

Historiography of Hadith Writing during the Era of the Companions and the Tabi'in

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Abstract. This research examines the historiography of hadith writing during the period of the Companions and the Tabi'in. The method used is a literature study with a descriptive qualitative approach. The results showed that during this period, the understanding and writing of hadith among Muslims were still limited. The Companions received the traditions directly from the Prophet and recorded them, but the number of Companions who were able to write was very small, so the records of the traditions were limited. Moreover, the main focus of the Companions was to preserve the Qur'an so the records of the traditions were found only in the sahifahs owned by the Companions. The method of hadith transmission was also different between the time of the Prophet and the time of Khulafa' al-Rashidin. During the time of the Khulafa' al-Rashidin, there was a simplification in the transmission of traditions, with the requirement that the narrator must swear an oath or present witnesses to confirm the truthfulness of the traditions they conveyed. Meanwhile, during the time of the Tabi'in and Tabi'in al-Tabi'in, there was a compilation of traditions, although sometimes there was still a mixture of the Prophet's traditions, the sayings of the Companions, and the fatwas of the Tabi'in.

Keywords: Hadith, Companions, Tabi'in

INTRODUCTION

Starting from the period following the passing of the Prophet Muhammad (peace be upon him), the Muslim community lost a wise leader who exemplified commendable conduct. At that time, Islam experienced a leadership vacuum and uncertainty regarding who would succeed the Prophet's leadership after his death. The Muslim community then agreed that the caliphate would be assumed by the Rightly Guided Caliphs (Khulafa al-Rashidin). These caliphs

consisted of the Prophet's companions, namely Abu Bakr, Umar ibn Khattab, Uthman ibn Affan, and Ali ibn Abi Talib. Naturally, after the Prophet's passing, the companions and the Tabi'in were entrusted with the significant responsibility of collecting hadiths to serve as guidance for the Muslim community to this day. This phenomenon is highly interesting to study, considering the historical context of the companions and the Tabi'in in documenting hadiths during the period following the Prophet's death.

Studies on the historiography of hadith tend to discuss how the history of hadith writing occurred. There are three main tendencies in existing studies; the first is research that examines the differences in the development of tafsir during the periods of the Companions and the Tabi'in.¹ Second, studies that examine the development and history of hadith from the time of the Prophet Muhammad, the Companions, and the Tabi'in.² Third, research that addresses the development of hadith which was not codified as systematically as the Quran was compiled, due to many disputes and doubts among the Companions regarding the writing and compilation of hadith.³

This study aims to further explore the historical phenomenon of hadith writing during the era of the Rightly Guided Caliphs and the Tabi'in, as well as its impact on the Muslim society of that time. Additionally, this research examines how the Companions and the Tabi'in collected hadiths and what documents existed during that period. This study employs a qualitative approach using library

¹ Hanna Salsabila, "Spesifikasi Tafsir Dari Masa Sahabat Hingga Masa Modern," *Jurnal Penelitian Ilmu Ushuluddin* 3, no. 2 (2023): 236–48, <https://doi.org/10.15575/jpiu.25476>.

² Zaenuri and Rahmah Zaqiyatul Munawaroh, "Historis Periodisasi Perkembangan Hadis Dari Masa Ke Masa (Rasulullah, Sahabat, Tabi'in)," *At-Ta'fikir* 14, no. 2 (2021): 168–77, <https://doi.org/10.32505/at.v14i2.3431>.

³ Faizal Luqman, Euis Indah Kesuma Ningsih, and Sonya Liani Nasution, "Sejarah Penulisan Dan Pembukuan Hadis," *Jurnal Pappasang* 5, no. 1 (2023): 120–41.

research methods, drawing on various literatures related to the issues under investigation.

This study argues that the efforts of the Companions and the Tabi'in in documenting hadith were motivated by the future interests of the Muslim community. In recording hadith, the Companions and the Tabi'in exercised great caution to prevent the occurrence of fabricated hadiths. This was a form of safeguarding the authenticity of the hadith. Although some false hadiths emerged, Muslims must remain vigilant in accepting hadiths that were popular during their time. Therefore, this study, entitled "Historiography of Hadith during the Era of the Companions and the Tabi'in," is highly significant for scholarly examination

DISCUSSION

A. History of Hadith Writing during the Era of the Companions

To preserve the authenticity of hadith, the Prophet's Companions focused more on memorizing hadith rather than writing them down. This was because Prophet Muhammad did not command the writing of hadith and even prohibited it in the early period of Islam. This prohibition is also narrated by Said Al-Khudri, who reported that the Prophet Muhammad (peace be upon him) said:

التكتبوا عين شيئا غريالقرآن فليمحاه رواه أحمد

The Prophet (peace be upon him) said, "Do not write anything from me except the Qur'an, and whoever has written anything from me other than the Qur'an should erase it."

