

# The Codification of Hadith during the Era of Umar bin Abdul Aziz: Methodological Transformation and Its Impact on the Development of Hadith Studies

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## Abstract

**Objective:** This study explores the pivotal role of Umar Ibn Abdulaziz (may Allah have mercy on him), the eighth Umayyad Caliph, in initiating the official compilation of Hadith. Recognized for his piety and administrative reforms, his efforts to preserve the Sunnah marked a transformative phase in Islamic intellectual history. The primary objective of this research is to analyze the motivations, methodologies, and impacts of his directive to collect and document the sayings and practices of Prophet Muhammad (peace be upon him). **Theoretical Framework:** The theoretical framework of this study is grounded in the principles of Islamic historiography and the science of Hadith, emphasizing the role of codification in religious preservation. Additionally, it adopts an epistemological approach to analyze the transmission and authentication of Hadith. **Literature Review:** The literature review explores previous research on Hadith compilation, particularly examining the works of early Hadith scholars such as Imam Malik, Al-Bukhari, and Muslim, whose collections were influenced by Umar Ibn Abdulaziz's initiative. **Methods:** This study employs a qualitative historical research method, analyzing primary and secondary sources, including classical Hadith literature, historical chronicles, and contemporary scholarly discussions. By examining original edicts and narrations regarding Umar Ibn Abdulaziz's policies, the study reconstructs the intellectual and political context of the first formal Hadith compilation. **Results:** Findings reveal that Umar Ibn Abdulaziz's directive significantly mitigated the risks of Hadith distortion and loss, providing a systematic foundation for later Hadith scholars. His initiative institutionalized the Hadith collection, inspiring subsequent scholars to develop rigorous methodologies for authentication and classification. **Implications:** The study further highlights the implications of his codification efforts in shaping the framework of Islamic jurisprudence and Hadith studies. **Novelty:** The novelty of this research lies in its detailed analysis of the methodological transformation introduced during Umar Ibn Abdulaziz's reign and its long-term impact on Islamic scholarship. By bridging historical narratives with modern epistemological perspectives, this study contributes to a deeper understanding of the development of Hadith sciences and Islamic legal thought.

**Keywords:** hadith codification, umar ibn abdulaziz, islamic scholarship, hadith methodology, islamic historiography.

## INTRODUCTION

The preservation and transmission of Hadith have played a crucial role in the development of Islamic jurisprudence and scholarship. During the early centuries of Islam, oral

transmission was the primary mode of conveying the sayings and actions of the Prophet Muhammad (peace be upon him). However, as the number of early scholars who directly received knowledge from the Prophet's companions decreased, the risk of distortion and fabrication increased. In response to these challenges, Umar Ibn Abdulaziz, the eighth Umayyad Caliph, initiated a groundbreaking effort to officially compile Hadith, ensuring their authenticity and systematic documentation [1].

Despite significant scholarly attention to the Hadith compilation, a research gap remains in analyzing the specific methodologies employed during Umar Ibn Abdulaziz's reign and their long-term implications for subsequent Hadith scholarship. While previous studies have focused on major Hadith compilers such as Imam Malik, Al-Bukhari, and Muslim, fewer works have critically examined the foundational role played by Umar Ibn Abdulaziz in institutionalizing the Hadith collection. This study seeks to bridge this gap by exploring the historical context, methodologies, and scholarly impact of his directive [2].

Understanding the significance of Hadith codification during Umar Ibn Abdulaziz's rule is essential for comprehending the evolution of Islamic legal traditions and the mechanisms developed for ensuring textual integrity. The initiative not only preserved the sayings of the Prophet but also laid the groundwork for later authentication techniques that remain central to Islamic scholarship today. By examining the historical and epistemological dimensions of this initiative, this research aims to contribute to a broader understanding of the intellectual and religious developments in early Islamic history [3].

