

# The Examination of Abu-Sa'id Khedri's Hadith Regarding The Prohibition of Recording of Hadiths from Document - Rational View point

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**ABSTRACT:** Contemporary Sunni Scholars believe that writing is a sign of human being's culture and a cause of growth and lasting of original religious teachings. The great negligence that some rulers of the Islamic Community (Ummah) have done regarding the hadiths of the Prophet is one of documents which the doctrine of the prohibition of writing - down of traditions have resorted to is the narration of Abu - Sa'id Khedri on the Holy Prophet of God- May God's peace and benediction be upon him. The hadith, mentioned above , is weak , and it is not able to resist the hadiths regarding the permitting of writing- down of the hadiths .Therefore , the doctrine of the prohibition of writing -down hadiths should not rely on Abu - Sa'id Khedri's hadith.

**Keywords:** the hadith, writing hadiths , prohibition of writing hadiths down , prohibition of hadiths.

## INTRODUCTION

By referring to the to the history books in this filed, one would understand that the prohibition of hadiths and their compilation, due to the political purposes of the Sunnis, took about a century. Thus, forged hadiths can be found more in the Sunnis narrative books than the Shi'ah's narrative books. The Sunni scholars have tried to defend the antiscientific and irreligious deeds of their rulers. So, they have tired to justify the prohibition of hadiths compilation. One of their strategies is to use some hadiths regarding the prohibition of writing- down the hadiths which they quoted from the Holy Prophet- may God's peace and benediction be upon him .If it is proven that the references or documents and the prohibition of writing hadiths are weak, then the most significant resort of the opponents of writing-down of the hadiths will vanish. One of the fundamental hadiths which attributes the prohibition of writing -down of hadiths to the Holy Prophet-may God's peace and benediction be upon him – is the one narrated by Abu - Sa'ed. In this article, we want to examine the hadith mentioned above from the document and rational point of view.

### **The investigation of Abu-Sa'ed Khedri's Hadith**

The most important hadith concerning the prohibition of writing - down of hadiths has been narrated by Abu-Sa'ed Khedri. Most researchers often put emphasis on this hadith .

The hadith reads as "

«عن أبي سعيد الخدري: أن النبي صلى الله عليه وآله وسلم، قال: «لا تكتبوا عني شيئا إلا القرآن، فمن كتب عني شيئا غير القرآن فليمحجه» ( Abu-Zahoo, 1977).

Abi - Sa'ed says that the Prophet said, " Do not write anything down on behalf of me ; if someone has written down something except the Quran , those who have done so must erase and eliminate them ." This hadith, quoted from Homam, has been mentioned from upper sources(from Imams to the Holy Prophet himself) with various words(Allāmeḥ Sharaf-o-Din, 1965).And this variety of quotations indicate that the narrator has not been recorded. Some people, such as Bukhāri, believe that this hadith belongs to "Abi - Sa'ed"- without attributing it " to the Holy Prophet. The way that Khatib Baghdādi chooses to quote from Sofian Thori in order to prove the attribution of the

hadith of Homam, quoting from Zeid, because of "Al-Nazr-bin-Tāher which has been weakened, is not true (Hosseini, 2009). As a result, firstly, regarding the weakness of the document of the prohibition of writing - down the hadiths we should take the unanimously-agreed-upon hadiths are proofs all the time , and accepting them is reasonable with reservation. Secondly, Khedri's hadith is single and irrational. Against it, there are the hadiths permitting writing - down and compilation of hadiths which are not single and irrational. So, they are preferable from this point of view. Thirdly, the authors of other Sehad, except Moslem, such as Bukhāri have not mentioned this hadith in their books (Hosseini, 2009).

### ***The Investigation of Abi-Sa'ed Khedri's Hadith from Rational Point of View***

Supposing that the hadith was emanated from the Holy Prophet himself -may God's peace and benediction be upon him – the first doubtful thing is that Abu - Sa'ed himself, in an answer to those who questioned him of why not recording the hadiths ,did not rely on Allah's messenger's saying–may God's peace and benediction be upon him . Rather Abu-Sa'ed said, "I do not want to write down the Quran and the hadiths on one page."(Hosseini, 2009).

Therefore , some of the narrators of traditions believed that the prohibition of hadith recording in Abi-Sa'ed's hadith means the prohibition of writing-down of hadiths and the Quran on the same page; it means to avoid mixing of the hadiths and the Quran with each other, not any thing else (Khatib, 1949). Eventually, compiling hadiths beside the Quranic verses on one page is forbidden.

What approves this is that "Moslem- Ibn -Hajjaj" has brought this hadith under the chapter which is" Bāb-al-Thabt fi Ahādith (The Chapter on Recording the Hadiths) "(Mohammad Fuad, 1972) .And it is obvious that the titles of chapters were chosen based on how well the narrators of traditions would understand the hadiths. The behaviours and deeds of the Prophet's friends and Moslems also do not pay much attention to the reference and concept of this hadith. Rather there are many many hadiths which we see beside the Qurani verses.

## **CONCLUSION**

What is clear and helps us to put away all doubts regarding the precise historical criticism of the document and research in the reports remaining from that era is that the hadiths were recorded in the era of the messenger of God-may God's peace and benediction be upon him – and he himself did not forbid recording or writing down the sciences ; and what has been attributed to him in this field does not enjoy the least rate of correctness to let the investigators and researchers to use them as their documents.

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