The Companions formed study circles to deepen their understanding of Islamic knowledge due to their strong desire to discuss the teachings conveyed by the Prophet, both through hadith and the Qur'an. This learning sometimes took place from the pulpit or by sitting together. The hadiths delivered by the

Prophet were not immediately memorized; rather, they were often discussed after the teaching sessions to enhance their understanding and strengthen their memory and retention. Some Companions wrote down hadiths while the Prophet (peace be upon him) was still alive, while others began writing after his passing.⁴

At least three methods were employed by the Companions to accurately preserve and memorize hadith: memorization, documentation, and practice. First, in memorization, the Companions were accustomed to listening carefully to the Prophet's sayings and observing his actions attentively. They also frequently discussed and reviewed what had been conveyed. Second, in documentation, Companions who possessed writing skills were responsible for recording the hadiths they received from the Prophet. Third, in practice, the Companions applied what they had learned from the Prophet.⁵

The memory of hadith among the Companions remained well-preserved even after the passing of the Prophet Muhammad (peace be upon him). Abu Hurairah divided his night into three parts: one-third for sleeping, one-third for worship, and the last third for memorizing and recalling hadith. Similarly, Umar and Abu Musa Al-Ash'ari regularly memorized hadith throughout the night until dawn. The same practice was followed by Ibn Abbas and Zaid bin Arqam. Additionally, some Companions such as Ali ibn Abi Talib, Ibn Mas'ud, Ibn Abbas, and Abu Sa'id Al-Khudri taught hadith to the Tabi'in while simultaneously memorizing them.⁶

The encouragement from the Companions to memorize and recall hadith is abundant. For instance, Ibn Abbas said, "When you hear a hadith from me,

⁴ Ahmad Umar Hashim, "As-Sunnah An-Nabwiyah", (Fajalah: Maktabah Gharib, 1980).

⁵ Siddik Firmansyah, "Kritik atas Literatur Masa Awal Pembukuan", (Metodologi Sejarah Kodifikasi Hadis Ulama Klasik), Holistic Al-Hadis, 7.2 (2021), hal.137.

⁶ Arofatul Mu'awanah Mu'awanah, "Perkembangan Hadis Pada Masa Sahabat", (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin, 9.2 (2019), hal.4–32.

you should remind one another.” Said bin Jubair also narrated that Ibn Abbas said, “Remember this hadith so that it will not be lost, for hadith is not like the Qur’an, which is wholly preserved by Allah. If you do not make an effort to remember the hadith, it will disappear.”⁷

After the compilation of the Qur’an was completed and distributed to various regions of Islamic expansion, some Companions began to focus on al-Sunnah by memorizing it, studying its content, and many started writing it down. This occurred after they felt that the period of prohibition on writing hadith had ended. Abdullah ibn Mas’ud even stated, “During the time of the Prophet, we did not write hadith except those related to istikharah and tashahhud.” This indicates that the writing of hadith other than the Qur’an existed during the time of the Companions, although in very limited quantities, and shows that Ibn Mas’ud was not among those who forbade the writing of hadith.⁸

1. The Era of Abu Bakar As-Siddiq

According to Muhammad ibn Ahmad al-Dzahabi in his book *Tadzkiratul Huffadz fi Tarjamati Abi Bakar al-Siddiq*, Abu Bakar was the first Companion of the Prophet to demonstrate caution in narrating hadith. Al-Dzahabi’s statement is based on Abu Bakar’s experience when dealing with an inheritance case involving an elderly woman. On one occasion, the woman approached Caliph Abu Bakar to claim her share of her grandson’s estate. Abu Bakar responded that he found no guidance in the Qur’an or the Prophet’s practice regarding inheritance rights for a grandmother. He then consulted the Companions, including al-Mughirah ibn Shu’bah, who affirmed that

⁷ Muhammad Mustafa Azmi, “*Hadis Nabawi Dan Sejarah Kodifikasinya*”, (Pustaka Firdaus, 1994).

