MUSTAFA AZAMI’S CONTRIBUTION IN REFUTING ORIENTALIST VIEWS ABOUT THE WRITING OF HADITH

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Abstrak

Kata Kunci: Mustafa Azami, Orientalis, Penulisan Hadis.
Abstract

This research departs from the orientalist view which reveals that the hadith did not come from the Prophet, but came from people who lived after the Prophet because there was no written evidence at that time. From here the researcher will explain the rebuttal of one of the contemporary scholars, Mustafa Azami who proved that the hadith was written from the time of the Prophet. Different from previous studies that only mention the views of one orientalist or do not mention Mustafa Azami’s contribution, this time the researcher includes the views of two famous orientalists, namely Ignaz Goldziher and Joseph Schacht regarding the writing of hadith and Mustafa Azami's contribution in refuting the two. The books of both orientalists and Mustafa Azami are the references for this research. By collecting documentary data sources, reviewing, and analyzing them, the researcher succeeded in finding answers to this problem. As a result, Ignaz Goldziher and Joseph Schacht argue that the hadith came from the people of the second and third centuries. Meanwhile, Mustafa Azami argues that the writing of hadith has existed since the time of the Prophet. Mustafa Azami’s contribution can be seen by proving the writing of hadith at the beginning of Islam, proving the terms "Haddatsana", "Akbarana", and others not only for the spread of hadith verbally, but also through writing, explaining the traditions that prohibit the writing of hadith, and straighten the expression "Ibn Shihab was the first to write a hadith".

Keyword: Mustafa Azami, Orientalist, Hadith Writing.
INTRODUCTION

At the time of the Prophet's death, the hadith had not been recorded. It was only during the caliphate of Umar ibn Abdul Aziz that hadith began to receive more attention to be collected and recorded. The number of hadith memorizers who died, both from the friends and tabi'in, gave rise to the idea of recording the hadith to keep it awake. At that time the caliph Umar ibn Abdul Aziz ordered scientists to collect hadith and compile them. Ibn Shihab al-Zuhri became the first person to formally compile the hadith, namely at the beginning of the first century of Hijri on the orders of Umar ibn Abdul Aziz.¹

The delay in writing the hadith which was only carried out during the time of Umar ibn Abdul Aziz gave rise to inaccurate thoughts from the orientalists. Like Ignaz Goldziher argues that hadith is a collection of writings about the words or deeds of the Prophet which were composed by people who lived after the Prophet.² From here, contemporary scholars have come to try to straighten out such perceptions. Among them is Mustafa al-Sibâ'i in his book al-Sunnah wa Makânatuha fi al-Tasyri‘ al-Islâmi, Muhammad Ajjâj al-Khaṭib in his book al-Sunnah qabla al-Tadwîn, and Mustafa Azami in his dissertation Studies in Early Hadith Literature.

Mustafa Azami is a contemporary hadith expert who plays a major role in the Islamic world, especially in the field of hadith. His dissertation entitled Studies in Early Hadith Literature at the University of Cambridge refuted orientalist views on hadith, especially Ignaz Goldziher and Joseph Schacht.

This research will focus on Mustafa Azami's contribution to refuting the orientalist opinions about the writing of hadith. Several previous studies mostly focused on Mustafa Azami's thoughts about hadith in general or on the originality of hadith. Another study focuses on the views of one of the great orientalists, both Ignaz Goldziher and Joseph Schacht. However, this discussion will focus on the views of the two great orientalists, Ignaz and Joseph regarding

¹ Muhammad ‘Ajaj bin Muhammad al-Khatib, al-Sunnah Qabla al-Tadwîn, (Cairo: Maktabah Wahbah, 1408 H/1988 M), 332.
the writing of hadith and Mustafa Azami's contribution in refuting the two.

The author will present the views of the three figures, Mustafa Azami, Ignaz Goldziher, and Joseph Schacht regarding the writing of hadith. The author refers to the books of the character, as well as books related to the views of the three characters. Especially Mustafa Azami's book, *Dirāsāt fī al-Ḥadīth al-Nabawi wa Tārīkh Tadwīnīhī*. The author also concludes the contribution made by Mustafa Azami in refuting the orientalist’s thoughts about the writing of hadith that is not quite right.

