'Abū Hurayra' a Narrator of Ḥadīth Revisited: An Examination into the Dichotomous
Representations of an Important Figure in Ḥadīth with special reference to Classical Islamic modes
of criticism

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I certify that all material in this thesis which is not my own work has been identified
and that no material has previously been submitted and approved for the award of a degree by this
or any other University.

Signature: …………………………………………………..

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Abstract

The task of preserving the Ḥadīth was undertaken, according to the classical Muslim view, by the Companions of the Prophet Muḥammad and, thereafter, the *Tābiᶜūn* (Successors), and then from generation to generation. Thus, we find this great amount of Ḥadīth in front of us today. From amongst these Ḥadīth we find as it is alleged a great proportion narrated by the Companion Abū Hurayra (d.57/58/59AH/681/682/683CE). He has narrated various kinds of narration, from those on creed to those on the ethics of Islam. However, his narrations have been looked upon with certain scepticism and criticism, as has his own personality, in both Classical Ḥadīth scholarship and Modern Ḥadīth scholarship.

This research, entitled: *'Abū Hurayra' a Narrator of Ḥadīth Revisited:* An Examination into the Dichotomous Representations of an Important Figure in Ḥadīth with special reference to Classical Islamic modes of Criticism, will discuss specifically Abū Hurayra the Companion of the Prophet Muḥammad and his alleged status as a prolific narrator of the Ḥadīth. The aim of this study is to highlight how Abū Hurayra is depicted and perceived by both Classical Ḥadīth Scholarship and Modern Ḥadīth Scholarship. Furthermore, the central argument of this thesis is that the charge of Abū Hurayra being a *Mukthir* (a prolifically active narrator who embellished his reports) is unfair for the simple reason that those traditions he uniquely transmits are rather small in number. Most of the other traditions with which his name is associated have concomitant and parallel *isnāds* (Chains of Narration).

This study therefore sets out to critically examine and analyse the life and narrations of Abū Hurayra in view of the academic debates on the wider issues of the authenticity of the sources and how they affect the arguments put forward by this research.

Dedicated to:

My Parents without whom after the countless blessings of Allah this would not have been possible. I supplicate for them continuously:

"O my Lord! Bestow on them Your Mercy as they nurtured me when I was young."
(Al Qur'ān 17:24)

A Note on Transliteration

Arabic	English	Arabic	English
أ	a	ض	ḍ
ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	th	ع	ʿ
ج	j	غ	gh
ح	ḥ	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dh	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه	h
ش	sh	و	w
ص	ṣ	ي	y

ء is denoted by ' when not at the beginning of a word.

ة Is denoted by *a*, except in *iḍāfa* constructions where it will be denoted by t.

Short Vowels:

◌َ is denoted by *a*   ◌ِ is denoted by *I*   ◌ُ is denoted by *u*

Long Vowels:

ا are denoted by *ā*   ي is denoted by *ī*   و is denoted by *ū*

Dipthongs:

ي is denoted by *ay*   و is denoted by *aw*

◌ّ is denoted by the doubling of the letter.

The definite article ال is denoted *al-* in all cases.

The divine name *(lafẓ al Jalāla)* will be transliterated as 'Allah' in all cases.

Contents

Introduction

"...People say, Abū Hurayra has narrated many Ḥadīth..."[1]

Of the four main sources of Islamic Law, the Ḥadīth occupies a place of importance second only to the Qur'ān.[2] Muslims regard the Ḥadīth as the primary source after the Qur'ān. They also believe it to be an authority and an explanation for the Qur'ān. Muslims use the term Ḥadīth (literally: "report") to denote, on the one hand, a tradition about the Prophet Muḥammad or one of his Companions (the *Ṣaḥāba,* sing. *Ṣaḥābī*), and on the other, the whole corpus or genre of such traditions.[3]

The task of preserving the Ḥadīth was undertaken, according to the classical Muslim view, by the Companions of the Prophet Muḥammad[4] and, thereafter, the *Tābiᶜūn* (Successors), and then from generation to generation. Thus, we find this great amount of Ḥadīth in front us today. From amongst these Ḥadīth we find a great proportion narrated by the Companion Abū Hurayra (d.57/58/59AH/681/682/683CE)[5]. He has narrated various kinds of narration, from those on creed to those on the ethics of Islam. However, his narrations have been looked upon with some scepticism and criticism, as has his own personality, in

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[1]   Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ,* 1999, Ḥadīth no.118, p.25

[2]   *Qur'ān, Ḥadīth,Ijmāᶜ* and *Qiyās*. Cf:Hallaq, *A History if Islamic Legal Theories*, 2005, pp.1-100. *The Origins and Evolution of Islamic Law,* 2005, pp. 32-34,110-112,114-120.

[3]   Motzki ed, *Ḥadīth*, Introduction, 2004, v 28. Cf. Burton, *An Introduction to the Ḥadīth*, 1994, pp.17-30. Brown, *Ḥadith: Muhammad's legacy in the Medieval and Modern World*, 2009, p.3. Musa, *Ḥadīth as Scripture: Discussions on the Authority of Prophetic Traditions in Islam,* 2008, p.1. Ṣiddīqī, *Ḥadīth Literature: Its Origin, Development and special features,* 1993, p.1. Robson, J. *"Ḥadīth." Encyclopaedia of Islam,* Second Edition. Edited by: P. Bearman; Th. Bianquis, C.E. Bosworth; E. van Donzel; and W.P. Heinrichs. Brill, 2011. Brill Online. University of Wales Trinity Saint David. 25 April 2011.The general definition we find regarding Ḥadīth in Muslim Ḥadīth Scholarship is 'The sayings, actions, confirmation/tacit approval and qualities of the Prophet Muḥammad.'Cf: Qāsimī, *Qawāᶜid al-Taḥdīth min funūn muṣṭalaḥ al-Ḥadīth*, 1979, p.61. Azami, *Studies in Early Hadith Methodology and literature,* 2001, p. 3. Jazāirī, *Tawjīh al-Naẓr ilā uṣūl al-Athar*, no publishing date, p.2. Sakhāwī, *Fatḥ al-Mughīth Sharḥ Alfiyat al-Ḥadīth*, 2001, v.1, p.21. ᶜAsqalānī, *Nuzhat al-Naẓr Sharḥ Nukhbat al-Fikr*, no publishing date, p.23.

[4]   *Ṣallallāhu ᶜalayhi wasallam* (May Allah send peace and salutations upon him.) This supplication will be omitted throughout this thesis; therefore the Muslim reader is requested to supplicate whenever they come across the name of the Prophet Muḥammad *Ṣallallāhu ᶜalayhi wasallam*.

[5]   ᶜAsqalānī, *Al Iṣāba fi Tamyīz al Ṣaḥāba*, 2005, v.7, p.362. Ibn Ḥajar quotes other scholars who have the opinion that he died in the year 58AH/682CE, some have held the view that he died in the year 59AH/683CE. However, it may seem there are differences of opinion on this issue. It will be fair to conclude that he passed away before the year 60AH/684CE.

Classical Ḥadīth scholarship and Modern Ḥadīth scholarship.[6]

The criticism around Abū Hurayra is not a new issue as there many works by Muslim Scholars who have written in defence of Abū Hurayra. This criticism started from the time of the Companions, as the above statement suggests, which was a reiteration of and response from Abū Hurayra to how he was seen amongst his contemporaries. The above statement made by Abū Hurayra was his attempt to defend himself against accusations that he narrated more Ḥadīth from the Prophet Muḥammad than any other Companion. This is a statement of Abū Hurayra, which alleges that Abū Hurayra is a *Mukthir* (prolific narrator) of the Ḥadīth of the Prophet Muḥammad. However, the central argument of this thesis is that the charge of Abū Hurayra being a *Mukthir* is unfair for the simple reason that those traditions he uniquely transmits are rather small in number. Most of the other traditions with which his name is associated have concomitant and parallel isnāds.

This research, entitled: *'Abū Hurayra' a Narrator of Ḥadīth Revisited:* An Examination into the Dichotomous Representations of an Important Figure in Ḥadīth with special reference to Classical Islamic modes of criticism, will discuss specifically Abū Hurayra the Companion of the Prophet Muḥammad and prolific narrator of the Ḥadīth. The goal of this study is to highlight how Abū Hurayra is depicted and perceived by both Classical Ḥadīth Scholarship[7] and Modern Ḥadīth Scholarship. This thesis, I hope, will present a balanced and objective study and portrayal of this important narrator of Prophetic Traditions.

This thesis will examine the following points:

- How the Biographical sources depict Abū Hurayra
- His pre-eminence as a narrator and source for prophetic traditions
- Are there any excessive narrators other than him?
- Is he an excessive narrator (*Mukthir*)?

However, we will discuss the academic debates on the wider issues of the authenticity of

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[6] The term 'Classical' refers to the period of Islamic History starting from 600AD to 1258AD. Cf: Von Grunebaum, G.E, Trans. Watson, Katherine, *Classical Islam*, 2005.

[7] Shīᶜa concepts and beliefs regarding the Companions will not be discussed in this thesis.

the sources and how they affect the arguments put forward in this thesis.

The academic debate around the authenticity of Ḥadīth stems from the 19th Century beginning with the work of Sir William Muir (d.1905). Muir rejected the corpus of Ḥadīth as a source of the Prophet Muḥammad's life and actions, holding that only the Qur'ān was a reliable source for Muslims and the Ḥadīth merely promoted the Muslim 'chorus of glory to Muḥammad' as well as the political, sectarian and scholarly ambitions of the early Muslim community.[8] Utilizing the historical critical method Muir argued that more emphasis was put on Isnād criticism than the Matn itself. However, Ignaz Goldziher (d.1921) applied this method on a larger scale and with much academic rigour in his pioneering work *'Muhammedanische Studien'* (Muslim Studies). He argued that Ḥadīth do not 'serve as a document for the history of the infancy of Islam, but rather a reflection of the tendencies which appeared in the community during the mature stages of its development.'[9] Goldziher had a very sceptical approach when analysing a Ḥadīth. The keys he used to identify forgery in the Ḥadīth were the principal of analogy and anachronisms and conflicts which emerged after the Prophet's death by parties involved in these conflicts which indicated that these were not the words of the Prophet. Therefore, the contents of many Ḥadīth not only proved to be forged but allowed the historian to determine who forged them and when.[10] Goldziher's method of analysing Ḥadīth had a great impact on Western Ḥadīth Scholarship as his scepticism on Ḥadīth literature was taken up by Joseph Schacht (d.1969).

Schacht, in contrast to Goldziher who had focused on the Ḥadīth which discussed politics and sectarian agendas, analysed the *Isnād* of legal Ḥadīth. Schacht argues that legal Ḥadīth do not represent the actual details of the Prophet's life. Rather, they were attributed by later schools of law to lend support to their doctrines.[11] He further elucidates that the original study and elaboration of Islamic law developed in cities such as Kufa and Medina around the practice of that local community and the opinions of its senior religious figures,

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[8] Brown, *Ḥadīth:Muḥammad's legacy in the Medieval and Modern World*, 2009, p.205. Cf: Melchert, *The Early History of Islamic Law* in Berg, ed. *Method & Theory in Islamic Origins*, 2003, p.293. Motzki, ed. *Ḥadīth: Origins and Developments*, v.28, Introduction, p.10.
[9] Shah, ed. *The Ḥadīth: Critical concepts in Islamic Studies*, 2010, p.58
[10] Goldziher, *Muslim Studies*, 1971, v.2, p.83
[11] Schacht, *A Revaluation of Islamic Tradition*, Journal of the Royal Asiatic Society, 1949, p.146-147. Cf: Brown, *Ḥadīth:Muḥammad's legacy in the Medieval and Modern World,* 2009, p.210-211

such as Abū Ḥanīfa (d.150AH/767CE), Mālik (179AH/796CE) and Layth b.Saᶜd (175AH/792CE). The Prophet's Sunna was not an immediately revered source of law. Debates amongst these scholars caused a great deal of contention because none of these schools of law possessed the evidence and arguments which the other school's of law found compelling enough to follow. Schacht thus concludes that by the late eighth and early ninth centuries, Muslim scholars of these schools attempted to resolve this interpretive chaos by investing the legal precedent of the Prophet and his companions with more authority. Schacht attributes this association with Shāfiᶜī (d.204AH/820CE), whose famous *Risāla* documents his campaign to identify the notion of authoritative precedent (*sunna*) solely with Prophetic Ḥadīth.[12]

Interestingly, the movement away from the precedent of numerous authoritative figures such as the Companions and the Successors to the Prophet himself manifested itself in the 'back growth of Isnāds. Schacht argued that books like Mālik's *Muwaṭṭa'* include far more reports from later figures than from the Prophet himself.[13] The collections compiled after - Shāfiᶜī such as the six books *(Kutub al-Sitta)* were focused on Prophetic Ḥadīth.[14] These collections often included reports attributed to the Prophet that the authors of earlier Ḥadīth collections had attributed to the Companions or Successors. For example, a report in Mālik's *Muwaṭṭa'* may be attributed to a Companion, while a generation later Shāfiᶜī attributes the same report to the Prophet through a *mursal Isnād* (in which there exists a gap between the Prophet and the Successor). Two generations later we find the same Ḥadīth in Bukhārī's collection of Ḥadīth with a complete Isnād to the Prophet.[15] Schacht argues that the Prophetic versions of these reports are clearly forged and fabricated after the compilation of Mālik's *Muwaṭṭa'*, because if they had existed earlier, then Mālik most definitely would have included them in his work to overwhelm his adversaries in legal debates.[16]

Ultimately, according to Schacht the development of law in the first centuries of Islam was a slow process of finding more and more compelling sources of authority for legal or

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[12] Schacht, *The Origins of Muhammadan Jurisprudence*, 1964, p.13. Cf: Brown, *Ḥadīth:Muḥammad's legacy in the Medieval and Modern World,* 2009, p.210-211
[13] Ibid.p.22
[14] Ibid.p.4
[15] Schacht, *A Revaluation of Islamic Tradition*, Journal of the Royal Asiatic Society, 1949, p.151
[16] Schacht, *The Origins of Muhammadan Jurisprudence*, 1964, p.157

doctrinal issues. Statements from Successors were the oldest and most historically accurate.[17] Since the major Sunni Ḥadīth collections consist almost entirely of reports from the Prophet, much of their material must have been circulated after Shāfiᶜī's time.

To sum up, Schacht concludes, the further back the Isnād of a Ḥadīth goes, the more assure we should be of its fabrication and the later date that this fabrication occurred.[18]

So how do we know who was responsible for the backgrowth of an Isnād and when they had attributed a statement to the Prophet? For the legal Ḥadīth that Schacht studies, he posits the theory of the Common Link (see figure 1). Schacht identifies that this report is transmitted by only one chain until a certain point several generations after the Prophet. After this transmitter who Schacht terms as the Common Link, the Ḥadīth spreads out to more chains of transmission and since the eighth century witnessed a process of Isnāds growing backwards then it seems reasonable to assume that this Common Link is responsible for fabricating his Isnād back to the Prophet. Everything before the Common Link is made up, which explains why the Ḥadīth only spreads out widely after him.[19]

Schacht's Common Link Theory (Figure 1)

Prophet

|

Companion

|

Successor

|

Common link

Transmitter   Transmitter   Transmitter
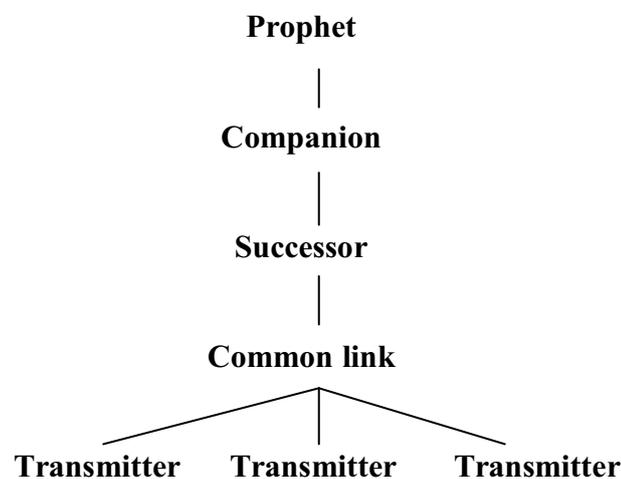
The Common Link here is responsible for circulating the Ḥadīth to his transmitters and the chain from the Successor back to the Prophet is a fabrication according to Schacht.

Schacht's Common Link theory became very influential in Western Ḥadīth Scholarship.

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[17] Ibid.p.157
[18] Ibid.p.39
[19] Ibid.p.175. Cf: Shah, ed. *The Ḥadith: Critical concepts in Islamic Studies*, 2010, p.19-20

Gautier Juynboll (d.2010) is one of the leading scholars to expound upon Schacht's common link theory. Juynboll states,

> *'Surely it is unlikely that we will ever find even a moderately successful method of proving with incontrovertible certainty the historicity of the ascription of such to the Prophet but in a few isolated instances.'*

He continues that many Companions were credited *'with colossal numbers of obviously forged traditions that it is no longer feasible to conceive of a foolproof method to sift authentic from falsely ascribed material.'*[20]

Building on Schacht's theory Juynboll argues that the more people transmit a Ḥadīth from a scholar the more historicity that moment has. For example, if a great amount of people narrated a Ḥadīth from a transmitter the more attestation there is that the Ḥadīth actually existed at the time. He concludes that this proves this Ḥadīth must have been forged at some earlier date.[21]

Furthermore, Juynboll asserts, if the Prophet did mention a certain Ḥadīth in the presence of his Companions who are considered to be his devout followers then why would the Prophet chose to convey his saying to one Companion and then why would this Companion chose only one Successor? Juynboll concludes that the only way this can be reconciled is that the transmission of this Ḥadīth occurs with a Common Link because it is inconceivable that a true Ḥadīth could be transmitted only through one Isnād from the Prophet and anything before this Common Link must have been fabricated by him.[22] As an example (see figure 2) the Ḥadīth has a clear Common Link, whom Juynboll would accuse of attributing the Ḥadīth to the Prophet along with a suitable Isnād. There are also two other transmissions of the Ḥadīth besides that of the Common Link, one through the Common Link's source another through a second Companion. Since there is no historical way to verify the existence of these two alternative transmissions because they lack a

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[20] Juynboll, *Muslim Tradition:Studies in Chronology, Provenance and Authorship in Ḥadīth*, 1983, p.71
[21] Juynboll, *Some Isnād analytical methods illustrated on the basis of several women-demeaning sayings from Ḥadīth literature*, in *Studies on the usage on the Origins and Usage of Islamic Ḥadīth*, 1996, p.352
[22] Ibid.p.353

Common Link, they must have been forged by a transmitter or a collector to provide an alternative chain of transmission to that of the Common Link. Juynboll terms these alternative transmissions as 'Diving' Isnāds. Ultimately, a Ḥadīth which has no Common Link, only a set of 'diving' chains or 'spider' as Juynboll terms them, is not historically datable in any sense.[23]

(Juynboll's Common Link Theory Figure 2.) ◄─────► This arrow indicates the 'dive'.

'Dive' isnāds, invented by a collector of Ḥadīth or transmitter as an alternative to the isnād of the common link

The common link here is responsible for forging the Ḥadīth and projecting it back to the Prophet

Prophet

Companion   Companion

Successor   Successor

Transmitter   Transmitter   Common Link

Transmitter   Partial Common Link   Partial Common Link

Transmitter Transmitter   Transmitter Transmitter   Transmitter

Ḥadīth Collector A   Ḥadīth Collector B   Ḥadīth Collector C

Conversely, Nabia Abbott (d.1981) and Fuat Sezgin have challenged the above theories and have attempted to prove the authenticity of Ḥadīth. In response to Goldziher's theory Abbott argues that the family isnāds like those from Nāfiᶜ-Ibn ᶜUmar or al-ᶜAla' b. ᶜAbd al-Raḥmān-his father-Abū Hurayra emerged far earlier and were far more numerous than

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[23] Juynboll, *Nāfiᶜ, the Mawlā of Ibn ᶜUmar, and his position in Muslim Ḥadīth*, in *Studies on the Origins and Usages of Islamic Ḥadīth,*1996, p.215

previously imagined.[24] Sezgin's argument, however, in many ways resembles that of Abbott but his argument is a much more focused and concerted attempt to undermine the implications of Goldziher's sceptical approach to the Ḥadīth literature.[25]

Michael Cook and Norman Calder alongside Goldziher and Schacht have a more sceptical approach. Cook's interest lies in Islamic Theology and Calder's in Islamic Jurisprudence. Cook sought to disprove their theories by applying them to a field other than law, eschatology.[26] He further argues that Muslim Ḥadīth transmitters were able to multiply the number of narrations of a Ḥadīth and, in essence, fabricate a Common Link.[27] However, the specific issue both have addressed is the theory of Schacht's common link for dating Ḥadīth and they argued that it should be subsumed under his theory of the spread of Isnāds.

Mustafa Azami has attempted rigorously to refute Schacht's theories alongside Goldziher. One of Azami's main objections to Schacht is his reliance on a small number of sources to reach broader generalizations. Schacht based his conclusions on the *Muwaṭṭa'* of Mālik and the *Umm* of Shāfiᶜī and then imposed his results on the whole corpus of Ḥadīth literature.[28] For example, Azami argues against Schacht's assumption that where a scholar failing to mention a Ḥadīth or a complete Isnād must not have existed at that time, is flawed. Because a legal expert often answered questions without documenting the evidence he had used in arriving at his conclusion or without providing a full Isnād for his Ḥadīth. Azami uses Shāfiᶜī as an example from his *Risāla* where he provides an incomplete Isnād for a Ḥadīth but excuses himself because he did not have with him the book that included his more complete Isnād for that Ḥadīth.[29]

In agreement with Azami, Harald Motzki's central criticism of Schacht's and Juynboll's

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[24] Brown, *Ḥadīth:Muḥammad's legacy in the Medieval and Modern World,* 2009, p.218
[25] Berg, *The Development of Exegesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period,* 2000, pp.21-22.
[26] Cook, *Early Muslim Dogma*, 1981, pp.107-116. Berg, *The Development of Exegesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period,* 2000, pp.23-26.
[27] Ibid.p.107-108
[28] Azami, *Studies in Early Ḥadīth Literature*, 2000, p.14.Cf: Berg, *The Development of Exegesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period,* 2000, pp.23-26.
[29] Ibid.pp.239-242

work is the small number of sources from which they derive Ḥadīth in determining the Common Link. To locate a Common Link, Juynboll relied principally on Jamāl al-Dīn al-Mizzī's (d.742AH/1341CE) *Tuḥfat al-Ashrāf*, a work that collects together all the chains of transmission for a Ḥadīth but is limited to the traditions and transmissions found in the six books. Motzki however, draws on a much larger and more diverse body of sources including early ones, such as the *Muṣannaf* of ᶜAbd al-Razzāq al-Ṣanᶜānī (d.211AH/826CE), and later ones such as Bayhaqī's (d.458AH/1066CE) *Dalā'il al-Nubuwwa*. After consulting these much wider range of sources, Motzki demonstrates that the Common Links for the Ḥadīth he analyses actually belong to the time of the Companions in the second half of the seventh century.[30]

How the above discussions around the authenticity of the Ḥadīth affect the issues of discussion in this thesis are stated here. Firstly, the theory of Goldziher that the keys he used to identify forgery in the Ḥadīth were the principal of analogy and anachronisms and conflicts which emerged after the Prophet's death by parties involved in these conflicts which resulted that these were not the words of the Prophet. For example, in a narration Abū Hurayra testifies that one day he went to the Prophet Muḥammad complaining about his weak memory. The Prophet Muḥammad ordered him to spread his garment on the floor. Abū Hurayra says, "I spread the garment on the floor and the Prophet Muḥammad made a prayer and then ordered me to wear my garment. After that moment I never forgot what I heard from the Prophet.[31]

This narration according to Goldziher is a clear example of anachronism and is rejected as Goldziher argues that Abū Hurayra was clearly trying to defend the charge made against him of being an excessive narrator. Secondly, Juynboll who expounded upon Schacht's Common Link theory adduces that the Ḥadīth collector Tirmidhī (d.279AH/892CE) circulated several single strand supported traditions describing his miraculous capacity for transmitting large numbers of Prophetic traditions. The oldest Isnāds featuring Abū

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[30] Motzki, *Analyzing Muslim Traditions: Studies in Legal, Exegetical and Maghāzī Ḥadīth,* 2010, pp.47-54. Cf: Brown, *Ḥadīth:Muḥammad's legacy in the Medieval and Modern World,* 2009, p.227-229.Cf: Shah, ed. *The Ḥadith: Critical concepts in Islamic Studies*, 2010, p.21

[31] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*,1999, Ḥadīth no. p.25-26, Cf: Kinberg, *'Dreams as a means to evaluate a Ḥadīth',* Jerusalem Studies in Arabic & Islam, 1999, Vol.23, pp.79-99

Hurayra emerge in support of reports of which Zuhrī (d.124AH/741CE) may ultimately be considered the chronicler. The oldest prolific Common Link who made use of strands ending in Abū Hurayra was probably Aᶜmash (d.148AH/765CE). His example was followed soon by most of the Common Links of his time and later. The veritable surge of Abū Hurayra's traditions dates to the time of Mālik. Abū Hurayra's name was innumerable times inserted in Isnād strands that were initially *mursal*, i.e. without mention of a Companion. It is no wonder that that time coincides with the increasing awareness that wholesale invention of traditions was rapidly getting out of hand as is allegedly documented in the description of altercations at the court of Hārūn (d.193AH/809CE).[32] Thirdly, the content of the traditions of Abū Hurayra had a great impact theologically, ritually and legally amongst the Muslim themselves. The Muᶜtazilite on theological grounds questioned certain traditions attributed to Abū Hurayra for which Ibn Qutayba (d.276AH/885CE) compiled his *Ta'wīl Mukhtalif al-Ḥadīth* in defence. Mernissi accuses Abū Hurayra of putting words in the mouth of the Prophet as some of his traditions are misogynistic in nature. There are also traditions which Abū Hurayra reports containing legal issues which as a consequence led to differences of opinion amongst the Companions themselves and hence left an imprint on the major Sunni Schools of Law, which will be discussed in this thesis. However, before I can comment on him and his narrations, it is necessary to consider briefly the methodology and main concepts which will be discussed in this work.

Methodology

This research will undertake primarily a study of the books of Ḥadīth i.e. the famous six canonical books of Ḥadīth *(Kutub al-Sitta)* and others (*Musnad* of Aḥmad, *Muwaṭṭa'* of Mālik and the *Musnad* of Dārimī). The researcher will also endeavour to survey how Abū Hurayra acquired the Ḥadīth of the Prophet, and how he was regarded amongst his contemporaries, the Companions of the Prophet Muḥammad. Furthermore, this piece of work will identify and analyse selective Ḥadīth narrated by Abū Hurayra which deal with particular themes and compare them with narrations made by universally credible narrators from the Companions.

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[32] Juynboll, *Encyclopaedia of Canonical Ḥadīth,* 2007, pp.45-47

The Qur'ān, Ḥadīth and various other materials, such as commentaries and biographies both historical and contemporary, will be consulted for this research, in order to better fully comprehend the role of this companion. It is also noteworthy here that the literature regarding Abū Hurayra in the English language is very minimal. The researcher has, however, endeavoured to find as much material as possible for this thesis from secondary sources regarding him, but there is very little material devoted to him in the English language. The only two scholars who have discussed him in detail are Juynboll and Daniel Brown. Others, such as Goldziher, Guillaume and Kinberg, have mentioned him in a few paragraphs in their contributions to the subject area of Ḥadīth.[33]

Literature Review

This research requires that it clarifies its position regarding the work previously carried out on this topic. The title of this thesis involves a literature review specifically focusing on the works around Abū Hurayra. This review will include a review of both Muslim and non-Muslim literature on Abū Hurayra. As mentioned earlier, the literature in the English language regarding Abū Hurayra is limited. However, this literature review will serve as an important reference point for any future researcher who wishes to delve further into Abū Hurayra. For the material in the English language, we find Gautier Juynboll's works entitled '*Muslim Tradition*' and '*The Authenticity of Tradition Literature: Discussions in Modern Egypt*.' Juynboll discusses two issues which are pertinent for the study of Ḥadīth literature in general and, more specifically, the Companions; the discussion of ʿAdāla of the Companions of the Prophet, and the debate around the authenticity of Abū Hurayra. Following in his footsteps, in his work '*Rethinking Tradition in Modern Islamic Thought*' (which is very useful for any student in this field) Daniel Brown reiterated the above points. From the point of view of Muslim Ḥadīth scholarship, we have the same ideas reflected in contemporary works around Abū Hurayra echoing each other.[34] A German

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[33]   Juynboll, *The Authenticity of the Tradition literature: Discussions in Modern Egypt,* 1969, pp.62-100, also cf. Muslim Tradition, 1983, pp.190-206. Brown, *Rethinking Tradition in Modern Islamic Thought,* 1996, p.86. Cf. Goldziher, *First Encyclopaedia of Islam 1913-1936,* 1987, Vol.1, pp.93-94. Cf. Guillaume, *The Traditions of Islam,* 1987, p.78. Kinberg, *'Dreams as a means to evaluate a Ḥadīth',* Jerusalem Studies in Arabic & Islam, 1999, Vol.23, pp.79-99

[34] The works which have been written in defense of Abū Hurayra are the following:

● ʿIzzī, *Difaʿ ʿan Abī Hurayra*, 1981, Maktab al-Nahda, Beirut Lebanon.

Scholar, Miss Helga Hemgesberg, devoted to Abū Hurayra her Doctoral Thesis, which she published in German in 1965 under the title *Abū Hurayra, der Gefahrte des Propheten; ein Bertrag zur Geschichte des fruhen Islam.* This book is entirely based on Arabic source

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• Khaṭīb, *Abū Hurayra Rāwiyat al-Islām*,1982, Maktab al Wahba.

• Muᶜallimī, *al-Anwār al-Kāshifa li mā fī kitāb 'Aḍwā' ᶜalā al-Sunna al-Muḥammadiyya' min al-zalal wa al-taḍlīl wa al-mujāzafāt,* 1985, al-Maktab al-Islāmī, Beirut Lebanon

• Ḥamza, *Ẓulumāt Abī Rayya amām Aḍwa' ᶜalā al-Sunna al-Muḥammadiyya*, 1957, al-Matbaᶜ al-Salafiyya, Cairo Egypt

• Sibāᶜī, *al-Sunna wa makānatuhā fī tashrī ̒ al-Islāmī*, 2003, Dār al-Warrāq Beirut Lebanon

• Abū Zahw, *al-Ḥadīth wa al-Muḥaddithūn*, no publishing date, Dār al-Kutub al-ᶜArabī, Beirut Lebanon

• ᶜAlī al-Nāsir, *al-Burhān fī Tabriat Abī Hurayra min al-Buhtān*, 1998, Dār al-Nasr, Cairo Egypt

• Shalabī, *Ḥayāt Abī Hurayra*, 1991, Dār al-Jīl, Beirut Lebanon

• Ḥawwā', *Abū Hurayra al-Ṣaḥābī al-Muftarā ᶜalayh*, no publishing date, Mu'assasa Dār al-Shaᶜb, Cairo Egypt.

• Dārī, *Abū Hurayra Ṣāḥib Rasūl Allah Dirāsa tārīkhiyya ḥadīthiyya hādifa*, 2007, Markaz al-Tanwīr li Dirāsāt al-Insāniyya, Cairo Egypt

• ᶜAzūz, *Abū Hurayra wiᶜā' al-ᶜilm*, no publishing date, Dār al-Qibla li al-Thaqāfa al-Islamiyya Riyadh Saudi Arabia

• Zarᶜī, *Abū Hurayra wa Aqlām al-Ḥāqidīn*, 1985, Dār al-Qalam, Kuwait

• Azami, *Abū Hurayra fī daw' marwiyyātih*,no publishing date, Maktabat al-Ghurabā al-Athariyya Saudi Arabia

• Shaykh, *Abū Hurayra rāwiyat al-Islām wa sayyid al-Ḥuffāẓ al-Athbāt*, 2003, Dār al-Qalam, Damascus Syria

• Ḥamdānī, Safar Aḥmad, *Abū Hurayra wa Āl al-Bayt wa al-Mufāja'at al-Kubrā*, 2009,Dār al-Qabas, Syria

• Matᶜanī, *al-Shubuhāt al-Thalāthūn al-Mathāra li inkār al-Sunna al-Nabawiyya ᶜArd wa Tafnīd wa Naqd,* Maktaba Wahba, Cairo Egypt

• Abū Shuhba, *Difaᶜ ᶜan al-Sunna al-Nabawiyya wa rad ᶜalā shubah al-mustashriqīn wa al-kuttāb al-Muᶜāṣirīn,*1989, Maktab al Sunna, Cairo Egypt

The following books are unavailable and out of publication:

• Subaytī, Abd Allah*, Abū Hurayra fī al-Tayyār*

• Dawla, M. Alī, *Abū Hurayra Tilmīdh al-Nubuwwa al-Najīb*

• Yamani,M. Abduh, *al Ṣaḥābī al-Jalīl Abū Hurayra wa al-Ḥaqīqa al-Kāmila*

material and represents a historical outlook on the subject which is completely compatible with that of Muslim scholars.[35] This thesis is available in the library at the University of Frankfurt, Germany.

Regarding Abū Hurayra, Goldziher in his article published in the *First Encyclopaedia of Islam 1913-1936*[36] has criticized his personality through his works; and from the Muslims, Abū Rayya (d.1970), Bū Hindī and Mernissi severely criticised the personality of Abū Hurayra, as well as his narrations. Juynboll devoted a chapter to Abū Hurayra in his work on Ḥadīth, where he writes an overview of the position of Egyptian scholars on Abū Hurayra. Abū Rayya rejected excluding the Companions from Ḥadīth criticism, saying that, *'people are people in every era, and humans have appetites and agendas that do not change.'*[37] Based on this, he attacks the personality of Abū Hurayra, providing evidence from both Sunni and Shiite sources that he was a dishonest opportunist.[38]

Conversely, the purpose behind the compilation of ᶜIzzī's '*Difaᶜ ᶜan Abī Hurayra',* as he states, was the discussion around Abū Hurayra in Iraq. A fatwa was issued which necessitated the love for Abū Hurayra. The full context, however, has not been mentioned by ᶜIzzī, but one can safely assume that there must have been a hot debate and criticism around Abū Hurayra, considering the Sunni and Shīᶜa conflict in Iraq, which ultimately led the grand mufti of Iraq at that time, Shaykh Amjad al-Zahāwī to issue this legal verdict.

