabi'in differed, with the latter being significantly heavier than the latter. During the Tabi'in era, the Quran was compiled into a single Mushaf. Furthermore, by the end of the Caliphate (particularly during the reign of Uthman ibn Affan), the Companions, experts in hadith, had spread throughout the Islamic world. In line with the rapid expansion of Islamic rule, the distribution of the Companions to various regions continued to increase, which in turn led to an increase in the distribution of hadith.

Therefore, this period is known as the era of the spread of hadith transmission. This facilitated the Tabi'in's ability to study hadith. The Tabi'in's method of collecting and recording hadith was through meetings with their companions, who then recorded what they learned from these meetings (Smeer, 2008). The Tabi'in received the Prophet's hadith from the Companions in various forms. Some were recorded in notes or written texts, while others had to be memorized. Furthermore, they also received hadith in a format that was already patterned in the worship and practices of the Companions. The Tabi'in then witnessed and followed them. Thus, not a single hadith was lost or forgotten (Ranuwijaya, 1996). Regarding

writing hadith, in addition to memorizing regularly, the Tabi'in also wrote down some of the hadith they received. Furthermore, they also had notes or letters received directly from their Companions, who served as their teachers.

Several cities served as centers for the development of hadith transmission, which later became destinations for the Tabi'in to seek out hadith. These cities are Madinah al Munawwarah, Makkah al-Mukaramah, Kuffah, Basrah, Sham, Egypt, Morocco and Andalusia, as well as Yemen and Khurasan. The first center of formation was in Medina, because it was in Medina that the Prophet settled after the hijrah and the Prophet also fostered an Islamic society which consisted of the Muhajirin and Ansar. Among the friends who settled in Medina were Khulafa' Rasyidin, Abu Hurairah, Siti Aisyah, Abdullah ibn Umar and Abu Saïd al-Khudri, and others (Sulaiman 2009).

### **Hadith During the Tabi'i Al-Tabi'in Period**

The period of the successors (tabi'i al-tabi'in) began with the end of the period of the successors (tabi'in). The last of the successors was the one who met the companion who died last. The method of narrating hadith during the period of the successors (tabi'i al-tabi'in) was bi lafdzi, that is, using lafadz. This was because the codification of hadith began at the end of the period of the successors (tabi'in). This codification used a systematic method, grouping existing hadith according to their subject matter, although the compilation still mixed the Prophet's hadith with the written statements of the Companions and the successors (tabi'in). This is evident in Imam Malik's book al-Muwatta'. It was only at the beginning of the second century AH that the codification of hadith was separated from the written statements of the Companions and successors (tabi'in).

In addition to the bi lafdzi narration, there was also a system of receiving and transmitting hadith using the isnad system. The rampant forgery of hadith that occurred at the end of the period of the successors and continued into the subsequent period prompted scholars to examine the authenticity of hadith, a method they employed by examining the narrators. This research gave rise to the term isnad, as it is known today. According to Abu Zahrah, sanads transmitted during the period of the successors often conveyed a hadith without mentioning the companions who narrated it (Andariati, 2020).

### **General Codification of Hadith**

Codification in Arabic is known as al-tadwin, which means "codification," that is, collecting and arranging. The term "codification" refers to the official writing and recording of the Prophet's hadith, based on the orders of the caliph, involving several individuals skilled in the field of hadith, rather than being done individually or for personal gain. Thus, the codification of hadith is the writing, collection, and recording of the hadith of the Prophet Muhammad, carried out on the official orders of Caliph Umar ibn Abd al-Aziz, the eighth caliph of the Umayyad dynasty. This policy was then followed up by scholars in various regions until the hadith were recorded in hadith books (Idri, 2013, p. 93). As is known, during the first century of the Hijri era, namely the era of the Prophet, the era of the Khulafa' al-Rasyidin until the end of the first century of the Hijri era, the tradition of writing and disseminating hadith still relied on the memorization of the companions and their personal writings (Ash-Shiddieqy, 1974, p. 78). It was only when the government of Umar ibn Abdul Aziz, renowned for his justice and wara' (compassion), was he moved to compile hadith. Umar ibn Abdul Aziz officially and en masse ordered the governors to compile hadith. It is called official because the activity of compiling hadith was a policy of the head of state, and it is called en masse because the head of state's order was directed at the governors and

scholars of hadith of his time (Ismail, 1992). The background to Umar ibn Abdul Aziz's policy to officially compile hadith is as follows:

- Previously hadiths were scattered in the sheets and notes of each companion, for example the sahfah that belonged to Abdullah ibn Umar, Jabir and Hammam ibn Munabbih. Hadith experts leave everything dealing with the writing of hadiths to the companions to memorize the pronunciations of which they received from the Prophet, but there are also companions who only know the meaning and not the pronunciations, which is what then leads to disputes over the history of the recitation at one time or another. From there, there was concern from Umar ibn Abdul Aziz that the Prophet's hadith were being wasted by his people (Ash-Shiddieqy, n.d, p. 68).
- The writing and dissemination of hadith that occurred from the time of the Prophet to the time of the companions was still individual and collective, and there were also differences among the companions in accepting hadith. Under these conditions, there was concern that additions and omissions would occur in the wording of the narrated hadith (Ash-Shiddieqy, n.d., p. 68).
- The expansion of Islamic power to various countries subsequently had a significant influence on three continents: Asia, Africa, and parts of Europe. This also resulted in the spread of the Companions to these countries. This gave rise to various problems faced by the Companions, which weakened their memorization. Furthermore, many Companions died on the battlefield defending the banner of Islam. This is why Caliph Umar ibn Abdul Aziz was anxious and worried that the Companions' memorization would simply be lost (Zahwi, n.d.).
- Many false hadiths emerged, especially after the death of Kha Lifah Ali ibn Abi Talib until during the Umayyad dynasty, which caused Muslims to split into several groups which led them to produce the hadith information needed to validate it as the most truthfully narrated group (Ash-Shiddieqy, n.d, p. 177).

Caliph Umar ibn Abdul Aziz instructed his qadhi in Madi nah named Abu Bakar ibn Hazm who was a teacher of Ma'mar, al-Lais, al Auza'i, Malik ibn Annas, Ibn Ishaq and Ibn Dzi'bin to record the hadith found in the famous female memorizer, as well as a fiqh expert who was a student of Aisha ra, namely Amrah bint Rahman ibn Saad Zurarah ibn Ades (Fatihunada, 2016).

## E. CONCLUSION

Based on the previous explanation, several conclusions can be drawn. First, the prohibition on writing hadith was not due to Muslims' ignorance of the act of writing, as the ability to write had been known since before and during the early days of Islam. Second, the main reason for the prohibition on writing hadith was the concern about mixing the Qur'an with the Sunnah, and to ensure that the process of writing the Qur'an would not be disrupted by the activity of recording hadith. Third, there is no conflict between the hadiths that prohibit and permit the writing of hadith, because the prohibition arose first, and only after the reason for the prohibition had disappeared did the permission to write hadith emerge. Fourth, the practice of writing hadith had actually been carried out during the time of the Prophet Muhammad (peace be upon him), as evidenced by the existence of hadith records belonging to several companions known as as-Sahifah, although they were still personal and limited in nature. The activity of writing hadith widely began during the time of Caliph Umar ibn Abdul Aziz, when he commissioned Ibn Shihab az-Zuhri to collect hadith. Fifth, after the death of Imam az-Zuhri at the beginning of the second decade of Hijriah, the activities of scholars in collecting hadith became more widespread and gave birth to various methods of writing hadith.