This discussion found that Mustafa Azami was a great Muslim scholar. He succeeded in breaking the arguments of the orientalists and undermining their theory. It is no exaggeration to say that Azami is a Muslim expert who first carried out massive destruction of orientalist theories in the study of hadith.

In this study, the researcher divided into three discussions. First, orientalists and their opinions on the writing of hadith. In this discussion, the author only raises the views of Ignaz and Joseph. Second, Mustafa Azami and his views on hadith writing. Third, determine Mustafa Azami's contribution in refuting the orientalist’s views on the writing of hadith.

**DISCUSSION**

**Ignaz Goldziher and His Thinking about the Writing of Hadith**

Ignaz Goldziher was born on June 22, 1850 in Székesfehérvár, Hungary. His family is of Jewish descent. Ignaz spent his early years studying in Budapest. After that, in 1869, he went to Berlin and stayed for a year. Then he moved to the University of Leipzig, Germany where his professor of oriental studies was fielscher who was very good at philology. Because of him, Ignaz got his first doctorate in 1870. Then, he returned to Budapest to become a lecturer there.3

From September 1873 to April 1874, he was sent by the Hungarian Minister of Education to study in Vienna and Leiden. He

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Naila-Mustafa Azami’s stayed in Cairo for a while and continued his journey to Syria and Palestine.

Since being appointed to the University of Budapest, his interest in Arabic studies in general and Islamic studies, in particular, has increased. He became a professor of Semitic languages in 1894 and since then, he has hardly left Budapest except to attend orientalist conferences or give lectures at other universities. Ignaz died on November 13, 1921, in Budapest.4

Among his works are Die Zahiriten, Ihr Lehrysytem und Geschicte, Muhammedanische Studien, or in English: Muslim Studies, the first part of which was released in 1899 and the second part the following year. His most mature and influential studies are his two books, namely Muhadharat fi al-Islam and Trends of Interpreting the Qur'an between Muslims.5

The main point of Ignaz’s thinking is his opinion that the only thing that can be justified from the life of the Prophet is the Qur'an. While other things, including hadith, were made by the Muslims in the second and third centuries of Hijri. His presumption is based on "evidence" showing that societies before the second and third centuries could not understand religious dogma, maintain religious ceremonies, and have rampant illiteracy. In addition, another basis used by Ignaz is the absence of written relics indicating that the traditions were kept from generation to generation in writing until the beginning of the second century of Hijri when Ibn Shihab al-Zuhri began writing the text of the hadith.6

Goldziher’s views on Hadith seem more negative than those of his predecessors. This can be proven by his opinion which tends to challenge the originality of the hadith. According to him, of the many hadiths that exist, most of them cannot be guaranteed authenticity, are fake, and therefore cannot be used as sources of information about the early history of Islam. According to Goldziher, the hadith is more a reflection of the interactions and conflicts of various schools and trends that emerged later in the Muslim

4 Ibid, 199.
community during its maturity period, rather than as an early historical document of the development of Islam.\textsuperscript{7}

Goldziher thought that the writing of hadith followed the idea of the Jewish religion which forbade the writing of religious rules. He stated that the prophetic traditions that allow and forbid the writing of hadith are fake. These outwardly contradictory hadiths are due to the existence of two groups called \textit{ahl al-ḥadīth} and \textit{ahl al-ra'yi} who use these prophetic traditions to strengthen their opinion.\textsuperscript{8}

Many missionaries agree with Goldziher's views. They make Goldziher a reference in Islamic studies and thought. This certainly makes Goldziher's thoughts more well-known among Islamic scholars in the West. David Samuel Margoliouth, for example, also doubts the authenticity of Hadith. The reasons are, firstly, because there is no evidence to show that the hadiths have been recorded since the time of the prophet, and secondly because of the weak memory of the narrators. This issue has been answered and explained by Muhammad 'Ajjāj al-Khaṭīb.\textsuperscript{9}