In this piece of work, ᶜIzzī attempts to fill in the gaps in the work of his contempories, who also wrote in defence of Abū Hurayra, such as ᶜAjjāj al-Khaṭīb, Sibāᶜī, Muᶜallimī etc. These books, as well as reiterating and replicating each other, have to some extent partially discussed Abū Hurayra, and have been written to defend Ḥadīth as a whole. However, ᶜIzzī's work is more thorough, because it specializes in, and focuses on Abū Hurayra, rather than the topic of Ḥadīth. Subsequently, considering the time this was written, ᶜIzzī attempted to reconcile the Sunni and Shīᶜa discord in Iraq by utilizing Sunni and Shīᶜa sources which indicate the authenticity of Abū Hurayra.

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[35]   See Juynboll, *The Authenticity of the Tradition Literature*, 1969,p.63
[36]   See Houtsma, Arnold, Basset and Hartmann, eds. *First Encyclopaedia of Islam 1913-1936*, 1987, p.93-94.
[37]   Abū Rayya, *Aḍwāᶜalā al Sunna al Muḥammadiyya*, no publishing date, p.233
[38]   Ibid. P.151

This book consists of important references for any researcher on this topic. The author has used both Sunni and Shīᶜa references to justify his points. However, considering the time in which it was written i.e. the nineteen sixties and early nineteen seventies, this book can be considered as sufficient to vindicate Abū Hurayra from the attacks of his opponents, such as Abū Rayya and ᶜAbd al-Ḥusayn Sharaf al-Dīn. What this piece of work does not include is a corroboration of reports from other Companions which can further vindicate Abū Hurayra from the accusation that he used to attribute false narrations to the Prophet, and also an investigation has not been made by ᶜIzzī into the nature and content of Abū Hurayra's narrations. What this research will include is a filling in of these gaps and also an investigation of new research regarding Abū Hurayra, which considers him to be a misogynist. For example, Abū Rayya[39] accuses Abū Hurayra of attributing words to the Prophet which he did not actually utter. He argues that Abū Hurayra had ulterior motives in accompanying the Prophet. He continues by accusing him of being a liar and a forger of Ḥadīth.

However, this piece of work created uproar amongst orthodox Muslim scholars which then instigated them to refute this work of Abū Rayya. Also, when reading the arguments of Abū Rayya, especially those against Abū Hurayra, he has relied upon historical sources which are considered to be very weak and also fabricated. Also, in some places, Abū Rayya has distorted information to support his argument against Abū Hurayra. Furthermore, in his work *Shaykh al-Muḍīra Abū Hurayra*[40] it also seems clear from this piece of work that the author has relied on the works of the Muᶜtazilite scholars like Iskāfī and Jāḥiz, who are themselves regarded as unreliable narrators by the scholars of Ḥadīth. It is also evident from his writing that he has endeavoured to collect anything and everything in order to disparage this companion. For example, Abū Hurayra was fond of *Muḍīra*, which is a type of food, and Abū Rayya claims that Abū Hurayra became famous with this name *Muḍīra* from the time of Muᶜāwiya's caliphate due to the fact the he ate and liked this food. Abū Rayya has been criticised by many scholars for this work, because of the character assassination of Abū Hurayra. However, there are fragments of

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[39] Abū Rayya, Maḥmūd, *Aḍwāᶜalā al-Sunna al-Muḥammadiyya*, no publishing date, Dār al-Maᶜārif, Cairo Egypt
[40] Abū Rayya, Maḥmūd, *Shaykh al-Muḍīra Abū Hurayra*, no publishing date, Dār al Maᶜārif, Egypt

refutations on this work, written by various scholars on specific aspects of Abū Hurayra's personality. Ultimately, according to this researcher, there is not one specific work which gives a breakdown of each argument by Abū Rayya. Mernissi[41] argues that, far from being the "oppressor of women" his detractors have claimed, the Prophet Muḥammad upheld the equality of true believers. She argues that Islam came to emancipate all of humankind from oppression and yet the male elite suppressed the woman by fabricating and putting words into the mouth of the Prophet. She contends this by claiming that Abū Hurayra's influence pervades the most prestigious religious texts, among them the *Ṣaḥīḥ* of Bukhārī. She further argues that Abū Hurayra was a misogynist who had a dubious reputation from the beginning amongst scholars of Ḥadīth like Bukhārī. Mernissi concludes that the scholars were aware of this and that that is why his narrations were doubted, because they were influenced by his personal opinions. She states,

> *"It is not wasted effort to us to tarry over the personality of the Abū Hurayra, the author of Ḥadīth that saturate the daily life of every modern Muslim woman. He has been the source of an enormous amount of commentary in the religious literature. But he was and still is the object of controversy, and there is far from being unanimity on him as a reliable source."*

In this short account of Abū Hurayra, Mernissi has relied upon a mixture of sources which undermine the status of Abū Hurayra, therefore, it is essential for the researcher to investigate these sources and comparatively analyse her arguments to establish whether they are justified or not.

On the other hand, Mernissi, in her book *'Women and Islam',* has discussed Abū Hurayra from a different angle. She claims that Abū Hurayra was anti feminine and the Ḥadīth he narrates regarding women are evidence for this point. For example, the Prophet said *'The community will not be successful which entrusts its affairs to a woman',*[42] accusing Abū Hurayra of harbouring deep personal resentment towards women.[43] What Mernissi seems

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[41] Mernissi, Fatima, 1991, *Women and Islam: An Historical and Theological Enquiry*, Basil Blackwell, Oxford
[42] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.7099, p.1224
[43] Cf: Mernissi, *Women and Islam,*1991, pp.71-81

to have missed out here is the reports by Abū Hurayra which support the rights of women. So, in retrospect, if we were to consider these narrations and others in context, then it is safe to argue that Mernissi's arguments are unjustified.

The first discussion will highlight the biography of Abu Hurayra in the classical sources.

Chapter One: Biography of Abū Hurayra

1.1 Abū Hurayra's Lineage

Before this discussion of his name and lineage, it is important to state that, in this section, the popular classical biographies will be looked at, so that we will have a much better overview and outline of the different opinions and variants regarding his name and lineage, and also have what is regarded as the strongest and most authentic position on this area of study. I have taken into consideration the viewpoint of Stephen Humphreys regarding the three main sources of classical biographical dictionaries. He regards these three sources as very important as regards the biographical data on the Companions; otherwise this information would have been lost.[44] I commence with Ibn ᶜAbd al Barr's (d.463AH/1070CE) work *'al-Istiᶜāb fī mᶜarifat al-Aṣḥāb',* he states, narrating from Khalīfa b. Khayyāṭ:

- Abū Hurayra is **ᶜUmayr** b. ᶜAbd Dhī al-Shara b. **Ṭarif** b. ᶜAttāb b. Abī Saᶜb b. Munabbih b. Saᶜd b. Thᶜalaba b. Sulaym b. Fahm b. **Ghanam b. Daws**.[45]

Ibn al-Athīr (630AH/1233CE) quoted the same lineage in his work *'Usd al-Ghāba fī mᶜarifat al-Ṣaḥāba',* but has also attributed this quote to Hishām b. al-Kalbī with Khalīfa b. Khayyāṭ. However, we find a slight variation in Ibn Ḥajar's (852AH/1449CE) work *'al-Iṣāba fī tamyīz al-ṣaḥāba',* he states the name and lineage as;

- Abū Hurayra b. **Āmir** b. ᶜAbd Dhī al-Shara b. **Ẓarīf** b. ᶜAṭṭāb b. Abī Saᶜb b. Munabbih b. Saᶜd b. Thᶜalaba b. Sulaym b. Fahm b. Ghanam b. Daws b. ᶜAdnān b. ᶜAbd Allah b. **Ẓahrān b. Kaᶜb al-Dawsī.**[46]

In the two examples of the lineage of Abū Hurayra we find some difference, and that is, in Ibn ᶜAbd al-Barr's and Ibn al-Athīr's version, his name is ᶜUmayr, whereas Ibn Ḥajar starts off with ᶜĀmir. Also, in Ibn ᶜAbd al-Barr's and Ibn al-Athīr's version, *Ṭarīf* is with

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[44] Humphreys, *Islamic History: a framework for inquiry,* 2009, p.71.
[45] Qurṭubī, *al-Istiᶜāb fī maᶜrifat al-Aṣḥāb',* 1995, v.4, p.332
[46] ᶜAsqalānī, *al-Iṣāba fī Tamyīz al-Ṣaḥāba,* 2005, v.8, p.348

the letter '*Ṭ*' whereas in Ibn Ḥajar's version it is *Ẓarīf,* starting with the letter '*Ẓ*.' These have been highlighted within the text. Another point worth mentioning here is that, according to Ibn ᶜAbd al-Barr and Ibn al-Athīr's version, the lineage of Abū Hurayra ends at **Ghanam b. Daws** and in Ibn Ḥajar's version Abū Hurayra's lineage continues till **Ẓahrān b. Kaᶜb al-Dawsī**. These areas have also been highlighted within the text. This difference of diacritical marks on the letters is regarded as insignificant, whether it is *Ṭarīf* or *Ẓarīf,* it will not have an impact on the authenticity of the lineage of Abū Hurayra. Secondly, it can be argued that Ibn ᶜAbd al-Barr's and Ibn al-Athīr's version of the lineage ending at **Ghanam b. Daws** may be for the sake of brevity and remaining succinct, they considered it to be sufficient to state the lineage up to that point. Or it may be argued that both of these scholars, who were acting as narrators for Hishām b. al-Kalbī with Khalīfa b. Khayyāṭ had only that chain of narration which ended at **Ghanam b. Daws**.

Interestingly, the author of *'al-Ṭabaqāt al Kubrā'* Ibn Saᶜd (d.230AH/845CE) states, with his own chain of narration from Kalbī the name and lineage of Abū Hurayra as:

- ᶜUmayr b. ᶜĀmir b. ᶜAbd Dhī al-Shara b. Ṭarīf b. **Ghiyāth** b. Abī Saᶜb b. **Ḥunayya** b. Thᶜalaba b. Sulaym b. Fahm b. Ghanam b. Daws.[47]

It is apparent from this lineage of Ibn Saᶜd that there is a minor difference in comparison to the other views mentioned above. The names have been highlighted which differ from the other narrations, and what is even more interesting is that they all narrate from Hishām b. Muḥammad b. al-Sāib al-Kalbī. Ibn ᶜAsākir (d.571AH/1176CE), in his *'Tārīkh',* mentioned both narrations, without stating which is the stronger of the two.[48]

Ultimately, Ibn Ḥajar's chain of narration and lineage is more thorough and continuous, because Ibn Ḥajar might have had more access to information on this lineage than his predecessors, and that could be because of the plethora of sources, hence greater access to sources of knowledge during his period. Also, another possibility here is (and what is clearly evident from Ibn Ḥajar) that not only has he preferred this narration but he had also strengthened and reinforced this by stating *'wa qawwāhu Abū Aḥmad al-Dimyāṭī'* (Abū

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[47]   Ibn Saᶜd, *al-Ṭabaqāt al-Kubrā,* 1997, v.4,p.242
[48]   Ibn ᶜAsākir, *Tārīkh Madīnat Dimashq*, 1998, pp.54-55

Aḥmad has given strength to this narration.) This point clearly indicates the position and view of Ibn Ḥajar on the lineage of Abū Hurayra.[49] After discussing the lineage of Abū Hurayra it is pertinent to move on and discuss the opinions regarding his name.

1.2 Abū Hurayra's Name

This section will give an overview of the classical sources on the name of Abū Hurayra, and of the different opinions. The main classical works which have been referred to in this section are *'al-Istī'āb fī m^carifat'al-Aṣḥāb'* of Ibn ^cAbd al-Barr, *'Usd al-Ghāba fī m^carifat al-Ṣaḥāba'* of Ibn al-Athīr and *al-Iṣāba fī Tamyīz al-Ṣaḥāba* of Ibn Ḥajar al-^cAsqalānī. We begin with *'al-Istī'āb fī m^carifat'al-Aṣḥāb'* of Ibn ^cAbd al-Barr.

Ibn ^cAbd al-Barr states, after mentioning the lineage of Abū Hurayra, *'Ikhtalafū fī ismi Abī Hurayra wa ismi abīhi ikhtilāfan kathīran lā yuḥāṭu bihī wa lā yuḍbaṭu fī al-Jāhiliyya wa al-Islām'* The scholars have differed greatly regarding the name of Abū Hurayra and regarding the name of his father, for which there is no exactitude and specificity in the *jāhiliyya (period of ignorance)* and in Islam. [50]

Reinforcing this statement, Ibn ^cAbd al-Barr states the different opinions of Islamic scholars which are mentioned as follows:

- Khalīfa states: it has been said *(Yuqāl)* that Abū Hurayra's name is ^cAbd Allah b. ^cĀmir.
- And it has been said *(Yuqāl)* Barīr b. ^cAshriqa
- And it has been said *(Yuqāl)* Sukayn b. Dawma
- Aḥmad b. Zuhayr says I heard my father saying 'Abū Hurayra's name is ^cAbd Allah b. ^cAbd Shams.
- And it has been said *(Yuqāl)* ^cĀmir.
- Aḥmad b. Ḥanbal says: ^cAbd Allah b. ^cAbd Shams.
- And it has been said *(Yuqāl)* ^cAbd Nahm b. ^cĀmir.
- And it has been said *(Yuqāl)* ^cAbd Ghanam.
- And it has been said *(Yuqāl)* Sukayn.
- Yaḥyā b. Ma^cīn says: Abū Hurayra's name is ^cAbd Shams. Abū Nu^caym states the

49 ^cAsqalānī, *al-Iṣāba fī Tamyīz al-Ṣaḥāba*, 2005, v.8, p.348
50 Qurṭubī, *al-Istī'āb fī ma^crifat al-Aṣḥāb',* 1995, v.4, pp.332-334

same.

- Muḥarrar the son of Abū Hurayra narrates: Abū Hurayra's name is ᶜAbd ᶜAmr b. ᶜAbd Ghanam. Abū Ḥafṣ al-Fallās states here: **'*Aṣaḥḥ shay ᶜindanā fī ismi Abī Hurayra ᶜAbd ᶜAmr b. ᶜAbd Ghanam.*'** The most authentic opinion according to us regarding Abū Hurayra's name is ᶜAbd ᶜAmr b. ᶜAbd Ghanam.

- Ibn al-Jārūd says: Kirdaws.

- Faḍl b. Mūsā al-Saynānī narrates from Muḥammad b. ᶜAmr from Abū Salama b. ᶜAbd al Raḥmān from Abū Hurayra that his name was ᶜAbd Shams.

- Abū Ḥātim has stated that Abū Hurayra's name is Kirdaws b. ᶜĀmir.

- Bukhārī narrates from Ibn Abī al-Aswad stating that Abū Hurayra's name is ᶜAbd Shams.

Ibn ᶜAbd al-Barr further states: 'It is impossible for his name to be ᶜAbd Shams, ᶜAbd ᶜAmr, ᶜAbd Ghanam or ᶜAbd Nahm in Islam, and if any of these were one of his names then they would have been during *'Jāhiliyya'* the period of ignorance before Islam. However, in Islam his name would have been either ᶜAbd Allah or ᶜAbd al Rahman and Allah knows best, even though there is a great dispute on this issue.[51]

To establish this point, which Ibn ᶜAbd al-Barr has previously stated, he quotes al Haytham b. ᶜAdī as saying: 'The name of Abū Hurayra during *'Jāhiliyya'* the period of ignorance was ᶜAbd Shams and in Islam it was ᶜAbd Allah and he was from the tribe of al Azd, which was then from the Daws tribe.[52]

Ibn ᶜAbd al-Barr further continues to establish this point by utilising evidence from statements attributed to Abū Hurayra, with a chain of narration, and also using Ḥadīth which establish this point from the Prophet Muḥammad. They are as follows:

- Yūnus b. Bukayr narrates on the authority of Ibn Isḥāq who said, some of my associates narrated to me on the authority of Abū Hurayra that he said: 'My name during *'Jāhiliyya'* the period of ignorance was ᶜAbd Shams and I was named ᶜAbd al-Raḥmān in Islam, and I was only nicknamed Abū Hurayra because I found a cat

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[51]   Ibid.
[52]   Ibid.

and I put it in my sleeve and I was asked, 'What is this?' 'I replied it is a cat.' It was then said, 'You are Abū Hurayra' (*Anta Abū Hurayra*.)

- Ibn ꜥAbd al-Barr narrates another narration on the authority of Abū Hurayra who said: 'I was carrying a cat one day in my sleeve and the Prophet Muḥammad saw me. He said to me, 'What is this?' I replied, 'it is a cat.' The Prophet then said, 'O Abū Hurayra!' (*Yā Abā Hurayra*)

Ibn ꜥAbd al-Barr states, *'hādhā ashbah ꜥindī an yakūn al-Nabiyy kannāh bi dhālik'* This is the most suitable account, in my opinion, of how the Prophet Muḥammad nicknamed him by that name. [53]

Another narration Ibn ꜥAbd al-Barr states:

- Ibrāhīm b. Saꜥd narrates on the authority Ibn Isḥāq who states: The name of Abū Hurayra is ꜥAbd al-Raḥman b. Sakhr.

Ibn ꜥAbd al-Barr states here that a group, *'Ṭāifa',* who compiled the names and nicknames of *'al-Asmā wa al-Kunā'* relied and depended on this narration. [54] Ibn ꜥAbd al-Barr further states from Bukhārī who narrates from Ismāꜥīl b. Abī ꜥUways, who said: 'Abū Hurayra's name was, during *'Jāhiliyya',* the period of ignorance ꜥAbd Shams, and ꜥAbd Allah in Islam.' [55]

Ibn ꜥAbd al-Barr states some other opinions regarding the name of Abū Hurayra, which are as follows:
- ꜥAmr b. ꜥAbd al-ꜥUzza.
- ꜥAmr b. ꜥAbd Ghanam.
- ꜥAbd Allah b. ꜥAbd al-ꜥUzza.
- ꜥAbd al-Raḥman b. ꜥAmr.
- Yazīd b. ꜥUbayd Allah.

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[53]   Ibid.
[54]   Ibid.
[55]   Ibid.

After stating all these different opinions, Ibn ᶜAbd al-Barr concludes by stating:

> *'With the likes of this difference and confusion, there is nothing which is authentic and which can be relied upon, except that ᶜAbd Allah or ᶜAbd al-Raḥmān, to which the heart is more content, were his names in Islam and Allah knows best. With regards to his nickname then, that nickname, which the Prophet gave him, is more worthy than anything else.'*[56]

From this short paragraph, Ibn ᶜAbd al-Barr's position is clear regarding the name and nickname of Abū Hurayra. He then moves on to classify the narrations according to their authenticity, starting with the authentic narration of Faḍl b. Mūsā who narrates regarding Abū Hurayra's name in *Jāhiliyya* from Muḥammad b. ᶜAmr from Abū Salama from Abū Hurayra was ᶜAbd Shams. To support this, Ibn ᶜAbd al-Barr uses the testimony of Ibn Ishāq and also the narration of Sufyān b. Ḥusayn, who narrates from Zuhrī who narrates from Muḥarrar, son of Abū Hurayra, and has regarded this narration as sound (*'fa ṣālahah'.*) Ibn ᶜAbd al-Barr then suggests that he (Abū Hurayra) may have had two names in the *Jāhiliyya*, ᶜAbd Shams or ᶜAbd ᶜAmr. However in Islam, it was ᶜAbd Allah or ᶜAbd al-Raḥman and Ibn ᶜAbd al-Barr relies on the statement of Aḥmad al-Ḥākim, who states, *'aṣaḥ shay ᶜindanā fī ism Abī Hurayra ᶜAbd al-Raḥmān b. Sakhr'* 'the most authentic view, according to us, regarding the name of Abū Hurayra, is ᶜAbd al-Raḥmān b. Ṣakhr.' To finalise all these arguments, Ibn ᶜAbd al-Barr concludes by saying, **'***wa qad ghalabat ᶜalayh kunniyyatuh fa huwa kaman lā isma lahu gharayhā*' 'his (Abū Hurayra's) nickname became predominant over him, to such an extent that he became like someone who had no other name than that.'[57]

So far, what has been discussed is the brief discussion on Abū Huraya from Ibn ᶜAbd al-Barr's perspective. Ibn ᶜAbd al-Barr's position on Abū Hurayra's name and nickname is clear. However, Ibn al-Athīr, in his *'Usd al-Ghāba fī mᶜarifat al-Ṣaḥāba',* has quoted similar quotations to that of Ibn ᶜAbd al-Barr, and what can be established from Ibn al Athīr's statements, although he is not very clear in giving his own opinion, like his predecessor Ibn ᶜAbd al-Barr. Ibn al-Athīr however does use the statements of Haytham b.

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[56]   Ibid.

[57]   Ibid.

ᶜAdī that his name (Abū Hurayra) was ᶜAbd Shams in the *Jāhiliyya* and ᶜAbd Allah in Islam. He also restates Ibn Isḥāq's statement, which is slightly different from Haythams regarding Abū Hurayra's in Islam. In place of ᶜAbd Allah he states that it was ᶜAbd al-Raḥmān.[58] Regarding Abū Hurayra's name and nickname, we now look at the perspective of Ibn Ḥajar.

Before the discussion of Abū Hurayra's name and nickname, Ibn Ḥajar begins with the statement of Ibn Isḥāq, which his two predecessors[59] did not mention, and that is '*Kāna wasīṭan fī Daws*' 'He (Abū Hurayra) was a mediator in the Daws tribe.'[60] This statement indicates that Abū Hurayra had the status and reputation in his people to be regarded as a mediator. Also, one can argue here that, for mediation, honest and reliable people are sought and thereafter their advice is considered and appreciated. This statement of Ibn Isḥāq has not been disputed by anyone, which clearly shows that Abū Hurayra had a good reputation.

Ibn Ḥajar also narrates from Dawlābī who narrates from Ibn Lahīᶜa, who narrates from Yazīd b. Abī Ḥabīb, who says, '*Ism Abī Hurayra ᶜAbd Nahm b. ᶜAmir wa huwa Dawsī ḥalīf li Abī Bakr al-Ṣiddīq*' 'Abū Hurayra's name was ᶜAbd Nahm b. ᶜĀmir, and he was from the tribe of Daws, who were confederates of Abū Bakr al Ṣiddīq.' Again here Ibn Ḥajar has made this statement indicating the link his tribe had with Abū Bakr, and this also indicates explicitly that Abū Hurayra's tribe was known amongst the Arabs. [61]

Ibn Ḥajar also states other variants regarding the lineage of Abū Hurayra, and specifically states Ibn al-Barqī's version, which is:

- Abū Hurayra is the son of ᶜĀmir b. ᶜAbd Shams b. ᶜAbd al-Satᶜī b. Qays b. Mālik b. Dhī al-Aslam b. al-Aḥmas b. Muᶜāwiya b. al-Muslim b. al-Ḥārith b. Dahmān b. Sulaym b. Fahm b. ᶜĀmir b. Daws.

Ibn Ḥajar also states another version, which says:

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58   Jazarī, *Usd al-Ghāba fī maᶜrifat al-Ṣaḥāba,* no publishing date, v.6,p.314
59   Ibn ᶜAbd al-Barr and Ibn al-Athīr.
60   ᶜAsqalānī, *al-Iṣāba fī Tamyīz al-Ṣaḥāba*, 2005, v.8, p.348-349
61   Ibid.

- Abū Hurayra is the son of ᶜUtba b. ᶜAmr b. ᶜĒsa b. Ḥarb b. Saᶜd b. Thaᶜlaba b.ᶜAmr b. Fahm b. Daws.[62]

We can see the variants here regarding the lineage of Abū Hurayra through Ibn Ḥajar's account, similar to that of Ibn ᶜAbd al Barr. Subsequently, Ibn Ḥajar narrated a statement from Ibn Isḥāq regarding his name, which states that:

> *Some of my associates said to me who narrate from Abū Hurayra who said, 'My name during the Jāhiliyya period was ᶜAbd Shams b. Ṣakhr, then the Prophet Muḥammad named me ᶜAbd al Raḥmān and I was nicknamed Abū Hurayra because I found a cat and I carried it in my sleave (after that) I was called Abū Hurayra.'*[63]

Ibn Ḥajar reinforces this narration by stating that Abū Aḥmad al-Ḥākim has narrated this narration in his *al-Kunā* (Book of Nicknames) through the Isnād of Yūnus b. Bukayr, who narrates from Ibn Isḥāq. Ibn Manda has also narrated this version alongside Tirmidhī who narrates with a sound chain of narration from ᶜUbayd Allah b. Abī Rāfiᶜ who says, 'I asked Abū Hurayra, why were you nicknamed Abū Hurayra?' He replied, 'I used to look after my family's sheep and I used to have a kitten, and at night I used to put it under a tree and when it was morning I used to take it with me and play with it, so they give me the name of Abū Hurayra.'[64] In *Ṣaḥīḥ al Bukhārī* it is narrated that the Prophet said to him, *'Ya Abā Hirr'* 'O Abū Hirr.'[65]

Ibn Ḥajar continues, stating different chains of narration regarding Abū Hurayra's name. He states Baghawī's chain of narration from Ibrāhīm b. al-Faḍl al-Makhzūmī (who Ibn Ḥajar classifies as a weak narrator) saying that Abū Hurayra's name in the *Jāhiliyya* period was ᶜAbd Shams, and his nickname was Abū al-Aswad, so the Prophet named him

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[62]   Ibid.
[63]   Ibid.
[64]   Ibid.
[65]   Ibid.

ᶜAbd Allah, and nicknamed him Abū Hurayra.[66]

Ibn Ḥajar then reiterates the different views regarding Abū Hurayra's name, such as his predecessor Ibn ᶜAbd al-Barr, which indicates a great dispute and indecisiveness as to the name of this personality. However, Ibn Ḥajar quotes Nawawī as saying, *'Ism Abī Hurayra ᶜAbd al-Raḥmān b. Ṣakhr ᶜalā al-aṣaḥ min thalāthīn qawlan'* 'The most authentic of the thirty odd statements regarding the name of Abū Hurayra is ᶜAbd al-Raḥmān b. Ṣakhr.'[67] Ibn Ḥajar then tries to look for a reason as to why there are so many different views on his name. He argues that there are only ten opinions specifically on his name and his father's name, which were then multiplied, but not all of them are authenticated. He argues that names such as ᶜAbd Shams and ᶜAbd Nahm were impossible to have after he accepted Islam, and Ibn Khuzayma also indicated this.[68]

With regards to Abū Hurayra's father name, Ibn Ḥajar further states that there are fifteen opinions and he then concludes, stating that these differences in essence come down to ten names, and that then these ten come down to three main names, which are ᶜUmayr, ᶜAbd Allah and ᶜAbd was ᶜAbd Shams b. Ṣakhr, then ᶜAbd al Raḥmān. It is possible that the first two were used in the *Jāhilliya* period and in Islam, and ᶜAbd al-Raḥmān was more specific to Islam.[69]

As we can see from the discussions of Ibn ᶜAbd al-Barr and Ibn Ḥajar, there is an enormous dispute regarding the name of Abū Hurayra and his father's name. The books of biographies (*Ṭabaqāt* and *Tarājim*) begin by stating, *'wa qad ukhtulifa fī ismih ikhtilāfan kathīran'* 'and there is great dispute regarding his name.'[70] However, Ibn Ḥajar leans more towards the statement of Ibn Isḥāq, which is authentic. Ibn Isḥāq states, narrating from his seniors, on the authority of Abū Hurayra that:

> '*My name in the Jāhiliyya (period of ignorance) was ᶜAbd al-Raḥmān, and I was nicknamed Abū Hurayra because I found a cat and I put it in my sleave; after that I was called Abū Hurayra.*'[71]

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[66]   Ibid.
[67]   Ibid.
[68]   Ibid.P.351
[69]   Ibid.P.352
[70]   Ibid and cf: Qurṭubī, *al-Istīʾāb fī maᶜrifat al-Aṣḥāb,* 1995, v.4, pp.332-334
[71]   Ibid.

We can see the dispute on this issue, which is very detailed, because of the different narrations on his name and father's name. What is important here is that he was known by his nickname, and that is undisputed. Even scholars like Bukhārī suggested that his name was ᶜAbd Allah, but on the other hand he states, which is important, that:

'his name in Islam was ᶜAbd Allah and if following them was not important then we would have abandoned these names, because they are not beneficial and they are nonexistent, and he was famous because of his nickname.'

One can also argue here that, by being oblivious of someone's name and yet this individual is renowned and popular with his nickname, does not have an impact on the status and credibility of that individual. Also, it can be argued that amongst the Arabs of that time people were known and recognised by their nicknames. So, in essence, like Bukhārī has suggested, it is irrelevant to go down this path. What we can establish here is that he was an important figure and that he was a popular personality, and this is why no book of biography has disregarded him. Abū Hurayra himself stated his nickname in the tradition of Ibn Isḥāq mentioned above, but regarding his name, we find his son Muḥarrar stating that 'Ism Abī ᶜAbd ᶜAmr b. ᶜAbd Ghanam' my father's name was ᶜAbd ᶜAmr b. ᶜAbd Ghanam as Ibn ᶜAbd al-Barr has stated.'[72]

We notice here a contrast between the narrations of Ibn ᶜAbd al-Barr and Ibn Ḥajar, alongside those of Ibn Saᶜd and Ibn ᶜAsākir regarding his lineage, and we find that there are many variations which the scholars lean towards. However, one can endeavour to harmonise these disputes and sift out the most authentic narration, but what is important, and what can be extracted from this whole dispute, is that the personality of Abū Hurayra did exist at the time of the Prophet, and that is why he is discussed and disputed. Also, he is not isolated from this dispute about his lineage. We find many other companions of the Prophet Muḥammad whose identity and lineage is disputed, hence Abū Hurayra is no special case if one was to research further into this subject area.[73] What is imperative now is to establish him as an important personality who narrated the traditions/Ḥadīth of the Prophet Muḥammad. But before we discuss anything else, the first point of discussion will

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[72] Qurṭubī, *al-Istīʿāb fī maᶜrifat al-Aṣḥāb'*, 1995,v.6, p.314
[73] Reason for mentioning this point is that Bū Hindī argues that Abū Hurayra did not exist in the time of the Prophet cf: Bū Hindī, *'Akthara Abū Hurayra' dirāsa taḥliliyya naqdiyya'*, 2003

be when Abū Hurayra accepted Islam.

1.3 When Did Abū Hurayra Accept Islam?

This subject has been discussed in various classical works but with different narrations, which seem in conflict as to when Abū Hurayra accepted Islam. In this section the researcher will give a survey of these variations. To begin with, I will highlight the position of Ibn Ḥajar the classical scholar, and of the contemporary scholars Muṣṭafā al-Sibāʿī who assert that Abū Hurayra's conversion was much earlier than that which other historians have written in their works.[74] Sibāʿī argues giving the reason for this opinion:

> '*We discussed earlier that Abū Hurayra accepted Islam in the year 7AH/628CE, during the battle of Khaybar, and we now add further that we give preference and strength to the point of view that he accepted Islam before this date. However, his migration to the Messenger of Allah took place during this year, and we give preference to this because of two pieces of evidence.*'[75]

Sibāʿī continues by stating these two pieces of evidence:

- 'The first piece of evidence is that which Ibn Ḥajar has mentioned in his work *al-Iṣāba,* that Ṭufayl b. ʿAmr al-Dawsī accepted Islam before the migration, and when he returned to his people after his conversion to Islam he invited them (the tribe of Abū Hurayra) to Islam but no one accepted his invitation, except his father and Abū Hurayra. This is clear that Abū Hurayra's conversion to Islam was completed a few years before his arrival at the battle of Khaybar.'[76]

Regarding the second piece of evidence Sibāʿī continues:

- 'The second piece of evidence is that which Bukhārī, Muslim and others have

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[74]   Juynboll has briefly summarised this discussion without mentioning the evidence of both groups. Cf: Juynboll, *The Authenticity of Tradition Literature*, 1969, pp.63-64.
[75]   Sibāʿī, *al-Sunna wa makānatuhā fī tashrī al-Islāmī*, 2003, p.359.
[76]   Ibid.

narrated regarding the dispute which occurred between Abū Hurayra and Abān b. Saʿīd b. al-ʿĀṣ during the distribution of the spoils of war after the conquest of Khaybar. Abān asked the Prophet to distribute to him a share from those spoils, so Abū Hurayra said, 'Do not give him any share of the spoils, O Messenger of Allah, because he is the killer of Ibn Qawqal –and he is Nuʿmān b. Mālik b. Thaʿlaba and his nickname is Qawqal b. Aṣram- This happened during the battle of Uḥud, when Abān was still a idolater, and he killed Ibn Qawqal.'[77] These narrations are listed below:

- ʿAnbasa b. Saʿīd narrates:

  Abū Hurayra came to the Prophet and asked him (for a share from the Khaybar booty.) On that, one of the sons of Saʿīd b. al-ʿĀs said to him, 'O Messenger of Allah! Do not give him." Abū Hurayra then said (to the Prophet) "This is the murderer of Ibn Qawqal." Saʿīd's son said, "How strange! A guinea pig which has come from Qadūm al-Ḍa'n!'[78]

- Abū Hurayra narrates:

  The Messenger of Allah sent Abān from Medina to Najd as the commander of a *Sariyya*. Abān and his companions came to the Prophet at Khaybar after the Prophet had conquered it, and the reins of their horses were made of the fire of date palm trees. I said, 'O Messenger of Allah! Do not give them a share of the booty.' On that, Abān said (to me), 'Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of al-Ḍa'n (a lotus tree)! 'On that the Prophet said, 'O Abān, sit down!' and did not give them any share.[79]

- Abū Hurayra narrates:

  Abān b. Saʿīd came to the Prophet and greeted him. Abū Hurayra said, 'O Messenger of Allah! This (Abān) is the murderer of the Ibn Qawqal.' (On hearing that), Abān said to Abū Hurayra, 'How strange your saying is! You, a guinea pig,

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[77]   Ibid.
[78]   Bukhārī, *al-Jāmiʿ al-Ṣaḥīḥ*,1999, Ḥadīth no. 4237, p.718
[79]   Ibid.

descending from Qadūm al-Da'n, blaming me for (killing) a person whom Allah favoured (with martyrdom) with my hand, and whom He forbade to degrade me with his hand.'[80]

From these few narrations it is evident that Abū Hurayra's conversion was well before the battle of Khaybar, because of his precise knowledge of previous events which had occurred well before this battle. We can also establish from this incident that Abū Hurayra's arrival at Khaybar was in the state of Islam, which he had accepted well before. His knowledge of previous battles, especially of the battle of Uḥud and the incident with Abān in this instance, is an indication that he was in the state of Islam well before. Ibn Ḥajar, Sibāᶜī, Khaṭīb and Azami have all subscribed to this position. For example:

ᶜIzzī states:

- *'It was through Ṭufayl that Abū Hurayra accepted Islam.'*[81]

Khaṭīb states:

- 'Abū Hurayra accepted Islam whilst he was amongst his own people through Ṭufayl b. ᶜAmr, and this happened before the migration of Prophet Muḥammad to Madina.'[82]

Azami states:

- *He joined the Prophet at Khaybar in the year seven AH.*[83]

Note how Azami here states the word 'joined' and not that he accepted Islam. This could be because Azami shares the view of Ibn Ḥajar and others that Abū Hurayra accepted Islam well before the battle of Khaybar. Another piece of evidence which has been stated in the books of *Ṭabaqāt and Tarājim* is evidence for these Scholars, who subscribe to this position of Abū Hurayra having accepted Islam before the battle of Khaybar. This narration indicates that Abū Hurayra's Islam was well before the battle of Khaybar. The

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[80] Ibid.
[81] ᶜIzzī, *Difāᶜ ᶜan Abī Hurayra*, 1981, p.25
[82] Khaṭīb, *Abū Hurayra Rāwiyat al-Islām*, 1982, p.70
[83] Azami, *Studies in early Ḥadīth Literature*, 2001, p.35

narration is here as follows:

> • Abū Hurayra has stated that: 'The Prophet Muḥammad left Madina for Khaybar, and I arrived at Madina and performed my morning prayer behind Sibāᶜ b. ᶜArfaṭa, who was made successor (in the absence of the Prophet) who recited the chapter Maryam in the first unit, and Chapter *waylun li al-muṭaffifīn* in the last unit.'[84]

From this narration we can conclude that Abū Hurayra accepted Islam well before the battle of Khaybar, and his performing prayer also indicates this fact that he came to Madina before travelling to Khaybar. Other scholarly reports suggest that he arrived at Khaybar and that is where he accepted Islam, and not before.