⁸ Masturi Irham, “*Sistematika Kodifikasi Hadis Nabi Dari Tinjauan Sejarah*”, Addin, (2015), hal.72.

the Prophet had granted a grandmother an inheritance share of one-sixth. Al-Mughirah claimed to have been present when the Prophet delivered this hadith. Upon hearing this, Abu Bakar requested that al-Mughirah present a witness to verify the claim.⁹

Abu Bakar then requested al-Mughirah to present a witness. Muhammad ibn Maslamah testified to the authenticity of the narration conveyed by al-Mughirah, leading Abu Bakar to decide to grant one-sixth of the inheritance to the grandmother based on the hadith reported by al-Mughirah, which was corroborated by Muhammad ibn Maslamah's testimony.¹⁰ This case demonstrates that Abu Bakar exercised great caution in accepting hadith narration, even if it originated from a Companion. He did not immediately accept hadith reports without the presence of a witness. For Abu Bakar, the existence of a witness was essential to verify the truth that the hadith was conveyed by the Prophet, thus he would not accept hadith narration without such support

2. The Era of Umar bin Khattab

Umar bin Khattab also took a similar approach by refraining from extensively narrating hadith, so that the Muslim community's focus remained on the Qur'an. This was because Muslims needed the Qur'an more for study, memorization, and practice. During this period, the Companions prioritized the preservation and dissemination of the Qur'an. As a result, hadith narration received

⁹ Leni Andariati, "Hadis Dan Sejarah Perkembangannya," *Diroyah: Jurnal Ilmu Hadis* 4, no. 2 (2020): 153–66, <https://doi.org/10.15578/jp.v7i1.10285> lihat juga dalam; Nur al Din Itr, *Manhaj Al Naqd Fi 'Ulum Al Hadith* (Damaskus: Dar al-Fikr, 1981), 52.

¹⁰ Muhammad Muhammad AbuZahwu, "*al-Hadith wa al-Muhaddithun*", (Riyadh: al-Mamlakah al-Arobiyah as-Su'udiyah, 1404), hal.69-70.

less attention, and they endeavored to be cautious and restrained in its transmission.¹¹

In a narration, it is recounted that Abu Musa al-Ash'ari wished to meet Umar bin Khattab. He stood at Umar's door and greeted him three times. Receiving no response, he intended to leave. However, Umar bin Khattab called him and asked what was preventing him from entering. Abu Musa al-Ash'ari replied that he had heard the Prophet Muhammad (peace be upon him) say:

"If one of you utters the greeting of peace three times and does not receive a response, then let him return."

Umar bin Khattab then requested Abu Musa al-Ash'ari to bring a witness. Abu Musa recounted the incident he experienced to Sa'id and other Companions. Consequently, they appointed one of the Companions to accompany Abu Musa al-Ash'ari back to Umar bin Khattab and provide testimony regarding the narration conveyed by Abu Musa.¹²

3. Uthman bin Affan

In a sermon, Uthman bin Affan asked the Companions not to excessively narrate hadiths that they had not heard during the times of Abu Bakar and Umar. Personally, Uthman appears to have narrated relatively few hadiths. Ahmad ibn Hanbal recorded about 40 hadiths from Uthman, many of which have repeated texts due to differences in the chains of transmission. One frequently repeated hadith text is about ablution (wudu).¹³

From the explanation above, it can be concluded that Uthman adopted a more lenient attitude toward hadith transmission, resulting

¹¹ Arofatul Mu'awanah, "*Perkembangan Hadis Pada Masa Sahabat (Taqliyah)*", hal.15.

¹² Arofatul Mu'awanah, "*Perkembangan Hadis Pada Masa Sahabat (Taqliyah)*", hal.83.

¹³ Abu Abdillah Ahmad bin Muhammad bin Hambal, Musnad Ahmad, vol: 1, hal. 57-75.

in an increase in hadith narration during his era compared to previous periods. Although Uthman once urged the Muslim community to be more cautious and not to narrate hadiths they had not heard during the times of Abu Bakar and Umar, the impact of his exhortation appeared limited due to his character, which was less strict than Umar's. Furthermore, Uthman did not make the presence of witnesses a primary requirement for accepting hadith. Additionally, the expanding Islamic territories added difficulties in controlling hadith transmission activities.