If Henri Lammens, a Belgian missionary, and Leone Caetani, an Italian missionary, both consider \textit{isnād} to appear long after the existence of the hadith and is an internal phenomenon in the history of Islamic development, then Josef Horovitz speculates that the system of chain transmission of hadith (\textit{isnād}) was only introduced and applied to Islam in the end of the first century of Hijri. Furthermore, this German orientalist of Jewish descent said that it is probable that the practice of \textit{isnād} originated from and was influenced by oral tradition as known in Jewish literature:

\begin{quote}
"Es liegt nahe, in diese Gleichstellung den Einfluss der jüdischen Theorie zu vermuten, um so mehr als sich im Hadīt selbst Reminiszenzen an die Stellungserhalten haben, welche das Judenthum der mundlichen Lehre zuerkennt."
\end{quote}\textsuperscript{10}

\begin{footnotes}
\item[7] Ignaz Goldziher, \textit{Muhammedanische Studien}, jilid 2 (Halle: Max Niemeyer, 1890), 5.
\item[8] Sri Satriani, Skripsi: "Kritik Muhammad Musthafa Azami terhadap Pemikiran Ignaz Goldziher tentang Kritik Matan Hadits" (Riau: UIN Sultan Syarif Kasim, 2010), 34.
\end{footnotes}
Joseph Schacht and His Thoughts on the Writing of Hadith

Joseph Schacht was born in Silesia, Germany on March 15, 1902. He studied classical philology, theology, and Eastern languages at the University of Breslau and the University of Leipzig. He earned his first doctorate from the University of Breslau in 1923 at the age of 21. In 1925, he was appointed a lecturer at the University of Fribourg after obtaining doctoral qualifications to teach at the university. He became a Professor of Eastern languages in 1929. Then he moved to Kingsburg University in 1932 and Cairo University in 1934 to teach Arabic Grammar and Syriac in the Department of Arabic at the Faculty of Letters until 1939.11

When World War II occurred, namely in September 1939, Schacht moved from Egypt to London and worked on BBC Radio. Even though he was German, he sided with the British. He also briefly married an English woman. In 1946, he was asked to become a lecturer and researcher in Islamic studies at the University of Oxford, as well as compile his work entitled *The Origins of Muhammadan Jurisprudence*. Schacht became a British citizen in 1947 and did not return to his homeland after the war ended in 1945. Although already a British citizen and working for Britain, the British Government did not give him anything in return even though he was a professor at two German universities. Instead, he continued his studies and obtained a master's degree in 1948 and a doctorate in 1952 from the University of Oxford.12

In 1954, Schacht left England and was appointed a professor at Leiden University, the Netherlands until 1959. In Leiden, he participated in overseeing the second edition of the book *Dā'irah al-Ma'ārif al-Islāmiyya*. In the fall of 1959, he moved to New York as a professor at Columbia University until he died on August 1, 1969.13

His works are divided into several fields, namely: Arabic script studies, *tahqīq* of Islamic fiqh texts, theological studies, Islamic fiqh essays and studies, and publications on the history of science and philosophy in Islam.

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However, his most prominent area is the history of Islamic law. His most important work is *The Origins of Muhammadan Jurisprudence* which was printed by Oxford in 1950. He studied the Imam al-Shafi’i school specifically based on his al-Risalah in Oxford. He also authored *An Introduction to Islamic Law* which was printed at Oxford in 1960. Joseph Schacht received his doctorate in Law at Al-Jazeera University in 1953, became a member of the Rab Academy in Damascus in 1954, the Royal Netherlands Academy in 1956, and was awarded the Center for Near Eastern Studies at the University of California, The Giorgio Levi Della Vida on May 9, 1969.

Joseph Schacht's work, entitled *Origins of Muhammadan Jurisprudence*, has received rave reviews from leading orientalists, such as H.A.R. Gibb who considers that the book on Islamic law by Schacht will be a reference for all studies of Islamic society and law in the future, at least in the West, and N.J. Coulson said that Joseph Schacht has formulated a thesis on sharia law which is broadly indisputable.14

In the development of his academic thinking, Joseph Schacht began to dare to criticize the previous scholars. This was expressed by Edward W Said who judged badly Schacht's argument which said that the picture made by Muslim scholars regarding Islamic law was intended to hide rather than reveal the truth. The question that often arises is about the ways that Joseph Schacht used to produce findings that are so shockingly different from the views of Muslims, even these findings contradict historical facts that every reader of Islamic history knows.15

Schacht says that most of the hadith *sanad* is fake, and it is known by everyone that their use began in a simple form, then developed and reached perfection in the second half of the third century of Hijri. Most of the *sanad* do not get enough attention.16

This is of course an anomaly in itself, considering that hadith scholars generally emphasize that the connection of the *sanad* is the