However, other historians have suggested that he accepted Islam at Khaybar, and we will look at their statements and evidence, starting with Ibn ᶜAbd al-Barr, who states that:

> • 'Abū Hurayra and ᶜImrān b. Ḥusayn accepted Islam during the year of the battle of Khaybar.'[85]

Ibn al-Athīr also corroborates this statement by stating:

> • 'Abū Hurayra accepted Islam during the year of the battle of Khaybar.'[86]

According to Ibn Saᶜd, Abū Hurayra is amongst those companions of the Prophet who accepted Islam before the conquest of Makka, and he made a heading in his biography *'al Ṭabaqāt al-Kubrā'* which states, *'al-Ṣaḥāba alladhīna aslamū qabl fatḥ Makka'* 'Those companions who accepted Islam before the conquest of Makka.' This is an indication of Ibn Saᶜd's view that Abū Hurayra accepted Islam at a later stage, although Ibn Saᶜd is not specific when mentioning when Abū Hurayra accepted Islam. However, Ibn Saᶜd has mentioned that Abū Hurayra arrived at the battle of Khaybar, but does not explicitly state that he accepted Islam before that period. He mentions five reports which are as follows:

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[84]   Dhahabī, *Siyar aᶜlām al-Nubalā*, v.1, pp.344-347
[85]   Qurṭubī, *'al-Istīᶜāb fī mᶜarifat al-Aṣḥāb'*, 1995,v.6, p.334
[86]   Jazarī, *Usd al-Ghāba fī maᶜrifat al-Ṣaḥāba,* no publishing date, v.6,p.314

1. 'Abū Hurayra says I arrived at Madina whilst the Prophet was at Khaybar.'

2. 'When I came to the Prophet I gave my allegiance to him…'

3. 'Abū Hurayra and Abū Mūsā arrived between Ḥudaybiyya and Khaybar.'

4. 'Abū Hurayra arrived in the year seven AH, while the Prophet was at Khaybar.'

5. 'Abū Hurayra arrived at Madina with a large group of people, while the Prophet had set off to travel to Khaybar.' [87]

As we can see from these five reports of Ibn Saᶜd, there is no clear statement from him that Abū Hurayra accepted Islam before his arrival at Khaybar. However, what we can deduce here, and establish, especially if Ibn Saᶜd has put Abū Hurayra under the section of those companions who accepted Islam before the conquest of Makka, is that he accepted Islam during or just before the Battle of Khaybar, as these aforementioned reports suggest. Nawawī clearly emphasising this point, also states:

- *'Abū Hurayra only accepted Islam during the year of the battle of Khaybar, which happened in year seven AH, a date which is without dispute.'* [88]

The Ḥadīth scholar Abū Dāūd al-Sijistānī (d.275AH/889CE) states, in his *Sunan* in the book of *Ṣalaḥ* (prayer), that:

- 'Abū Hurayra accepted Islam during the battle of Khaybar in the year six AH.' [89]

Here we notice a difference between Abū Dāūd and the other scholars. Abū Dāūd suggests year six, which is against the majority, who are of the opinion that it is year seven. Ultimately, in Abū Dāūd's opinion, the conversion of Abū Hurayra is also specific to the events in and around the battle of Khaybar, if we disregard the year he has mentioned. It is possible that this might be an error on Abū Dāūd's part. However, Mālik b. Anas also had

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[87] Ibn Saᶜd, *al-Ṭabaqāt al-Kubrā,* 1997, v.4,p.242-244
[88] Nawawī, *Ṣaḥīḥ Muslim bi Sharḥ al-Nawawī,*2001, v.1 p.201
[89] Abū Dāūd, *Sunan*, 1999, Ḥadīth no.1407, p.210

this view, which Ibn ꜥAsākir narrates from Abū Zurꜥa, that Mālik said, *'Kānat Khaybar sanat sit'* 'The battle of Khaybar was in the year six AH.' So Abū Dāūd's opinion is shared with Mālik, however there is no specific text to support their view.

However, what we can deduce and establish from the discussion regarding when Abū Hurayra accepted Islam is that he accepted Islam when he was amongst his people in Yemen through Ṭufayl b. ꜥAmr, and then he migrated to Madina. As to whether he actually participated in the battle of Khaybar or not, the narrations differ, as we have discussed. Ultimately there are three views regarding this, which are summarised as follows:

- Abū Hurayra came when the Prophet Muḥammad was already in Khaybar.
- Abū Hurayra came before the battle of Khaybar and then he took part in it.
- Abū Hurayra arrived after the battle of Khaybar.

Ultimately, after looking at the evidence of both groups, it seems that the most authentic view (which is the view of Ibn Ḥajar and others) is that Abū Hurayra accepted Islam well before his migration, and that he also arrived before the battle of Khaybar and hence, also participated in it. Another point which can be established here is that, if Abū Hurayra's companionship with the Prophet is established from an earlier date, as stated above by Ibn Ḥajar et al, then the allegation of Abū Hurayra narrating many Ḥadīth from the Prophet in a very short period can be refuted. Conversely, it can be established that he is a prolific narrator if one accepts the opinion of Ibn Ḥajar et al that he was one of the earliest companions to convert to Islam.

The next point of discussion will be to investigate how long he stayed in the Companionship of the Prophet and where he resided in Madina.

1.4 Abū Hurayra's Place of Residence in Madina

Abū Hurayra mentions how he was received by the Prophet after he accepted Islam. Tirmidhī and Ibn ꜥAsākir narrate a tradition which Abū Hurayra narrates himself,

- 'When I accepted Islam I arrived in the presence of the Messenger of Allah, he

said to me, 'Where are you from?' 'From Daws' I replied. The Prophet said, 'I never used to imagine that there would be anyone in Daws who would have some goodness.'[90]

In another narration there is an addition which says, 'the Prophet placed his hand on his forehead and said 'I never used to imagine...'[91]

Abū Hurayra settled in Madina in the Masjid of the Prophet. This was his home and place of residence during the life of the Prophet. Abū Hurayra was destitute, and he took up his place of residence in the Masjid of the Prophet Muḥammad with others who were known as the *Ahl al-Ṣuffa*.[92]

The *Ahl al-Ṣuffa* or *Aṣḥāb al-Ṣuffa* are those Companions from the emigrants (*Muhājirīn)* and helpers (*Anṣār*) who resided in the Masjid of the Prophet Muḥammad. These Companions never earned a living by trade or agriculture. Instead, they devoted their lives to learning the teachings of Islam through the guidance of the Prophet Muḥammad. These people had neither wives nor children. The *Ahl al-Ṣuffa* contented themselves with the bare necessities of life; they were extremely poor and none could afford two garments, they would wear a single piece of cloth fastened at the neck that reached a little above the knee. Whenever the Prophet Muḥammad received a charitable gift of food and drink, he would invite them and divide the food amongst them, and encourage his followers to feed them.[93] Ṣuffa was the thatched erected platform which was made in one part of the Masjid. During the night the students slept there, and during the day, the teachers appointed for the purpose taught them about Islam.[94]

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[90]   Ibn ᶜAsākir,*Tārīkh Madīnat Dimashq*, 1998, p.59-60, Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no.3838, p.868.

[91]   Ibid.

[92]   Ahl al-Ṣuffa ("people of the bench") or *aṣḥab al-ṣuffa* ("those of the bench") is the name given in *ḥadīth* reports and in Muslim literature to a group of Companions of the prophet Muḥammad who lived in the portico or vestibule, the *ṣuffa*, often translated as "bench" or "banquette," of the Prophet's mosque in Medina. This portico was their only home. Sources make varying estimates as to how many of them there were, and their number changed over the years the Prophet spent in Medina.Cf: Tottoli, Roberto. "Ahl al-Ṣuffa." *Encyclopaedia of Islam, THREE*. Edited by: Gudrun Krämer; Denis Matringe; John Nawas; Everett Rowson. Brill, 2011. Brill Online. University of Wales Trinity Saint David. 03 May 2011

[93]   Aṣfahānī, *Ḥilya al Awliyā*, 1996, v.1, p.338. cf: Hamidullah, *Ṣaḥīfah Hammām Ibn Munabbih*, 1979, p15-20

[94]   Ibid.

We find some narrations which depict the lifestyle of these people, for example:

- Abū ᶜUthmān Narrates:

ᶜAbd al Raḥmān b. Abī Bakr said, 'The Ṣuffa Companions were poor people and the Prophet said, 'Whoever has food for two persons should take a third one for them (Ṣuffa companions.) And whosoever has food for four persons he should take one or two for them.' Abū Bakr took three men and the Prophet took ten of them.'[95]

- Aṣfahānī (d.430AH/1030CE) in his '*Ḥilya al-Awliyā',* stated several narrations regarding the *Ahl al- Ṣuffa*, with his own chain of narration. He also states that the *Ahl al-Ṣuffa* are *'Hum akhyār al-Qabā'il wa al-aqṭār'* they are the best of nations and people.'[96]

Aṣfahānī also mentions Qur'ānic verses which relate to this group of people, for example:

- The Qur'ān states: *'and do not turn away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away and thus become of the oppressors.'*[97]

- The Qur'ān states: *'Charity is for the poor, who in Allah's cause are restricted (from travel), and cannot about in the land (for trade or work.) The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely, Allah knows it well.*[98]

Regarding this verse, Qurṭubī (d.671AH/1273CE) narrates on the authority of Suddī (d.127AH/744CE) and Mujāhid (d.104AH/722CE), who suggest that the poor people in

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[95] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ,*1999, Ḥadīth no.604, p.100

[96] Aṣfahānī, *Ḥilya al-Awliyā,* 1996, v.1, p.344.

[97] Q. Chapter 6:52

[98] Q. Chapter 2:273

this verse are the poor *muhājirūn* (emigrants) from the Quraysh and others. Qurṭubī suggests that this verse is general and includes all the poor and destitute throughout the ages. He also states that the *muhājirūn* are specifically mentioned here because there was no one else apart from them, and these people are the *Ahl al-Ṣuffa*, and they were four hundred in total.[99]

These people also had activities which they performed during their stay in the Masjid. ʿAbd Allah b. Saʿīd al-ʿĀs was one such teacher in the art of writing. He was a scribe, and had become known, even during the pre-Islamic days of ignorance. Also, another Companion, ʿUbāda b. al-Ṣāmit, reports that he was appointed by the Prophet Muḥammad to teach the *Ahl al-Ṣuffa* the art of writing, and also to impart the knowledge of the Qurʾān.[100] There is a narration which supports the above, which is as follows: ʿUbāda b. al Ṣāmit narrates:

'I taught some persons of the people of *Ṣuffa* writing and the Qurʾān. A man from them presented to me a bow. I said, 'It cannot be reckoned property; may I shoot with it in Allah's path? I must come to the Messenger of Allah and ask him about it.' So I came to him and said, 'O Messenger of Allah! one of those whom I have been teaching writing and the Qurʾān has presented me a bow, and as it cannot be reckoned property, may I shoot with it in Allah's path? He said, 'If you want to have a necklace of fire on you, accept it.''[101]

 The largeness of the number of those who attended the school of the *Ṣuffa* may be gauged by the fact that some authors have spoken of four hundred students of the *Ṣuffa*, as mentioned by Qurṭubī. It is possible that this refers to the daily attendance at one moment or the other for, according to Imām Aḥmad b. Ḥanbal (d.241AH/855CE), even the resident students sometimes numbered seventy to eighty; the non-residents must have numbered more. Sometimes the number of residing students shot up temporarily, when foreign visitors came to Madina, such as the report made of about eighty members of the tribe of Tamīm, who stayed in town for some time studying Islam. Ibn Ḥajar al-ʿAsqalānī states, in his *Tahdhīb*, of the generous Anṣārī Saʿd b. ʿUbāda, that he feasted as many as eighty

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[99]   Qurṭubī, *al-Jāmiʿ li Aḥkām al-Qurʾān*, no publishing date, pp.339-340

[100]   Ibid.

[101]   Ibid.

students of the *Ṣuffa* during a single night.[102] Aṣfahānī however, suggests that there was no specific number of the *Ahl al-Ṣuffa*, *'yakhtalif ᶜalā ḥasb ikhtilāf al-awqāt wa al-aḥwāl'* 'their number would differ according to the time and situation.'[103]

It was amongst this group of people (*Ahl al-Ṣuffa*) that Abū Hurayra lived and spent his time. This group had no occupation, except to reside in the Masjid of the Prophet and to acquire knowledge from him and others, as previously mentioned. They were destitute, and relied solely upon contributions made by the local people. Abū Hurayra was entitled the *ᶜArīf man sakan al-Ṣuffa'*, 'the supervisor of those who lived at the Ṣuffa.'[104] This status is also recognised in a tradition in Bukhārī which indicates this status of Abū Hurayra. Not only that, but it also depicts and illustrates the condition of these people with regards to their poverty and their being destitute. In general, the traditions also state the condition the Prophet and his family used to live in, which gives a clear picture of their condition and livelihood. It will suffice just to mention a few narrations from Bukhārī's book of Ḥadīth:

There is a narration from Abū Hurayra, who reports that:
'The family of Muḥammad did not eat their fill for three successive days till he died.'[105]

In another narration ᶜĀisha, the wife of the Prophet, is reported to have said, 'The family of Muḥammad had not eaten wheat bread to their satisfaction for three consecutive days since his arrival at Medina till he died.'[106]

These narrations explicitly mention the state of poverty that Muḥammad and his family were in. In another narration Qatāda reports,
'We were in the company of Anas b. Mālik, whose baker was with him. Anas said, 'the Prophet did not eat thin bread, or a roasted sheep till he met Allah (died.)'[107]

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[102]   Ibid.

[103]   Aṣfahānī, *Ḥilya al-Awliyā*, 1996, v.1, p.340

[104]   Ibid. V.1, p.376

[105]   Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*,1999, Ḥadīth no.5374, p.960

[106]   Ibid. Ḥadīth no.5416, p.966

[107]   Ibid. Ḥadīth no.5385, p.962

In another narration a companion describes the hunger of the Prophet, as the following narration states from Anas b. Mālik that:

'Abu Talha said to Um Sulaym, 'I have heard the voice of Allah's Messenger, which was feeble, and I thought that he is hungry.'[108]

Abū Hurayra reports that he passed by a group of people in front of whom there was a roasted sheep. They invited him, but he refused to eat, and said, 'Allah's Messenger left this world without satisfying his hunger even with barley bread.'[109]

There are many other narrations which describe the condition and poverty of these people. The Prophet and his family also lived in this particular way. These narrations, however, do not exclude the fact that they never consumed other foods, because other narrations do mention that the Prophet used to eat meat on certain occasions, as was the case with his followers, however this was very scarce. Ultimately, this was the common way of living for these people, to live a life of poverty and away from affluence, extravagance and richness, as we can establish from these narrations. However, there were other Companions who were tradesmen and spent on these people, especially on the Prophet and his family, and those Companions who surrendered and lived in the Masjid of the Prophet, the *Ahl al-Ṣuffa*. We can also establish from these few narrations the state and condition of Abū Hurayra, as well as others among the *Ahl al-Ṣuffa* and that he lived in poverty and was poor and destitute. The following narration depicts this state of Abū Hurayra as follows:

Abū Hurayra is reported to have said:

- 'By Allah except Whom none has the right to be worshipped, I used to lay asleep on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger. One day I sat by the way from where they (the Prophet and his companions) used to come out. When Abū Bakr

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[108]   Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*,1999, Ḥadīth no.5381, p.961

[109]   Ibid. Ḥadīth no.5414, p.966

passed by, I asked him about a verse from Allah's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then ʿUmar passed by me and I asked him about a verse from Allah's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abū al-Qāsim (the Prophet) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, 'O Abā Hirr!' I replied, '*Labbayk*, O Messenger of Allah!' He said to me, 'Follow me.' He left and I followed him.

Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, 'where is this milk from?' They said, 'It has been presented to you by such and such man.' He said, 'O Abā Hirr!' I said, '*Labbayk*, O Messenger of Allah!' He said, 'Go and call the people of *Ṣuffa* to me.' These people of *Ṣuffa* were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet upset me, and I said to myself, 'How will this little milk be enough for the people of *Ṣuffa*?' thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Prophet came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allah and His Messenger so I went to the people of *Ṣuffa* and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house.

The Prophet said, 'O Abā Hirr!' I said, '*Labbayk*, O Messenger of Allah!' He said, 'Take it and give it to them.' So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet who took the bowl and put it on his hand, looked at me and smiled and said. 'O Abā Hirr!' I replied, '*Labbayk*, O Messenger of Allah!' He said, 'There remain you and I.' I said, 'You have said the truth, O Messenger of Allah!' He said, 'Sit down and drink.' I sat

down and drank. He said, 'Drink,' and I drank. He kept on telling me repeatedly to drink, till I said, 'No, by Allah, Who sent you with the Truth, I have no space for it (in my stomach.)' He said, 'Hand it over to me.' When I gave him the bowl, he praised Allah and pronounced Allah's Name on it and drank the remaining milk.'[110]

The words used by Abū Hurayra in the above narration.*'..I used to lay asleep on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger...'* indicate his condition of poverty. We can also establish here that he had a close relationship with the Prophet as he took him along with him to his home and then ordered Abū Hurayra to call the *Ahl al-Ṣuffa*. This is also an indication that these people existed and were residing in the Masjid of the Prophet. Aṣfahānī states, 'When the Prophet Muhammad intended to gather the people of *Ṣuffa* he would ask Abū Hurayra to invite them and gather them, because Abū Hurayra was well aware of their status and condition.'[111] There are other narrations which also depict the condition of Abū Hurayra, for example Aṣfahānī mentions a tradition with his chain of narration on the authority of Abū Hurayra, who is reported to have said: 'I used to see myself lying between the pulpit of the Prophet and the room of ᶜĀisha and people (when they used to see me in this condition) used to say, 'He is mad, but I was not mad, it was only because of hunger (I was in this state.)'[112]

This was the condition of Abū Hurayra, as we can see from these few narrations. Also, what is important to mention here regards the remaining group of the *Ahl al-Ṣuffa* and whether they truly existed or not? Is there a mention of them anywhere in the sources? Or was this group fabricated and made up by Abū Hurayra to indicate that he was there amongst the Prophet and his other companions? First of all, a brief look through the classical sources is imperative to answer these few questions, because it will remove any doubt about Abū Hurayra's companionship and hence him being among the *Ahl al-Ṣuffa*, which he himself described, in the narrations mentioned earlier, as the poor and destitute guests of Islam. It will also clear and remove any misunderstandings and misconceptions

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[110]   Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*,1999, Ḥadīth no.6452, p.1120

[111]   Aṣfahānī, *Ḥilyat al Awliyā*, 1996, v.1, p.377

[112]   Ibid. P.378

regarding the personality of Abū Hurayra and hence it will authenticate him as an upright and honest individual, which will then be a stepping stone to further acceptance of his narrations, which have been looked at with criticism and curiosity and, hence, depict Abū Hurayra in a totally new light altogether. To remove these misgivings, first of all we begin with a brief survey and investigation into the works of *al-Ṭabaqāt al-Kubrā* by Ibn Saᶜd. He begins with his own chain of narration on the authority of ᶜAbd Allah b. Qays, who reported that, 'The *Ahl al-Ṣuffa* were a group of people from the Companions of the Messenger of Allah; they had no place of residence and they used to sleep in the Masjid during the time of the Prophet, and they used to seek shade in the Masjid, there was no other place for them. When the Prophet would eat his supper he would invite them and he would put them into a group with his Companions, and one group would eat the supper with the Prophet, until Allah brought wealth.[113]

Ibn Saᶜd reports, through another chain, on the authority of Muḥammad b. Kaᶜb al-Quraẓī who interprets the verse of Allah in the Qur'ān, which states *'li al-Fuqarā alladhīna uḥsirū fī sabīl Allah'*[114] (for the poor who are restricted in Allah's cause...), as relating to the *Ahl al-Ṣuffa*, and they were people who had no place of residence in Madina, and no family, so Allah encouraged others to donate to them.[115]

Ibn Saᶜd continues further, trying to establish the number of these people by narrating, on the authority of Abū Hurayra, that, 'I saw thirty men from the *Ahl al-Ṣuffa* praying behind the Prophet Muḥammad without any upper garment on their bodies.'[116]

To reinforce the above statement of Abū Hurayra, Ibn Saᶜd quotes another narration, this time from Wāthila b. al-Asqaᶜ, with a slight variation, who reports that: 'I saw thirty men from the *Ahl al-Ṣuffa* praying behind the Prophet Muḥammad without any lower garment on their bodies.'[117]

Ibn Saᶜd quotes another lengthy narration from Abū Hurayra, who mentions that the Prophet Muḥammad came out one night and said, 'Call my Companions' meaning the *Ahl*

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[113]   Ibn Saᶜd, *al-Ṭabaqāt al-Kubrā*, 1997, v.1, p.196-197

[114]   Q.Chapter 2: V.273

[115]   Ibn Saᶜd, *al-Ṭabaqāt al-Kubrā*, 1997, v.1, p.196-197

[116]   Ibid.

[117]   Ibid.

al-Ṣuffa. Abū Hurayra states, 'I began to look for each individual to wake up until I gathered them all, and we reached the door of the Prophet's house...'[118] This narration indicates that there was a good number of people belonging to this group.

There are another two narrations quoted by Ibn Saᶜd through his own chain of narration: the first is from the Companion Abū Dhar al-Ghifārī who reports: 'I was from the *Ahl al-Ṣuffa'* and the second narration which is from Qays b. Ṭiḥfa al-Ghifārī who reports: 'I was from the *Ahl al-Ṣuffa'*.[119] In addition to the above, Ibn Saᶜd has also mentioned a few more companions in his work who were part of the *Ahl al-Ṣuffa*. They are as follows:

1. Jarhad b. Razāḥ.[120]
2. Ṭalḥa b. ᶜAbd Allah al-Naḍrī.[121]

From Ibn Saᶜd's reports we can establish, first of all, that the *Ahl al-Ṣuffa* did exist during the period of the Prophet Muḥammad. Secondly, these reports also depict the state and condition of these people. Thirdly, due to the various chains of narration it is safe to establish that there were other people in this group in a large quantity, and also that Abū Hurayra was amongst them. If it is argued that Abū Hurayra was the only one to mention the *Ahl al-Ṣuffa*, and that he was an affiliate of this group, then the counter argument would be to first analyse the reports from Abū Hurayra which state this, and then to also study the variations in the chains of narration. As we can see from Ibn Saᶜd's account, we can establish that he has used Abū Hurayra's narrations twice, which differ in the chain of narration and then he reports from ᶜAbd Allah b. Qays and Muḥammad b. Kaᶜb al-Quraẓī who mention the *Ahl al-Ṣuffa* and their state and condition at the time of the Prophet explicitly. In addition, Ibn Saᶜd has mentioned Abū Dhar al-Ghifārī, Qays b. Tiḥfa al-Ghifārī, Jarhad b. Razāḥ and Ṭalḥa b. ᶜAbd Allah al-Naḍrī to establish that there were other people amongst the *Ahl al-Ṣuffa*, and that their reports have reached him from other chains of narration which differ from those that come from Abū Hurayra. It is safe to conclude here that Abū Hurayra's affiliation with this was not part of a conspiracy by him

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[118]   Ibid. P.197

[119]   Ibid.P.197

[120]   Ibid. V.4,p.223

[121]   Ibid.V.7,p.36

to prove that he was amongst them by merely fabricating narrations back to the Prophet, and to argue that no one else from the other group of Companions who were around the Prophet at that time mentioned the *Ahl al-Ṣuffa* seems like a very weak, if not baseless, argument, which has no solid foundation at all because, just studying the various accounts by Ibn Saᶜd is sufficient to prove that they did exist and that Abū Hurayra was amongst them. However, this is one historical source which has been researched, but there are other Historians who discuss this group of people in their works. This is also an indication that these people existed, due to the different narrations each historian has used in his work. Here we will just review briefly the works of certain historians like Aṣfahānī, Dhahabī etc. who have described this group in their biographies. It is hoped that, by reviewing and briefly surveying this literature, one may reach the conclusion, as the researcher has, that the *Ahl al-Ṣuffa* did exist and Abū Hurayra was not the only individual to narrate about them. We now look briefly at the account of Aṣfahānī in his *Ḥilyat al-Awliyā*. He lists the people who were part of the *Ahl al-Ṣuffa*.

1. Aws b. Aws al-Thaqafī. Aṣfahānī states that this individual and whether he was part of the *Ahl al-Ṣuffa* or not has been disputed by the scholars.

2. Asmā b. Ḥāritha al-Aslamī. Aṣfahānī mentions a few narrations which Asmā has reported from the Prophet Muḥammad.

3. Aghar al-Muzanī.

4. Bilāl b. Rabāḥ.

5. Al-Barā b. Mālik. He was the brother of Anas b. Mālik.

6. Thābit b. al-Ḍaḥḥāk. This individual and whether he was part of the *Ahl al-Ṣuffa* or not has been a matter of dispute among the scholars.

7. Thābit b. Waḍīᶜa. This individual and whether or not he was part of the *Ahl al-Ṣuffa* has also been disputed by the scholars.

8. Thaqīf b. ᶜAmr.

9. Abū Dhar al-Ghifāri Jundub b. Junāda.

10. Jarhad b. Khuwaylid.

11. Juᶜayl b. Surāqa al-Damūri

12. Jāriya b. Ḥāmil.

13. Ḥudhayfa b. al-Yamān. Aṣfahānī states here that Ḥudhayfa was part of the *Ahl al-Ṣuffa* for a while, alongside his father al-Yamān.

14. Ḥudhayfa b. Usayd al-Ghifārī.

15. Ḥabīb b. Zayd al-Anṣārī. This individual and whether he was part of the *Ahl al-Ṣuffa* or not has also been an issue of some dispute among the scholars.

16. Ḥāritha b. al-Nuᶜmān al-Anṣārī.

17. Ḥaẓim b. Ḥarmula al-Aslamī.

18. Ḥanẓala b. Abī ᶜĀmir al-Anṣārī.

19. Ḥajjāj b. ᶜAmr al-Aslamī.

20. Al-Ḥakam b. ᶜUmayr al-Thumālī.

21. Ḥarmula b. Iyās.

22. Khabbāb b. al-Arat.

23. Khunays b. Ḥudhafa al-Sahmī.

24. Khālid b. Yazīd Abū Ayyūb al-Anṣārī. This individual and whether he was part of the *Ahl al-Ṣuffa* or not has also been the subject of dispute among the scholars.

25. Khuraym b. Fātik al-Asadī.

26. Khuraym b. Aws al-Ṭāī.

27. Khubayb b. Yasāf.

28. Dukayn b. Saᶜīd al-Muzanī.

29. Rifāᶜa Abū Lubāba al-Anṣārī.

30. Abū Razīn.

31. Zayd b. al-Khaṭṭāb.

32. Saᶜd b. Abī Waqqās.

33. Safīna Abū ᶜAbd al-Raḥmān.

34. Saᶜd b. Mālik Abū Saᶜīd al-Khudrī.

35. Sālim Mawlā Abī Hudhayfa.

36. Sālim b. ᶜUbayd al-Ashjaᶜī.

37. Sālim b. ᶜUmayr.

38. Al-Ṣāib b. al-Khallād.

39. Shaqrān Mawlā al-Rasūl.

40. Suhayb b. Sinān.

41. Safwān b. Baydā.

42. Ṭikhfa b. Qays al-Ghifārī.

43. Ṭalḥa b. ᶜAmr al-Baṣrī.

44. Al-Ṭafāwī al-Dawsī.

45. Abū Hurayra al-Dawsī.[122]

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[122]   Aṣfahānī, *Ḥilyat al-Awliyā*, 1996, v.1, p.347-377. Cf: Knysh, Islamic Mysticism: A short History, 2000, p. 5. Karamustafa, Sufism: The Formative Period, 2007, p.1

As we can see from Aṣfahānī's list above, there are many other Companions who were part of the *Ahl al-Ṣuffa*, although it has been disputed whether some of them were part of that group of people or not. However, what is of utmost importance here is that Aṣfahānī recorded their brief biography, along with their statements and narrations from the Prophet Muḥammad. We can also see that the Companion Abū Hurayra is on this list. This is also evidence which suggests and strongly indicates that this group of people existed at the time of the Prophet and resided in the Masjid. Other biographical works have also included some Companions as part of this group, such as Ibn ᶜImād (d.1089AH/1679CE), who in his work listed the Companion ᶜIrbāḍ b. Sāriya al-Sulamī[123] and Wāthila b. al-Asqaᶜ al-laythī[124] and the historian Dhahabī, also includes this information by stating these two companions, adding another companion Al-Aṣam, who was also part of the *Ahl al-Ṣuffa*.[125] Also, Ibn al-Jawzī (d.597AH/1201CE), in his work *Ṣifat al-Ṣafwa,* included another Companion, Rabīᶜa b. Kaᶜb al-Aslamī in this group of *Ahl al-Ṣuffa*.[126] Al-Khaṭīb al-Tabrīzī (d.741AH/1340CE) in his *al-Ikmāl fī Asmā al-Rijāl* also included the Companion Sālim b. ᶜUbayd al-Ashjaᶜī amongst this group.[127] Ibn ᶜAbd al-Barr also includes Hind b. Ḥāritha al-Aslamī in this group.[128] In total, we have over fifty people so far who have been included as part of the Ahl al-Ṣuffa through the biographical sources.

In summary, it is safe to conclude that the *Ahl al-Ṣuffa* did exist and that there were many of them. There was no specific number of people in this group, as the statements suggest, and also Abū Hurayra was not just part of this group but an integral figure in it, as Aṣfahānī has quoted: *ᶜArīf man sakan al-Ṣuffa'* 'the supervisor of those who lived at the Ṣuffa.'[129] The *Ahl al-Ṣuffa* have also been mentioned in the Ḥadīth, which also illustrates that they held a position and also had status in the eyes of the Prophet.

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[123] Ibn ᶜImād, *Shadharāt al-Dhahab*, 1998, p.152, Dhahabī, *Siyar aᶜlām al-Nubalā*, 2001, v.3,p.384-385, 419

[124] Ibid.p.175

[125] Dhahabī, *Siyar aᶜlām al-Nubalā*, 2001, v.4, p.518

[126] Ibn al-Jawzī, *Ṣifat al-Ṣafwa,*2006, v.1,p.347

[127] Tabrīzī, *al-Ikmāl fī Asmā al-Rijāl,*2001, p.44

[128] Qurṭubī, *al-Istīᶜāb fī mᶜarifat al-Aṣḥāb',* 1995,v.4, p.105

[129] Aṣfahānī, *Ḥilya al-Awliyā*, 1996, v.1, p.376

1.4.1 Ḥadīth Stating the Virtues of the Ahl al-Ṣuffa and their position according to the Prophet

In this section I would like to mention some narrations regarding the *Ahl al-Ṣuffa*. These narrations will then illustrate the status of these people as it was perceived by the Prophet. I begin with the report of Fuḍāla b. ʿUbayd who reports that, when the Messenger of Allah used to lead the prayers, some people would collapse on the floor due to hunger – and these people were the *Ahl al-Ṣuffa* - and the Bedouins used to say, these people are mad' and, when the Messenger of Allah would turn to them (the *Ahl al-Ṣuffa*), he would say, 'If you were to know what is for you with Allah then you would love to be increased in poverty and in need' Fuḍāla said. 'On that day I was with the Messenger of Allah.'[130]

There is also another report from ʿAlī b. Abī Ṭālib who reports that the Prophet said, 'I will not give them to you (referring to his daughter Fāṭima and ʿAlī when they asked him for servants), go and call the *Ahl al-Ṣuffa*, they are suffering from the pangs of hunger.' [131]

Another report from ʿIrbāḍ b. Sāriya states that the Prophet would come to us in the *Ṣuffa* with a garment around him, and would say, 'If you were to know what is treasured for you, then you would not despair from that which you have been restricted and most definitely the gates of Persia and Rome will open for you.'[132]

Another narration from Wāthila b. al-Asqaʿ states, 'I was among the *Ahl al-Ṣuffa* and I used to see that not one of us would have complete clothing (to cover his body) and the perspiration on our body would collect the dirt and dust. Then the Messenger of Allah would come amongst us and say, 'Glad tidings are for the poor people of the emigrants.''[133]

From this section it can established, that in general, poverty and living in destitution were

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[130]   Tirmidhī, *Jāmiʿ*, 1999, Ḥadīth no.2367, pp.539-538

[131]   Aḥmad, *Musnad,*2004, Ḥadīth no. 596, p.607

[132]   Ibid.