4. Ali bin Abi Thalib

The attitude of Caliph Ali bin Abi Thalib toward hadith transmission was not much different from the previous caliphs. In general, Ali was only willing to accept hadith narration after the narrator swore an oath that the hadith truly originated from the Prophet Muhammad. However, for narrators whom he truly trusted, such as Abu Bakar, Ali did not require an oath. Thus, it can be concluded that the function of the oath in hadith transmission for Ali bin Abi Thalib was not an absolute condition for the validity of the narration. The oath was considered unnecessary if the narrator was already regarded as trustworthy.¹⁴

At the end of Ali bin Abi Thalib's caliphate, the situation of the Muslim community experienced significant changes compared to previous periods. During this time, divisions arose among the Companions, leading to conflicts within the Muslim community, especially between the supporters of Ali bin Abi Thalib and Mu'awiyah bin Abi Sufyan. This conflict eventually gave rise to new

¹⁴ Abu Abdillah Ahmad bin Muhammad bin Hambal, Musnad Ahmad, vol: 1, hal. 57-75.

sects within Islam, which became the origin of the emergence of fabricated hadiths.

B. The History of Hadith Writing during the Tabi'in Period

In addition to the Companions who collected many hadiths of the Prophet, there were also the Tabi'in, who were the students of the Companions, and they were also active in collecting hadith. They even began to compile these hadiths into organized books. Like the Companions, the Tabi'in were very cautious in hadith transmission. However, there was a difference in the burden faced by the Companions and the Tabi'in, where the burden of the Companions was much heavier. This was because during the time of the Tabi'in, the Qur'an had already been compiled into a single mushaf, and by the end of the period of the Rightly Guided Caliphs, especially during the time of Uthman ibn Affan, the hadith scholars among the Companions had spread to various regions within the Islamic state.

With the rapid expansion of Islamic territories, the dispersion of the Companions to various regions also increased, which impacted the spread of hadith. Therefore, this period is known as the time when hadith transmission began to expand widely. This development facilitated the Tabi'in in studying hadith. The method used by the Tabi'in to collect and record hadith was by holding meetings with the Companions, during which they documented what they obtained from these gatherings.¹⁵

The Tabi'in received the Prophet's hadith from the Companions in various forms, including written notes and memorization. They also followed the patterns of worship and practices established by the Companions, ensuring that

¹⁵ Zeid B. Smeer, "*Ulumul Hadis: Pengantar Studi Hadis Praktis*", (Malang: Malang Press, 2008), hal.25.

no hadith was neglected or forgotten.¹⁶ Besides memorizing regularly, the Tabi'in also recorded some of the hadiths they received in writing. They possessed notes or letters obtained directly from the Companions as their teachers.¹⁷ Several cities became centers for hadith scholarship and served as destinations for the Tabi'in in their pursuit of hadith. These cities included Madinah al-Munawwarah, Makkah al-Mukaramah, Kuffah, Basrah, Syam, Egypt, Maghribi, Andalusia, Yemen, and Khurasan.¹⁸

C. Written Hadith Documents from the Companion Generation

During the period of the Companions, many written documents concerning hadith were discovered. Some of these documents were written during the lifetime of the Prophet Muhammad (peace be upon him), while others were composed after his passing. The following is an overview of some of these documents.

1. al-Shahifat al-Shadiqah

This manuscript was written by Abdullah ibn Amr (d. 63 AH), whose full name is Abu Muhammad Abdullah ibn Amr ibn al-Ash ibn Waril ibn Hasyim ibn Su'aid ibn Sa'ad ibn Sahm ibn Amr ibn Hushaish ibn Ka'ab ibn Lu'ayy ibn Ghalib al-Qurayshi al-Sahmi. Born in 27 AH, he was one of the Prophet Muhammad's Companions known for his knowledge and piety. It is known that he embraced Islam earlier than his father, migrated to Madinah after the seventh year of Hijra, and participated in many battles. His writing skills were

¹⁶ Utang Ranuwijaya, "*Ilmu Hadis*", (Jakarta: Gaya Media Pratama, 1996), hal.62.