This paper argues that Umar Ibn Abdulaziz's Hadith codification efforts were a turning point in Islamic historiography, fostering a systematic approach to Hadith collection that influenced generations of scholars. By analyzing the historical and methodological aspects of this initiative, this study underscores its enduring relevance in contemporary discussions on Hadith authenticity and preservation [3]. And in the Name of Allah, The Most Gracious The Most Merciful, All Praises and Gratitude are due to Allah The Greater The Cherisher and The Sustainer of the whole universe and whatever it contains, May The Most Perfect, Peace and Blessings be upon the Seal of Allah's Prophets and Messengers, Our Prophet Muhammad Ibn Abdullahi The Qurashite The Hashimite The Adnanite, his Noble Household, his Prestigious Companions and his Followers up till the Last Day [4].

Hadiths have a special place in the formation of the culture and values of Muslim people. They are the second most important source after the Qur'an in the solution of various issues related to prayer or social life. Hadiths can also be considered a historical source that gives important information about the history and teaching of Islam as well as Muslims' way of life, worldview, traditions, and values [3].

Verily, it could be said that one of the most digenetic achievements and most decisive and lasting solution to the preservation of Hadith is the collection and compilation of the Sunnah into specific looks of Hadith [4]. The method did not end there, the books containing authentic (Sihah) traditions were separated from those which contained weak traditions [5].

Effort of the Scholars is doubly equalized: the setting up of principles distinguishing the authentic (sound and good) Ahadith from the unauthentic ones (weak and fabricated) on the one hand, and the recordings of those principles and the one hand, and the recordings of these principles and the way they were practically applied as well as the result of the application on the other hand [6].

It was earlier explained that in the time of the Sahabah (May Allah be pleased with them) up to the time, the Qur'an was given more attention than the Sunnah in terms of official writing and recording [7]. This, of course, is not in terms of practical consideration and application, since both the Qur'an and the Sunnah were applied in all spheres of life [8].

The result of these efforts culminated in the standard compilation of the Qur'an when copies were sent to various centres of learning in the Islamic Caliphate (Makkah, Madinah,

Misra, Kufah, Demesus, etc.) [9]. This was undoubtedly, the source of unity of the Muslims all over the world up to the Day of judgement [10].

As regards the Sunnah we knew before this that there were many individual collections made by the Sahabah (May Allah be pleased with them) and that once Caliph Umar Ibn Al-Khattab the third Caliph had decided to undertake an official collection of Sunnah but he feared that people might turn their attention away from the Qur'an. All these indicated that the Sunnah was also given much attention through memorization, group discussion, conveyance, practical application, and constant lessening [11].

## LITERATURE REVIEW

The compilation of Hadith, the sayings and actions of the Prophet Muhammad (peace blessings of Allah be upon him), is a crucial aspect of Islamic scholarship. Umar Ibn Abdulaziz (May Allah be pleased with him), of the Umayyad, played a momentous role in the official compilation of Hadith [12]. This literature review will examine the existing research on Umar Ibn Abdulaziz's contribution to the compilation of Hadith and the subsequent collections [13].

One of the earliest and most prominent works on the compilation of Hadith is Ibn Sa'd's *Kitab al-Tabaqat al-Kabir* [14]. Ibn Sa'd in his work credits Umar Ibn Abdulaziz (May Allah be pleased with him) with introducing the official compilation of Hadith, stating that the caliph ordered the governors of various provinces to collect and record the Hadith [15]. Another noteworthy work on the subject is that of Ibn Abd al-Barr's, *Jami' Bayan al-'Ilm wa Fadlihi*. Ibn Abd al-Barr provides a detailed account of Umar Ibn Abdulaziz's efforts to compile the Hadith, including his appointment of scholars to collect and verify the Hadith [16].