[133]   Ṭabrānī, *al-Muʿjam,*no publishing date, Ḥadīth no. 170, v.22, p.70

the common features of the *Ahl al-Ṣuffa*, as the narrations illustrate. Also, these narrations highlight that the Prophet himself especially focused on and paid attention to this group, and would give priority and preference to them over the other Companions, as we can see from the narration of ᶜAlī b. Abī Ṭālib, who was his cousin and also his son-in-law, and also with his own daughter Fāṭima.

One can deduce thus far that Abū Hurayra, being part of the *Ahl al-Ṣuffa*, was at all times present with the Prophet. It is also imperative to know how long he stayed in the company of the Prophet, and the zeal he had for acquiring knowledge, and what his status was with the Prophet and the other Companions around him, which will be discussed shortly.

In the next section, the discussion will be around Abū Hurayra's length of companionship with the Prophet. The reason for this discussion is that this question of how long did Abū Hurayra stay with the Prophet has occupied many scholars. The reason for this is that there seems to be a contradiction between the reports stating his length of companionship. The main purpose for this discussion is that, by establishing his length of stay, the excessive narrations of Abū Hurayra can be fully understood and comprehended. However, the question is; how can someone who has spent a limited period of time narrate so many Ḥadīth from the Prophet? This prompts the researcher to discuss and survey the following:

- A survey of the scholarly discourse on this issue. This survey will take into consideration the views contemporary scholars in this subject area.

- The Pre-eminence of Abū Hurayra as a transmitter and source for Prophetic traditions.

The view amongst contemporary scholars is that the reports which mention three and four years for his period of companionship, although it seems that there is a clear contradiction, have attempted to harmonise them although this is speculative. Ḍiyā al-Raḥmān al-Aᶜẓamī attempts to reconcile this matter by stating that: 'the fact of the matter is that there is no contradiction between the two statements or two narrations.' He endeavours to further reconcile these statements by stating that those scholars who adopt the narration of three years have disregarded the period in which Abū Hurayra left Madina to travel to Baḥrain and Makka. As for those scholars who hold the view that he remained for four years, they

have calculated his stay from Khaybar until the demise of the Prophet, which is four years, which means they have included his departure from Madina in this period.[134] Muᶜallimī elaborates on this issue by stating that Abū Hurayra arrived at Khaybar in the year 7AH, during the Islamic month of *Ṣafar*, and the period from that time until the demise of the Prophet is four years and a few days. So Abū Hurayra's statement of three years is an indication that he was away, during that period, for a year or so. Also, in the year 8AH, the Prophet sent Abū Hurayra after his return from *Jiᶜirrāna*, which occurred at the end of the Islamic month *Dhū al-Qaᶜda* or *Dhū al-Ḥijja*. He also establishes further that Abū Hurayra returned from Baḥrain with another companion, ᶜAlā b. Ḥaḍramī which also indicates that Abū Hurayra did not remain there for much longer, and it is also established that he performed the Ḥajj with the companion Abū Bakr, in the year 9AH. So taking all of this into consideration, it is correct to assert that Abū Hurayra's absence was for a year.[135]

This is a reconciliation of the two narrations by Azami and Muᶜallimī. In his work, ᶜIzzī also corroborates the same reconciliation of Muᶜallimī.[136]

However, after analysis of this dispute and stating the harmonisation of these reports, we can safely establish without any doubt that the shorter period of companionship with the Prophet of Abū Hurayra was definitely three years. It is also safe to say here that Abū Hurayra, regardless of his absence from the Prophet, was not distant from the commands and directions of the Prophet; this is because, if he was sent with the companion ᶜAlā as an assistant, then they must have been given written directives by the Prophet by which to govern and command the people of Baḥrain, which was part of the educational policy of the Prophet to educate his Companions, alongside others who were under their governorship. So Abū Hurayra might physically have been away from the Prophet, but he still had a share in the Prophetic teachings which he was given when he was sent away for that period of time. Also, Abū Hurayra might quite reasonably have narrated the Ḥadīth of the Prophet slightly excessively, as his role was to disseminate and educate the people of that locality, as was the role of other Companions when they were sent to other provinces

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[134]   Azami, *Abū Hurayra fī daw' marwiyyātih*, no publishing date, p.41
[135]   Muᶜallimī, *al-Anwār al-Kāshifa*,1985, p.219
[136]   ᶜIzzī, *Difāᶜ an Abī Hurayra*, 1981, p.26

in the Arabian Peninsula.

After this discussion, we will now discuss the activities of Abū Hurayra when he was in the company of the Prophet. Recently we have discussed that Abū Hurayra was part of the *Ahl al-Ṣuffa*, the group of people who had no wealth or family, and had left their homes to reside in one corner of the Prophet's mosque in Madina, and their sole purpose was to acquire the knowledge of their religion. We have also briefly discussed his period of companionship with the Prophet. We can establish here, after analysis, these two points; that he lived in close proximity to the Prophet, and also that he was fully aware of the incidents which took place during that time, what questions the Prophet was asked and how the Prophet responded. This position, which is established, can be justified by referring to Abū Hurayra's statements, in which he clearly states his interest in acquiring this knowledge from the Prophet. He reports that:

- 'I do not know of any Companion of the Prophet who learnt his Ḥadīth better than me.'[137]
- He also said, 'I accompanied the Prophet for three years and all that I was interested in during those years was memorizing his Ḥadīth.'[138]
- In another statement he says 'I accompanied the Prophet for three years, and I was never so anxious in my life to understand the Ḥadīth as I was during those three years.'[139]

These three reports clearly indicate his interest and zeal in acquiring and memorizing the Ḥadīth from the Prophet. The first report seems to indicate a challenge from Abū Hurayra to other companions that no one has learnt Ḥadīth better than him. The second report indicates that he was interested in memorizing Ḥadīth, and the third report indicates his over-zealousness and anxiousness in understanding Ḥadīth. In essence, as well as having memorised Ḥadīth, Abū Hurayra also fully understood the Ḥadīth of the Prophet which he was narrating. We can also establish from another narration that Abū Hurayra did not have any ulterior motive in being in the company of the Prophet. For example, The Prophet

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[137] Dārimī, *Musnad*, 2000, Ḥadīth no.292, p.331
[138] Aḥmad, *Musnad*, 2004, Ḥadīth no.10155, p.700
[139] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ,* 1999, Ḥadīth no.3591, p.603

once offered him money, saying to Abū Hurayra, 'Do you not ask me to give you from this booty?' He replied, 'All I ask you to teach me is what Allah has taught you.'[140] We can also establish how meticulous Abū Hurayra was in collecting information, no matter how insignificant it may seem. Whether the sayings or actions of the Prophet were major or minor, Abū Hurayra was very keen to learn them. An example of this is, when the Prophet used to remain silent after the *takbīr* and before the recitation of the Qur'ān in prayer, he asked the Prophet, 'My parents be sacrificed for you. What do you say between the recitation and the takbīr?[141] This report indicates the zeal and willingness of Abū Hurayra to acquire the Ḥadīth of the Prophet. There are also other reports, from other sources, worth mentioning here, for example:

In *Musnad* Dārimī there is also another narration which quotes Abū Hurayra as saying: 'I have divided my night into three parts. In one third of the night I perform Ṣalah, in one third I sleep and in one third I memorize the Ḥadīth of the Prophet Muḥammad.'[142]

There is also another incident mentioned in *Mustadrak* of Ḥākim, with a sound chain of narration that Zayd Ibn Thābit, a prominent Companion, narrated: Myself and Abū Hurayra and another friend were sitting in the masjid praying to Allah and then the Prophet Muḥammad appeared. He came towards us and sat amongst us. We became silent and he said: "Carry on with what you are doing." "So my friend and I made a supplication to Allah before Abū Hurayra did and the Prophet Muḥammad began to say 'Āmīn' to our supplication. "Then Abū Hurayra made a supplication saying: 'O Lord, I ask you for what my two Companions have asked and I ask you for knowledge which will not be forgotten." "The Prophet Muḥammad, said: 'Āmīn' "We then said: 'And we ask Allah for knowledge which will not be forgotten, and the Prophet Muḥammad replied: 'The Dawsī youth has asked for this before you.'"[143]

In these two narrations we can establish specifically in the first tradition that Abū Hurayra would devote time to memorising the Ḥadīth and, in the second tradition, he asked the Prophet to supplicate for knowledge which will not be forgotten. This can be well

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[140] Ibn Kathīr, *al-Bidāya wa al-Nihāya*, 1987, v.8, p,.115
[141] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.744, p.121
[142] Dārimī, *Musnad,* 2000, v.1 p.322
[143] Ḥākim, *al-Mustadrak ᶜalā al-Ṣaḥīḥaḥayn*, 2002, v.3 p.572

understood, as Abū Hurayra had a powerful and retentive memory and would narrate Ḥadīth which other Companions did not. To reinforce this point there are other traditions which clearly emphasise this point. For example, Abū Hurayra testifies that one day he went to Prophet Muḥammad complaining about his weak memory. The Prophet Muḥammad ordered him to spread his garment on the floor. Abū Hurayra says, 'I spread the garment on the floor and the Prophet Muḥammad made a supplication and then ordered me to wear my garment. After that moment I never forgot what I heard from the Prophet.'[144]

In order to reinforce and corroborate the above discussion further two Muslim historians and scholars of Ḥadīth and Exegesis, Dhahabī and Ibn Kathīr, in their works *al-Bidāya wa al-Nihāya*[145] and *Siyar Aᶜlām al-Nubalā*[146] have described the incident of Abū Hurayra with the governor Marwān Ibn al-Ḥakam: Once Marwān, the governor of Madina, tried to test the memory of Abū Hurayra. He invited him to his house, where he asked him to narrate some Ḥadīth of the Prophet Muḥammad. Simultaneously, Marwān had ordered his scribe Abū Zuᶜaiziᶜa to sit behind a curtain and to write the Ḥadīth reported by Abū Hurayra. The scribe noted the Ḥadīth. After a year, Marwān invited Abū Hurayra again to his house and requested him to repeat what he narrated last year, and likewise ordered his scribe Abū Zuᶜaiziᶜa to sit behind a curtain and compare the present words of Abū Hurayra with the Ḥadīth that he had written previously. Abū Hurayra began to repeat the Ḥadīth while the scribe compared them. He found that Abū Hurayra did not leave out a single word, nor did he change any word from his earlier narrations.

This incident not only establishes the fact of Abū Hurayra's strong and powerful memory, but also the fact that, by Marwān's orders, a number of the Ḥadīth that Abū Hurayra narrated were consigned to the page, and that these were verified also by a comparison with the original.

The companion Ibn ᶜUmar was asked: "Do you deny anything that is said by Abū Hurayra?' Ibn ᶜUmar replied: "No, he had the courage and we lacked it."[147] This statement

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[144] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, p.25-26

[145] Dhahabī, *Siyar aᶜlām al-Nubalā*, 2001, v.2, p.598

[146] Ibn Kathīr, *al-Bidāya wa al-Nihāya*, 1987, v.8, p.109
[147] Dhahabī, *Siyar aᶜlām al-Nubalā,* 2001, v.2 p.608

of Ibn ʿUmar clearly illustrates the courage Abū Hurayra had when acquiring knowledge. Another narration reinforces this, describing how he once asked the Prophet about the intercession on the Day of Judgment and the Prophet replied, "O Abū Hurayra! I thought that no-one would ask me about it before you, because of your zeal for learning the Ḥadīth."[148]

So far, it has been established that Abū Hurayra was part of the *Ahl al Ṣuffa* and that he devoted his time entirely to acquiring the Ḥadīth, and to reinforce that he possessed a unique memory which was an aid for preserving the knowledge he acquired from the Prophet. Apart from residing in the Masjid of the Prophet, did Abū Hurayra have any other activities during the period of his stay in Madina? It is evident from reports that he not only accompanied the Prophet in the Masjid but that he also accompanied him on the expeditions that the Prophet undertook. For example, the first battle he participated in was the battle of Khaybar, even though there are different reports as to when he arrived there and whether it was before or after this battle. We concluded earlier that it is safe to say that he participated in this battle, due to the strength of the reports that he did so. Abū Hurayra also participated with the Prophet in the ʿUmra al-Qaḍā a year after the *Ḥudaybiyya* peace treaty.[149] He also participated in the battle of Najd, also known as *Dhāt al-Riqāʿ*, as Bukhārī states in his work: *'Qāla Abū Hurayra ṣalaytu maʿa al-Nabiyy ṣalla Allahu ʿalayhi wa sallam ghazwat Najd salāt al-Khawf'* 'Abū Hurayra said: I performed the prayer of fear with the Prophet of Allah during the battle of Najd.'[150] The Ḥadīth scholar Abū Dāūd al-Sijistānī corroborates this information from ʿUrwa b. al-Zubayr, who reported from Marwān b. al-Ḥakam that he asked Abū Hurayra, 'Did you perform the prayer of fear with the Messenger of Allah?' Abū Hurayra replied in the affirmative. Then Marwān asked: 'When?' Abū Hurayra replied 'during the year in which the battle of Najd took place.'[151] We also find other narrations which indicate his participation in other battles, such as his presence during the conquest of Makka, Ḥunayn, Ṭā'if,[152] Tabūk[153] and

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[148]   Bukhārī, *al-Jāmiʿ al-Ṣaḥīḥ*, 1999, Ḥadīth no.99, p.22
[149]   Shaykh, *Abū Hurayra Rāwiyat al-Islam wa Sayyid al-Ḥuffāẓ al-Athbāt*, 2003, pp.146-158. Shaykh has listed all the expeditions Abū Hurayra has participated with the Prophet Muḥammad.
[150]   Ibid.
[151]   Ibid.
[152]   Ibid.
[153]   Ibid.

Mu'ta.[154]

So, from these reports from books of tradition, we can deduce that he accompanied the Prophet on the majority of the expeditions which the Prophet undertook, and was very close to him. Also, whilst in Madina, he would accompany the Prophet when he went out to the market place, toured the orchards and visited the sick. He would hold the halter of the Prophet's camel with such regularity that the Prophet would inquire after him when he was absent.[155]

So, from these few reports and traditions it is safe to establish that Abū Hurayra, alongside his zeal for acquiring knowledge, also had a powerful retentive memory with which to preserve it. He also stayed with the Prophet on important expeditions and in battles, as was mentioned above, hence this also indicates that he obtained sound knowledge of and information about the events that took place during that period.

In the next section we will look at the pre-eminence of Abū Hurayra as a transmitter and source for Prophetic traditions.

1.5 The Pre-eminence of Abū Hurayra as a transmitter and source for Prophetic traditions

This section will highlight the pre-eminence of Abū Hurayra as a transmitter and source for prophetic Ḥadīth. This will enable this research to evaluate his position and how he was perceived by his contemporaries.

We begin by highlighting how he was perceived by the Prophet Muḥammad. We begin with a report where it is stated that:

'Once Abū Hurayra asked the Prophet: 'O Messenger of Allah! From amongst the people who is the most fortunate in seeking your intercession on the Day of Judgment? And the Prophet replied, "O Abū Hurayra! I thought that no-one would ask me about it before you, because of your zeal for learning the Ḥadīth."[156] The most fortunate amongst people to seek my intercession on the Day of Judgment is he who says: there is no-one worthy of

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154   Ibid.
155   ᶜIzzī, Difāᶜ ᶜan Abī Hurayra, 1984, p.40
156   Ibid, Ḥadīth no.99, p.22

worship except Allah sincerely from his heart".[157]

In this report the statement of the Prophet *'I thought that no-one would ask me about it before you, because of your zeal for learning the Ḥadīth'* indicates how the Prophet perceived Abū Hurayra. The words *'no one would ask me about it before you...'* clearly illustrate the status that Abū Hurayra had in the eyes of the Prophet. Ibn Ḥajar states that this Ḥadīth indicates the status of Abū Hurayra and his zeal for seeking knowledge.[158] We also learn from other narrations that the Prophet had entrusted Abū Hurayra to make announcements and to convey to the people of Madina certain rulings on prayer. For example, Abū Hurayra reports that the Messenger of Allah said to me 'go and make this announcement in Madina, that prayer is not accepted except with the Qur'ān...'[159]

These are a few examples of how he was perceived by the Prophet. There are also testaments from the companions of the Prophet of how they perceived Abū Hurayra.

1.5.1 Abū Bakr and Abū Hurayra

The first Caliph, Abū Bakr, had appointed Abū Hurayra as a *'Mu'adhdhin'* or 'caller to prayer,' at the time of the Ḥajj.[160]

Bukhārī narrated, on the authority of Ḥumayd b. ʿAbd al-Raḥmān, that Abū Hurayra informed him that Abū Bakr sent him on the pilgrimage upon which the Prophet made him the Amīr (the leader) prior to the farewell pilgrimage, on the day of Sacrifice, announcing amongst the people: 'That after this year no Idolater will perform the pilgrimage and no naked person will circumambulate the House (Kaʿba.)'[161]

This narration indicates the trust Abū Bakr had for Abū Hurayra in appointing him to fulfil this task. Also, this narration of Bukhārī is supported by Nasāī and Darimī who narrated a similar narration in their collection of Ḥadīth.[162]

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[157] ʿAsqalānī, *Fatḥ al-Bārī*, 1988, v.1 p.263
[158] Ibid.
[159] Abū Dāūd, *Sunan*, 1999, Ḥadīth no.820, p.126
[160] Bukhārī, *al-Jāmiʿ al-Ṣaḥīḥ*, 1999, Ḥadīth no. 1622, p.262.
[161] Ibid. Ḥadīth no. 369, p.65
[162] Nasāī, *Sunan*, 1999, Ḥadīth no. 2960, p.406

1.5.2 Abū Hurayra and ᶜUmar

Once the second Caliph, ᶜUmar, was passing by Ḥassān Ibn Thābit, who was reading poetry in the Masjid of the Prophet: he looked at him and Ḥassān said: "Indeed, I used to read poetry in the presence of him who is far greater than you". Then he turned towards Abū Hurayra and said: "I ask Allah to safeguard you! Did you not hear the Prophet say: 'Reply on my behalf, O Allah! Strengthen him through the *Rūḥ al-Qudus*?' Abū Hurayra replied: "O Allah! Yes". ᶜUmar remained silent. In this incident one may argue that the silence of ᶜUmar is an indication of his acceptance of Abū Hurayra's testimony.[163]

There is also another incident, which Bukhārī narrates, that Abū Hurayra said: "A woman who was tattooing was brought to ᶜUmar. ᶜUmar stood up and said: 'I ask you, by Allah! Who has heard from the Prophet regarding tattooing?' I (Abū Hurayra) stood up and said: 'O leader of the Believers! I have.' ᶜUmar asked: 'What have you heard?' Abū Hurayra replied saying: 'I heard the Prophet say: 'Do not tattoo or be tattooed.'"[164]

From this report it is also clearly evident that ᶜUmar accepted the testimony and narration from Abū Hurayra. It can be argued here that if ᶜUmar had any doubt regarding the reliability of Abū Hurayra and his narrations then he would have refuted and rejected his testimony. However, this did not happen, as we can establish from the aforementioned narrations.

1.5.3 Abū Hurayra and Ṭalḥa b. ᶜUbayd Allah

Tirmidhī reports, on the authority of Mālik b. Abī ᶜĀmir, who says: "once a man came to the Companion Ṭalḥa b. ᶜUbayd Allah and said: "O Abū Muḥammad! Do you know this Yemeni (Abū Hurayra)? Does he possess more knowledge of the Ḥadīth of the Prophet than you? Because we hear things from him what we do not hear from you. Or does he narrate what the Prophet did not say?" Ṭalḥa said: "Abū Hurayra heard from the Prophet what we did not hear, then there is no doubt about it. Let me tell you. We had to take care of our homes and livestock. We used to visit the Prophet in the morning and at night and Abū Hurayra was there, poor and destitute and a guest of the Prophet. Therefore, we do

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[163]   Muslim, *Ṣaḥīḥ*,1999, Ḥadīth no. 6384, 6385, 6386, p.1094
[164]   Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no. 5946, p.1042, See also Nasāī, *Sunan*, 1999, Ḥadīth no.5109, pp.698-699.

not doubt that that he heard from the Prophet what we did not hear, and you would never find a man who has goodness in his heart would say that which the Messenger of Allah did not say."[165]

From this report it can be established that the companions would verify information narrated about the Prophet, as we can establish from the questions asked to Ṭalḥa. Also, how he regarded Abū Hurayra can be established from Ṭalḥa's response to the questioner. The response given by Ṭalḥa clearly verifies those of Abū Hurayra's reports where he clarifies the reasons for him narrating more Ḥadīth from the Prophet than others. The report is as follows:

- Saʿīd b. al-Musayyib (93AH/714CE) and Abū Salama b. ʿAbd al-Raḥmān b. ʿAwf (d.94AH/715CE) report from Abū Hurayra, saying: "People say that Abū Hurayra narrates many Ḥadīth from the Messenger of Allah and you also wonder why the emigrants and the Anṣār do not narrate from the Messenger of Allah as Abū Hurayra does. My emigrant brothers were busy in the market while I used to stick to the Messenger of Allah content with what filled my stomach; so I would be present when they would be absent and I would remember when they used to forget, and my Anṣār brothers used to be busy with their properties, while I was one of the poor men of the Ṣuffa. I used to remember the narrations when they used to forget.'[166]

Ṭalḥa's report verifies this report of Abū Hurayra and also clearly testifies to his companionship with the Prophet. We can also see the similarity in the wording of both reports. We can also establish that Abū Hurayra's narration in Bukhārī's work is not an isolated statement, as we have a similar report from Ṭalḥa which corroborates the reasons behind Abū Hurayra's excessive narrations. Bukhārī and Abū Yaʿlā also reinforce this report of Ṭalḥa, with a slight variation in wording.[167] To reinforce this statement further,

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[165] Tirmidhī, *Jāmiʿ*, 1999, Ḥadith no.3837, p.868
[166] Bukhārī, *al-Jāmiʿ al-Ṣaḥīḥ*, 1999, Ḥadīth no. 2047, p.328
[167] Mubārakfūrī, *Tuḥfat al-Aḥwadhī bi sharḥ Jāmiʿ al-Tirmidhī*, 2001, v.10, p.227

scholars of Ḥadīth such as Aḥmad, Dawlābī and Ḥākim, have narrated this Ḥadīth.[168]

However, Bayhaqī (d.485AH/1092CE) reports in his *Madkhal* from Ashᶜath (d.142AH/760CE), who narrates on the authority of a client of Ṭalḥa, who says: "Abū Hurayra was sitting whilst a man passing by Ṭalḥa remarked: 'Indeed Abū Hurayra narrates Ḥadīth excessively!' Ṭalḥa replied: 'Indeed we heard just as he heard but he memorized and we forgot.'"[169]

Ṭalḥa's has given his testimony in support of Abū Hurayra's excessive narrations and the reason why he narrated more than other.

1.5.4 Abū Hurayra and Ubayy b. Kaᶜb

We find the companion Ubayy b. Kaᶜb testifying for Abū Hurayra. He says. 'Indeed Abū Hurayra had the courage to ask the Prophet about things which nobody other than him would ask about.'[170] From this statement it is evident that Abū Hurayra was courageous in asking the Prophet that which the other companions did not. This also indicates the zeal and interest Abū Hurayra had in acquiring knowledge from the Prophet.

ᶜIzzī establishes another point of Ubayy's authentication of Abū Hurayra, which is that the students of Ubayy, such as Abū ᶜUthmān al-Nahdī (d.100AH/719CE), Abū Rafiᶜ (d.90AH/709CE), ᶜAṭā b. Yasār (d.103AH/722CE), who took narrations from him, also took narrations from Abū Hurayra. These are famous and renowned students of Ubayy. Now, if Ubayy considered Abū Hurayra as an unreliable person, then one can argue that he would have warned his three famous students not to take any reports from him. However he did not do that. He allowed them to narrate from him, which clearly indicates his belief in the authenticity of Abū Hurayra.[171]

1.5.5 Abū Hurayra and ᶜAbd Allah b. ᶜUmar

Another companion ᶜAbd Allah b. ᶜUmar, also authenticates Abū Hurayra. We find three reports from him. The first is in the *Jāmiᶜ* of Tirmidhī, where he states, 'O Abū Hurayra!

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[168]   ᶜIzzī, *Difāᶜ ᶜan Abī Hurayra*,1981, p.96
[169]   Ibid. From the point of view of the science of Ḥadīth, Tirmidhī regarded Ṭalḥa's report as authentic and stated that 'this is a sound Ḥadīth.'Cf: Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no.3837, p.868.
[170]   Ḥākim, *al-Mustadrak ᶜalā al-Ṣaḥīḥayn*, 2002, Ḥadīth no. 6166, v.3, p.584
[171]   ᶜIzzī, *Difāᶜ ᶜan Abī Hurayra*,1981, p.96

You were the most attached to the Prophet and you had memorized a lot more of his sayings than any one of us.'[172]

This statement clearly identifies that Abū Hurayra was very closely attached to the Prophet, and that this close attachment to the Prophet was also a means of Abū Hurayra knowing more Ḥadīth than any other companion.

The second report is stated by Ḥākim in his *Mustadrak*, where it says: and from amongst us (you Abū Hurayra) have the most knowledge of his Ḥadīth.'[173] This statement from ᶜAbd Allah b. ᶜUmar clearly indicates the pre-eminence of Abū Hurayra.

The third statement is reported from Ḥudhayfa b. al-Yamān another companion of the Prophet, who relates this incident which happened with ᶜAbd Allah b. ᶜUmar. He reports, 'A man said to ᶜAbd Allah b. ᶜUmar, 'Abū Hurayra narrates excessive Ḥadīth from the Prophet.' ᶜAbd Allah b. ᶜUmar replied: 'I seek refuge by Allah from you, that you doubt what he has brought. He had the courage and we lacked it.'[174]

When we analyse this report we can establish that, alongside the authentication of ᶜAbd Allah b. ᶜUmar, we can also implicitly establish the authentication of Ḥudhayfa b. al Yamān, who is also another companion of the Prophet. So, if there was any objection or question, then surely Ḥudhayfa would have commented on or disagreed with ᶜAbd Allah b. ᶜUmar. Hence his silence on this answer of ᶜAbd Allah b. ᶜUmar is an indication of his agreement with him.[175]

1.5.6 Abū Hurayra and ᶜAbd Allah b. ᶜAbbās

Abū Hurayra gave a religious verdict (*Fatwā*) which was against the verdict of the companion ᶜAbd Allah b. ᶜAbbās, and this occurred in his presence. We find an incident in Bukhārī who reports from Abū Salama b. ᶜAbd al-Raḥmān b. ᶜAwf, who reports: "A person came to ᶜAbd Allah b. ᶜAbbās whilst Abū Hurayra was sitting next to him. The person asked (ᶜAbd Allah b. ᶜAbbās), 'give me a verdict regarding a woman who gives birth more than forty days after the death of her husband (how long is her waiting period?)' ᶜAbd Allah b. ᶜAbbās replied. '(her waiting period is) The most distant of the

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[172] Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no.3836, p.868
[173] Ḥākim, *al-Mustadrak ᶜalā al-Ṣaḥīḥayn*, 2002, Ḥadīth no. 6167, v.3.p.583
[174] Ibid. Ḥadīth no. 6165, v.3, p.583
[175] Ibid. Also, this statement from the point of view of the science of Ḥadīth is regarded as *Ṣaḥīḥ* (authentic.)

two periods.' I said (Abū Salama): 'The pregnant women, their waiting period is when they deliver.' Abū Hurayra said: 'I agree with my nephew i.e. Abū Salama.' So ʿAbd Allah b. Abbās sent his slave Kurayb to ask Umm Salama. She said: 'Subayaʿ al-Aslamiyya was pregnant when her husband was killed and she gave birth after forty days and she was sent a marriage proposal and the Prophet got her married. Abū al-Sanābil was the one who proposed to her.'"[176]

We can establish from this incident the following:

- Abū Hurayra's association with ʿAbd Allah b. ʿAbbās.
- In the same gathering Abū Hurayra opposes ʿAbd Allah b. ʿAbbās's opinion, and has the audacity to give his own with confidence and firmness.
- ʿAbd Allah b. ʿAbbās follows Abū Hurayra's verdict.

To reinforce the above points, there is another incident where a person asked ʿAbd Allah b. ʿAbbās: 'I have given ten camels in the path of Allah, do I have to pay zaka on them?' ʿAbd Allah b. ʿAbbās replied: 'It is a problematic issue, O Abū Hurayra! It is not less problematic than the one in the house of ʿĀisha, so go ahead and say what you think.'
Abū Hurayra said: 'I seek help from Allah, there is no zaka upon you.' ʿAbd Allah b. ʿAbbās said: 'you are correct, everything which does not carry on its back and from its milk no benefit is derived and nothing is gained from its produce then there is no zaka.' ʿAbd Allah b. ʿAmr (another companion who was in that gathering) said: 'You are both correct.'[177]

This incident establishes the juristic aptitude and ability of Abū Hurayra, and also the referral of ʿAbd Allah b. ʿAbbās indicates the authority and status of Abū Hurayra. Also, ʿAbd Allah b. ʿAbbās could have referred this question to another person in the gathering, as we can see that another companion, ʿAbd Allah b. ʿAmr, was present. However, this did not happen and hence the verification of ʿAbd Allah b. ʿAmr of Abū Hurayra's response to the question indicates his trust of him. It can be argued here that, if Abū

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[176]   Bukhārī, *al-Jāmiʿ al-Ṣaḥīḥ*, 1999, Ḥadīth no. 5318.
[177]   ʿIzzī, *Difāʿ ʿan Abī Hurayra*, 1981, p.99

Hurayra was not reliable and trustworthy, then why should he be a point of reference for jurisprudential issues and why should someone of the personality and calibre of ᶜAbd Allah b. ᶜAbbās refer such complex matters to such a person? One can also argue that it is clear from this incident that the status Abū Hurayra had amongst the other companions was that of an honest and reliable individual. From the point of view of the science of Ḥadīth, the first report is authentic, as it is narrated in the *Ṣaḥīḥ* of Bukhārī. The second report is recorded in Abū ᶜUbayd's *'al-Amwāl'*, on the authority of ᶜAbd Allah b. Lahīᶜa, who is considered as *'ṣadūq'* (honest) *'yuḍaᶜᶜaffu min nāhiyat ḥifẓih'* (he is weak because of his memory), but his narrations of this kind which state the verdicts of companions etc. are accepted.[178]

ᶜAbd Allah b. ᶜAbbās confirmed his belief in the reliability of Abū Hurayra by narrating from him. We find examples of his narrations from Abū Hurayra in *Ṣaḥīḥ al-Bukhārī*. In some of them he clearly emphasizes, by using the Ḥadīth, which he narrates from him, saying: "I have never seen anything more similar to *'Lamam'* except from those which Abū Hurayra has narrated from the Prophet: "Indeed Allah has written, for the son of Adam, his share of zina (adultery / fornication) which he will definitely find. The zina of the eyes is to see, and the zina of the tongue is to speak." The word *'Lamam'* according to ᶜAbd Allah b. ᶜAbbās are these matters mentioned in this Ḥadīth.

We also find other narrations of ᶜAbd Allah b. ᶜAbbās from Abū Hurayra in *Sunan al-Nasāī, Sunan Abū Dāūd and Sunan Ibn Māja.*[179]

We also find, among the narrators from Abū Hurayra, those who are the senior students of ᶜAbd Allah b. ᶜAbbās and the most famous of the leading and best personalities of the *Tābiᶜūn* (successors.) Their narration from Abū Hurayra is not only a clear indication, but also a clear emphasis upon the agreement of ᶜAbd Allah b. ᶜAbbās to it and his approval for their action. Otherwise, he would have forbidden them from narrating from him, especially, when he lived a full ten years after Abū Hurayra's demise.

From these narrators of ᶜAbd Allah b. ᶜAbbās I have found examples of those who have narrated from Abū Hurayra, they are:

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[178] Ibid.
[179] Ibid.

Mujāhid (d.104AH/723CE)	Shaʿbī (d.104AH/723CE)
Ṭāūs (d.106AH/725CE)	ʿUbayd b. Ḥunayn (d.105AH/724CE)
ʿAṭā b. Abī Rabaḥ (d.114AH/733CE)	Yazīd b. al-Aṣam (d.103AH/722CE)
Nāfiʿ b. Jubayr b. Muṭʿim (d.99AH/718CE)	Muḥammad b. Kaʿb al-Quraẓī (d.108AH/727CE)
Abū Umāma b. Sahl b. Ḥanīf (Circa 100AH/700CE)	Abū al-Zubayr (d.128AH/745CE)
Muḥammad b. Sīrīn (d.100AH/719CE)	Abū al-Shaʿthā (d.82AH/701CE)
ʿAṭā b. Yasār (d.103AH/722CE)	Saʿīd b. Jubayr (d.95AH/714CE)
Muḥammad b. ʿAmāra b. ʿAmr b. Ḥazm al-Anṣārī (Circa 100AH/700CE)	Mīzān Abū Ṣāliḥ al-ʿAshʿarī (Circa 100AH/700CE) [180]

Also, what has come to light is the authentication of Ibn ʿAbbās for Abū Hurayra by giving approval to his clients to take off Abū Hurayra and to narrate what they heard from him. For example:

ʿIkrima (d.104AH/723CE)
ʿUthmān b. Shammās (Circa 100AH/700CE)
Sulaymān b. Yasār (d.107AH/726CE)
Sulāymān b. Abī Sulaymān (Circa 100AH/700CE)
Sulāymān b. Gharīb (Circa 100AH/700CE)

These narrators who narrate from Abū Hurayra of Ibn ʿAbbās are more than thirty-three in number.[181]

1.5.7 Abū Hurayra and Abū Saʿīd al-Khudrī

Abū Saʿīd would listen carefully to the Ḥadīth of Abū Hurayra in his gathering. Abū Hurayra narrates a long Ḥadīth in which he mentions an incident of a man who will be the last to enter Paradise, Abū Saʿīd confirms it and affirms that he also heard this Ḥadīth.

