

Actual review of auxiliary causes/sources pertaining to development and publicity of the education of tradition of the Holly Prophet (PBUH)

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ABSTRACT

Hadith and Sunnah is a not only a mean of oneness but a source of eliminating the divergence and discrepancy as well. If the teachings and Tradition of the Holly Prophet (PBUH) is avoided, several main principle differences shall arise regarding revealing and interpreting of the Holly Book of Qur'an and actual form of the Religion of Islam. In case of arising difference regarding Qur'an the order of approaching the Allah Almighty and the Prophet is mentioned as that "Oh believers obey the Allah Almighty and obey the Prophet and your sovereigns and when arising difference regarding any matter then approach to Allah Almighty and the Prophet if you believe Allah Almighty and last day which is extremely better, trustworthy and having very positive results.

Regarding significance and essence of Hadith Mubarak a most famous and popular international religious scholar Mufti Muhammad Abdu was commenting about the above said holly verse saying as the Allah Almighty mentioned about the divergence and variation among Islamic Nation along which he instructed about its solution for which he ordered that whenever you obey the order of Allah Almighty and his Prophet and Messenger (PBUH) you shall be prevented of variation.

KEYWORDS: Auxiliary causes, Education, Holy Prophet

INTRODUCTION

In view of the importance of the above said Hadith Mubarak furnished below the motives for development and publicity of Ahadith Mubarak and today an ammo of original Ahadith is existing and available before us and by the willing of Allah Almighty this will remain till the last day without any amalgamation and deformation. There were various elements involved in publication and improvement of the education of Ahadith among which the given below had played a significant role:

1. Entity of Companions at Kofa.

During the period of Companions and Taabi'een Kofa was a largest center and stock of the education of Hadith and education of jurisprudence. Such city was populated by Honorable **Omar Farooq (R.A.)** and whereas it was the accommodation of new Muslims therefore he paid special attention to education and career. He accommodated a large number of Companions over there. The Companions were trained by the **Holly Prophet (PBUH)**. Their acts and sayings were highlighted only under holy Education of the **Holly Prophet (PBUH)**, and only on behalf of them sequence of Islam being maintained. **Their Excellency the Narrators of Ahadith** have narrated in the books of Ahadith along with Marfoo Ahadith has narrated a heavy stock contained of acts and sayings of Companions. . . Saleh Bin KIsan in (140 A.H) [1] is narrating /stating.

I and Ibn Shahab were studying education together and we mutually agreed to write Sunan, thus we wrote all whatever we had listened about Holy Prophet (PBUH). Then he said lets us write about Companions I told (Sayings of Companions was not Sunnah), he said of course it was Sunnah, so he wrote but I didn't . He succeeded but I (loosed) that chance[1].

Regarding the same acts and sayings of Companions Abdullah Bin Masood is saying:

"لا يزال الناس صالحين متمسكين ما أتاهم العلم من أصحاب محمد ﷺ ومن أكابرهم فإذا أتاهم من أصاغرهم هلكوا" [2]

Translation: Unless the education shall come through Companions of the **Holy Prophet (PBUH)** and their seniors, and followed by the peoples then the public shall remain Righteous. When knowledge/education shall come through juniors they shall be destroyed.

Within this saying of His honor Ibn Masood (R.A) word of juniors refers to general public not the Companions of the **Holy Prophet (PBUH)** . According to the saying of Abdullah Bin Mubarak word of juniors means Innovators/Folks Fad[3]

At another occasion Abdullah Bin Masood said[5] :

"اتبعوا آثارنا ولا تبدعوا فقد كفيتم"

Translation: You just follow our path don't create new issues because pursuing us is enough for you.

Imam Awzai addressing Baqia Bin Walid[4] said: Oh Baqia, education is the same as come through the Companions rather than this is not education[5].

Once His Excellency Omar (R.A) saw that Talha Bin Obaidullah (R.A)[6] during Ihram was wearing a colored cloak he said: Oh Talha why such colored cloth (you have worn), Talha replied this color is scentless. Then His Excellency Omar (R.A) said[9]:

"انكم ايها الرهط ائمة يقتدى بكم الناس"

Oh group of Companions indeed you are a nation that people will follow you. Like this once His Excellency Omar (R.A) saw that Abdul Rehman Bin Ouf was wearing a specific type of Slippers and said[10]:

"عزمت عليك أن نز عتھما فانی أخاف أن ينظر الناس اليك فيقتدون بك"

Translation: I urge you solemnly to remove it otherwise I am afraid of when the people will watch you in such position they will follow you (adopt it).