Contemporary scholars have also examined Umar Ibn Abdulaziz's role in the compilation of Hadith [17]. For example, Muhammad Mustafa Azami's work, *Studies in Hadith Methodology and Literature* provides a comprehensive analysis of the early Hadith collections, including those compiled during Umar Ibn Abdulaziz's reign [18]. Not only that, there are other famous works on the subject including Fuat Sezgin's work, *Geschichte des arabischen Schrifttums*, which provides a detailed survey of the early Hadith collections [19], and G.H.A. Juynboll's *Muslim Tradition: Studies in Chronology, Provenance and Authorship of Early Hadith*, which examines the transmission and authentication of Hadith during the early Islamic period [20].

Table 1. Literature Review

No	Writer	Title of Work	Contribution to the Study of Hadith
1	Ibn Sa'd	<i>Kitab al-Tabaqat al-Kabir</i>	Credited Umar Ibn Abdulaziz as the initiator of the official compilation of the Hadith and attributed his orders to the governor to collect and record the Hadith.
2	Ibn Abd al-Barr	<i>Jami, Bayan al-'Ilm al-Fadlihi'</i>	Provides details about Umar Ibn Abdulaziz's efforts in compiling the Hadith, including the appointment of scholars to collect and verify the Hadith.
3	Muhammad Mustafa Azami	<i>Studies in Hadith Methodology and Literature</i>	A comprehensive analysis of the collection of early Hadiths, including those compiled during the

			time of Umar Ibn Abdulaziz.
4	Fuat Sezgin	<i>History of Arabic Literature</i>	A detailed survey of the early Hadith collections.
5	G.H.A. Juynboll	<i>Muslim Tradition: Studies in Chronology, Provenance and Authorship of Early Hadith</i>	Examining the transmission and authentication of Hadith in the early Islamic period.

## METHODOLOGY

The research methodology adopted in this paper is a literature study approach. The study of literature is the same as research in general, but the data obtained by the researcher is secondary data using the literature study method. Some steps that the researcher will take in preparing this article include: first, the researchers search for and collect reference sources that are relevant to the theme of this research [20].

Second, several scientific papers that have been collected are then processed and elaborated, to comprehensively explain the inter-sections of this article. Third, Umar Ibn Abdulaziz (May Allah have Mercy on him) and the official compilation of Hadith and subsequent collections [21].

**Table 2. Research Method**

No	Research Method	Description
1	Literature Study Approach	The research adopts a literature study approach, where data is obtained from secondary sources.
2	Data Collection	Researchers search for and collect reference sources relevant to the research theme.
3	Data Processing	Scientific papers collected are processed and elaborated to explain the intersections of the study comprehensively.
4	Research Focus	The study focuses on Umar Ibn Abdulaziz and the official compilation of Hadith, along with subsequent collections.

## RESULTS AND DISCUSSION

### Umar Ibn AbduAziz and the Hadith Collection

Umar Ibn AbduAziz Ibn Al-Hakam (an Umayyad Caliph, who died in the year 101 A.H./719 C.E.) who reigned from 98A.H. to 101 A.H was the first Caliph to order for an official compilation of Hadith. He wrote to all Scholars in all the major towns and centres of learning in the Islamic everyone to make an official collection of Hadith which they could gather in their various places [22]. It is the point of what he wrote to the people of Madinah:

انظر ما كان من حديث رسول الله صلى الله عليه وسلم: فاكتبوه فيني خفت دروس العلم وذهاب العلماء.

**Meaning:** Look and see what you can find of the Hadith of Allah’s Apostle (May Allah’s peace and blessings be upon him) and write it down, for fear the disappearance of knowledge and the passing away of the Scholars” [23].

As far letter which he particularly addressed to his Governor and Judge in Madinah Abubakar Ibn Muhammad Ibn Hazm (died 117 A.H./735 C.E.) contains the following order:

"أكتب إليّ ما ثبت عندك عن رسول الله صلى الله عليه وسلم ولحديث عمره فيّ خفت دروس العلم وذهابه

**Meaning:** write what is authentic with you of the Hadith from Allah's Apostle (May The peace and blessings of Allah be upon him) and that which is with "Amrah, for I fear the disappearance of knowledge and its extinction" [24].