The narrator states, after mentioning the Ḥadīth, that: (Abū Saʿīd al-Khudrī is sitting with Abū Hurayra, not changing anything of the Ḥadīth) which Abū Hurayra has mentioned

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[180] ʿIzzī, *Difāʿ ʿan Abī Hurayra*, 1981, p.99
[181] Ibid.

until he (Abū Hurayra) reached his statement 'this is for you and with it something similar', Abū Sa⁺īd said: "I heard the Prophet say, 'this is for you and it is tenfold'", Abū Hurayra replied, 'I memorized 'with it something similar'') i.e. this is for you from the blessings of Paradise. It can also be established that Khudrī during the life time of Abū Hurayra, used to mention excessively to the *Tābi⁺ūn* the narrations of Abū Hurayra.

There is also further evidence which suggests that an investigation into the collection of Abū Sa⁺īd's Ḥadīth in the *Musnad* of Aḥmad and in the two *Ṣaḥīḥs* (Bukhārī and Muslim) and the *Sunan*, will throw up a great number of Ḥadīth narrated by several *Tābi⁺ūn* from Abū Hurayra and Abū Sa⁺īd connected together.

Among these is the narration of Ḥumayd b. ⁺Abd al-Raḥmān b. ⁺Awf (d.95AH/714CE) and Abū Ṣālih al-Sammān (d.101AH/718CE), Sa⁺īd b. al-Musayyib, ⁺Aṭā b. Yasār, Abū Umāma b. Sahl b. Ḥanīf (d.100AH/719CE) and others. They all say, Abū Hurayra and Abū Sa⁺īd said this, to the extent that some of them would go to Abū Sa⁺īd after the demise of Abū Hurayra for clarification of certain narrations from Abū Hurayra, for example, Abū Salama b. ⁺Abd al-Raḥmān b. ⁺Awf says: "Abū Hurayra used to narrate to us a Ḥadīth from the Prophet that: 'On the day of *Jumu⁺a* there is a time in which a Muslim is performing Salāh and is supplicating to Allah, will be granted whatever he is supplicating for". The narrator says, "Abū Hurayra pointed with his hand to indicate that this time is very short". The narrator says, "When Abū Hurayra passed away I said, by Allah! If only I can go to Abū Sa⁺īd and ask him about this time". He says (Abū Salama), "I said, O Abū Sa⁺īd! Abū Hurayra narrated to us about the time on the day of *Jumu⁺a*, do you have any knowledge about it?" He replied (Abū Sa⁺īd), "I asked the Prophet about it," he said, "Indeed I was informed about this time, and then I had forgotten it."[182]

1.5.8 Abū Hurayra and Jābir b. ⁺Abd Allah al-Anṣārī

Jābir b. ⁺Abd Allah al-Anṣāri is also one of the very few Companions with whom the Shī⁺a are pleased and regard as one of ⁺Alī's sincere friends. Ṭūsī has attributed a high status to him.

Ibn Dāūd has transmitted that Ja⁺far al-Ṣādiq (d.148AH/765CE) attributed him by associating with them. In the two *Ṣaḥīḥs* and others, there are many narrations from al-

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[182]   Ibid.

Ṣādiq, who narrates from his father Muḥammad al-Bāqir (d.114AH/733CE), who narrates from Jābir and from Muḥammad b. ᶜAmr b. al-Ḥasan b. ᶜAlī who narrates from Jābir.

'Jābir hastened in spreading the Ḥadīth of Abū Hurayra, so he narrated from him directly, informing the Shīᶜa masses of his authentication of Abū Hurayra. Similar to the approval of Ibn ᶜAbbās and Khudrī to their students in spreading the Ḥadīth of Abū Hurayra, we also find Jābir approving his students spreading his Ḥadīth.'

From the students of Jābir who also narrate from Abū Hurayra are:

Shaᶜbī (d.104AH/723CE)	ᶜAmr b. Dīnār (d.101AH/718CE)
Mujāhid (d.104AH/723CE	Abū Sufyān (Circa 100AH/700CE)
ᶜAṭā b. Abī Rabāḥ (d.114AH/733CE)	Muḥammad b. ᶜAbd al Raḥmān b. Thawbān (Circa 100AH/700CE)
Abū Salama b. ᶜAbd al-Raḥmān b. ᶜAwf (d.104AH/723CE)	Sālim b. Abī al-Jaᶜd (d.100AH/719CE)
Muḥammad b. al-Munkadir (d.130AH/749CE)	Shahr b. Ḥawshab (d.112AH/731CE)
Sinān b. Abī Sinān al-Du'alī (Circa 100AH/700CE)	Muḥammad b. ᶜAbbād b. Jaᶜfar (Circa 100AH/700CE)
Saᶜīd b. al- Ḥārith (Circa 100AH/700CE)	

We also find Abū al-Zubayr al-Makkī Muḥammad b. Muslim (d.128AH/745CE), who was strongly associated with Jābir. A very famous script is narrated from him which the scholars of Ḥadīth have included in their books. When he missed the opportunity of listening to Ḥadīth from Abū Hurayra, he wanted to achieve the status of narrating his Ḥadīth, so he narrated from ᶜAlqama al-Misrī, who narrates from Abū Hurayra.[183]

These few reports indicate the status Abū Hurayra had with his contemporaries and their students.

1.5.9 Abū Hurayra and Abū Ayyūb al-Anṣārī

Another authentication of Abū Hurayra comes from the companion Abū Ayyūb al-Anṣārī.

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[183]   Ibid.

This report highlights very significantly the status of Abū Hurayra in the eyes of Abū Ayyūb. The report is narrated in Ḥākim's *'Mustadrak'* and is as follows:

Abū al-Shaʿthā reports, 'I came to Madina and I saw Abū Ayyūb narrating Ḥadīth from Abū Hurayra. So I asked Abū Ayyūb, 'You narrate from Abū Hurayra even though you have a great status with the Prophet?' Abū Ayyūb replied, *'for me to narrate Ḥadīth from Abū Hurayra is more beloved to me then to narrate Ḥadīth from the Prophet.'*[184] This report does not stem from Abū Hurayra, but is narrated from a different *isnād* (chain of narration) which is: al Ḥākim (d.405AH/1015CE) - Ibrāhīm b. Busṭām al-Zaʿfarānī - Saʿīd b. Sufyān al-Jahdarī - Shuʿba (d.160AH/776CE) – Ashaʿth (d.142AH/760CE) – Abū al Shaʿthā (d.82AH/701CE.)[185] If this statement had come from Abū Hurayra then there would have been a possibility for one to argue that Abū Hurayra fabricated it. However, as we can see from the chain of narration and the person narrating Abū Ayyūb, it was not Abū Hurayra's personal statement.

1.5.10 Abū Hurayra and ʿAbd Allah b. al-Zubayr

The companion ʿAbd Allah b. al-Zubayr, who was once asked about the two rakʿāt (units) of prayer which he performed after the ʿAsr (mid afternoon) prayer. This question was asked of him during the caliphate of Muʿāwiya, when Madina was under Marwān's governorship. He responded to the questioner, who was Abū Bakr b. ʿAbd al-Raḥmān, by saying: 'Abū Hurayra, who reports from ʿĀisha, informed me about these two rakʿat (units).' The report continues further that ʿĀisha was asked about them and that she heard this information from Umm Salama, who was then asked, and she clarified this report by stating that the Prophet performed these two units, which were to be performed after Zuhr (midday prayer), but because he was delayed in distributing wealth as the time of ʿAsr approached, the Prophet performed the ʿAsr prayer and thereafter he performed these two units of Zuhr. ʿAbd Allah b. al-Zubayr then said, 'Allah is the greatest! Did the Prophet not perform them once? By Allah I will never leave these two units ever.'[186]

It can be established here that ʿAbd Allah b. al-Zubayr accepted the statement of Abū Hurayra by narrating from him. Secondly, ʿAbd Allah b. al-Zubayr performed these two

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[184] Ḥākim, *al-Mustadrak ʿalā al-Ṣaḥīḥayn*, 2002, Ḥadīth no.6175, v.3.p.586
[185] Ibid.
[186] ʿIzzī, *Difāʿ ʿan Abī Hurayra*,1981, p.106

units, which also indicates that he trusted this information from Abū Hurayra.

The other famous companions who have narrated from Abū Hurayra are: Anas b. Mālik, Wāthila b. al-Asqaᶜ al-Laythī, Miswar b. al-Makhrama, Abū Umāma b. Sahl, Abū al-Wird al-Māzanī, Abū Saᶜīd al-Khayr and ᶜAbd Allah b. ᶜUtba b. Masᶜūd.[187]

His pre-eminence was also recorded by Ibn Saᶜd. The following statement of Ibn Saᶜd highlights the leading figures in issuing legal verdicts from the Companions: Ibn Saᶜd says*:*

> *'amongst other companions of the Prophet would issue legal verdicts in Madina and narrate Ḥadīth from the Messenger of Allah from the day Uthmān died until they passed away. And those from the companions to whom the legal verdicts would be referred to were, Ibn ᶜAbbās, Ibn ᶜUmar, Abū Saᶜīd al-Khudrī,* **Abū Hurayra** *and Jābir b. ᶜAbd Allah.'*[188]

This statement of the historian Ibn Saᶜd clearly signifies that Abū Hurayra was an important figure amongst his fellow companions and that he was one of the leading jurists of his time. Another point that can be established from this statement is that Ibn Saᶜd specifically states the time period *'yuftūna bi al-Madīna wa yuhaddithūna ᶜan Rasūl allah min ladun tuwufiyya ᶜUthmān ilā ᶜan tuwaffū',* which clearly establishes that he was regarded as an important figure, even after the caliphate of ᶜUthmān, which is regarded as a period of internal strife and fragmentation amongst the Muslim community

If this was the status of Abū Hurayra amongst his contemporaries then what was his status amongst the next generation of Muslims who followed them, the *Tābiᶜūn* (Successors)? From the statement of Ibn Saᶜd mentioned earlier, the important figures who would issue legal verdicts were Jābir, ᶜAbd Allah b. ᶜAbbās, Ibn ᶜUmar and Abū Saᶜīd al-Khudrī.

1.5.11 The Image of Abū Hurayra amongst the *Tābiᶜūn* (Successors)

We find that these personalities mentioned above allowed their students to narrate Ḥadīth from Abū Hurayra. On the other hand we also find other Successors who narrated from Abū Hurayra, for example, the *'Fuqahā al-Sabᶜa'* the seven jurists of Madina, who were regarded as leading authorities in issuing legal verdicts during their time. These seven

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[187]   Ibid.
[188]   Ibn Saᶜd, *al -Ṭabaqāt al-Kubrā*, 1997, v.2, p.372, cf: ᶜIzzī, *Difāᶜ ᶜan Abī Hurayra*, 1981, p.111

jurists are:

Abū Bakr b. ᶜAbd al-Raḥmān (d.94AH/713CE)	ᶜUbayd Allah b. ᶜAbd Allah (d.98AH/717CE)
ᶜUrwa b. al-Zubayr (d.94AH/713CE)	**Qāsim b. Muḥammad** (d.105AH/724CE)
Saᶜīd b. al-Musayyib (d.93AH/713CE)	Khārija b. Zayd (d.99AH/718CE)
Sulaymān b. Yasār (d.107AH/726CE)	

From amongst these seven we find five of them (the ones highlighted in bold type)[189] narrating from Abū Hurayra. In addition to the above, ᶜIzzī has given a long list of successors who have narrated from Abū Hurayra.[190] There is practical evidence in the next piece from a successor, Sāniᶜ Abī Kathīr al-Yamāmi, which depicts his travelling to Abū Hurayra seeking legal advice on a disputed matter. He reports, 'when people disputed considerably regarding drinking *nabīdh*[191] I travelled from Yamāma to Madina to meet Abū Hurayra and ask him about this issue. I met him and I said. O Abū Hurayra! I have come to you from Yamāma asking you about *nabīdh* so narrate to me a Ḥadīth from the Prophet and not from anyone else. So Abū Hurayra said: 'I heard the Prophet saying, 'Beer/Wine is made from grapes and dates.'[192]

This report highlights the status of Abū Hurayra and it also indicates that he was a leading authority. For one to travel a long distance with the intention of meeting Abū Hurayra specifically, and not other leading personalities, does signify the status Abū Hurayra had amongst the people.[193]

Ḥakim, in his *Mustadrak*, mentioned the statement of the *Tābiᶜī* Muḥammad b. ᶜAmr b. Ḥazm, who says, 'From amongst the people, Abū Hurayra is the greatest memorizer of the words of the Messenger of Allah.'[194] And, to reinforce this statement another, *Tabiᶜī* Abū Ṣāliḥ al-Sammān, said, 'Abū Hurayra was the greatest memorizer from the companions of

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[189] ᶜIzzī, *Difāᶜ an Abī Hurayra*,1981, p.111
[190] Ibid. Pp.111-112
[191] Aḥmad, *Musnad,* 2004, Ḥadīth no. 10720, 10721, p.732
[192] Aḥmad, *Musnad*, with the commentary of Aḥmad Shākir, no publishing date, v.15, p.143. Also, from point of view of the science of Ḥadīth, this report has been classified as 'Ṣaḥīḥ' or authentic.
[193] Ibid.
[194] Ḥakim, *al-Mustadrak ᶜalā al-Ṣaḥīḥayn*, 2002, v.3, p.511

Muḥammad, and he was not the most virtuous in rank.'[195]

In addition to these seven who narrate from Abū Hurayra and Khudrī one Ḥadīth together, we find another group from the students of Khudrī narrating from Abū Hurayra. In this, there is an indication similar to that of the narrations of the students of Ibn ʿAbbās from Abū Hurayra, that Khudrī had thought well of Abū Hurayra and that he did not give them any warning whatsoever, which would distance them from him (Abū Hurayra.)
From the narrators of Khudrī are: [196]

ʿAṭā b. Yazīd al-Laythī (Circa 100AH/700CE)	ʿIyāḍ b. ʿAbd Allah b. Abī Saraḥ (Circa 100AH/700CE)
Busr b. Saʿīd (d.100AH/719CE)	Shahr b. Ḥawshab (d.112AH/731CE)
ʿUbayd Allah b. ʿAbd Allah b. ʿUtba b. Masʿūd (Circa 100AH/700CE)	Abū Sufyān Mawlā b. Abī Aḥmad (Circa 100AH/700CE)
Abū Idrīs al-Khawlānī (d.80AH/699CE)	ʿUbayd b. Ḥunayn (d.105AH/724CE)
ʿAbd al-Raḥmān b. Abī Niʿam (d.100AH/719CE)	ʿUmar b. al-Ḥakam b. Thawbān (Circa 100AH/700CE)
Abū ʿUthmān al-Nahdī (d.100AH/719CE)	

There are eighteen Tābiʿūn from the Jurists who have narrated from Khudrī who narrate from Abū Hurayra. They acquired the Ḥadīth before the year 58AH that is, the year Abū Hurayra passed away. This indicates that no-one warned them of Abū Hurayra when they acquired Ḥadīth from him; then they fulfilled what they had acquired from the Ḥadīth after Abū Hurayra's death and they continued conveying to their followers the Ḥadīth of Abū Hurayra decades after the death of Abū Hurayra. It indicates that Abū Hurayra occupies a high status in the hearts of the Tābiʿūn until the beginning of the second century of Hijra.

To summarise so far, it can clearly be established that Abū Hurayra was a known personality amongst his contemporaries and also amongst the generation of Muslims who followed them. Also, he was regarded as an important figure in legal matters and was also

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[195] Ibid. P.509
[196] Ibid.

regarded as a great memorizer of Ḥadīth. To add to this discussion, leading personalities from the early generations of Muslims (Companions and Successors) regarded him and his narrations as authentic and reliable. The next item for discussion will be to investigate how he was considered amongst the third generation of Muslims, the *Atbāʿ al-Tabiʿīn* (Followers of the Successors) and the generations that followed.

1.5.12 The Image of Abū Hurayra amongst the Followers of the Successors (*Atbāʿ al-Tābiʿīn*)

Shāfiʿī (d.204AH/820CE) in his *'al-Risāla'*, stated the Ḥadīth of Abū Hurayra and others from the Prophet, who said, *'al-Dhahab bil-Dhahab'* which contradicts the Ḥadīth of Usāma b. Zayd, who reports the Prophet as saying, *'Innama al-Ribā fī al-Nasī'a.'* After mentioning these two reports, Shāfiʿī gives precedence to the report of Abū Hurayra and others, because of several factors, which are:

- Because of the abundance of narrations on this matter.
- Because of their memory.
- Because of their being senior in age.
- Because Usāma's report is a solitary narration.

After stating these points, Shāfiʿī says, 'Abū Hurayra is senior and has narrated more Ḥadīth than anyone else in his time.' [197]

This is a statement from one of the leading figures in Islamic law and the eponym of the Shāfiʿī School of law.

We also find another supportive statement from Ṭaḥāwī (d.321AH/935CE), a famous jurist from the Ḥanafī school of law, stating, 'Indeed we have good thoughts about him (Abū Hurayra.)'[198]

Ḥākim very strongly defends Abū Hurayra against those who criticise him and his narrations in a number of paragraphs. He states:

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[197] Shāfiʿī, *al-Risāla*, 2003, p.212
[198] Ṭaḥāwī, *Sharḥ maʿānī al-āthār,* 2001, v.1, p.24-25

'The only ones who speak disparagingly of Abu Hurayra, seeking to dismiss his narrations, are those whose hearts have been blinded by God; they therefore do not understand the meaning of his narrations.'

'He is either a (negating) Jahmite who upon hearing reports, considers them to be unfaithful and which are in opposition to their school of thought, so they insult Abū Hurayra and slander him with things Allah has vindicated him of, distorting and undermining him by arguing that authority cannot be established through his reports.'

'Or he is a Kharijite who finds no fault in slaying the followers of Muḥammad and does not acknowledge obedience of the caliph or leader when he listens to the reports of Abū Hurayra from the Prophet which conflict with his school of thought which is of course deviant, he does not find loopholes to push aside his reports with any evidence or authority so, ultimately his last recourse (resort?) is to defame Abū Hurayra.'

'Or he is a Qadarite who has seceded from Islam and its peoples, and excommunicated Muslims who subscribe to the doctrine of the Decree which Allah has ordained, prior to servants earning those actions, when he looks into the reports of Abū Hurayra, which he has reported from the Prophet in affirmation of the Decree he does not find any evidence which can verify his stance, which is unbelief and polytheism, so his evidence according to him, is that Abū Hurayra's reports cannot be substantiated as proof.'

'Or he is ignorant undertaking jurisprudence and pursuing it in sources other than its loci when he hears the reports of Abū Hurayra regarding those aspects which contradict the school of law he has chosen and its lore, out of blind imitation, without any evidence or proof, he comments on Abū Hurayra and he neglects those reports which contradict his school of law, and uses other reports to oppose him when his reports are in accordance with his school of law.'[199]

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[199] Ḥākim, *al-Mustadrak ᶜalā al-Ṣaḥīḥayn,* 2002, v.3, p.587. See ᶜIzzī, *Difāᶜ ᶜan Abī Hurayra,*1981, p.113-114

Ḥākim goes on to conclude by vehemently claiming:

'Everyone who memorises Ḥadīth from the advent of Islam up to our times ultimately are his followers and of his faction.'

'May Allah protect us from opposing the Messenger of the Lord of the Worlds and the chosen Companions and the leaders of Religion, from the successors and those that came after them, from the leaders of the Muslims, may Allah be pleased with them all in the affairs of Abū Hurayra, the one who preserves the teachings of religion.'[200]

These few statements of Ḥākim indicate his position on Abū Hurayra, which are very strong. Ḥākim is a scholar of Ḥadīth from the Fourth Century. The period of time between him and the demise of Abū Hurayra is about three centuries. Hence, for Ḥākim to defend Abū Hurayra in this manner clearly indicates that a great amount of criticism was put forward about Abū Hurayra during this period, which will be looked at further on in this thesis. However, what we can establish here is that there was criticism and defence of Abū Hurayra right from the beginning. To support this point, another scholar and legal jurist of the Ḥanafī School of law Sarkhasī (d.483AH/1090CE), of the same period as Ḥākim, defends Abū Hurayra in a more subtle manner. He says;

'And those who are well known for being trustworthy and also having retentitive memories, like Abū Hurayra and Anas b. Mālik and other famous companions of the Prophet who spent a long time with him in travel and at home and heard Ḥadīth from him. Abū Hurayra is from those people about no one can doubt regarding his trustworthiness and the length of time he spent with the Prophet until the Prophet said to him 'visit one day after another, this will increase your love' and likewise his beautiful memory and retentitiveness for which the Prophet supplicated for.'[201]

Sarakhsī further adds a statement from which one can establish that Abū Hurayra was a

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[200]   Ibid.

[201]   Sarkhasī, *Usūl al-Sarkhasī*, 2005, v.1, pp.339-341. See also ᶜIzzī, *Difāᶜ ᶜan Abī Hurayra*, 1981, pp.114-115

legal scholar amongst his contemporaries, he states that:

> 'He is known for his aptitude in legal issues and opinion amongst the Companions.'[202]

And to sum up everything in a nutshell Sarakhsī concludes:

'He (Abū Hurayra) has precedence in trustworthiness, memory and retentitiveness.'[203]

In corroboration with the above statements which support the credibility of Abū Hurayra, we find further statements from two historians, Dhahabī (d.748AH/1348CE) and Ibn Kathīr (d.774AH/1373CE). We start by looking at the statements of Dhahabī in his work 'Tadhkira al-Ḥuffāẓ.' He states that:

> 'And he (Abū Hurayra) was from the vessels of knowledge and from the major imāms of legal verdict with his sublimnity, worship and humility.'[204]

He continues further in his work, 'Siyar aᶜlām al-Nubalā':

> 'The Imam, jurist, mujtahid, memorizer, companion of the Prophet, Abū Hurayra al Dawsī al Yemenī the master of the authentic memorizers.'[205]

> 'He acquired from the Messenger of Allah a vast amount of knowledge, which was blessed and pure.'[206]

> 'Many people from the Companions and Successors narrated from him.'[207]

> 'Abū Hurayra possessed a beautiful character.'[208]

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[202]   Ibid.
[203]   Ibid.
[204]   Dhahabī, *Tadhkira al-Ḥuffāẓ,* 1998, v.1, p.29
[205]   Dhahabī, *Siyar aᶜlām al-Nubalā,* 2001, v.2, p.578
[206]   Ibid. P.579
[207]   Ibid.
[208]   Ibid. P.614

'And he had a very strong memory. We do not know that he made a mistake in any narration.'[209]

'He is the leader in the Qur'ān, in the Sunna and in Jurisprudence.'[210]

These are Dhahabi's opinions on Abū Hurayra, which clearly exonerate him from any criticism. Another historian, Ibn Kathīr, further states, in his *'al-Bidāya wa al-Nihāya'*:

'And Abū Hurayra, with regards his truth, memory, trust, worship, piety and good actions stand on a high platform.'[211]

He further states: *'And he (Abū Hurayra) has many virtues and merits, beautiful speech and many pieces of advice.'*[212]

These sources and their writers depict that:

1. Abū Hurayra was an important figure in Ḥadīth narration, and this is why they (scholars) went to great lengths to exonerate him.

2. Different scholars in various fields regarded him as an important figure, and this is why legal scholars like Shāfiʿī, Sarakhsī, scholars of Ḥadīth, like Ibn Ḥajar and scholars of history, like Dhahabī and Ibn ʿAsākir, have mentioned him with praise and authenticated his personality.

3. These statements and authentications clearly indicate that Abū Hurayra played a leading role in transmitting the Prophetic Ḥadīth.

4. These statements also prove that they were mentioned in defence of Abū Hurayra, which also establishes the fact that he and his narrations were looked at with criticism, and that this critique started from a very early period.

5. What can also be established here is that various scholars from different sciences were fully aware of Abū Hurayra and his narrations and hence the criticism of him. This is why Dhahabī and Ibn Kathīr have written an in-depth biography of him, not forgetting the works of *Ṭabaqāt* and *Tarājim*, for example Ibn Saʿd and Ibn Ḥajar's *al-Iṣāba*.

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[209] Ibid. P.621
[210] Ibid. P.627
[211] Ibn Kathīr, *al-Bidāya wa al-Nihāya*, no publishing date, v.8, p.113
[212] Ibid. P.116

6. These statements also indicate that these scholars where vehement in establishing the authority and authenticity of Abū Hurayra and his reports because of the principle '*All the companions are truthful and trustworthy*'.

7. The fact that Abū Hurayra was challenged hence criticised by some of his contemporaries' aswell as other generations does leave a question mark as to why he was critiqued.

1.6 Teachers of Abū Hurayra

Abū Hurayra narrated from the Prophet and from other Companions. For example;

Abū Bakr	Usāma b. Zayd
ʿUmar b. al-Khaṭṭāb	ʿĀisha
Faḍl b. ʿAbbās	Baṣra b. Abī Basra[213]
Ubayy b. Kaʿb	

1.7 Students of Abū Hurayra

From amongst his students we have some of the Companions who narrated from him, For example;

Ibn ʿAbbās	Wāthila b. al-Asqaʿ
Ibn ʿUmar	Jābir b. ʿAbd Allah
Anās b. Mālik	Abū Ayyūb al-Anṣārī.[214]

With regards to his students from the second generation of Muslims, the *Tābiʿīn* (the Successors), there is a huge list of them, which the researcher will not list here. This huge list can be found in the biographical dictionaries compiled by Ḥāfiẓ Ibn Ḥajar, Ibn ʿAbd al-Barr, Ibn Kathīr, Dhahabī and Jazarī.[215] Bukhārī states: *'Rawā ʿanhu thamān mi-a min ahl alʿIlm'* 'eight hundred people of knowledge have narrated from him (Abū

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[213] Ibid. P.133, Cf: ʿAsqalānī, *al-Iṣāba fī Tamyīz al-Ṣaḥāba*, 2005, v.7, p.352

[214] Ibid.

[215] ʿAsqalānī, *al-Iṣāba fī Tamyīz al-Ṣaḥāba*, 2005, v.8, p.348, Qurṭubī, *al-Istīʿāb fī mʿarifat al-Aṣḥāb'*, 1995, v.4, pp.332-334, Jazarī, *Usd al-Ghāba fī mʿarifat al-Ṣaḥāba*, no publishing date, v.6,p314, Ibn Kathīr, *al-Bidāya wa al-Nihāya*, no publishing date, v.8, p.113, Dhahabī, *Siyar aʿlām al-Nubalā*, 2001, v.2, p.578.

Hurayra.)'[216]

After listing the teachers and students of his work, we will now look at the most authentic chains of narrations stemming from him.

1.8 The Most Authentic Chains from Abū Hurayra (*Aṣaḥḥ al-Ṭuruq ᶜan Abī Hurayra*)

When we investigate this area of which is the most authentic chain of narration from Abū Hurayra, we find different views from scholars of Ḥadīth. We find a statement from ᶜAlī b. al-Madīnī (d.234AH/849CE), who states that the most authentic chain is:

- Ḥammād ----Ayyūb----Muḥammad b. Sīrīn---- Abū Hurayra.[217]

Another different chain is mentioned by Sulaymān b.Dāūd (d.219AH/834CE), which is:

- Yaḥyā b. Abī Kathīr----Abū Salama---- Abū Hurayra.[218]

These above statements are recorded by Khaṭīb al-Baghdādī (d.463AH/1071CE) in his *al-Kifāya*. However, Suyūṭī (d.911AH/1505CE) and Dhahabī (d.748AH/1348CE) suggest that there are three authentic chains from Abū Hurayra:

- Zuhrī----Saᶜīd b. al-Mussayyib----Abū Hurayra.

- Abū al-Zinād---- Aᶜraj----ᶜAbd al-Raḥmān b. Hurmuz----Abū Hurayra.

- Ibn ᶜAwn----Ayyūb----Muḥammad b. Sīrīn----Abū Hurayra.[219]

Aḥmad Shākir (d. 1958CE), in his commentary on the *Musnad* of Imām Aḥmad, however, adds further to the list another six chains which are also regarded as authentic because of the authenticity of the narrators. They are as follows:

- Mālik---- Zuhrī----Saᶜīd b. al-Musayyib----Abū Hurayra.

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[216] ᶜAsqalānī, *al-Iṣāba fi Tamyīz al-Ṣaḥāba*, 2005, v.8, p.353
[217] Baghdādī, *al-Kifāya fī ᶜilm al-Riwāya*, 1938, pp.398-399
[218] Ibid.
[219] Suyūṭī, *Tadrīb al-Rāwī*, 1966, p.36, Dhahabī, *Siyar aᶜlām al-Nubalā*, 2001, v.2, p.578.

- Sufyān b. ᶜUyayna---- Zuhrī----Saᶜīd b. al-Musayyib----Abū Hurayra.

- Maᶜmar---- Zuhrī----Saᶜīd b. al-Musayyib----Abū Hurayra.

- Ḥammād b. Zayd---- Ayyūb----Muḥammad b. Sīrīn----Abū Hurayra.

- Ismāᶜīl b. Abī Hakīm----ᶜUbayda b. Sufyān al-Haḍramī---- Abū Hurayra.

- Maᶜmar---- Ḥammām b. Munabbih----Abū Hurayra.[220]

These different chains also suggest the popularity of Abū Hurayra amongst narrators who were regarded as authentic individuals of their period.

The next section will discuss the *'Ikthār'* of Abū Hurayra.

1.9 Abū Hurayra and *Ikthār*

In this section an attempt will be made to discuss the term *'Ikthār'* and its relevance to Ḥadīth and how this charge functions in Muslim Ḥadīth Criticism. A further attempt will be made to highlight any other *'Mukthirūn'* in the area of Ḥadīth studies. Subsequently, an examination and evaluation of these excessive reports will also follow.

The term *Ikthār* in the context of Ḥadīth relates to the transmission of the Ḥadīth in large numbers. This transmission was done by several companions as we find their names in Muslim Ḥadīth sources. They are:

Abū Hurayra: 5374
ᶜAbd Allah b. ᶜUmar: 2630
Anas Ibn Mālik: 2286
ᶜĀisha bint Abī Bakr: 2210
ᶜAbd Allah b. ᶜAbbās: 1660
Jābir b. ᶜAbd Allah: 1540
Abū Saᶜīd al Khudrī: 1170[221]

From the above transmitters excluding Abū Hurayra whom we shall discuss later, they are

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[220] Aḥmad, *Musnad with commentary from Aḥmad Shākir*, no publishing date, v.1, pp.149-150.
[221] Naysābūrī, *Maᶜrifa ᶜUlūm al-Ḥadīth*, 2003, p.229, Shahrazūrī, *ᶜUlūm al-Ḥadīth*, 2006, p.213, Shākir, *al-Bāᶜith al-Ḥathīth sharḥ Ikhtiṣār ᶜUlūm al-Ḥadīth*, no publishing date, p.180. Cf: Azami, *Studies in Ḥadīth Methodology and Literature*, 1992, p.26, Ṣiddīqī, *Ḥadīth Literature: Its Origin, Development and Special Features*, 1993, p.18

also regarded as *'Mukthirūn'* in Muslim Ḥadīth literature. As it is clear from the list that they have transmitted many Ḥadīth but Abū Hurayra's reports exceed them all. However, there were other companions who had transmitted reports but much less in number to those mentioned above. For example, the total number of reports from Abū Bakr are 142 and from ꜥUmar 537.[222] It is questionable here as to why there are a small number emanating from these two companions in comparison to the rest because they were amongst the earliest group of companions. For example, in the *Muwaṭṭa'* of Mālik, there are 44 traditions in which Abū Bakr occurs, only one contains a prophetic saying transmitted through him via a totally deficient *isnād* to Mālik.[223] With regards to ꜥUmar there are 234 traditions in which ꜥUmar occurs, only fifteen contain sayings and descriptions of actions of the Prophet with three more which are mere repetitions.[224] In the case of Uthmān, there are only 3 traditions from the Prophet. Regarding ꜥAlī, there are five traditions out of 28 which go back to the Prophet.[225]

Ibn ꜥAbd al-Barr states in his *Jāmiꜥ Bayān al-ꜥIlm wa Faḍlihī* many traditions from the Prophet which encourage conveying knowledge to others so how is it conceivable that companions like the four caliphs would transmit very less?[226]

Due to the rapid growth of both oral and written Ḥadīth following Muḥammad's death and not any lack of literate Arabs equal to the task of recording Ḥadīth this alarmed ꜥUmar and a few other Companions. Among the reasons for their fears was the possible confusion of Ḥadīth with the Qur'ānic text, especially because the latter was as yet neither too familiar in the newly conquered provinces nor standardised in its homeland. Abbot argues that valid as this reason seems it is not a decisive one. For confusion of texts could have been prevented or eliminated by the simultaneous standardization of both Ḥadīth and Qur'ān. However, ꜥUmar did consider the parallel recording of the Sunna but rejected the idea after a month's deliberation.[227] What ꜥUmar feared most was not ignorant or innocent confusion of texts but the potentially dangerous, even if not deliberately contrived, popular

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[222] Ibid.
[223] Juynboll, *Muslim Tradition,* 1983, p.24
[224] Ibid.p.27
[225] Ibid.p.28
[226] Ibn ꜥAbd al-Barr, *Jāmiꜥ Bayān al ꜥIlm wa Faḍlihī*, no publishing date, pp.120-121
[227] Abbott, *Early development of Written Tradition,* in Shah, ed. *The Ḥadīth: Critical Concepts in Islamic Studies*, 2010, p.78.

competition that the Prophet's Ḥadīth and Sunna, both oral and written, could pose for the Qur'ān. This fear is clearly indicated in the instructions that ᶜUmar gave his emissaries to Kūfa, warning them against their prestige as companions tempt them to relate too many of the Prophet's traditions to the distraction of people zealously preoccupied with the recitation of the Qur'ān.[228]After this episode, ᶜUmar banned the dissemination of the Ḥadīth amongst the Companions.[229]

The main argument against recording the Ḥadīth of the Prophet was the desire to avoid creating another book of Prophetic Ḥadīth for fear that it might be considered equal to the Qur'an. ᶜUmar, who is said to have tried to restrict the number of traditions reported on the authority of the Prophet, threatened that he would banish Abū Hurayra to the Land of Daws if he did not refrain from transmitting a great number of Ḥadīth.[230]

This charge of *Ikthār* and how it functions in Muslim Ḥadīth Criticism is clearly highlighted during the period of the Caliphs as we find a variation of statements from the books of Ḥadīth which clearly mention the stance adopted by some companions when narrating the Ḥadīth. For example, in Bukhārī's collection in the chapter of knowledge the companion ᶜAbd Allah b. al-Zubayr asks his father Zubayr b al-ᶜAwwām: 'I do not hear you reporting Ḥadīth from the Prophet as so and so!' He replied: 'Even though I did not separate from him but I heard him say,' 'Whoever lies on my behalf then let him make the hellfire his abode'.[231] This was the stance of Zubayr who feared that he would falsely attribute a Hadith to the Prophet. Another example Ibn Māja states in his *Sunan* that when Zayd b. Arqam was asked to narrate a Ḥadīth he would say, 'we have become old and we forget and narrating Ḥadīth from the Prophet is very severe.'[232] ᶜUmar's stance was also to prevent the transmission of Ḥadīth so that the people do not divert from the Qur'ān.[233] However, they remained a group of companions who transmitted Ḥadīth more than any other and from this group we have Abū Hurayra. So from the companions we had two groups, the *Muqillīn* (those who transmitted less) and the *Mukthirīn* (those who

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[228] Ibn ᶜAbd al-Barr, *Jāmiᶜ Bayān al- ᶜIlm wa Faḍlihī*, no publishing date, pp.120-121

[229] Schoeler, *Oral Torah and Ḥadīth*, in Shah ed. *The Ḥadīth: Critical Concepts in Islamic Studies*, 2010, p.126

[230] Kister, *Lā Taqrā'ū l-Qur'āna ᶜalā Muṣḥafiyyīn*, in Shah ed. *The Ḥadīth: Critical Concepts in Islamic Studies*, 2010, p.256, Cf: Ibn ᶜAbd al-Barr, *Jāmiᶜ Bayān al-ᶜIlm wa Faḍlihī*, no publishing date, pp.120-121

[231] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1998, Ḥadīth no. 107,p.24

[232] Ibn Māja, *Sunan*,2004, Ḥadīth no.25,p.18

[233] Ibn ᶜAbd al-Barr, *Jāmiᶜ Bayān al-ᶜIlm wa Faḍlihī*, no publishing date, p.121

transmitted more). So the charge of this function has a positive and a negative element within Muslim Ḥadīth Criticism as we have seen above.