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first thing that is used as a criterion for the validity of the hadith, namely: the chain is continued, the narrator is fair, the narrator is dhābīth, in the hadith there are no irregularities (shuzzūz) and in the hadith, there is no flawed (illat).\(^{17}\) As has also been required by Shaykh Muhammad al-Ghazâli in his book *Al-Sunnah al-Nabawiyyah baina Ahl al-Fiqh wa Ahl al-Hadith*.\(^{18}\)

In addition, in the Islamic scientific tradition, in assessing the quality of hadith, Islamic scholars have determined several strict methods that must be used. Among other things knowing the state of the narrators and narrations that have the same meaning. Thus, the author uses the *i’tibār al-sanad* method by displaying all historical meanings within the scope of al-kutub al-tis’ah, so that it can be known whether there is *ittifāq* (conformity), *ikhtila*f(difference), or *taffārud* (alone). Or by *muqāranah* (comparing) a history that is studied with something else such as verses of the Qur’an, mutawātir hadiths, *ijma* *ulama*, or *ushūl al-syarīah* (basic principles of sharia), to make sure it is clear that This history can be judged as valid or not, and so that it can be known whether in his eyes there was *tahrīf* (deviation), *tabdīl* (change), *naqs* (reduction), or *ziyādah* (additional).\(^{19}\)

Azami said that the most appropriate step according to the hadith scholars is to compare history with all its forms. In line with this opinion, Ibn Mubarak said: "if you want to judge the validity of a hadith, then compare it with others".\(^{20}\)

If there is a group who wants to relate their opinion to the previous people, the group will choose a character from the previous person and include it in the *sanad*. This is called the Projecting Back


theory. A theory in the *sanad* of hadith to obtain stronger legitimacy, using attributing Islamic opinions to the figures who have the highest authority, for example, Abdullah ibn Mas'ud. And at the last stage, these opinions are attributed to the Prophet Muhammad SAW. In other words, a move to project those opinions onto the legitimate figures behind them.

In this theory, proving the authenticity of a hadith can be done through historical tracing of the relationship between Islamic law and hadith. In the formation of Islamic law, there is an attempt to attribute the opinion of judges to trusted figures. Schacht provides an understanding that the hadith of Islamic law was made by people who lived after Amir ibn Sharāḥil al-Sha'bi or better known al-Sha'bi, a prominent tabi'in in 104 H. Hadiths which have a complete chain up to the Prophet can also be considered as the creation of the fuqaha in the *tabi'in* era and after who wanted to strengthen their school of thought by giving legitimacy from the hadith as a hadith from the Prophet.

Thus, Schacht denies the existence of hadith writing at the time of the Prophet or before the *tabi'in* period. If he acknowledged the existence of the writing of hadith at the time of the Prophet, he would not say that the legal traditions were made by the *tabi'in* in the second and third centuries of the Hijri.

An important part of the life history of the Prophet in the Medina period was written very late, therefore, it has no historical value at all because about a century and a half after the Prophet died, Muslims have no memory of his Prophet except only vague images, however, every effort is made to cover up the shortfall. The material is arranged in such a way and made like the form of hadith with the addition of a chain. This happened in the second century of Hijri. In line with Ignaz, Schacht claims that the hadith only appeared in the

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23 Inama Anusantari, “*Perspektif orientalis dalam Mengkaji Hadis dan Bantahan Kaum Muslim*”, Jurnal Riwayah, Vol. 6, No. 1, 2020, 118.
24 Muhammad Mustafa al-A'zami, *Dirasat fi ……*, 462.
second century of Hijri and only circulated widely after the time of Imam Shafi’i, namely in the third century of Hijri.  

Slander (fitnah) is the killing of the caliph al-Walid ibn Yazid (126 H), which is before the decline of the Umayyah sovereignty and is used as a benchmark for the end of past glory where at that time the sunnah of the Prophet was still generally valid and Islamic legal thought was just starting. Therefore, using of sanad has only been applied since the second century, namely since the slander that occurred in the murder of al-Walid ibn Yazid, so for Schacht there is no reason to state that the sanad was used before the beginning of the second century. The opinion using isnad dates back to before the beginning of the second century of Hijri is completely unfounded.