Huzifa Bin Yeman (R.A)[7] married a Jewish woman at Madayen[8]. When His Excellency Omar (R.A) came to know about it , he wrote a letter to him[13]:

""أعز معليكا أن لا تضع كتابيحتيتخلسبيلها فانيأخاف أنيقتديكم المسلمونفتختاروا نساء أهلالذمةلجمالهن"

Translation : I urge you solemnly to divorce immediately by receiving my instant letter as I am worried that Muslims in your pursuance shall like the women of Ahlel Zemmah (no Muslims) for their prettiness .

Saad Bin Abi Waqas (R.A) when use to pray at home used to perform long Rukoo and Sujood but paying prayer at mosque he used to be in hurry. His son Masab (RA)[9] asked him for its reason, he said in reply[15]:

"يا بنيانا ائمة يقتدى بنا"

Indeed we are Imams (within the nation) trustworthy to be followed thereby forever. His Excellency Omar Bin Alkhattab (R.A) when assigned Abdullah Bin Masoor (R.A) along with Ammar Bin Yasser (R.A) to proceed to Kofa , he ordered the Inhabitants of Kufa to follow them and said[16]:

"فاقتدوا بهما واسمعوا وقد أترتكم بعبدالله بن مسعود على نفسي"

Translation: You follow both of them and listen their speech indeed I sent Abdullah Bin Masood to you as I have preferred you against myself .

So it is clear that leading position of the Companions remained Intact entirely therefore they were instructed to adopt Cautious attitude. Thus acts and sayings of Companions was always followed among Generation after generation (Tabeein Wa Taba Tabeen). Likewise acts and sayings of companions played a significant role in disseminating and transmission of entire traditions.

2- Selfless devotion and love of companions with the Holy Prophet (PBUH) :

Selfless devotion and love of Companions with the Holy Prophet (PBUH) had a major impact over disseminating and transmission of traditions arising out of Kofa and other areas.

The Holy Book of Quran regarding the Holy Prophet (PBUH) advising the companions said[17]:

"لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ" -

Translation: So that you comment to believe in Allah Almighty and his Prophet , respect and honor (him the Holy Prophet) (PBUH) .

Whereas the companions due to such education used to keep their voice faint. Allah Almighty liked such act of companions, in order to admire and prescribed he awarded by nominating them as "MUTTAQEEEN". The saying of Allah Almighty said[18]:

"إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ فَلَا تَقْوَى"¹⁰

Translation: Indeed the people those use to keep their voice faint Allah Almighty has judged their hearts for Discreet.

Selfless devotion and love of companions with the Holy Prophet (PBUH) has inspired new spirit of life in mental power and actual energies of companions and created such stir/bustle to them that according to saying of (God Frey

Huggins) that it will be better for the Christians to remember that message of the Prophet Muhammad (PBUH) had filed such hangover in his followers that it is in vain to search it within the early followers of the Prophet Easa (PBUH). In my opinion that not only the Christians but all of the world should also remember that sample of such stir neither has been observed in the past and nor could be demonstrated in future[11].

Arwa Bin Masood Thaqfi[12] on occasion of Charter of Hudybiah was assigned by Quresh and sent towards the Holy Prophet (PBUH) who on his returning back to Quresh stated the situation of Selfless devotion and love of companions with the Holy Prophet (PBUH) as under [21]:

"يا قوم والله لقد وفدت على الملوك وفدت على قيصر وكسرى والنجاشي والله ما رأيت ملكاً قط يعظم أصحابه ما يعظم أصحاب محمد محمداً والله أنت نخمة الأمة ألا وقعت في كف رجل منهم فذلك بهواجه وجلده وإذا أمرهم ابعدوا أمره وإذا تواضوا كادوا يقتلون على وضوءه وإذا تكلم خفضوا أصواتهم عنده وما يحدقون إليه النظر تعظيماً له"

Translation: Oh nation by god I have visited Qaiser and Kiswa[13] and the king like Najashi[14] by god I have never seen any king who is so respected as the Prophet Muhammad (PBUH), by god whenever he used to spit out hem and was dropped over any of them who used to bray it over his hands and face and when ever give some order in order to obey that all of them used to run, whenever making ablutions looked to be as the peoples would quarrel or the water of ablution. Whenever he used to talk all of them used to reduce their voices and due to waste venerate they would not look at him entirely. It is understandable that those who are concerned to the personality of Prophet (PBUH) to such extent that they do not let his water and spittle etc. to fell down on the earth, then how they would disregard the order and forbiddance which are part of Islamic Law whereas he was declared by the Allah Almighty as governor and preacher of the religion of Islam.