1.10 The Implications of Abū Hurayra's *Ikthār*

The word, *Ikthār* and *Akthara* have led many to believe that Abū Hurayra reported more Ḥadīth than others. It can be argued here that there are many Ḥadīth which he has narrated from the Prophet, and that many of his reports are corroborated by others, and reinforced and hence supported by many different chains, as we will see from the examples forthcoming. It can also mean, one might argue, that a huge number of narrations of his are missing or are lost to the collections of Ḥadīth. The word *'Akthara'* can also mean narrating the same statement repeatedly, as the Prophet Muḥammad used to do when teaching the Companions when he repeated the same word thrice, so that they could understand and grasp what he was trying to say to them.[234] It is possible that Abū Hurayra, emulating the example of the Prophet, would often repeat the same statement. This could also be the same situation with Abū Hurayra, as one could argue that he often repeated the same Ḥadīth many times in one gathering, and he would then do the same in another gathering. This argument will harmonise and remove the contradiction of him being regarded as a prolific narrator on the one hand and yet, on the other hand, that his narrations are not many as one might assume. One may argue further that it was not the number of statements but the channels or chains of narrations that are excessive, which has led some scholars to believe that he is an excessive narrator.[235] Another argument that can be put forward here is that the main reasons why his narrations flourished more than any other companions were:

- He passed away at a later date than other companions, such as the famous four caliphs.[236] This gave him the opportunity to narrate more Ḥadīth than them.

- His close companionship with and attachment to the Prophet, as he was part of the *Ahl al Ṣuffa*.

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[234] Bukhārī, *al-Jāmiʿ al-Ṣaḥīḥ*, 1999, Ḥadīth no.94/95, p.22
[235] Azami, *Studies in early Ḥadīth literature*, 2001, p.37
[236] Abū Bakr, ʿUmar, ʿUthmān and ʿAlī.

- Many companions abstained from narrating Ḥadīth, in case they inadvertently attributed a statement to the Prophet which he might not have said.[237]

- The Prophet specially invoked and prayed for Abū Hurayra, as we find in the following report, in which Abū Hurayra testifies:

'One day he went to the Prophet Muḥammad complaining about his weak memory. The Prophet Muhammad ordered him to spread his garment on the floor. Abū Hurayra says, "I spread the garment on the floor and the Prophet said a prayer and then ordered me to wear my garment. After that moment I never forgot what I heard from the Prophet.'[238]

Ibn Ḥajar, the commentator of Bukhārī's *al-Jāmiᶜ al-Ṣaḥīḥ,* and the compiler of the

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[237] Some companions were encouraged to convey whatever they knew from the Prophet. This was because of the statements of the Prophet which encourage the conveyance of knowledge and disseminating it to those who were absent. Yet there were those companions who feared that they would inadvertently attribute a statement to the Prophet which he did not say which again is regarded as a sinful act and tantamount for punishment. There were those from this group such as Ibn Masᶜūd who would not dare to state a Ḥadīth in case he made a mistake in his statement and then on the contrary there were other companions like Abū Hurayra, Ibn ᶜUmar, ᶜĀisha, Ibn ᶜAbbās, Jābir b. ᶜAbd Allah and Abū Saᶜid al-Khudrī who would narrate as much as they can because of the narrations of the Prophet which encouraged them to do so. When Islam spread every companion more or less spread the Ḥadīth of the Prophet even though some narrated more than others. We find those who narrated much less such as Zubayr, Zayd b. Arqam, ᶜImrān b. Ḥusayn. It is mentioned about Zubayr that his son ᶜAbd Allah b. Zubayr asked him that I do not here you report from the Prophet like such and such person. Zubayr replied. 'Even though I did not separate from the Prophet but I heard him say, 'Whoever lies on my behalf then let him make the hell fire his place of residence. Ibn Māja narrates on the authority of Zayd b. Arqam that it was said to him, 'narrate a Ḥadīth to us' he responded by saying, 'we have become too old and we have forgotten and to narrate the Ḥadīth from the Prophet is very hard and severe'. So whatever can be deduced from these two examples does not mean that the Prophet forbid them it was there own piety and fear of falling into error and by mistake attributing a statement to the Prophet which according to them is an offence and punishable in the sight of God. And it was for these reasons they did not narrate excessively like others. The second Caliph ᶜUmar also commanded his companions not to narrate Ḥadīth excessively and this was done arguably for many reasons:

•The first being that this was diverting the Muslims away from the main source for the Muslims, the Qur'ān. So he did not allow them to heavily engage in Ḥadīth transmission and to focus more on the teaching of the Qur'ān.

•Secondly, those who converted to Islam may find it difficult and hard to differentiate between the Qur'ānic text and the statements of the Prophet.

•It is also possible that ᶜUmar encouraged them to devote more time and learning for the Qur'ān so that it will be preserved and hence not lost like the previous scriptures.

[238] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.p.25-26

biographical dictionary of the Companions *'al-Iṣāba'* states, after mentioning this report, that:

> *'wa al-Ḥadīth al-Madhkūr min ᶜalāmāt al-nubuwwa fa inna Abā Hurayra kāna aḥfaẓ al-nās lī al Aḥādīth al- nubuwwa fī ᶜAṣrih'*

The aforementioned Ḥadīth is one of the signs (miracles) of Prophethood, because Abū Hurayra had memorised more prophetic Ḥadīth than anyone else in his time.[239]

- Abū Hurayra was authorised, in the presence of many companions, to issue legal verdicts.

These are some reasons which, one can argue, gave Abū Hurayra a leading role in transmitting Ḥadīth more excessively than any other companion. We can also find the reason of his excessive narrations in his own reports, which are recorded in the books of Ḥadīth, where he defended himself. We will briefly analyse these narrations. The first report is as follows:

1. Abū Hurayra said the people used to say, "Abū Hurayra narrates very many Ḥadīth. In fact, I used to keep close to Allah's Apostle, and was satisfied with what filled my stomach. I ate no leavened bread and dressed in no decorated, striped clothes, and never did a man or woman see me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a verse of the Qur'ān to me, although I knew it, so that he would take me to his house and feed me. And the most generous of all people was Jaᶜfar b. Abī Ṭālib. He used to take us to his home and offer us what was available there. He would even offer us an empty folded leather container of butter, which we would split and then we would lick off what was in it.[240]

The second report is as follows:

2. Saᶜīd b. Musayyib and Abū Salama b. ᶜAbd al Raḥmān b. ᶜAwf narrated that Abū Hurayra said: "You people say that Abū Hurayra narrates very many Ḥadīth from

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[239] ᶜAsqalānī, *al-Iṣāba fī tamyīz al-Ṣaḥāba*, 2005, v.8, p.348
[240] ᶜIzzī, *Difāᶜ ᶜan Abī Hurayra*, 1984, p.43

the Messenger of Allah, and you also wonder why the emigrants and the Anṣār do not narrate from the Messenger of Allah as Abū Hurayra does. My emigrant brothers were busy in the market while I used to stick to Allah's Messenger, content with what filled my stomach; so I would be present when they were absent, and I would remember when they forgot, and my Anṣār brothers used to be busy with their properties, while I was one of the poor men of the Ṣuffa. I used to remember the narrations when they used to forget.[241]

In another narration he added; I used to attend the Prophet's meetings while the other companions were absent, and I learnt Ḥadīth by heart, while they forgot them.[242]

The third report is as follows:

3. Aᶜraj reported that he heard Abū Hurayra saying. "You are under the impression that Abū Hurayra transmits many Ḥadīth from Allah's Messenger; Allah is the one to judge. I was a poor man and I served Allah's Messenger, being satisfied with what filled my stomach, whereas the immigrants remained busy with transactions in the market and while the Anṣār engaged in looking after their properties.[243] Al Aᶜraj narrated that Abū Hurayra said; People say that Abū Hurayra has narrated many Ḥadīth. Had it not been for two verses in the Qur'ān, I would not have narrated a single Ḥadīth, and those verses are: verily, those who conceal the clear proofs, evidence and guidance, which we have sent down, after we have made it clear for the people in the book, they are the ones cursed by Allah and cursed by the cursers, except those who repent and do righteous deeds, and openly declare (the truth which they concealed,) From these I will accept repentance and I am the one who accepts repentance, the most Merciful.[244] No doubt our emigrant brothers used to be busy in the market with their business and our Anṣār brothers used to be busy with their properties. However, I used to stick to Allah's Messenger, contented with what will fill my stomach, and I used to attend that which they did not to attend, and I used to

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[241]   Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no. 2047, p.328
[242]   Aḥmad, *Musnad,* 2004, Ḥadīth no.7691, p.7694
[243]   Muslim, *Ṣaḥīḥ*,1998, Ḥadīth no.6397, p.1097
[244]   Q. Chapter 2: V.159-60

memorize that which they did not memorize.[245]

After analyzing these narrations, one can argue that, first, Abū Hurayra clarified his stance in narrating more excessively than any other Companion, as being due to the following:

- 'I used to keep close to Allah's Messenger': this statement from the first Ḥadīth indicates how close he was to the Prophet. It also indicates that he had no other obligations to a wife or children, because he was not married.

- The second narration indicates his zeal for knowledge, due to the fact that he had no other responsibility; therefore he learnt and acquired more traditions than any other Companion. The narration of Ṭalḥa bears testimony to this fact. It is narrated that, once, a man came to the Companion Ṭalḥa b. ʿUbayd Allah and said: "O father of Muḥammad! Do you know this Yemeni (Abū Hurayra?) Does he possess more knowledge of the Ḥadīth of the Prophet than you? Because we hear things from him that we do not hear from you. Or does he narrate what the Prophet did not say?" Ṭalḥa said: "Abū Hurayra heard from the Prophet what we did not hear. There is no doubt about it. Let me tell you. We had to take care of our homes and livestock. We used to visit the Prophet in the morning and at night, and Abū Hurayra was there poor and destitute and a guest of the Prophet. Therefore, we do not doubt that he heard from the Prophet what we did not hear, and you would never find a man who has goodness in his heart that would say that which the Messenger of Allah did not say."[246]

- Also one can argue here that this is Abū Hurayra replying to the Companions or to the Tābiʿūn. He mentions 'my Anṣār brothers and Muhājir brothers', indicating that he is speaking to a third party, most probably the Tābiʿūn.[247] If it is the Tābiʿūn, this indicates that his contemporaries i.e. the companions had no objection to him narrating excessively.

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[245] Bukhārī, *al-Jāmiʿ al-Ṣaḥīḥ*, 1999, Ḥadīth no.118, p.25
[246] Ibid, p.96

[247] Sibāʿī also is inclined to this view that Abū Hurayra was not addressed by the Companions. See p.312 of his book *al-Sunna wa makānatuhā fī tashrīʿ al-Islāmī*.

- He did not want to conceal knowledge; therefore he narrated more Ḥadīth to avoid the punishment for this mentioned in the verses of the Qur'ān.

Another point of argument which can establish and support Abū Hurayra being a prolific narrator is if we accept Ibn Ḥajar and Sibāʿī's opinion, which is based upon evidence that Abū Hurayra accepted Islam at a much earlier date. If this is the case, then there will be no room for objecting to him having narrated many reports. This is because the argument put forward by other scholars is that he remained in the company of the Prophet for three years (although some have said twenty-one months.)[248] So, how is it conceivable for him to have narrated so many Ḥadīth? It is possible that he has fabricated these statements. However, taking into consideration the view of the former, there will be justification for Abū Hurayra narrating many Ḥadīth from the Prophet, because of his acceptance of Islam at a much earlier date than previously thought.

1.10.1 ᶜUmar[249] and Abū Hurayra

We have previously mentioned that there were some companions who, out of fear, did not transmit many narrations from the Prophet, and yet there were those who did the opposite, like Abū Hurayra, Ibn ᶜAbbās etc. However, during the period of Abū Bakr and ᶜUmar, the transmission of Ḥadīth was very much reduced. During Abū Bakr's caliphate he endeavoured to unite the Muslim community in the peninsular, after some tribes became apostate, which led to internal strife and which he had to resolve and then to consolidate the whole Arabian Peninsula. One of his main contributions in his caliphate was to collect the Qur'ān and make an official copy, due to the fact that many Ḥuffāẓ (memorizers) of the Qur'ān were martyred in the wars of Apostasy. Therefore, great importance was attached to this task of collecting the fragments and parchments of the Qur'ān and consolidating them into one hard copy of the Qur'ān. After his demise, during ᶜUmar's caliphate the educational policy was to disseminate the knowledge of Islam to the lands conquered by the Muslims. And to do this ᶜUmar would send teachers

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[248] This has been mentioned in chapter Four of this thesis.

[249] Second of the four rightly-guided caliphs (634-644CE). Schönig, Hanne (Halle/Saale). "Omar." *Brill's New Pauly*. Antiquity volumes edited by: Hubert Cancik and Helmuth Schneider. Brill, 2011. Brill Online. University of Wales Trinity Saint David. 29 May 2011

with copies of the Qur'ān to such places in the Muslim world. However, during the period of Abū Bakr it is hard to find strong evidence that Abū Bakr instructed the companions to abstain from conveying the Ḥadīth of the Prophet. On the contrary, in ᶜUmar's caliphate we find that ᶜUmar was very strict, and instructed the companions not to do so and encouraged more teaching and understanding of the Qur'ān than anything else. To support this point, we find Abū Hurayra's statement in Ibn ᶜAbd al-Barr's work *'Jāmiᶜ Bayān al-ᶜilm wa faḍlih'* when he was asked, 'did you narrate Ḥadīth in the time of ᶜUmar?' He replied, 'if I was to narrate Ḥadīth to you like I am doing now in the time of ᶜUmar, then he would have beaten me with a whip.[250]

From this statement of Abū Hurayra, it is clear that the companions were prevented from narrating Ḥadīth during ᶜUmar's caliphate. Secondly, it is also evident that this restriction was limited to the time of ᶜUmar, and not during the time of the caliphs that followed. It can be argued here that, if this was a drastic measure, then maybe the caliphs ᶜUthmān and ᶜAlī would have imposed the same legislation, as there is no evidence to suggest that they did. Ultimately, this was not the case, as Abū Hurayra and other companions continued transmitting Ḥadīth. However, going back to the caliphate of ᶜUmar, there are two issues worth discussing on ᶜUmar's position regarding Ḥadīth and the position of others. The first question which can be asked is whether ᶜUmar imprisoned any companion for narrating Ḥadīth excessively? Secondly, did the companions set any conditions for the acceptance of the statement of another companion and did they falsify each other's words?

Responding to the first question, Sibāᶜī argues that there are some weak reports which state that ᶜUmar did imprison some companions for narrating excessively, such as ᶜAbd Allah b. Masᶜūd (d.29AH/650CE), Abū Dharr (d. 32AH/652CE) and Abū al-Dardā (d.32AH/652CE), but these reports are very weak and unreliable, and may even be fabricated, and also because Ibn Masᶜūd, being from the senior companions and one of the first Muslims, had a high position in the sight of ᶜUmar. So much so that ᶜUmar sent him to Iraq and was very proud to send him to these people. He appointed Ibn Masᶜūd as a teacher for the people of Iraq. So, how was it reasonable, if he had sent him for this

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[250]   Ibn ᶜAbd al-Barr, *'Jāmiᶜ Bayān al-ᶜilm wa faḍlih'*, no publishing date, p.121

purpose, for him to appoint him as a teacher and yet imprison him for narrating excessively? And yet, how is it conceivable that ᶜUmar would deprive the people of Iraq by imprisoning Ibn Masᶜūd, if he had sent him for the sole purpose of being a teacher? Would ᶜUmar prefer to conceal the knowledge of the Qur'ān and the Prophet's Sunna from the Muslims? With regards to the other two companions, Abū Dharr and Abū al-Dardā, the Ḥadīth we find from them in the collections of Ḥadīth are much less in quantity than from Abū Hurayra. So, it is questionable here as to why ᶜUmar would imprison Abū Dharr and Abū al-Dardā, who have narrated much less than Abū Hurayra, and not imprison Abū Hurayra, who narrated more?[251]

Ultimately, those companions who were known for their excessive narrations, such as Ibn Abbās, Abū Hurayra, ᶜĀisha and Jābir b. ᶜAbd Allah, have not narrated that ᶜUmar stopped them from transmitting Ḥadīth but, on the contrary, it is narrated that Abū Hurayra was asked by ᶜUmar, when he started to narrate Ḥadīth excessively, 'were you with us when we were in such and such a place? He replied, 'yes'. 'I heard the Prophet say; 'whoever lies on my behalf on purpose then let him make the fire of hell his abode'.' So ᶜUmar said to Abū Hurayra, 'so if you are conscious of this statement then you are free to go and narrate Ḥadīth'.[252] So from this incident we may ask whether it was conceivable that he imprisoned other companions who had narrated much less, and left Abū Hurayra, who narrated excessively?

With regards to those statements in which it is stated that ᶜUmar imprisoned Ibn Masᶜūd, Abū al-Dardā and Abū Dharr, which are mentioned in the work of the Andalusian scholar Ibn Ḥazm '*al-Iḥkām fī uṣūl al-Aḥkām*'. These are scrutinized by him and found to have broken links or '*inqitāᶜ*' in their chain of narration, because one of the narrators in this chain was Ibrāhīm b. ᶜAbd al-Raḥmān b. ᶜAwf, who narrates directly from ᶜUmar that he has not heard this from him. Ibn Ḥazm argues here that Ibrāhīm was born at the end of ᶜUmar's caliphate and, although it was not impossible for him to have narrated from ᶜUmar at a very young age, it is rather unlikely. He

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[251] Sibāᶜī, *al-Sunna wa makānatuhā fi tashrīᶜ al-Islāmī*, 2003, pp.81-83
[252] Ibn ᶜAsākir, *Tarikh Madinat Dimashq Abū Hurayra*, 1998, p.103. ᶜAsqalānī, *al-Iṣāba fī tamyīz al-Ṣaḥāba*, 2005, v.8, p.348, Shaykh, *Abū Hurayra Rāwiyat al-Islām wa Sayyid al-Ḥuffāẓ al-Athbāt*, 2003, p.187.

continues by vehemently saying that this report is a lie and a fabrication.[253]

In summary, after briefly looking at the reports, there seems to be no concrete evidence that ᶜUmar imprisoned companions for narrating Ḥadīth excessively. Ibn ᶜAbd al-Barr provides a solution as to why ᶜUmar was instructing the companions not to narrate Ḥadīth excessively. He says that ᶜUmar's restriction to others not to narrate excessively and to narrate less from the Messenger of Allah was because of the fear of spreading and also of the fear that the companions would narrate so much that they would make mistakes in their narrations and that they would forget and distort information, if it were not preserved well in their memories. One may also argue here that ᶜUmar wanted to encourage people to resort to *ijtihād* (independent reasoning) and this we can establish when he himself resorted to his well-known ijtihād during the year of *ᶜAsh* (famine) and on the withholding of the payment of the *al-Mu'allafa qulūbuhum* (gaining over the hearts/reconciling or inclining their hearts towards Islam.)[254]This may also be the reason that he gave this order.

He further asks how ᶜUmar could have ordered his companions to narrate Ḥadīth and also to prohibit them from doing so? He argues that Muslim narrates, on the authority of Qays b. ᶜUbād, that he heard ᶜUmar saying, 'whoever hears a Ḥadīth and he delivers it the way he heard it, then indeed he is safe. He also said, 'learn the rules of inheritance and the Sunna just like you learn the Qur'ān. So here he has made the learning of both of them of equal value to the learning of the Qur'ān.[255] ᶜUmar himself has narrated many Ḥadīth, considering his responsibilities at the time of Abū Bakr's caliphate, and his during his caliphate. The books of Ḥadīth record five hundred and thirty nine Hadith from him, of which there are many narrations which indicate the acquisition, encouragement, learning and dissemination of knowledge, and his particular instruction to follow them.[256]

[253] Ibn Ḥazm, *al-Iḥkām fī uṣūl al-Aḥkām*,1978, v.1, p.318
[254] Aḥmad, *The Early development of Islamic Jurisprudence*, 2001, pp.116-122. See Qur'ān, chapter 9: V.60.
[255] Ibn ᶜAbd al-Barr, *Jāmiᶜ Bayān al-ᶜIlm wa Faḍlih,* no publishing date, p.123
[256] Muᶜallimī, *al-Anwār al-Kāshifa*, 1985, pp.41-50

1.10.2 The *Mukthirūn*

The total number of Ḥadīth reported which is oftenly attributed to Abū Hurayra is 5374. This figure emanates from the statement of Ibn al-Jawzī (d.597AH/1201CE) who has totalled this amount from the *Musnad* of Baqīy Ibn Makhlad (d.276AH/885CE), a work which encapsulated majority of the Ḥadīth which are found in other Ḥadīth selections. However, this collection no longer exists in any library.[257] The *Musnad* of Aḥmad however, is another corpus of Ḥadīth which has a very large selection of Ḥadīth reported by individual companions. With regards to the quantity of Ḥadīth reported by Abū Hurayra the *Musnad* of Baqīy has 5374 and in the *Musnad* of Aḥmad 3838. This is the total number of narrations and this is inclusive of all the reports which are *mukarrarāt* (repetitions). However, after subtracting the repetitions in the *Musnad* of Aḥmad there remains 1579 reports. As we can see this is not the number of Ḥadīth but the number of channels through which the Ḥadīth were transmitted.[258] The total number of reports from other Companions as listed in the two *Musnads* are as follows:

	Musnad of Baqīy Ibn Makhlad	*Musnad* of Aḥmad
ᶜĀisha	2210	2010
Anas Ibn Mālik	2286	2178
ᶜAbd Allah Ibn ᶜAbbās	1660	1696
ᶜAbd Allah Ibn ᶜUmar	2630	2019
Jābir Ibn ᶜAbd Allah	1540	1206
Abū Saᶜīd al Khudrī	1170	958
ᶜAbd Allah Ibn Masᶜūd	848	892

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[257] Cf. Shākir, *al-Bāᶜith al-Ḥathīth sharḥ Ikhtiṣār ᶜUlūm al-Ḥadīth*, no publishing date, p.181.
[258] Ibid.pp.181-182, Cf: Juynboll, *Encyclopaedia of Canonical Ḥadīth*, 2007, pp.45-47

These examples of the total number of Ḥadīth are inclusive of reports which have *mukarrarāt* (repetitions). Taking into consideration the amount subtracted from the reports of Abū Hurayra then one can safely assume that the amounts listed above after subtracting the repetitions will also reduce.

After discussing the number of traditions of Abū Hurayra which total 1579 as Shākir has suggested then one needs to investigate as to why a large number have been attributed to Abū Hurayra. As we have discussed above the total number reduces once we have omitted the repetitions. However, this increase of the Isnāds and the surge of Abū Hurayra's traditions as Juynboll argues and which he establishes occurred during the period of Zuhrī and Mālik. He asserts, working on the premise of his common link theory that it was not Abū Hurayra who narrated excessively but it was due to the common links in the Isnāds. He states,

> *'The oldest Isnāds featuring Abū Hurayra emerge in support of akhbār of which Zuhrī may ultimately be considered to be the chronicler. The oldest prolific common link who made use of strands ending in Abū Hurayra was probably Aᶜmash. His example was followed soon by most of the common links of his time and later. The veritable surge of Abū Hurayra supported traditions dates to the time of Mālik.'[259]*

Furthermore, Juynboll also emphatically argues that Abū Hurayra can in *'no way'* be held responsible for the traditions brought into circulation under his name.[260]

From Juynboll's statement the surge of the narrations of Abū Hurayra stems mainly from Aᶜmash, Zuhrī and Mālik. Schacht also maintains that Isnāds were widely spread fabrications in the generation preceding Mālik.[261] For example, there is an Isnād:

Mālik – Zuhrī - Ibn Musayyib and Abū Salama – Prophet

This tradition is *Mursal* as the Companion is omitted between the Abū Salama and the

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[259] Juynboll, *Encyclopaedia of Canonical Ḥadīth*, 2007, p.45
[260] Ibid.p.46
[261] Schacht, *Origins of Muhammadan Jurisprudence*, 1979, p.163

Prophet. There is another Isnād which has the same chain but with the Companion Jābir which makes it complete. Also in another chain Abū Hurayra is put in place of Jābir.[262] According to Schacht this is a creation of an Isnād which grows backwards and is considered as artificial and fabricated.[263]

Mālik who was a resident of Madina, and Madina was one of the main centres of Ḥadīth proliferation during that period as Companions such as ᶜĀisha, Jābir, ᶜAbd Allah Ibn ᶜUmar and Abū Hurayra also resided there.[264] The feature of Madina's tradition proliferation which makes it stand out among the other centres is that it has Mālik whose traditions have inspired great confidence and have given rise to lots of imitations in emerging outlying Ḥadīth centres, where they fashioned on a truly massive scale. Key figures preceding Mālik as his alleged masters in a large number of isnād bundles of Madinese provenance are not the real common links but only seeming common links as Juynboll argues. Best known among these seeming real common links is Zuhrī (See diagram one).

[262] Ibid. P.166.

[263] Cf: Ibid. PP.166-170.

[264] Juynboll, *Studies on the Origins and Usages of Islamic Hadith*, 1996, pp.225-226, Cf: Duri, *Al-Zuhrī: A Study on the Beginnings of History Writing in Islam*, Bulletin of the School of Oriental and African Studies, University of London, Vol. 19, No. 1 (1957), pp. 1-12

Diagram One:

Abū Hurayra

|

ᶜAbd Allah b. ᶜAbd al Raḥmān b. ᶜAwf

|

Zuhrī

ᶜUbayd Allah b. ᶜUmar   Mālik b. Anas   Maᶜmar   Sufyān b. ᶜUyayna

ᶜAbd Allah b. Yūsuf   ᶜAbd Allah b. Maslama   Yaḥyā b. Yaḥyā

Bukhārī   Abū Dāūd   Muslim
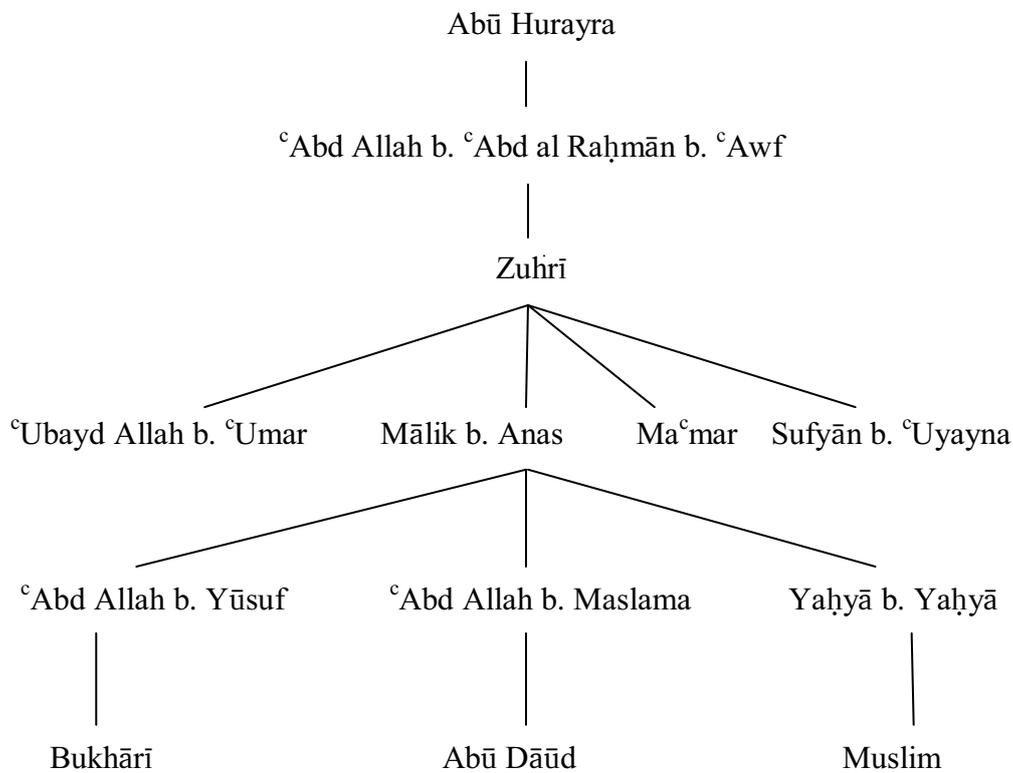
> This Isnād is a sample of Mālik's transmission from Zuhrī which also leads to the main collections of Ḥadīth, Bukhārī, Muslim and Abū Dāūd. According to Schacht and Juynboll the narration branches out from Zuhrī and then Mālik, which supports their common link theory that they are the circulators of this Ḥadīth

According to Schacht, however, towards the end of the second century A.H., Zuhrī, had already been credited with many spurious and often contradictory opinions, and his name inserted in Isnāds of traditions which did not yet exist in his time and from which fictitious statements on his supposed doctrine were abstracted. He appears as the common link in the Isnāds of a number of traditions from the Prophet, from the successors; Zuhrī himself was hardly responsible for the greater part of these traditions.[265] Conversely, Motzki argues, in Schacht's opinion, these fictitious transmissions from Zuhrī are to be found in Shaybānī's recension of the *Muwaṭṭa'* in Shāfiᶜī's treatises and in the *Mudawwana*.[266] Motzki has delved in this discussion very deeply in his work *'Analysing Muslim Traditions'* and has endeavoured to refute Schacht's thesis on Mālik and Zuhrī. Referring

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[265] Schacht, *Origins of Muhammadan Jurisprudence*, 1979, p.246
[266] Motzki, *Analysing Muslim Traditions: Studies in Legal,Exegetical and Maghazi Hadith,* 2009, p.1.

to the *Muwatta'* the reports Mālik has taken from Zuhrī are in total 21% who for this reason can be considered his main informant. Texts from others such as Nāfi, Yaḥya b. Saʿīd are 14%. Rabīʿa b. ʿAbd al-Raḥmān, ʿAbd al-Raḥmān b. Qāsim, Hishām b. ʿUrwa and ʿAbd Allah b. Abī Bakr are around 4%. There is a stock of anonymous traditions which is around 18%. Motzki concludes from this that it is inconceivable and against the possible suspicion that Mālik forged his transmissions. If Mālik wanted to ascribe his transmissions to higher authorities then why is there an irregular distribution?[267]

As mentioned by Motzki that the percentage of Mālik – Zuhrī transmissions total is 21% then what is the specific percentage of reports which emanate from Abū Hurayra in Mālik's *Muwaṭṭa'* from Zuhrī? After investigation there are 267 transmissions from Mālik – Zuhrī in the *Muwaṭṭa'* and 28 transmissions specifically from this chain to Abū Hurayra which are not a significant number of transmissions as it has been suggested by Juynboll. In diagram two, the blue area is specific to the transmissions from Mālik via Zuhrī and this area if we were to consider the number of transmissions from Mālik-Zuhrī till Abū Hurayra then there is a significant reduction and hence this agrees with Motzki's opinion. The third diagram illustrates more specifically the number of transmissions from other transmitters which gives us the total 267 from which 28 in red are specifically transmissions from Abū Hurayra. According to the percentage this will be only five percent of transmissions from Abū Hurayra which are considerably low.