¹⁷ Utang Ranuwijaya, "*Ilmu Hadis*", (Jakarta: Gaya Media Pratama, 1996), hal.65.

¹⁸ Noor Sulaiman, "*Antologi Ilmu Hadis*", (Jakarta: Gaung Persada Press, 2009), hal.70.

highly recognized; besides being proficient in Arabic, he was also able to read Syriac script. His dedication to hadith was very strong.¹⁹

He did not only listen but also wrote down the hadiths of the Prophet Muhammad (peace be upon him). According to sources, Abdullah ibn Amr narrated approximately 700 hadiths, among which seven hadiths are agreed upon by al-Bukhari and Muslim, eight hadiths are narrated only by al-Bukhari, and twenty hadiths by Muslim. He was specifically granted permission by the Prophet Muhammad (peace be upon him) to write down hadiths and was the first person to record hadiths in the presence of the Prophet. The hadith manuscript recorded by Abdullah ibn Amr is known as *al-Shahifat al-Shadiqah*.²⁰

Abdullah ibn Amr ibn al-Ash recited *al-Shahifat al-Shadiqah* since the lifetime of the Prophet Muhammad (peace be upon him). According to his own testimony, the *shahifah* compiled hadiths directly heard from the Prophet. Ibn al-Atsir stated that it contained approximately 1,000 hadiths, although this number may be an estimate. It is reported that he memorized 1,000 hadiths and reportedly recorded every hadith he heard from the Prophet. Therefore, it is estimated that the number of hadiths in the *shahifah* is around 1,000. However, other reports mention that the *shahifah* contains no more than 500 hadiths.²¹

The *shahifah* was very precious to Abdullah ibn Amr. In this context, he once expressed, "There is nothing I cherish in this life

¹⁹ Saifuddin, "Arus Tradisi Tadwin Hadis dan Historiografi Islam", (Yogyakarta: Pustaka Pelajar 2011), hal.128.

²⁰ Yatim, Badri, "*Historiografi Islam*", (Jakarta: Logos Wacana Ilmu 1997), hal.131-133.

²¹ Ross E. Dunn, "*Petualangan Ibnu Batutta: Seorang Musafir Muslim abad ke 14*", terj. Amir Sutaarga, (Jakarta: Yayasan Obor Indonesia, 1995), hal.1-478.

except al-Shadiqah and al-Wahth."²² The hadith manuscript was kept in a wooden chest to prevent damage. After Abdullah ibn Amr passed away, the *shahifah* was preserved by his family for a long time. Initially, it was inherited by one of his grandsons, Shu'aib ibn Muhammad ibn Abdullah ibn Amr. After Shu'aib's death, the manuscript was taken by Amr ibn Shu'aib ibn Muhammad ibn Abdullah ibn Amr (d. 118/120 AH), who then transcribed the hadiths from the *shahifah*.²³

In a narration, Mujahid (d. 102 AH) reportedly saw that the *shahifah* still existed during the reign of Umar ibn Abd al-Aziz, when it was sent to al-Zuhri for transcription. Although the original manuscript of the *shahifah* is no longer found, many of its hadiths have been narrated by Ibn Hanbal in his *Musnad*.²⁴

2. Shahîfat Ali ibn Abi Thalib and al-Shahifat al-Jami'ah

Ali ibn Abi Thalib (d. 40 AH) was the first young man to embrace Islam. His full name was Abu al-Hasan Ali ibn Abu Talib Abdi Manaf ibn Abd al-Muttalib ibn Hashim ibn Abdi Manaf al-Qurayshi al-Hashimi. He is regarded as a highly knowledgeable and pious Companion. Ali served as the secretary of the Prophet Muhammad and was considered very reliable. His interest in hadith was profound. He was one of the Companions who greatly favored the writing of hadith. When recording hadith, he did not act alone but also encouraged others to follow his example. In fact, it is narrated that the Prophet Muhammad dictated hadiths directly to his son-in-law.²⁵

²² Yatim, Badri, "*Historiografi Islam*", (Jakarta: Logos Wacana Ilmu 1997), hal.81.

²³ Yatim, Badri, "*Historiografi Islam*", (Jakarta: Logos Wacana Ilmu 1997), hal.80.