<http://jurnaldialektika.com/>

## REFERENCES

- Abdul Majid Khon. *Ulumul Hadis*. Jakarta: Amzah, 2008.
- Ahmad Isnaeni. "Historisitas Hadis dalam Kacamata M. Mustafa Azami." *QUHAS: Journal of Qur'an and Hadith Studies*, Vol. 3, No. 1, 2014.
- Al-Azami, Muhammad Mustafa. *Hadis Nabawi dan Sejarah Kodifikasinya*. Jakarta: Pustaka Firdaus, 1994.
- Al-Ḥasanī, 'A. al-M. H. (n.d.). *Uṣūl al-Ḥadīth al-Nabawī*. Al-Ḥadīthah li al-Ṭibā'ah.
- Al-Shalih, S. (2009). *Membahas ilmu-ilmu hadis* (Cet. VIII). Pustaka Firdaus.
- Andariati, L. (2020). Hadis dan sejarah perkembangannya. *Diroyah: Jurnal Studi Ilmu Hadis*, 4(2), 153–166. <https://doi.org/10.15575/diroyah.v4i2.4680>
- As-Sijistani, Sulaiman bin al-Asy'as. *Sunan Abi Daud*. Beirut: Dar al-Fikr, t.t.
- As-Shalih, Subhi. *Membahas Ilmu-ilmu Hadis*. Jakarta: Pustaka Firdaus, 2009.
- Ash-Shiddieqy, T. M. H. (1974). *Sejarah dan pengantar ilmu hadis* (Cet. 4). Bulan Bintang.
- Azami, Muhammad Mustafa. *Studies in Hadith Methodology and Literature*. Indiana: American Trust Publications, 1977.
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/ORJ0902027>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications.
- Fatihunnada. "Hadis dan Sirah dalam Literatur Sejarahwan Nusantara." *Jurnal Living Hadis*, Vol. 1, No. 2, Oktober 2016.
- Hasbi Ash-Shiddieqy, T.M. *Sejarah dan Pengantar Ilmu Hadis*. Jakarta: Bulan Bintang, 1988.
- Ibnu Sa'd. (1996). *Tabaqat Ibn Sa'd* (Juz 3). Dar al-Hadis.
- Idris. *Studi Hadis*. Jakarta: Kencana, 2010.
- Ismail, M. Syuhudi. *Metodologi Penelitian Hadis Nabi*. Jakarta: Bulan Bintang, 1992.
- Ismail, M. Syuhudi. *Pengantar Ilmu Hadis*. Bandung: Angkasa, 1994.
- Junaid, B. J. (2022). *Tokoh sentral dalam kodifikasi hadis*. Tasamuh: Jurnal Studi Islam, 14(2), 250–268. <https://doi.org/10.47945/tasamuh.v14i2.683>
- Khotimah Suryani. "Metode Pembelajaran dalam Perspektif Hadis Nabi." *Dar el-Ilmi: Jurnal Studi Keagamaan, Pendidikan, dan Humaniora*, Vol. 5, No. 2, Oktober 2018.
- Krippendorff, K. (2019). *Content analysis: An introduction to its methodology* (4th ed.). SAGE Publications.
- Leni Andariati. "Hadis dan Sejarah Perkembangannya." *Diroyah: Jurnal Ilmu Hadis*, Vol. 4, No. 2, Maret 2020.
- Lukman Zain. "Sejarah Hadis pada Masa Permulaan dan Penghimpunannya." *Jurnal Driya al-Afkar*, Vol. 2, No. 1, Juni 2014.
- Mahmud Thahhan. *Ulumul Hadis: Studi Kompleksitas Hadis Nabi*. Yogyakarta: Titian Ilahi Press, 1997.
- Mahmud Thahan. *Ilmu Praktis Hadits*. Bogor: Pustaka Thariqul Izzah, 2010.
- Muhammad Abu Zahwi. *Al-Hadis wa al-Muhaddisun: al-Inayah al-Ummah al-Islamiyah bi al-Sunnah al-Muhammadiyah*. Mesir: Dar al-Fikr al-Arabi, t.t.
- Muhammad Alfatih Suryadilaga. *Ulumul Hadis*. Yogyakarta: Kalimedia, 2015.
- Munzir Suparta. *Ilmu Hadis*. Jakarta: Rajawali Press, 2010.
- Muslim ibn al-Ḥajjāj al-Qushayrī al-Naysābūrī. (n.d.). *Ṣaḥīḥ Muslim* (Vol. 8). Dār al-Fikr.
- Noor Sulaiman. *Antologi Ilmu Hadis*. Jakarta: Gaung Persada Press, 2009.
- Ranuwijaya, Utang. *Ilmu Hadis*. Jakarta: Gaya Media Pratama, 1996.

- Setyaningsih, N. R. C., & Imawan, D. H. (2025). *Kodifikasi hadis sebagai fondasi hukum Islam pada era Umar bin Abdul Aziz Daulah Umayyah di Damaskus 717–720 M*. *Batuthah: Jurnal Sejarah Peradaban Islam*, 4(2), 234–247. <https://doi.org/10.38073/batuthah.v4i2.3331>
- Smeer, Zeid B. *Ulumul Hadis: Pengantar Studi Hadis Praktis*. Malang: Malang Press, 2008.
- Sulaiman, N. (2009). *Antologi ilmu hadis*. Gaung Persada Press.
- Syahbah, Muhammad ibn Muhammad Abu. *Al-Wasit fi Ulum wa Mustalah al-Hadis*. Kairo: Dar al-Fikr al-Arabi, t.t.
- Wahbah, Muhammad ‘Ajjaj al-Khatib. *As-Sunnah Qabl at-Tadwin*. Kairo: Maktabah Wahbah, 1963.
- Watukila, S. (2024). *Historiografi hadis di masa mutaqaddimin dalam pandangan Mustafa Azami*. *Amsal Al-Qur’an: Jurnal Al-Qur’an dan Hadis*, 1(3), 221–235. <https://doi.org/10.63424/amsal.v1i3.126>
- Zahwi, Muhammad Abu. *Al-Hadis wa al-Muhaddisun: al-Inayah al-Ummah al-Islamiyah bi al-Sunnah al-Muhammadiyah*. Mesir: Dar al-Fikr al-Arabi, t.t.