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[267] Ibid. pp.18-19

Diagram Two:

Transmissions from Mālik - Zuhrī in the _Muwaṭṭa'_

Others
22%

Mālik - Zuhrī
25%

Others
19%

Others
34%

Diagram Three:

Transmissions of Mālik - Zuhrī from Abū Hurayra

Mālik- Zuhrī (from
Abū Hurayra 28
reports)
9%

Mālik- Zuhrī
(General from other
tranmitters 267
reports)
91%
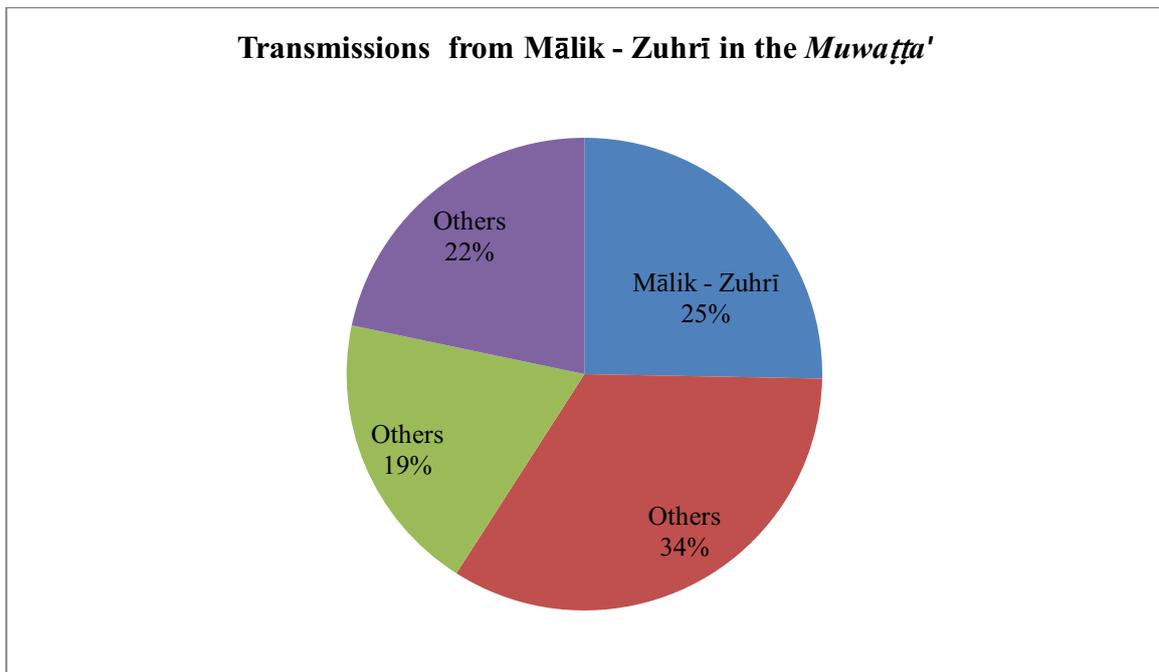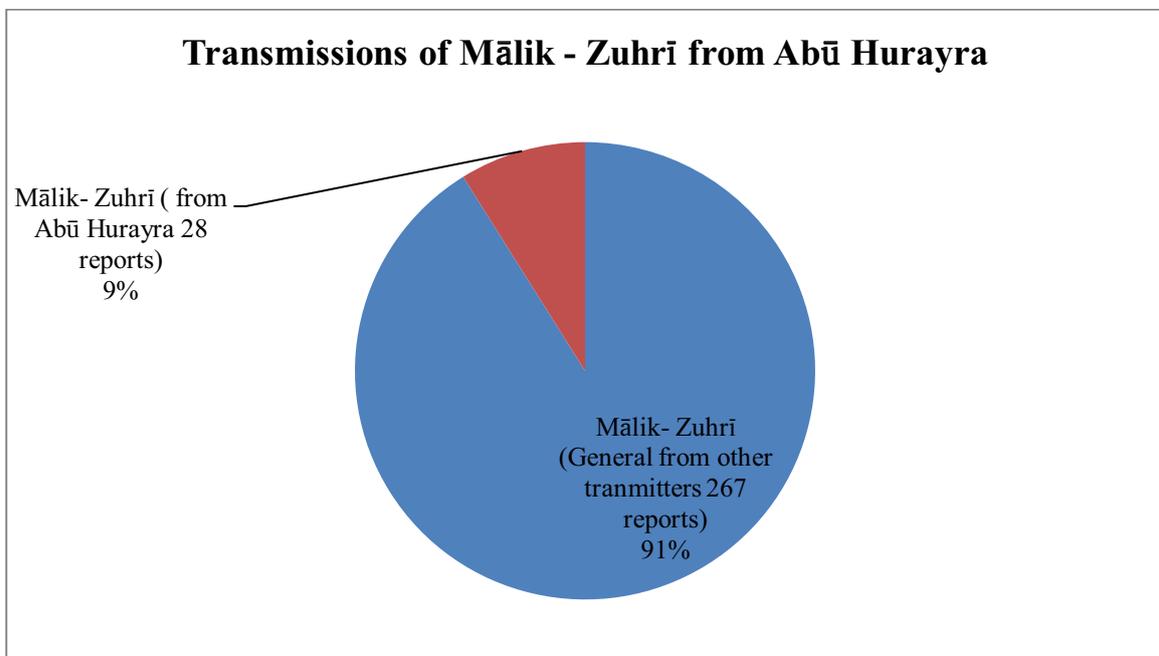
Diagram Four:

Ḥadīth Collections	Zuhrī Transmissions	Aᶜmash Transmissions
Ṣaḥīḥ al-Bukhārī	34	33
Ṣaḥīḥ Muslim	28	57
Jāmiᶜ Tirmidhī	9	46
Sunan Abū Dāūd	20	27
Sunan al-Nasāī	23	12
Sunan Ibn Mājā	4	63
Muwaṭṭa' Mālik	267	0
Musnad Aḥmad	30	175
Musnad Dārimī	4	7
Total	**419**	**420**

The fourth diagram illustrates the comparison between the transmissions of Zuhrī and Aᶜmash within the main collections of Ḥadīth. It is obvious here that Aᶜmash will have more transmissions as he is the student of Abū Hurayra whereas Zuhrī is the student of the student. According to Juynboll, both Zuhrī and Aᶜmash are the common links and are the responsible for circulating the traditions of Abū Hurayra.[268]

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[268] Juynboll, *Encyclopaedia of Canonical Ḥadīth*, 2007, p.45

1.10.3 Surge of Abū Hurayra's narrations

Previously the above discussion was highlighting the issues around the surge of traditions from Abū Hurayra generally. This section however, will specifically highlight the reasons for Abū Hurayra's narrations which will entail an investigation into the reports attributed to Abū Hurayra by looking at the books of Ḥadīth which accentuate this point. The first report which is in Bukhārī's collection states the reason why Abū Hurayra narrated excessively more than others. This report is as follows:

1. Aᶜraj narrated that Abū Hurayra said; People say that Abū Hurayra has narrated many Ḥadīth. Had it not been for two verses in the Qur'ān, I would not have narrated a single Ḥadīth, and those verses are: verily, those who conceal the clear proofs, evidence and guidance, which we have sent down, after we have made it clear for the people in the book, they are the ones cursed by Allah and cursed by the cursers, except those who repent and do righteous deeds, and openly declare (the truth which they concealed,) From these I will accept repentance and I am the one who accepts repentance, the Most Merciful.[269] No doubt our emigrant brothers used to be busy in the market with their business and our Anṣār brothers used to be busy with their properties. However, I used to stick to Allah's Messenger, contented with what will fill my stomach, and I used to attend that which they did not to attend, and I used to memorize that which they did not memorize.[270]

The chain of narration of this report starts with ᶜAbd al-ᶜAzīz b. ᶜAbd Allāh - Mālik – Zuhrī - Aᶜraj – Abū Hurayra – Prophet.

We can see that according to Juynboll the common links are Zuhrī and then Mālik who have circulated this tradition in Ḥadīth centres.

The second report which is recorded in Tirmidhī's collection is as follows:

2. Abū Hurayra reports: "When I came once to the Prophet, I spread my garment in his place. He picked it up and wrapped it around my heart. Never since that time

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269   Q. Chapter 2: V.159-60
270   Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.118, p.25

did I forget one Ḥadīth."[271]

The chain of narration of this report starts with Muḥammad b. ᶜAmr – Ibn Abī ᶜAdī – Shuᶜba – Simāk – Abū al-Rabīᶜ – Abū Hurayra – Prophet.

According to Juynboll this is a single stranded supported tradition which he believes that Tirmidhī was promoting the traditions of Abū Hurayra into circulation. Furthermore, Juynboll expounds on this by showing examples from Tirmidhī's collection such the statement of Ibn ᶜUmar which he supposed to have made to Abū Hurayra:

3. "You stayed in the vicinity of the Messenger of God and memorised more Traditions from him than anyone of us."[272]

The chain of this report start from Aḥmad b. Manīᶜ – Hushaym – Yaᶜlā b. ᶜAṭā – Walīd b. ᶜAbd al Raḥmān – Ibn ᶜUmar – Abū Hurayra.

The next report is also recorded by Tirmidhī which is as follows:

4. "Where do you come from?", the Prophet asked. 'From the tribe of Daws,'Abu Hurayra answered. 'I used to think that there was nobody in that tribe who had any merit,' the Prophet said."[273]

The chain of narration starts from Bishr – ᶜAbd al-Ṣamad – Abū Khalda – Abū al-ᶜĀliya – Abū Hurayra – Prophet.

These few examples given according to Juynboll are the handiworks of either the common links within the chain of narrations or the work of the Ḥadīth Collector, in this case Tirmidhī.

This discussion also leads to investigate these reports of Abū Hurayra in the *Muwaṭṭa'* which stem from Mālik and Zuhrī specifically. As stated earlier, there are 26 reports of Abū Hurayra via the chain Mālik and Zuhrī. They will be examined with regards their chain of transmission hence if these reports also have concomitant transmissions will also be assessed.

[271] Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no.3834, p.867, Cf: Juynboll, *Encylopaedia of Canonical Ḥadīth*, 2007, p.46.
[272] Ibid. Ḥadīth no.3836, p.868, Cf: Juynboll, *Encylopaedia of Canonical Ḥadīth*, 2007, p.46.
[273] Ibid. Ḥadīth no.3838, p.868, Cf: Juynboll, *Encylopaedia of Canonical Ḥadīth*, 2007, p.46.

The first report:[274]

> **"Whoever finds a rak^c^a of the prayer has caught the prayer."**

Prophet

↑

Abū Hurayra

|

Abū Salama b. ^c^Abd al-Raḥmān b. ^c^Awf

|

Zuhrī

|
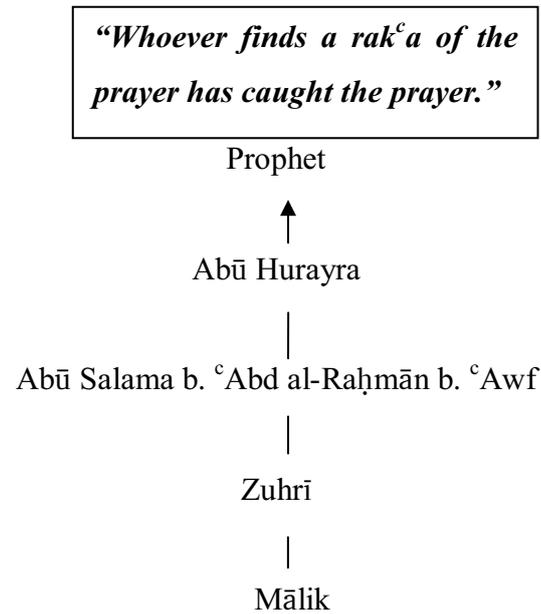
Mālik

This is the report as it is found in Mālik's *Muwaṭṭa'*. This report is also found through other chains from Abū Hurayra which is in the other collections of Ḥadīth. For example, a further ten students have transmitted this report from Abū Hurayra:

1. ^c^Abd Allah b. ^c^Abbās (Companion)
2. Nufay^c^ b. Rāfi^c^
3. Bashīr b. Nahīk
4. ^c^Abd al-Raḥmān b. Hurmuz
5. Zayd b. Abī ^c^Attāb
6. Kaysān
7. ^c^Aṭā' b. Yasār
8. Busr b. Sa^c^īd
9. Dhakwān
10. ^c^Irāk b. Mālik

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[274] Mālik, *Muwaṭṭa'*, 2009 Ḥadīth no.233 p.55

1. Chain of ᶜAbd Allah b. ᶜAbbās

Prophet
|
Abū Hurayra
|
Ibn ᶜAbbās
|
Ṭāūs
|
ᶜAbd Allah b. Ṭāūs
|
Maᶜmar

ᶜAbd Allah b. Mubārak   Muᶜtamir
| |
Ḥasan b. Rabīᶜ   Muḥammad b. ᶜAbd al-Aᶜlā
| |
Abū Dāūd [275]   Nasāī [276]

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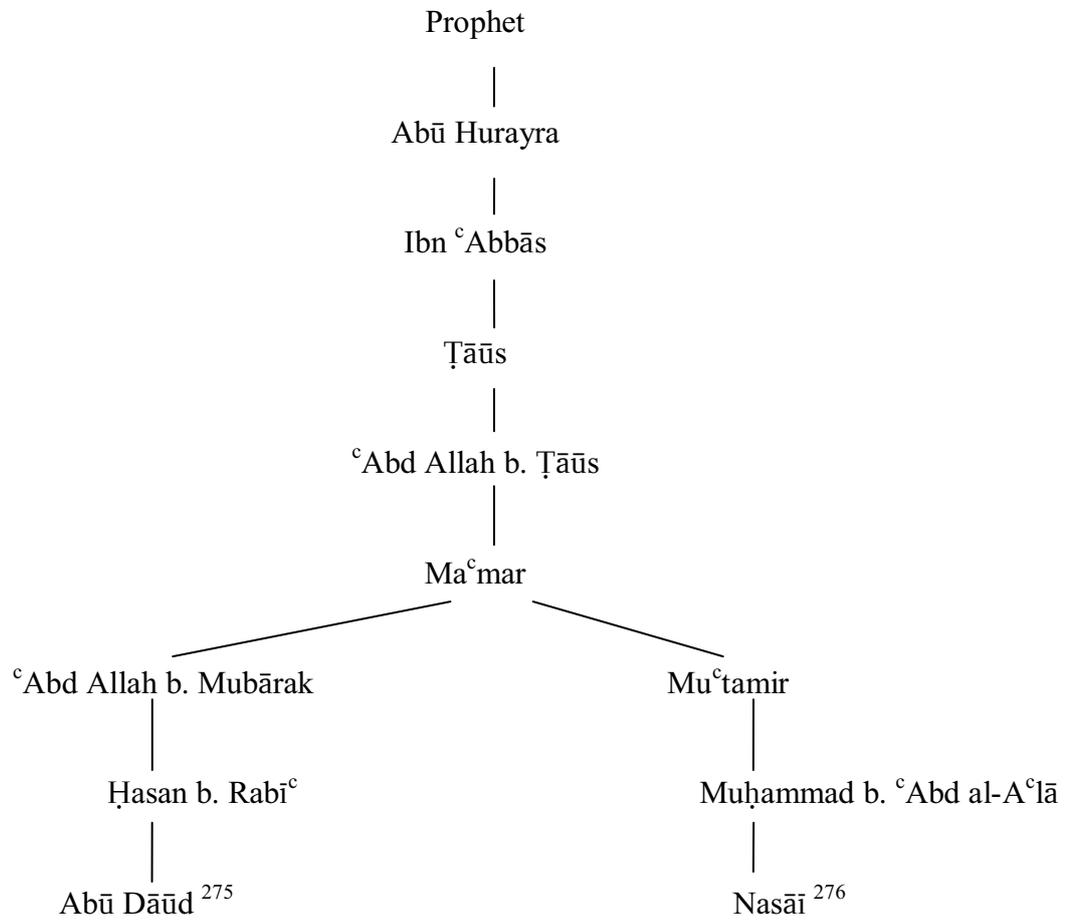
[275] Abū Dāūd, *Sunan*, 1999, Ḥadīth no. 1121, p.168
[276] Nasāī, *Sunan*, 1999, Ḥadīth no.516, p.71

2. Chain of Nufayᶜ b. Rāfiᶜ

Prophet

Abū Hurayra

Nufayᶜ b. Rāfiᶜ

Khallās b. ᶜAmr

Qatāda b. Diᶜāma

Saīd b. Abī ᶜUrūba   Hammām b. Yaḥyā   Shuᶜba b. al-Ḥajjāj

Rūḥ b.ᶜUbāda Muḥammad b. Jaᶜfar ᶜAffān b. Muslim Bahz b. Asad Muḥammad b.Ibrāhīm

Aḥmad[277]

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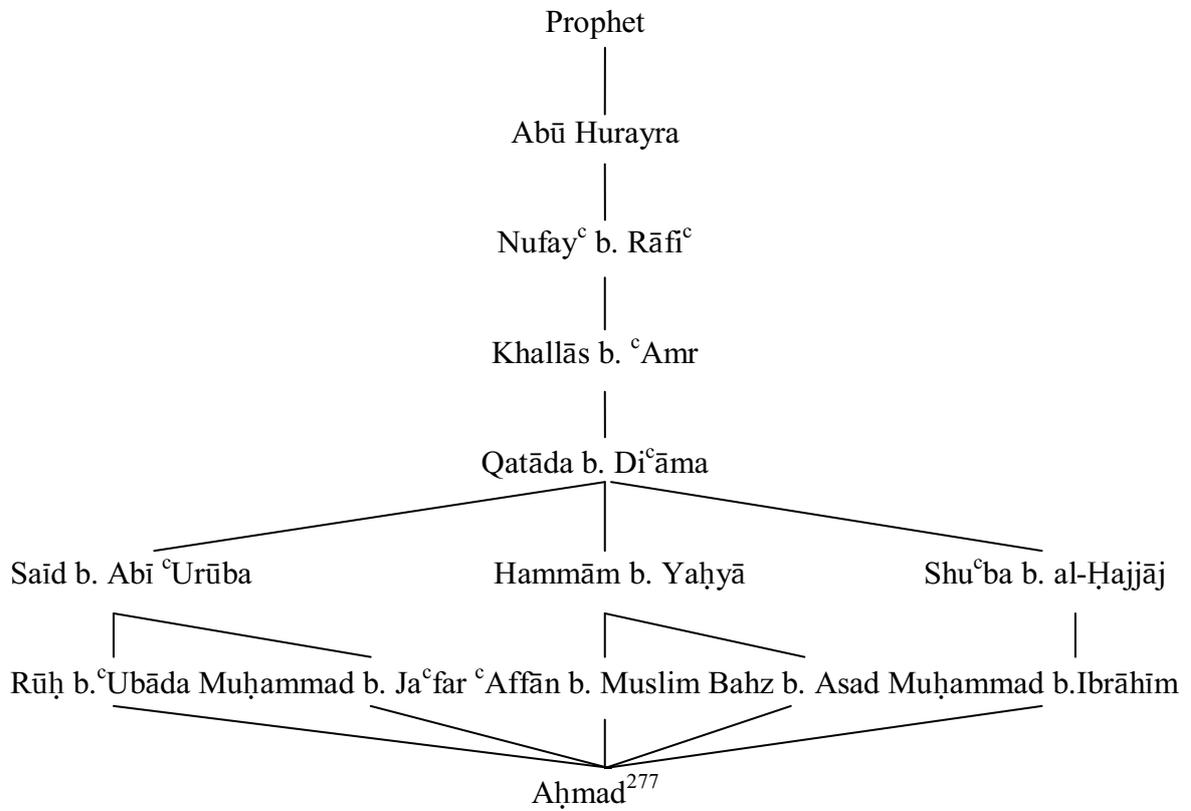
[277] Aḥmad, *Musnad*,2004,Ḥadīth no.7282, p.525

3. Chain of Bashīr b. Nahīk

Prophet

Abū Hurayra

Bashīr b. Nahīk

Qatāda b. Diᶜāma   Naḍr b. Anas

Hammām b. Yaḥyā   Qatāda b. Diᶜāma

Bahz b. Asad   Hammām b. Munabbih   Hammām b. Yaḥyā

ᶜAbd al-Ṣamad Bahz b. Asad ᶜAbd al-Ṣamad

Aḥmad[278]

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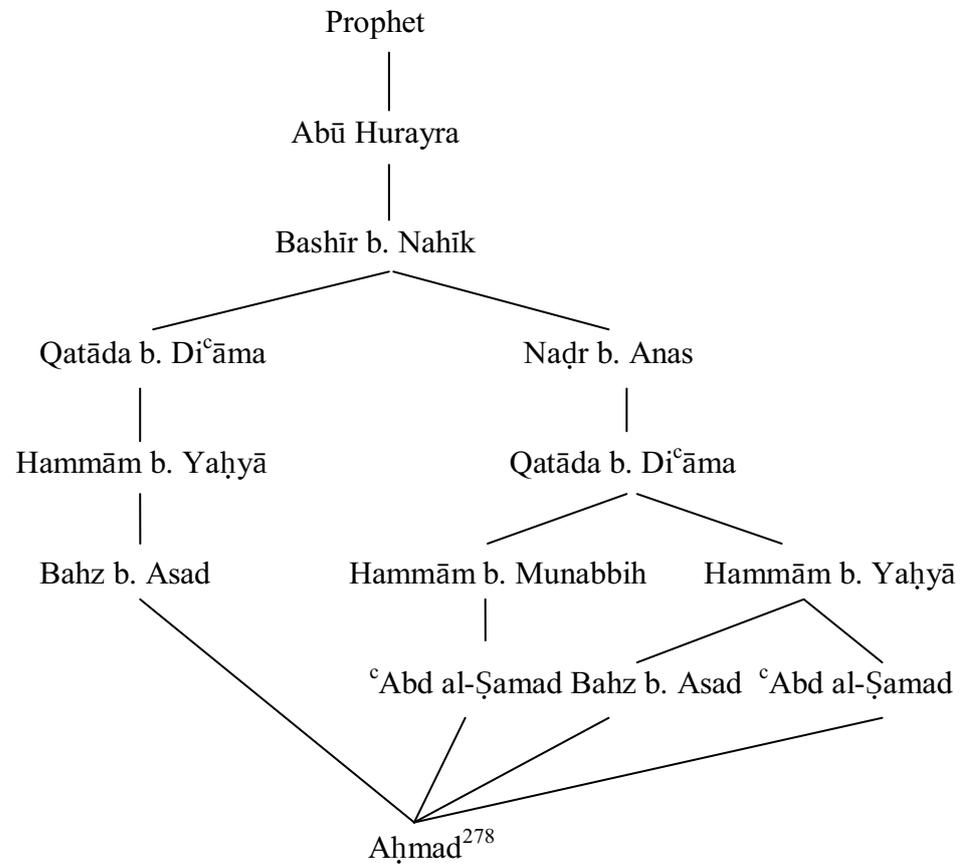
[278] Aḥmad, *Musnad*,2004 Ḥadīth no.7823 p.530

4. Chain of ᶜAbd al-Raḥmān b. Hurmuz

Prophet

Abū Hurayra

ᶜAbd al-Raḥmān b. Hurmuz

Abd Allah b. Saᶜīd   Abū al-Zinād   Zayd b. Aslam

Yaḥyā b. Saᶜīd   Zāida' b. Qudāma   Mālik

Muᶜāwiya   Isḥāq, ᶜAbd al- Rahman, ᶜAbdAllah,Qutayba,Maᶜn

Isḥāq

Aḥmad[279]   Bukhārī   Nasāī   Tirmidhī

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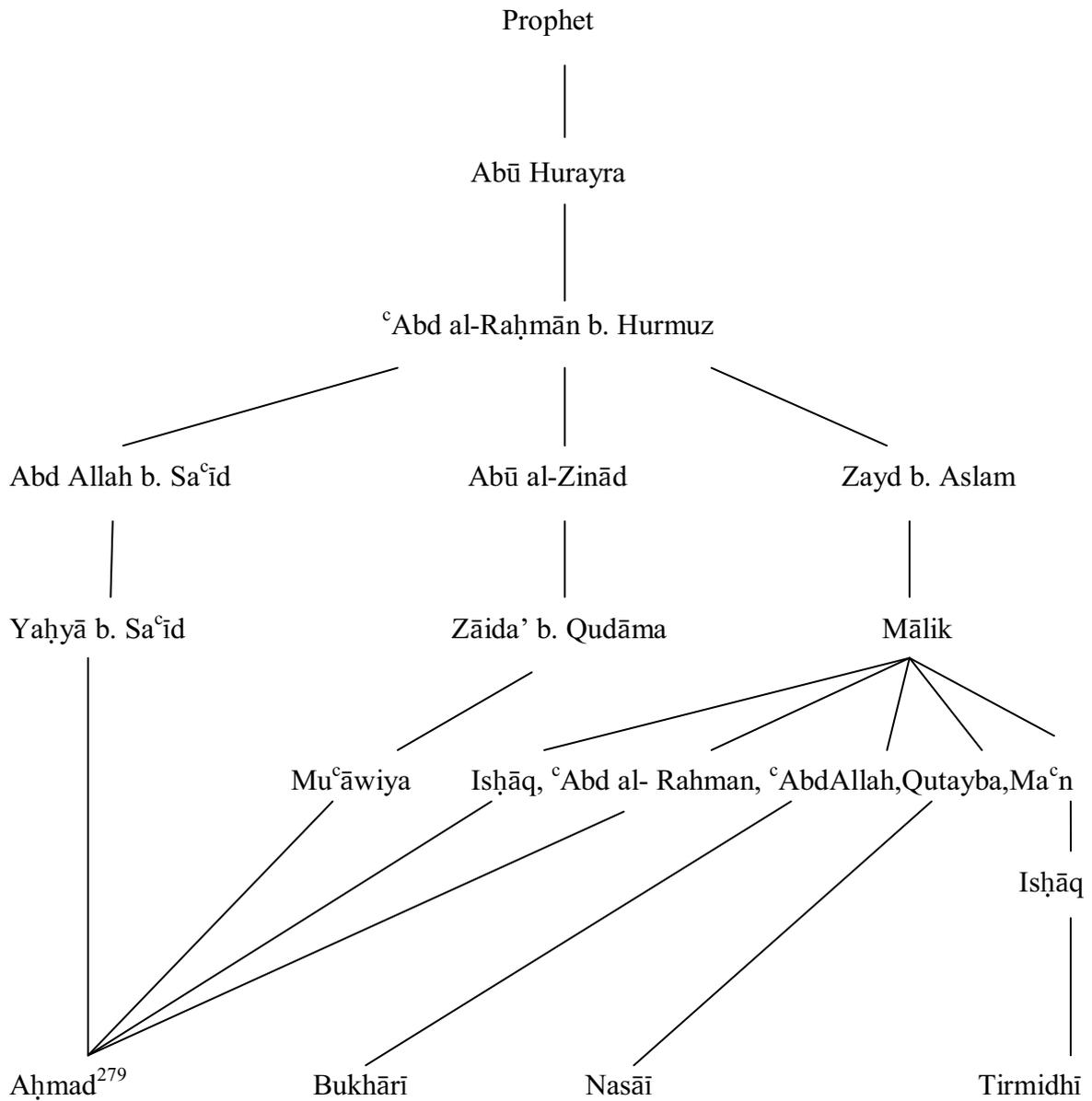
[279] Aḥmad, *Musnad*, 2004, Ḥadīth no.7860, p.570, Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.580, p.97, Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no.524, p.138, Nasāī, *Sunan*, 1999, Ḥadīth no. 516, p.71.

5. Chain of Zayd b. Abī ʿAttāb

Prophet

|

Abū Hurayra

|

Zayd

|

Yaḥyā

|

Nāfiʿ

|

Saʿīd

|

Muḥammad b. Yaḥyā

|

Abū Dāūd[280]

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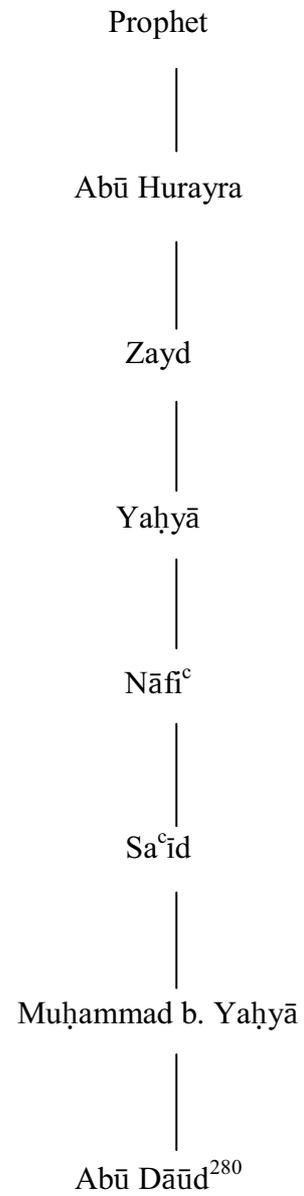
[280] Abū Dāūd, *Sunan*, 1999, Ḥadīth no.1121, p.168

6. Chain of Kaysān

Prophet

|

Abū Hurayra

|

Zayd

|

Yaḥyā

|

Nāfiᶜ

|

Saᶜīd

|

Muḥammad b. Yaḥyā

|

Abū Dāūd[281]

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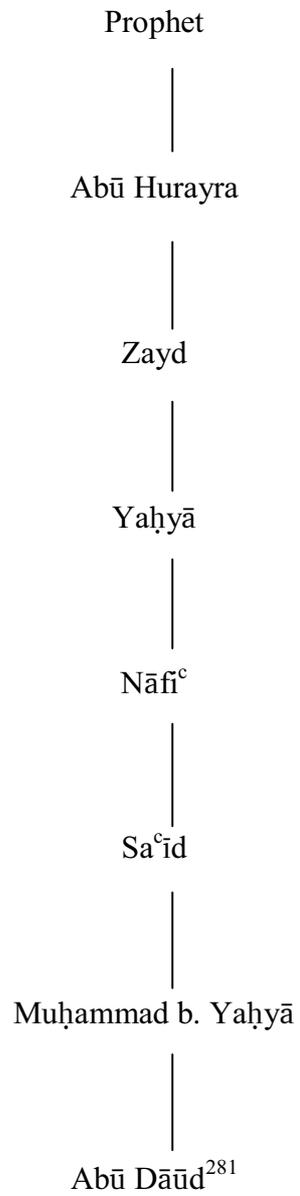
[281] Abū Dāūd, *Sunan*, 1999, Ḥadīth no.1121,p.168

7. Chain of ᶜAṭā b. Yasār

Prophet

|

Abū Hurayra

|

ᶜAṭā

|

Zayd

|

Mālik

Qutayba   ᶜAbd Allah   Isḥāq   ᶜAbd al Raḥmān   Maᶜn

Isḥāq

Nasāī   Bukhārī   Aḥmad[282]   Tirmidhī

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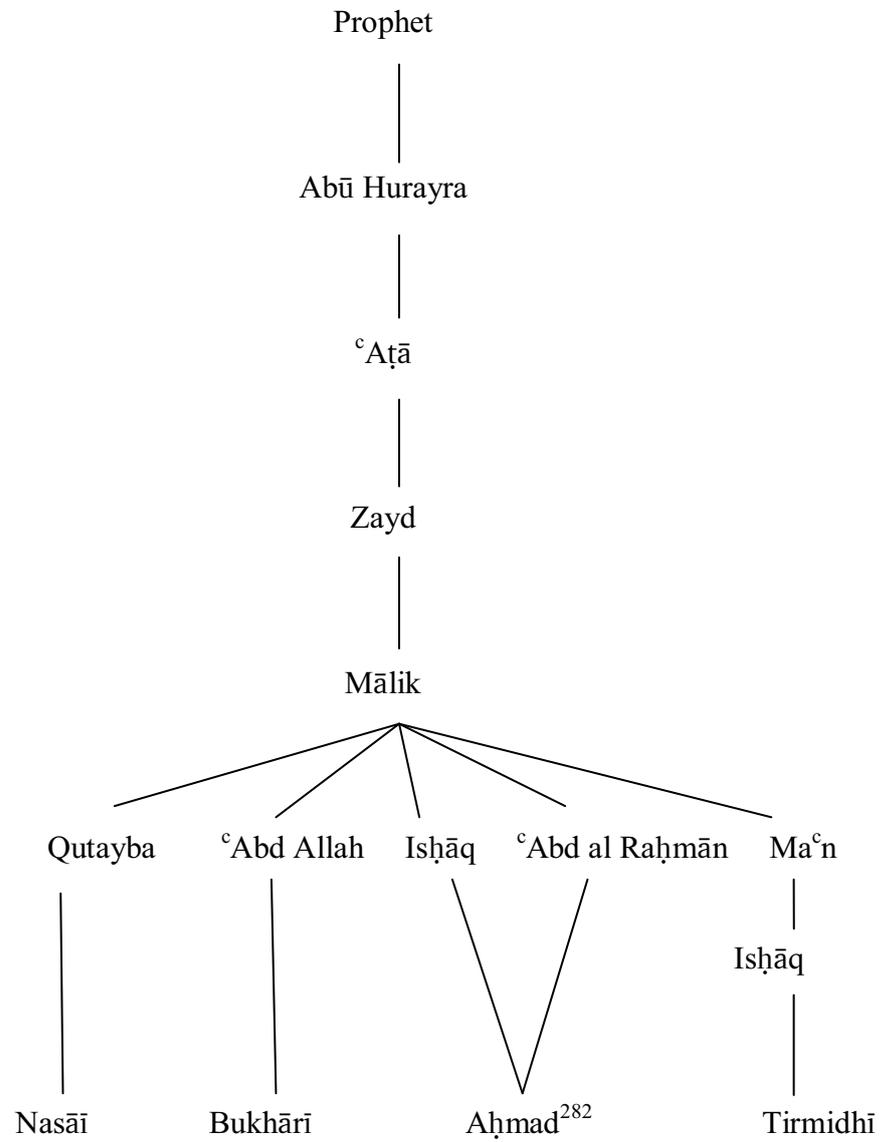
[282] Aḥmad, *Musnad*, 2004 Ḥadīth no.7860, p.570, Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.580, p.97, Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no.524, p.138 , Nasāī, *Sunan*, 1999, Ḥadīth no. 516, p.71.