The Caliph made similar requests to the generosity of all the cities of the Islamic Caliphate, as mentioned by Abu Nua'im in Tarika Isfahan [25].

In all the letters that the Caliph sent, being a *Muhaddith* himself he had indicated that he wanted Marfu' Hadith which is traced back to the Prophet (May Allah's peace and blessings be upon him) to be collected [26]. This was particularly emphasized in a text of his letter which reads: "Indeed, I fear the disappearance of knowledge and the passing away of the scholars and do not accept anything except the tradition of the Prophet (May Allah's peace and blessings be upon him). Let knowledge spread and let all scholars sit and teach it to others, is that he who does not know will come to know. Verily, knowledge does not disappear until it is kept" [27].

By doing this 'Umar Ibn Abdulaziz fulfilled the wish of his grandfather Umar the Second Caliph who had wanted to make an official compilation before him but decided against it for fear that people might turn their attention away from the Qur'an [28].

Abubakar Ibn Hazm collected all that was with him, so also Al-Qasim Ibn Muhammad Abi-Bakr (d. 106 A.H) and Amish bint Abdul-Rahman who was a very prior woman successor collected her own. These three had not been able to collect all that was in Madinah of the *Sunanand Athar*. The scholar who succeeded in doing this was the well-known teacher of Imam Malik, Al-Imam Muhammad Muslim Ibn Shihab Al-Zahri (d. 124 A.H) who on the order of the Caliph collected all the traditions he could gather in Madinah. His attempt gave injection later on, to his faraurileshidul-Al-Imam Malik who compiled his *Muwatta'*, which since then has been widely unclaimed among the Sunni sources of reference [29].

Al-Imam Al-Zuhri was a very respectable scholar very learned in the Sunnah of the Prophet (May Allah's peace and blessings be upon him) even the Caliph Umar Ibn Abdul-Aziz used to advise his lieutenants to learn Sunnah from him. He was no doubt in the Hadith literature in his period as Abu Hurairah (May Allah be pleased with him) in the time of the *Sahabah* (May Allah be pleased with them). This might be the reason why the orientalist and their local agents consider these two personalities as targets of their combat against the *Sunnah* [30].

Even though the collection of Al-Zuhric (may Allah have mercy on him) was not so systematized as later renowned collections of Imams Al—Bukhari, Muslim, Tirmidhi, Abu Dawud, Al-Nasa'I, Ibn Majah and Ahmed Ibn Hambal (may Allah have mercy on them all). It was indeed, a pioneer work that gave impetus to later compilers of Hadiths Al-Imam Al-Zuhri used to bring these portions and narrate them to his students [31].

## Later Collections and Compilations

After Imam Al-Zuhri, a new era of collection arose among the renowned people in this period:

- (i) Ibn Juray (d. 150 A.H.), Ibn Ishaq (151 A.H.) in Makkah

- (ii) Sa'id Ibn Abi Aru'bah (157 A.H.), Al-Rabi'e Ibn Salih (d. 160 A.H.) and Imam Malik Ibn Anas (d. 179 A.H.) all from Madinah
- (iii) In Basrah, scholars like Hammad Ibn Salamah (d. 168 A.H.) existed.
- (iv) In Kufah, Sufiyan Al Thairi (d. 161 A.H.) and others excelled.
- (v) In Sham (Syria province) There was Abu Amir Al-Auza'i (157 A.H.) among others.
- (vi) In Khurasan Abdullahi Ibn Al-Mubarak (d. 181 A.H.) was a prominent figure.
- (vii) In Yaman, Ma'mar (who died in 153 A.H.) was well-known.
- (viii) In Misra, there were among others, scholars like Al-Laith Sa'd then Sufyan Ibn'Uyaina, and Su'bah Ibn Al-Hujjaj, all made their collections [32].

In this period the methodology of their collections was to collect the Ahadith of the Prophet (May Allah's peace and blessings be upon him) combined with the sayings of the companions and they used to arrange them in the same book. Amir Al-Sha'ti used to arrange even the chapters with different titles like a chapter on Divorce, a chapter on Ablution, etc [33].