In understanding the slander (fitnah) events debated among orientalists including Schacht, Azami focuses more on historical criticism, without looking at the various 'slander' that occurred before 126 H, such as the slander between Ibn Zubair and Abd al-Malik ibn Marwan around 70 H, also Previously there was between Muawiyah and Ali ra. Therefore, according to Azami, Schacht's assumption regarding the slander that occurred in Islam is the killing of al-Walid ibn Yazid is questionable. Schacht's conclusion is only based on subjective, careless, and unfounded interpretations such as Schacht's understanding which states that the heyday of Islam was 126 H.

**Mustafa Azami and His Thinking about the Writing of Hadith**

Mustafa Azami was born in Mau, India in 1932. His name is attributed to his homeland, Azamgarh. He was born to the couple Abdurrahman and Aisyah. His mother died when Azami was two years old. Because of his father's hatred of colonialism and the

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28 Ibid, 37.
English language, Azami is required to attend an Islamic school that uses Arabic. This is where Azami began to study hadith.\textsuperscript{30}

After completing his education at the Islamic School, Azami continued his studies at one of the largest universities in India, the College of Science in Deoband which teaches Islamic Studies. In 1952, after graduating from Deoband, Azami continued his study at the Arabic Language Faculty, Department of Education at Al-Azhar University of Cairo, and graduated in 1955. In the same year, he returned to India with the al-'Alimiyah diploma at Al-Azhar University.\textsuperscript{31}

In 1956, Azami was asked to become a lecturer in Arabic Language for non-Arabs in Qatar. In the following year, he was entrusted to be the Secretary of the National Library in Qatar. He resumed his education at Cambridge University, England in 1964 and got his doctorate in 1966 with his dissertation entitled \textit{Studies in Early Hadith Literature} which was translated into Indonesian by his student, Ali Mustafa Ya'qub with the title \textit{Nabawi Hadith and the History of its Codification}. Then he returned to Qatar.

In 1968 he moved to Makkah after resigning from his position in Qatar to teach at the Postgraduate Faculty of Umm al-Qura University. Then he moved to Riyadh to teach at the Graduate Faculty of Islamic Studies at Riyadh University in 1973.\textsuperscript{32} This is where his scientific reputation peaked when he won the King Faisal International Prize in Hadith Studies in 1980 and the King Khalid Award in 1982.

Mustafa Azami was awarded the King Faisal International Prize in appreciation for his efforts in studies related to the Sunnah of the Prophet, namely:\textsuperscript{33}

1. His book, \textit{Studies In Early Hadith Literature}, is an academic work that demonstrates commendable scientific efforts and fidelity to the Sunnah of the Prophet with the scientific method in which it discusses and discusses orientalist views, refutes their suspicions, criticizes their opinions with arguments, dropped the weak evidence they used, and exposed their misunderstanding.

\textsuperscript{31} Umma Farida, \textit{Kontribusi Pemikiran Muhammad Mustafa Al-A’zami dalam Studi Hadis}, (Yogyakarta: Pustaka Pelajar, 2018), 31.
\textsuperscript{32} Ali Mustafa Yaqub, \textit{Kritik…….}, 25.
\textsuperscript{33} https://kingfaisalprize.org/ar/professor-mohamad-mustafa-al-aazami/
Therefore, his book becomes a good contemporary study in the history of hadith and makes abundant contributions in defending the sunnah of the Prophet, both in terms of history, codification, classification, and refutation of suspicions.

2. The book of Șâhîh Ibn Khuzaimah which is considered as one of the most important books after Șâhîh al-Bukhârî and Șâhîh Muslim. He tried to compare his copy with other books of hadith, correct errors, takhrîj hadîth, and explain the law, except for those already in the book of Sahihain or one of them. This shows his ability in the science of hadith so that he produces great works with great struggle and can add new collections to the hadith library.

3. The project “Computers and their Use in the Sunnah of the Prophet” presents the initial experience of using computers with Arabic in the field of modern studies. This is a huge job that takes a lot of time and effort to complete. There is no doubt that this work when completed will have great benefits represented in the creation of the Hadith Encyclopedia which is a huge and much-needed work.

Mustafa Azami changed his citizenship to Arab in 1981 because he spent much of his life there. He lives in the lecturer housing of King Saud University Riyadh with his wife, Tasyrifunnisa' Haji Ayyub, and their three sons, Aqil M. Azami, Fatima M. Azami, and Anas M. Azami. All three teach at King Saud University in Riyadh as well. Mustafa Azami died on Wednesday, 2 Rabi'ul Akhir 1439 H, coinciding with December 20, 2017, M.34


According to Azami, the main problem that causes experts to argue that the bookkeeping of hadith is delayed by a hundred years or more is because they simply follow the opinion that is popular among them without researching sources that show that the hadith was recorded earlier.