²⁴ Yatim, Badri, "*Historiografi Islam*", (Jakarta: Logos Wacana Ilmu 1997), hal.13.

²⁵ Abdullah, Yusri Abdul Ghani, "*Historiografi Islam Dari Klasik Hingga Modern*", Terj, Budi Sudrajat, (Jakarta: Raja Grafindo Persada 2004), hal.3.

Ummu Salamah, one of the wives of the Prophet, said: When the Prophet Muhammad (peace be upon him) requested the parchment, Ali ibn Abi Thalib stood beside him. The Prophet then dictated the hadith, and Ali wrote it down until the outer, inner, and surrounding edges of the parchment were filled with writing. Many sources written by both Ahl al-Sunnah wa al-Jama'ah and Shia groups seem to agree that Ali ibn Abi Thalib possessed authentic hadiths of the Prophet.²⁶ However, there is no consensus between Ahl al-Sunnah wa al-Jama'ah and Shia scholars regarding the form and content of the specific *shahifah* in question. The existence of Ali ibn Abi Thalib's *shahifah*, which contains rulings on zakat, criminal law, and others, is fundamentally acknowledged by Shia scholars.

For example, Shadiq Najimi, al-Amiri, and Ali al-Shaharistani have acknowledged the existence of Ali's *Shahifat* in their respective works, and scholars of Ahl al-Sunnah wa al-Jama'ah have confirmed that this has been widely reported. However, the Shia also claim that Ali ibn Abi Thalib possessed a greater hadith manuscript known as *al-Shahifat al-Jami'ah*, or the Book of Ali. This *shahifah* contains hadiths directly revealed by the Prophet. Therefore, the Shia believe that the official compilation of hadith began during the Prophet's lifetime and on his initiative.²⁷

3. *Kitab al-Fara'idl*

Zaid ibn Tsabit, who died in 45 AH, was the author of the book *al-Fara'idl*. His full name was Zaid ibn Tsabit ibn al-Dlahhak ibn Zaid ibn Laudzan ibn Amr ibn Abdi Manaf ibn Ghanm ibn Malik ibn al-

²⁶ Ziauddin Sardar, "*Masa Depan Islam*", terj. Rahmani Astuti, (Bandung: Pustaka, 1408 H/1987 M), hal.250-251.

²⁷ Abdullah, Yusri Abdul Ghani, "*Historiografi Islam Dari Klasik Hingga Modern*", Terj, Budi Sudrajat, (Jakarta: Raja Grafindo Persada 2004), hal.16.

Najjar al-Anshari al-Khazraji. As a Companion of the Prophet, he was appointed as the secretary and scribe of revelation. Besides his talent in writing, Zaid was also proficient in Arabic language and poetry, as well as several foreign languages, including Syriac, Persian, Hebrew, Greek, Abyssinian, and Coptic.²⁸ Zaid also served as the Prophet's translator in various foreign languages. When the Prophet arrived in Madinah, he instructed Zaid to learn the Jewish language, fearing that the Jews might tamper with the scriptures. Zaid mastered the Jewish language in only half a month.²⁹

Zaid ibn Tsabit was the first to name the collection of hadiths related to inheritance law as *Kitab al-Fara'id*. He authored this book at the request of Umar ibn al-Khattab. When Umar approached Zaid and asked him to write the book, Zaid initially refused Umar's request. However, after Umar visited Zaid a second time, Zaid finally agreed to fulfill the request.³⁰

D. Written Hadith Documents from the Tabi'in Generation

Compared to the Companion period, the number of hadith documents written during the Tabi'in period was considerably greater. This is not surprising because the Tabi'in population was larger than that of the Companions, and more among them were skilled in writing. Among the hadith documents written by or originating from the Tabi'in are:

1. Shahifat Sa'id bin Jubair

²⁸ M. Syuhudi Ismail, "*Kaedah kasahihan Sanad Hadis: telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah*", (Jakarta: Bulan Bintang, 1995), hal.72.

²⁹ Saifuddin, "*Arus Tradisi Tadwin Hadis dan Historiografi Islam*", (Yogyakarta: Pustaka Pelajar 2011), hal.133.

³⁰ Saifuddin, "*Arus Tradisi Tadwin Hadis dan Historiografi Islam*", (Yogyakarta: Pustaka Pelajar 2011), hal.133.