The sense of responsibility of the transfer of Hadith

The Prophet (PBUH) was extremely anxious about the education. Recommending his companions the Prophet(PBUH) said [24]:

"ان الناس لكم تبع وان رجلاً يأتونكم من أقطار الأرض يتفقهون في الدين إذا أتوكم فاستوصوا بهم خيراً"

Translation: The people shall have to follow you who will come to you from the sides of the world in order to gain the concept of religion. Whenever they would come to you tell them nice words. So for companions it was not only to pursue the sayings and acts of the Prophet (PBUH) but their duty to pass the religion to others as well.

Saying of Allah Almighty [25]:

"كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ"

Translation: Being you the best nation preferred to favor the peoples guiding them to virtue and forbidding them from sin.

As well as the saying of Allah[26]:

"وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ"

Translation: Among you must be a nation/people ttracting to good deed and forbid from sign/evil.

The Prophet (PBUH) ordered the Companions to preach Islam he said[27]:

"والبلغ الشاهد الغائب"

Translation: The present pass to the absentee.

As well as he said "Be ware the present pass to the absentee[15].

After educating the delegations periodically arriving from various directions he (PBUH) used to order[29]:

"احفظوهن وأخبروا بهن من وراءكم"

Remember these articles and inform them about it.

He (PBUH) told also about the consequence of the person who ignores the duty of the preaching of religion and commit conceal the knowledge he declared : Any who is questioned about an issue of knowledge and he has the knowledge for that but he conceals it his knowledge will be tackled with reins of fire on doomsday¹⁶.

The Companions paid the right of religious preaching due to which some of the companions even at Socrates death abided by describing Ahadith. Their resolute intention is pointed out by the statement of Abuzar Ghaffari (R.A) in (32 A.H.) as he said[30]:

"لوضعتم الصمصامة على هذه وأشار الى قفاه ثم ظننت أني أنفذ كلمة سمعتها من النبي ﷺ قبل أن تجيزوا على لأنفذتها"

Translation : If you put the sword over here (signaled to wards his neck) then I would know that I had listened some words from the Prophet (PBUH) and I could tell that, I will must tell the same prior to run it (the sword) over me."

Abu Hurairah said[17]:

ان الناس يقولون أكثر أبو هريرة ولولا أيتان في كتاب الله ما حدثت حديثاً ثم يتلو"

Translation: Indeed the people tell that Abu Hurairah (me) has narrated variety of Ahadith , so listen the reason for that if two versus were not in Qur'an I would have not mentioned any Hadith and the he recited the following versus :

"أَنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ" [18]

Translation: Indeed the people those concealing the versus and directives.

The Companions also gained the confirmation from the Prophet (PBUH) that they will transfer the instructions of the Prophet (PBUH) to others . He (PBUH) said:

"تسمعون ويسمع منكم ويسمع من الذين يسمعون منكم" [19]

You are listening me, you shall be listened and the people whom listened you shall be also listened by others.

4- Fear of warning

Regarding thematic traditions/narratives warnings of the Prophet (PBUH) were before the Companions.

He (PBUH) said:

"لا تكذبوا علىّ فإنه من كذب علىّ فليج النار" [20]

Translation: Don't tell a lie on my part because any person who told a lie on my part he will enter the fire.

Due to such warning the Companions used to state lot less Hadith.

The statement of Anas Bin Malik:

"انه ليمنعني أن أحدثكم حديثاً كثيراً أن النبي ﷺ قال من تعد علىّ كذباً فليتبوأ مقعده من النار" [21]

He (PBUH) said any who intentionally told a lie on my part let take refuge in hell therefore I have prohibited narrating Ahadith habitually.

Abdullah Bin Zubir (RA) narrates from his father Zubir Bin Awam (RA) :

"انى لأسمعك تحدث عن رسول الله ﷺ كما يحدث فلان فلان قالأمانى لم فأرقه ولكن سمعته يقول من كذب علىّ فليتبوأ مقعده من النار" [22]

I did not listen you narrating Ahadith from the Prophet (PBUH) like so and so. Then Zubair(RA) said in reply. I never estranged from the Prophet (PBUH) but I listened the Prophet (PBUH) saying as: Any who told a lied on my part let take refuge in hell.