The Third Century came which was unanimously regarded by all the Hadith scholars as the golden period of the compilation of Hadith [34]. It was in this period the renowned collections/compilations of the Hadith which are prevalent in the Muslim world came into existence.

It started initially, with the Masanid collections in which all the narrations of a single companion despite their subject matters were arranged into a single unit [35]. The first scholar to pioneer this method was 'Abdullahi Ibn Musa Al-Abasi' from Kufah, then Nua'im Ibn Hammadal-khuzai' and the most renowned [36]. Musnad of Ahmad Ibn Hambal came into existence. Later scholars like Ishaq Ibn Rawaih, and Uthman Ibn Abi Shuaibu among others even separated the sayings of the Prophet (May Allah's peace and blessings be upon him) from others but did not separate authentic traditions from the weak ones that appeared in this period [37].

Then, Al-Imam Bukhari Muhammad Ismail (born in 194 A.H. and died in 257 A.H.) compiled the best-ever collections of the Prophet (May Allah's peace and blessings be upon him) and whenever he quoted other sayings further. This collection is summarily called Al-Jami' Al-Sahih 'comprehensive/sound collection' which is popular known today as Sahih Al-Bukhari. He laid down strict conditions for acceptance of any Hadith [38].

His student Al-Imam Muslim Ibn Al-Hujjaj (born in 204 A.H.) and died in 261 A.H.) took after his style and compiled another authentic compilation known as Sahih Muslim. These two Sahih collections have superseded any other collection known before, within, or after their period like Musannef Ibn Abi Shabah (d. in 239 A.H.), Sunan of Al-Darami (d. 255 A.H.) etc. However, the majority of the Sunni scholars prefer Sahih Al-Bukhari over other collections in terms of authenticity and Al-Imam Muslim was well-known for his systematic arrangement [39].

The later collections were the Sunan collections: The Sunan of Abu Da'wud Ibn Al-Ash'ath (born in 202 A.H. and died in 261 A.H.). Then, Abu 'Isa Al-Tirmidhi (d. 279 A.H.) compiled a comprehensive Sunan collection known as Al-Jami' Al-Sunan, then Ahmad Ibn Shua'ib Al-Nasa'i (215 A.H.-303 A.H.) compiled al-Sunan, next but before him was Ibn Majah (born 207 and died in 273 A.H.) who compiled another Sunan collection, his full name was Abdullahi Ibn Muhammed Ibn Yazid Ibn Majah (May Allah reward them beautifully) Amin Ya Ahad!

Many later collections of the Hadith like *Mustakhrajat*, *Mustadrakat*, and *Mukhtasarah* were based on the six renowned collections. Among these collections were those of Al-Imam Al-Tabrani; Suleiman Ibn Ahmed (who died in 360 A.H.) the author of the three *Mua'jim*. Next was Al-Imam al-Daraqutni died in 385 A.H. Another of his Sunan and Musnad, Ahmad

Ibn Hibban Al-Busti before him (d. 354 A.H.) compiled his Sahih and Ibn Khuzaimah also before him (died in 311 A.H.) who had already compiled a Sahih collection. Al-Imam Abu Nua'im made a *Mustakhraj* the work of Sahihul Bukhari next was Imam Al-Hakim An Naisaburi (d. 405 A.H.) made his *Mustadrak* from the two renowned Sahih; Sahih Al-Bukhari and Sahih Muslim [40].

### **Analysis and Discussion**

The codification of Hadith during the era of Umar bin Abdul Aziz (may Allah have mercy on him) represents a significant milestone in the preservation and systematization of the sayings and actions of Prophet Muhammad (peace and blessings be upon him). His efforts laid the foundation for the later development of Hadith studies, influencing both methodology and the authentication processes. This discussion explores the methodological transformation initiated during his rule and its lasting impact on the development of Hadith sciences [39].