34 Umma Farida, Kontribusi Pemikiran…., 32-33.
Ibn Hajar said that the hadith had not been compiled and recorded at the time of the Prophet for two reasons. First, there is a prohibition on writing hadith for fear of being mixed with the Qur'an as in Sahih Muslim. Second, because of their strong memorization and intelligence of their brains, in addition, because they can't write.  

From Ibn Hajar's statement, Azami concluded three things that caused the delay in writing the hadith, namely:
1. Most of companions and tabi'in can't write
2. Strong memorization and good brain intelligence so there is no need to write hadiths
3. Initially, there was a prohibition on writing hadith for fear of being mixed with the Qur'an

Azami refuted these three factors in his book which was translated by Ali Muṣṭafā Ya'qub, namely The Prophet's Hadith and the History of its Codification. The following is Azami's rebuttal to Ibn Hajar.  

1. Can't write

Knowledge of writing among the companions and old tabi'in is not as minimal as is generally described. If at that time they could not write, there would be no prohibition on writing other than the Qur'an. Also, a large number of secretaries of the Prophet and the existence of an administrative system in a large country at the time of the Khulafā’ al-Rāshidin certainly required the existence of capable writers. Therefore, it is certain that many of the companions were good at reading and writing at that time. Although it does not deny that many do not know how to write, the number who know is sufficient to meet their needs.

2. Strong memorization so no need to write

It was undeniable that one's memorization power was different. Through practice, these abilities can be developed. Therefore, their memorization may be very good. However, some of them may be weak in their memorization. However, this cannot be used as an excuse because they also write poems and so on even though they memorize them.

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35 Muhammad Mustafa al-A’zami, Dirasat fi……., 72.
36 Ibid, 73.
3. There is a prohibition on the writing of hadith

   According to Azami, everyone who narrates a hadith regarding the prohibition of writing hadith also narrates a hadith that allows the writing of hadith, except for one or two people. Three companions popularly narrated the hadith stating that the Prophet was not pleased if his hadith was written down. They were Abu Said al-Khudri, Abu Hurairah, and Zaid ibn Thabit.

   Of the several traditions narrated by the three narrators, only those narrated by Hammam, Zaid ibn Aslam from Aṭa’ ibn Yasār from Abu Said al-Khudri need to be considered because other narrations have weak narrators. Scholars disagree about the meaning of the prohibition on writing the hadith. There are two most important points, namely the hadith is sanctified with other traditions that allow it and the prohibition is only specifically for writing hadiths with the Qur'an in one paper.

   Azami choose the second point for several reasons, namely that the Prophet had recited his hadiths and there are also many authentic hadiths where the Prophet once allowed his companions to write down his traditions.

CONCLUSION

   In this discussion, several things can be concluded. First, Ignaz Goldziher argues that hadith came from Muslims in the second and third centuries, not from the Prophet. This is based on the absence of written evidence, lack of sufficient ability to understand religious dogma, and still rampant illiteracy. Meanwhile, Joseph Schacht argues that the hadith was made by people after the first century because the form of the sanad was originally so simple and only perfected in the second half of the third century of Hijri by relying on previous people to the Prophet or called the Projecting Back theory.

   Azami argues that the hadith has been written since the time of the Prophet. Knowledge of writing at the time of the companions and old tabi‘in was not as minimal as imagined by evidence of the prohibition on writing other than the Qur'an and the large state administration system during the Khulafaur Rashidin era which required skilled writers. Also regarding the prohibition of writing hadith, it means writing hadith with the Qur'an on one paper because it is feared that the two will be mixed.
Mustafa Azami's contribution to refuting orientalist views can be seen in the presence of his book, *Studies in Early Hadith Literature*. In this book, there is evidence that the hadith was written at the time of the Prophet. He also proved that the terms *al-sama’* and *taḥdith* are not only for the spread of hadith orally. Also an explanation of the hadith that forbids the writing of hadith and straightens out the term "*The person who first wrote the hadith was Ibn Shihab*".
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