About some Companions being narrated that at the moment of stating Hadith had been overcome by horror

Abu Umro Shebani[23] says:

I used to attend the meeting of Abdullah Bin Masood (RA) often he didn't use to narrate Ahadith by saying as the Prophet (PBUH) said . If some time he narrated the Hadith by saying as the Prophet(PBUH) said he used to overcome by horror then used to say he said like this or like that or said nearly or similarly to that. In another narrative that after describing Hadith his (RA) used to be changed his condition like that[24].

"ارتعدوا رعدت ثيابه تنفخ أوداجه اغرورت عيناه" [25]

Translation: He used to tremble and his clothes were Shudders, neck veins were swollen and eyes were full of Tears.

Some companions prior to state a Hadith used to cite the Hadith "Any who intentionally told a lie on my part"

In Masnad Imam Ahmad (RAH) narrated about Abu Hurairah (RA) that:

"يبتدأ بحديثه بأن يقول قال رسول الله ﷺ الصادق المصدق أبو القاسم ﷺ من كذب على متعمداً فليتبوأ مقعده من النار" [26]

Translation: Used to begin his Hadith that the Prophet (PBUH) true and ratified Abul Qassim said any who intentionally told a lie on my part let him refuge at hell.

On one hand the companions were afraid of any thing may not be attributed the Prophet (PBUH) on the other hand they suffered from phobia of the transfer of religion. So such Prudence and caution of Companions remained and effective element for improvement and publicity of tradition.

5- Entity of followers to followers

The high rank followers graduated under arms of the companions and the followers to followers who had benefited from the teaching class of the followers. Such personalities expanded educational and moral blessings worldwide as their combined and major feat is the prevention and publicity of Ahadith. Their presence is a dynamic element for development and publicity of the education of Ahadith[27].

6- Journey to various countries and corners

The Companions, the followers and followers to followers travelled across distant countries. They did not miss any opportunity of efforts and struggle in this way. They searched out east and west. When range of Islamic victories

expanded due to which increased the events and issues as well? So these people dispersed here and there. Educational journey among Hadith seekers popularized due to which they travelled frequently[28].

Conclusion

Spring of all of the Islamic Studies/Education exploded with attributes of the person of the Prophet (PBUH). Prophet Hood of the Prophet (PBUH) began from Mecca and completed at Medina. Mecca and Medina declared as the first centers of the education of prophet hood. The centers were colonized by companions of the Prophet (PBUH). During the tenure of the caliphate of third caliph Othman (R.A) due to various religious and state requirements the companions scattered in various regions. In even areas wherever they were populated became the Religious Centers. Which played a significant role in the development and publicity of the education of Ahadith? However, due to their specific advantages Mecca and Medina in Hejaz, Basra and Kofa in Iraq achieved high reputation. Within the under consideration thesis topic subjected to reasons for development and publicity of the education/study of Ahadith was discussed. These are the reasons /sources due to which the Ahadith Mubarak were written down and protected till Doomsday.

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 - [6] Talha Bin Obaidullah Bin Othman Bin Umro Bin Kaab Bin Saad Bin Tameem Bin Murrah Al Tameemi , Abu Muhammad Al Madni was his name and surname/nickname. participated in Jamal War. Died in age of 63 years (Taqreeb Al Tahzeeb , Vol1, P-361, Translation # 3343
 - [7] Was ally of Ansar and glorious companion . At the beginning of caliphate of Ali (RA) died in 36 AH (Taqreeb, V-1, P-159, Translation No. 1277)
 - [8] Madayen : A group of 7 cities in Iraq which is situated in south of Bughdad on the river of Dajla (Muajam Al Buldan , v-3, p-215)
 - [9] Masab : was the son of Saad Bin Abi Waqas , name is Masaab , Ibn Saad says he was trust of most Ahadith, died in 103 AH (Taqreeb , V-2, P-25, Translation No. 7536)
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 - [11] Tadveen Hadith , Manazir Gilani , -19
 - [12] Arwa Bin Masood Saqfi : name was Masood Ibn Maatab Bin Malik Bin Umro Bin Saad Bin Saqeef and uncle of the father of Mugheera Bin Shobah (Masouat Hayat Al Sahabah, Vol 5, P-2413, Translation No. 5221
 - [13] -Kaiser & Kira both were the rulers of Iran and Roma (Umdat Al Qari Sharh Saheeh Al-Bukhari , V-4, P-40)
 - [14] Najashi: is the name of the ruler of Ethiopia. Najashi was Muslim (same)
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- [43]See page # 186.