**Methodological Transformation.** Prior to Umar bin Abdul Aziz's era, the transmission of Hadith was primarily oral. While some Companions and early scholars had documented Hadith in personal notebooks (suhuf), there was no systematic and official effort to compile them comprehensively. This situation posed a risk to the integrity of Hadith, as errors in transmission, forgetfulness, and the emergence of fabricated narrations became concerns [34].

Recognizing these challenges, Umar bin Abdul Aziz, who ruled as the eighth Umayyad caliph (717–720 CE), took a groundbreaking initiative by ordering the formal codification of Hadith. He instructed scholars, notably Abu Bakr ibn Hazm, the governor of Madinah, to collect and document authentic Hadith. This initiative aimed to safeguard prophetic traditions from distortion and ensure their accurate transmission to future generations. The methodology employed during this period introduced a structured approach, emphasizing verification, written documentation, and the use of scholarly networks to authenticate Hadith [39].

The key methodological transformations during this era included: 1. Official Government Sponsorship – Unlike earlier individual efforts, the state actively facilitated Hadith collection and preservation. 2. Verification and Authentication – Scholars were appointed to verify Hadith, distinguishing authentic reports from weak or fabricated ones. 3. Transition from Oral to Written Tradition – Although oral transmission continued, written documentation became more prevalent, ensuring the longevity and accuracy of Hadith [39].

**Impact on Hadith Studies.** The codification initiated by Umar bin Abdul Aziz set a precedent for later Hadith scholars, shaping the discipline of Hadith studies in several ways: 1. Foundation for Later Compilation Works – The systematic documentation undertaken during his rule laid the groundwork for major Hadith compilations, such as Imam Malik's *Muwatta'*, and later the Sahih collections of Imam al-Bukhari and Imam Muslim. 2. Establishment of Isnad (Chain of Narration) Criticism – The emphasis on authentic transmission led to the development of *ilm al-rijal* (the study of narrators), which became a critical discipline in Hadith verification. 3. Standardization of Hadith Sciences – His initiative contributed to the refinement of Hadith classification systems, distinguishing *sahih* (authentic), *da'if* (weak), and *mawdu'* (fabricated) narrations [40].

The codification of Hadith during the reign of Umar bin Abdul Aziz marked a methodological transformation in Islamic scholarship. His visionary approach not only preserved the words and actions of the Prophet but also influenced the rigorous academic study of Hadith that continues to shape Islamic thought today. His contributions remain a cornerstone in the evolution of Hadith sciences, ensuring the reliability and authenticity of prophetic traditions for future generations [40].

## CONCLUSION

This research has examined the role of Umar Ibn Abdulaziz in the official compilation of Hadith and its impact on subsequent collections. The study has demonstrated that Umar Ibn Abdulaziz played a crucial role in initiating the official compilation of Hadith, which had a profound impact on the development of Islamic scholarship. It has also shown that Umar Ibn Abdulaziz's efforts led to the standardization of the Hadith compilation, which ensured the accuracy and authenticity of the Hadith. The study has also highlighted the significance of Umar Ibn Abdulaziz's reign in the history of Hadith compilation, marking a turning point in the development of Islamic scholarship. Furthermore, the research has analyzed the key features of the Hadith collections compiled during Umar Ibn Abdulaziz's reign, including the emphasis on authenticity, accuracy, and standardization. The study has also examined the impact of Umar Ibn Abdulaziz's efforts on subsequent Hadith collections of Hadith. The detailed discussion of the contents, style, and methodology of these collections are outside the scope of this paper, therefore, renowned works concerning these aspects may be contented for further details. All praises are due to Allah the Creator, Cherisher, and Sustainer of the whole Universe, May The Peace and Blessings of Allah be upon our most noble Prophet Muhammad Ibn Abdullahi, his household, companions, and followers up till the Last Day.

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## Author Contribution

Ahmad Maigari Dutsinma Ph.D: Conceptualization, Methodology, Writing – review & editing.

## Conflicts of Interest

The author declares no conflict of interest.

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