Sa'id bin Jubair (d. 95 AH) was a prominent Tab'i figure proficient in *qira'ah* (Qur'anic recitation), *tafsir* (exegesis), history, and hadith. His full name was Abu Muhammad Sa'id ibn Jubair ibn Hisyam al-Asadi al-Walibi. It is also reported that he possessed a collection of hadiths received from Abdullah ibn Abbas and Abdullah ibn Umar. Initially, Sa'id recorded these hadiths not only in notebooks or on writing boards but also on his palm and the surface of his sandals, before copying them into a more permanent manuscript, commonly referred to as a *shahifah*.³¹

2. *Shahifat Sulaiman bin Qais al-Yasykuriy*

Sulaiman ibn Qais (d. 75 AH) was a notable figure among the Tab'iin. His full name was Sulaiman ibn Qais al-Yasykuriy al-Bashri. He was a scholar who supported the writing of hadith. It is narrated that Abu Basyr once asked Abu Sufyan why he did not teach hadith as Sulaiman al-Yasykuriy did. Abu Sufyan replied, "Sulaiman al-Yasykuriy wrote down hadith, whereas I did not." Sulaiman lived in Makkah for one year and resided with Jabir ibn Abdillah. It is mentioned that Sulaiman wrote a *shahifah* from Jabir ibn Abdillah, and after Jabir's passing, the *shahifah* was kept by his wife. Another narration states that Sulaiman's mother once conveyed one of her son's hadith collections to Tsabit, Qatadah, Abu al-Basyr, and al-Hasan. They subsequently transmitted all the hadiths contained in that book, except Tsabit, who narrated only one hadith.³²

³¹ Saifuddin, "*Arus Tradisi Tadwin Hadis dan Historiografi Islam*", (Yogyakarta: Pustaka Pelajar 2011), hal.139.

³² Saifuddin, "*Arus Tradisi Tadwin Hadis dan Historiografi Islam*", (Yogyakarta: Pustaka Pelajar 2011), hal.139.

3. Shahifat Hammam ibn Munabbih

Hammam ibn Munabbih (d. 131 AH) was a notable figure among the Tabi'in. His full name was Hammam ibn Munabbih ibn Kamil ibn Siyah al-Abnawi al-Shan'ani. He was a student of Abu Hurairah, from whom he recorded hadiths compiled into a manuscript known as *al-Shahifat al-Shahibah*. According to several sources, this *shahifah* contains 138 hadiths, while other sources mention approximately 140 hadiths. Ahmad ibn Hanbal narrated nearly all the hadiths from this *shahifah* in his *Musnad*. Unlike other *shahifat* whose original manuscripts have been lost, the original manuscript of this *shahifah* has been found and preserved to this day. Muhammad Hamidullah discovered two identical manuscripts, one in the Berlin Library and the other in the Damascus Library, which he subsequently studied, edited, and published.³³

Besides the *shahifat* or hadith books previously mentioned, many other documents from the Tabi'in period exist, numbering in the dozens or even over a hundred. However, due to space limitations, these documents cannot be discussed individually in this study.

CONCLUSION

During the eras of the Companions and the Tabi'in, the understanding and documentation of hadith among the Muslim community were still relatively limited. The Prophet Muhammad (peace be upon him) consistently emphasized to the Companions the importance of comprehending and conveying hadith to the Muslim community. However, the number of Companions who received

³³ Saifuddin, "Arus Tradisi Tadwin Hadis dan Historiografi Islam", (Yogyakarta: Pustaka Pelajar 2011), hal.143-144.

hadith varied depending on factors such as place of residence, age, and others. One of the Prophet's important policies regarding the preservation of hadith and the Qur'an was instructing the Companions to memorize and write the Qur'an, as well as officially appointing scribes tasked with recording every verse revealed under the direct guidance of the Prophet. Many Companions collected the Prophet's hadiths, and the Tabi'in, who were students of the Companions, also gathered these hadiths, even organizing them into structured books.

The method used by the Tabi'in to collect and record hadith was through meetings (*al-talaqqi*) with the Companions, then writing down what they obtained from these meetings. For example, Sa'id bin al-Jubair recorded hadiths he obtained from meetings with Sa'id bin al-Musayyab, while Hammam bin Munabbih documented hadiths from his meetings with Abu Hurairah, and so forth.

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