8. Chain of Busr b. Saᶜīd

Prophet

|

Abū Hurayra

|

Busr

|

Zayd

|

Mālik

ᶜAbd Allah   Isḥāq   ᶜAbd al Raḥmān   Isḥāq   Qutayba

| | |

Bukhārī   Tirmidhī   Aḥmad [283]   Nasāī

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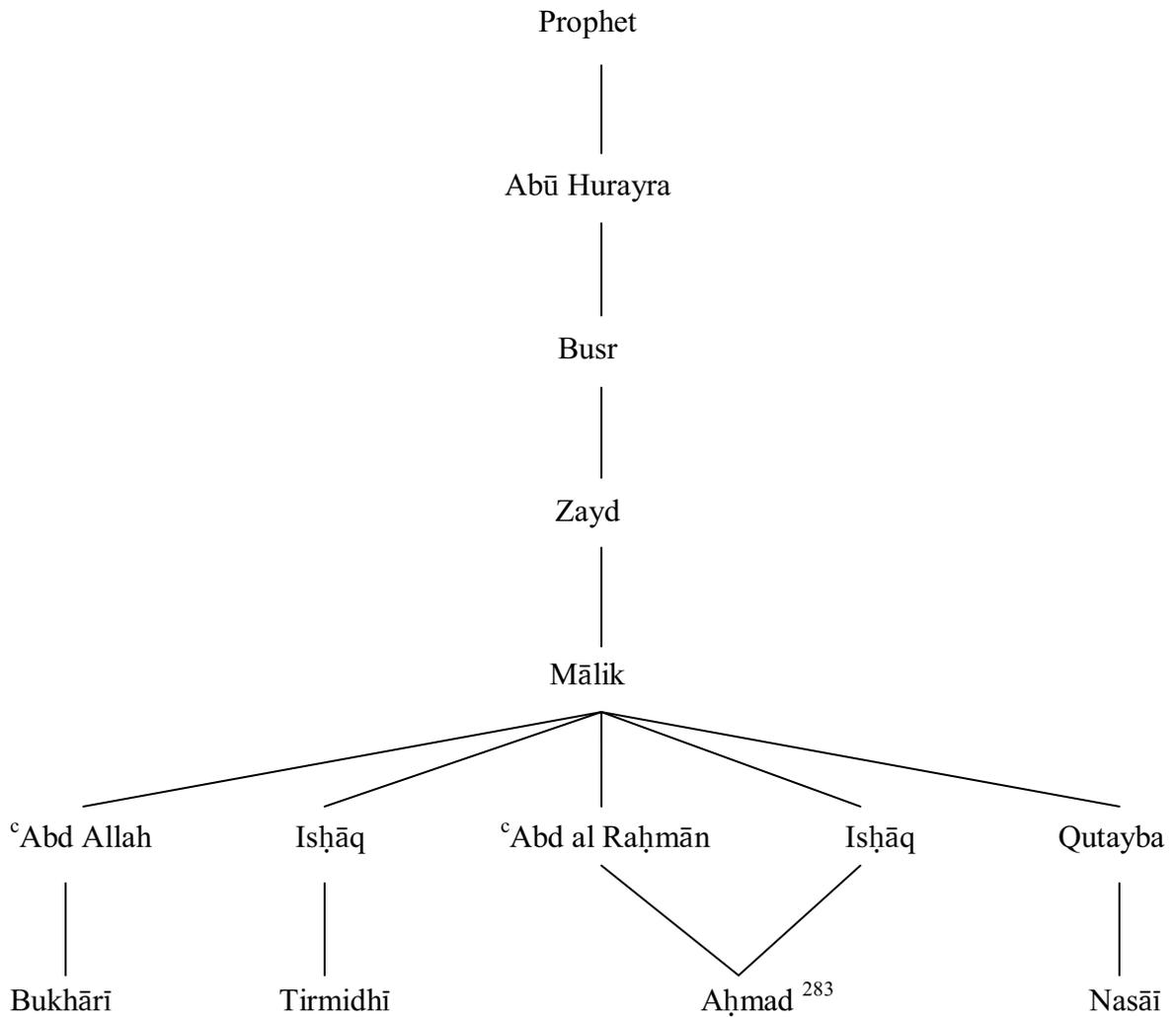
[283] Aḥmad, *Musnad*,2004 Ḥadīth no.7860, p.570, Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ,* 1999, Ḥadīth no.580, p.97, Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no.524, p.138 , Nasāī, *Sunan*, 1999, Ḥadīth no. 516,p.71.

9. Chain of Dhakwān

Prophet

|

Abū Hurayra

|

Dhakwān

|

Suhayl

|

Sh^cuba

Hāshim b. al-Qāsim   Muḥammad b. Ja^cfar

Aḥmad[284]

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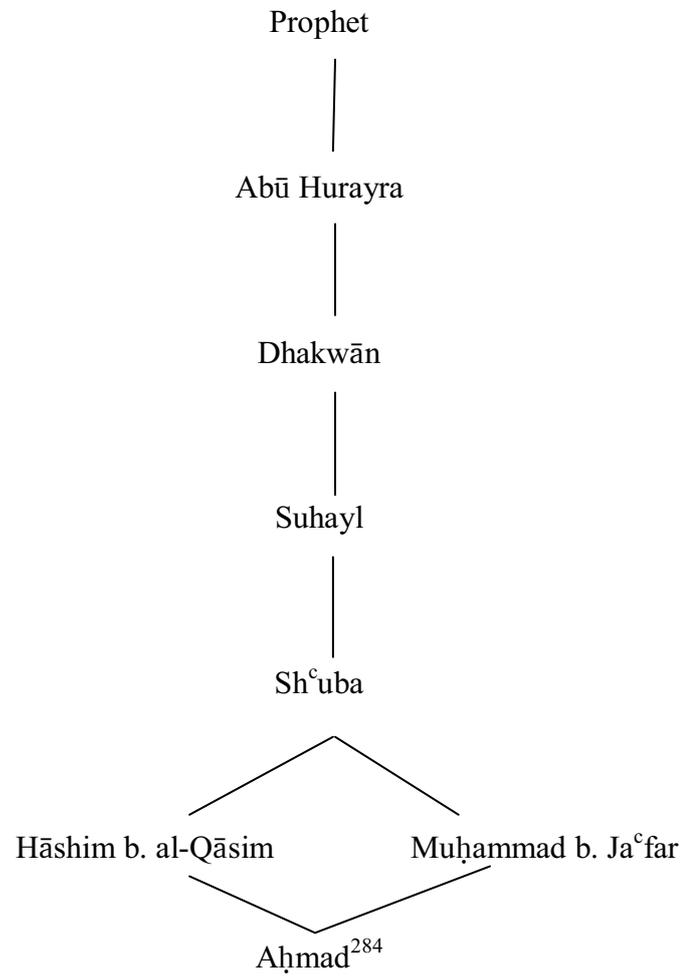
[284] Aḥmad, *Musnad*,2004, Ḥadīth no.7860,p. 570

10. Chain of ᶜIrāk b. Mālik

Prophet

|

Abū Hurayra

|

ᶜIrāk

|

Yazīd

|

Muḥammad b. Isḥāq

|

Muḥammad b. Salama

|

Aḥmad[285]
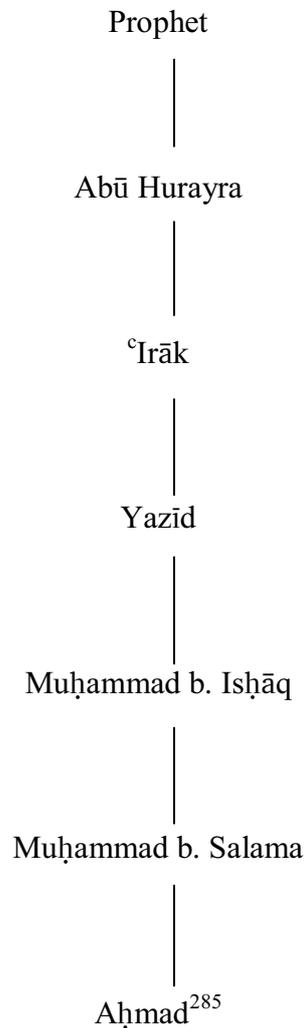
Analysis of these chains

In the first chain of Ibn ᶜAbbās the main source or common link according to Juynboll would be Maᶜmar b. Rāshid (d.153AH/770CE) as he is the main transmitter from whom the report spreads. In the second chain of Nufayᶜ and third chain of Bashīr b. Nahīk, Qatāda (d.118AH/737CE) is the common link. Chain four is where Mālik is the common link but Aḥmad has also two different reports which he transmits from Yaḥyā b. Saᶜīd and Muᶜāwiya. Chain five and six are single stranded reports which Abū Dāūd transmits. Mālik is the common link for chain 7 and eight. Shuᶜba is the common link for chain nine

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[285] Aḥmad, *Musnad*,2004, Ḥadīth no.7860, p.570

and chain ten is a single stranded transmission from Aḥmad. Mālik as a transmitter is mentioned in chains four, seven and eight. However, Zuhri's role is non existing in any of these chains. According to Juynboll, this report in the *Muwaṭṭa'* with the concomitant chains would be the work of the common links and hence the handiworks of the Ḥadīth collectors who would attribute an *Isnād* with different transmitters to the main source in order to strengthen the report. However, Motzki would argue here that although this report has concomitant chains and which can also be found in other Ḥadīth collections it has also been transmitted from other companions with different chains of transmission. This report is transmitted from three companions, Jubayr b. Muṭᶜim (d.59AH/681CE), Sahl b. Ḥanīf (d.38AH/659CE) and ᶜAbd Allah b. Zayd (d.63.AH/685CE). Jubayr's chain is as follows:

Prophet[286]
|

Jubayr
|

Sulaymān
|

ᶜAmr
|

Zuhayr
|

Faḍl b. Dukayn
|

Bukhārī

---

[286] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no. 613, p. 640

Sahl's chain:

Prophet

|

Sahl

|

Asaᶜd

|

Muḥammad b. Sulaymān

|

Majmaᶜ b. Yaᶜqūb

|

Qutayba

|

Nasāī[287]

ᶜAbd Allah b. Zayd's Chain:

Prophet

|

ᶜAbd Allah

|

ᶜAbbād b. Tamīm

|

ᶜAbd Allah

|

Sufyān

|

ᶜAlī b. ᶜAbd Allah

|

Bukhārī[288]

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[287] Nasāī, *Sunan*, 1999, Ḥadīth no. 516, p. 71

[288] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.570, p.532

These three reports corroborate the report of Abū Hurayra. It can be established that Abū Hurayra's report is not exclusive to him as it is also transmitted from other companions. We can also notice that these three reports do not have Mālik or Zuhrī as part of the chain of narration. Hence it is equally safe to establish that this surge of Abū Hurayra's reports is unsubstantiated. Another example from the *Muwaṭṭa'* will be highlighted below.

Second report in the Book of Purity:[289]

> **"The person doing ablution should snuff water up his nose and blow it out again."**

Prophet
|
Abū Hurayra
|
Abū Idrīs al-Khawlānī
|
Zuhrī

Muḥammad b. Isḥāq   Maᶜmar   Mālik   Yunus b. Yazīd

Ibn Khālid ᶜAbd al-Razzāq ᶜAbd al-Razzāq ᶜAbd al-Raḥmān Zayd Dāūd Qutayba Ibn Mubārak

Isḥāq   ᶜAbd Allah   Ibn Isḥāq ᶜAbd Allah

Dārimī   Aḥmad   Nasāī   Ibn Māja   Nasāī   Aḥmad Bukhārī
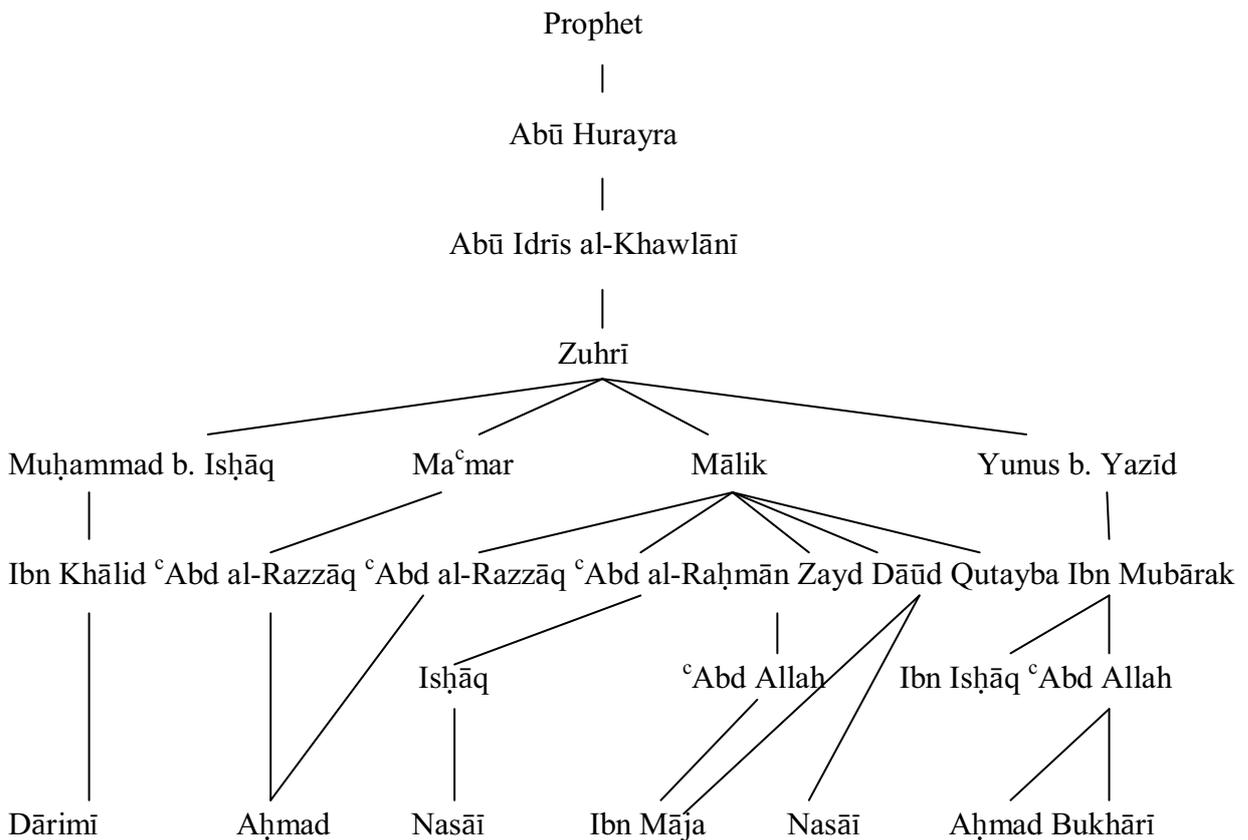
This report is also transmitted from six more students of Abū Hurayra which is then found in the collections of Ḥadīth. It is narrated from:

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[289] Aḥmad, *Musnad*, 2004, Ḥadīth no.7220, p.7206, Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.161, p.33, Ibn Maja, *Sunan*, 1999, Ḥadīth no.406 , p.77, Nasāī, *Sunan*, 1999, Ḥadīth no. 88, p11. Dārimī, *Musnad*, 2000, Ḥadīth no.730, p.549

1. Ziyād

2. ᶜAbd al-Raḥmān b. Hurmuz

3. Abū Salama

4. ᶜAbd al-Raḥmān b. Abī ᶜUmra

5. Salīm b. Jubayr

6. Hammām b. Munabbih

1. Chain of Ziyād:[290]

Prophet

Abū Hurayra

Ziyād

Ḥusayn

Thawr

Ḍaḥḥāk   ᶜAbd al-Malik   ᶜĪsā

ᶜAbd al-Raḥmān   Muḥammad b. Bashshār   Ibrāhīm   Surayj

Abū Dāūd   Ibn Māja   Abū Dāūd   Aḥmad

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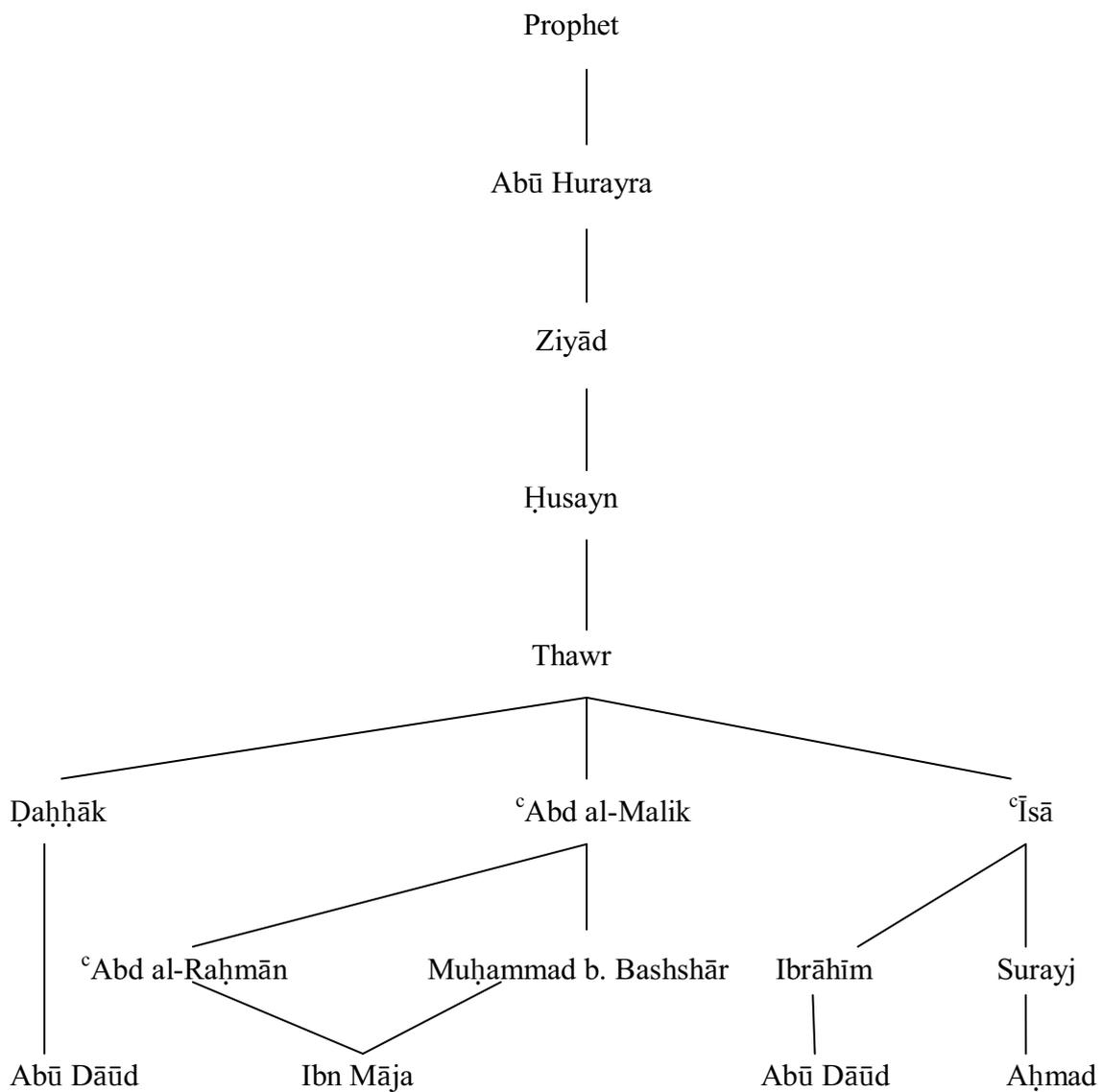
[290] Abū Dāūd, *Sunan*, 1999, Ḥadīth no.140, p.30, Ibn Māja, *Sunan*, 1999, Ḥadīth no. 409, p.77, Aḥmad, *Musnad*, Ḥadīth no.7220, p.7206

2. Chain of ᶜAbd al-Raḥmān b. Hurmuz:[291]

Prophet

Abū Hurayra

ᶜAbd al-Raḥmān b. Hurmuz

Abū al-Zinād

ᶜAbd al-Raḥmān   Sufyān b. Saᶜīd   Sufyān   Mālik

Ribᶜiy   Wakīᶜ   Ibn Manṣūr   Maᶜn

Ḥusayn

Aḥmad   Nasāī

---
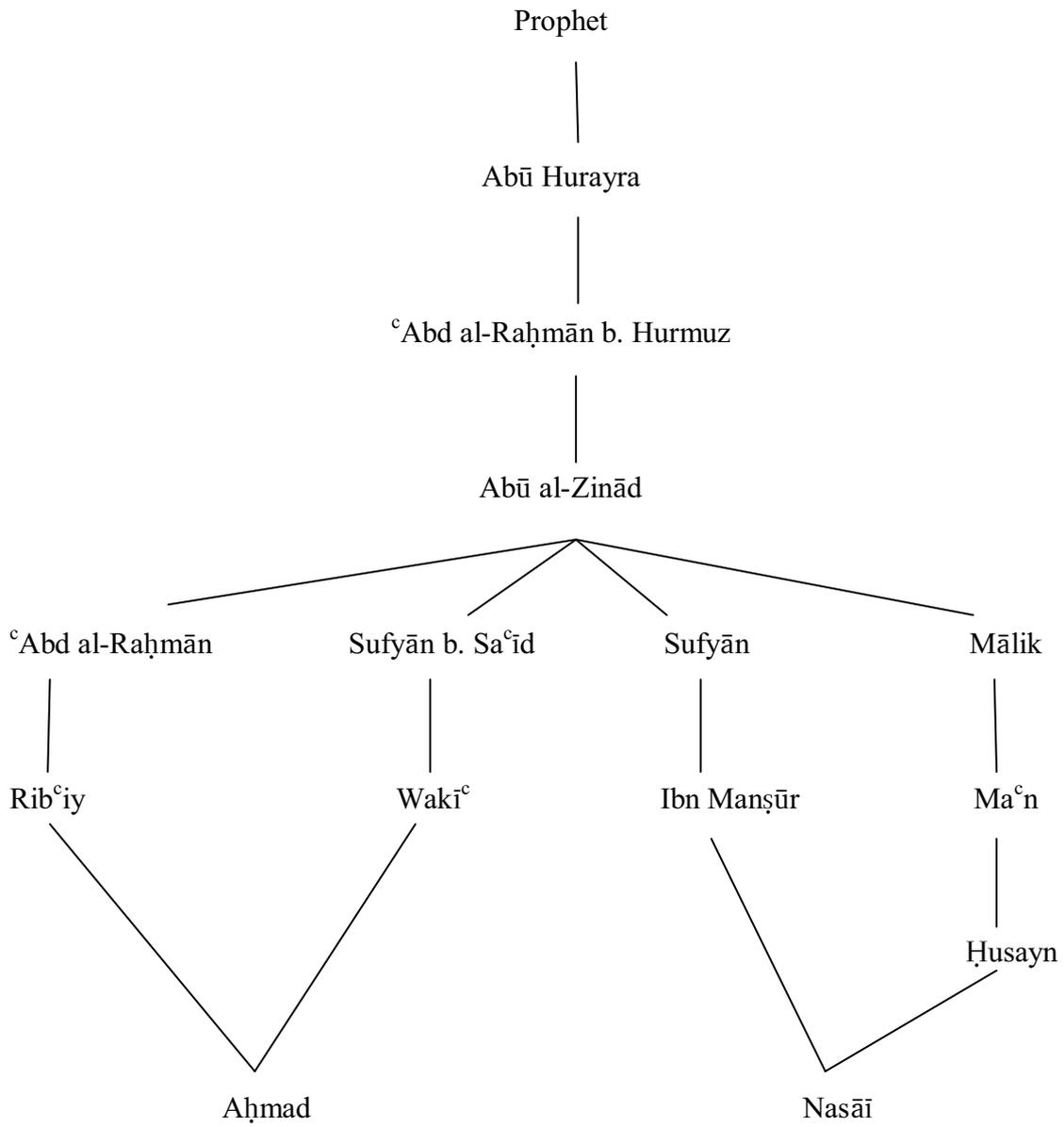
[291] Aḥmad, *Musnad*, Ḥadīth no. 7220, p. 7206, Nasāī, *Sunan*, 1999, Ḥadīth no. 86,p.11

3. Chain of Abū Salama:[292]

Prophet

|

Abū Hurayra

|

Abū Salama

|

ᶜUmar b. Abī Salama

|

Waḍḍāḥ

|

ᶜAffān b. Muslim

|

Aḥmad

---
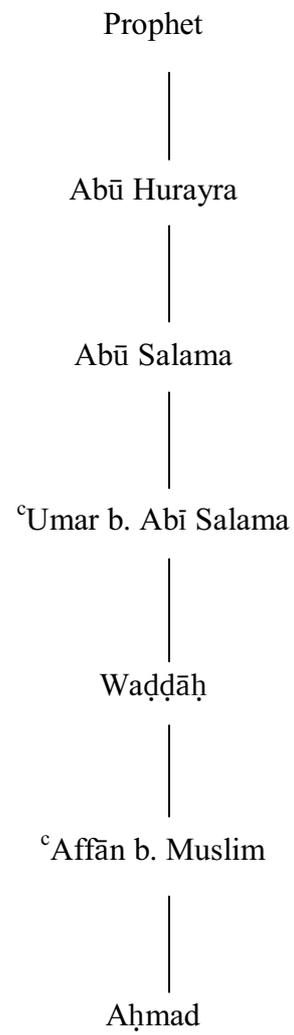
[292] Aḥmad, *Musnad*, Ḥadīth no.7226, p.7206

4. Chain of ᶜAbd al-Raḥmān b. Abī ᶜUmra:[293]

Prophet

|

Abū Hurayra

|

ᶜAbd al-Raḥmān b. Abī ᶜUmra

|

Hilāl b. ᶜAlī

|

Fulayḥ

Mūsā b. Dāūd   Surayj
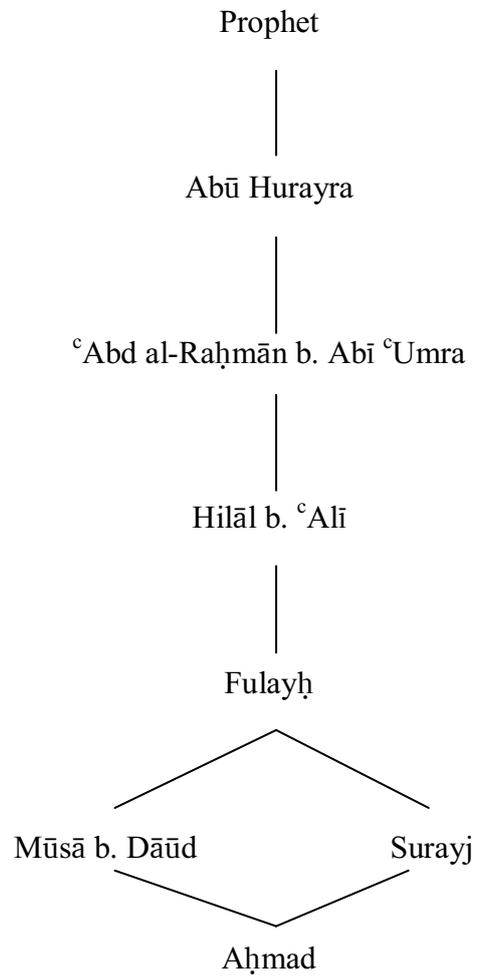
Aḥmad

[293] Aḥmad, *Musnad*, Ḥadīth no.7229, p.7206

5. Chain of Salīm b. Jubayr:[294]

<div align="center">

Prophet

|

Abū Hurayra

|

Salīm

|

ᶜAbd Allah b. Lahīᶜa

Ḥasan b. Mūsā   Yaḥyā b. Isḥāq

Aḥmad

</div>

---
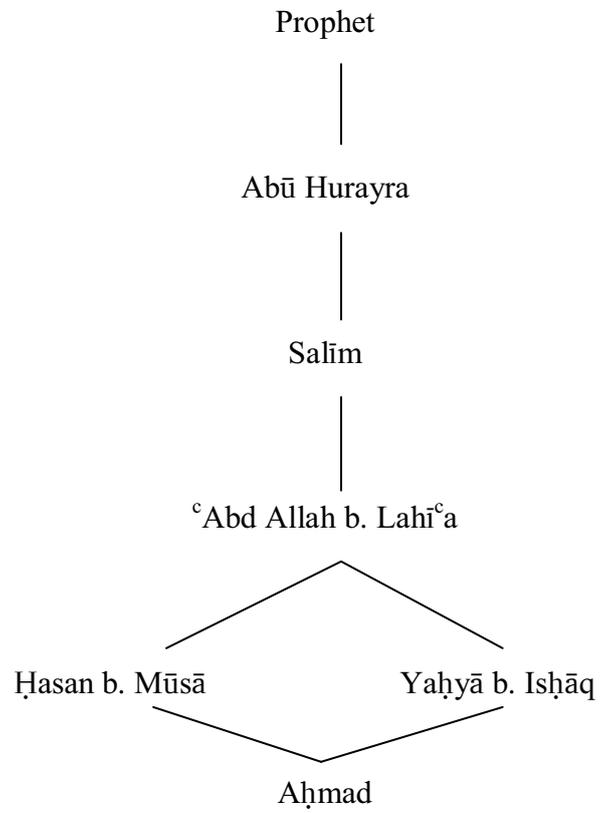
[294] Aḥmad, *Musnad*, Ḥadīth no. 7229, p.7206

6. Chain of Hammām b. Munabbih: [295]

Prophet

|

Abū Hurayra

|

Hammām

|

Maᶜmar

|

ᶜAbd al-Razzāq

|

Muḥammad b. Rāfiᶜ

|

Muslim
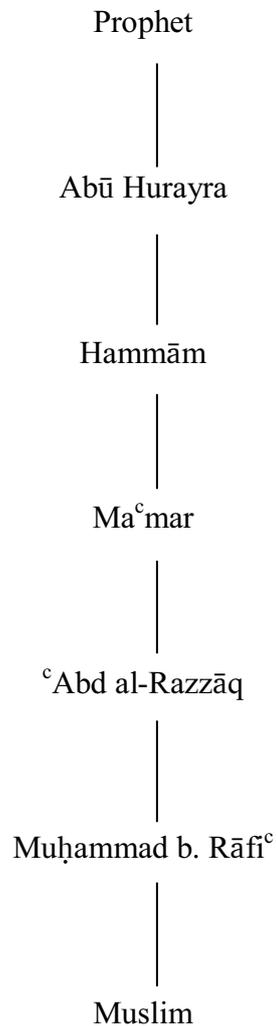
Analysis of these chains

We can see from these chains that they have corroborated the report of Mālik. Zuhrī's role is apparent as we can see that from him the report stems out further but this is exclusive in the *Muwaṭṭa'*. In the next six chains Zuhrī has no major role to play in disseminating this report as we can see that that there are other transmitters hence Mālik is mentioned in ᶜAbd al-Raḥmān b. Hurmuz's chain but with single strands. Mālik however, does play a major role in his report as we can see that he has transmitted this report to five students which according to Juynboll, he is the common link for this report. It is noteworthy here that from these chains this is the only version which depicts Mālik as a common link

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[295] Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no.538, p.115

because the other chains have single strands. According to Juynboll, the common link is a useful tool for understanding the origins of Ḥadīth in time and place. If there is no common link in a Ḥadīth, i.e. there is only one transmitter at each level of the *Isnād* (see chains of narrations above), which is called 'single strand' by Juynboll, then it is not possible to claim the historicity of this strand, since the absence of a common link in an *Isnād* signifies that the Ḥadīth was produced either by later Ḥadīth collectors or by their own teachers. Since the text of a Ḥadīth is more or less the same in all chains of transmission after the common link and since there is no way to check the text before the common link, Juynboll argues, the common link is the earliest transmitter to whom the text can be surely ascribed. Thus, according to Juynboll, it was the common link that was responsible for the wording of the text, at least for the form of the text found in Ḥadīth collections today.[296] Motzki argues that the assumption if a Ḥadīth was transmitted via a single strand in the early period then it must have been forged, is that we should not except to find numerous *Isnāds* from figures like the successors back to the Prophet. *Isnāds*, after all, only came into use during the Successor's generation in the late 600s/early 700s. Even for those early Ḥadīth transmitters and legal scholars who provide *Isnāds* to the Prophet at that time, it was only necessary to provide one *Isnād* for a Ḥadīth, not a bundle as became common in the second half of the first century and early second century. He further argues that if we have established that the Ḥadīth after a common link, and that any Ḥadīth that actually existed must have been transmitted by all those who heard it from a teacher, then after the common links we should find thousands of chains of transmission in the fourth and fifth generations. The fact that we find so few partial common links strongly suggests that the common links were the exception rather than the rule in the transmission of Ḥadīth. Ultimately, there absence cannot be construed as proof for a Ḥadīth not existing at the time.[297]

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[296] Juynboll, *Early Islamic Society as reflected in its use of Isnāds*, 1994, Le Museon, 151-159. Cf: Ozkan, *The Common Link and its relation to the Madār,* Islamic Law and Society, 2004, V.11, pp.46-47
[297] Motzki, ed. *The Murder of Ibn Abī Ḥuqayq*, in *The Biography of Muḥammad*, 2000, pp.170-239. Cf: Motzki, *Analysing Muslim Traditions*: *Studies in Legal, Exegetical and Maghāzī Ḥadīth*, 2010, pp.54-55

The third report in the *Muwaṭṭa'*.[298]

> *"Were it not that he would be overburdening his community he (the Messenger of Allah) would have ordered them to use a tooth-stick with every ablution."*

Abū Hurayra

|

Abū Salama

|

Zuhrī

|

Mālik

This is a single stranded report transmitted by Abū Salama. We can see that Mālik is the sole transmitter from Zuhrī hence Zuhrī from Abū Salama. However, another two students of Abū Hurayra have also transmitted this report with different chains:

1. ʿAbd al Raḥmān b. Hurmuz
2. Saʿīd b. Abī Saʿīd

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[298] Mālik, *Muwaṭṭa'*,2009, Ḥadīth no.142, p.39

1. Chain of ᶜAbd al-Raḥmān b. Hurmuz[299]

```
                              Prophet
                                 |
                              Abū Hurayra
                            /             \
                    Saᶜīd                   Abū al-Zinād
                      |                    /           \
                    Khālid           Sufyān            Mālik
                      |          /    |    |    \          |
                    Layth   Muḥammad Qutayba ᶜAmr  Zuhayr ᶜAbd Allah b. Yūsuf
                      |          |      |     \  /              |
                    Ḥasan        |      |      \/               |
                      |          |      |      /\               |
                    Aḥmad      Darimī  Nasāī  Muslim          Bukhārī
```

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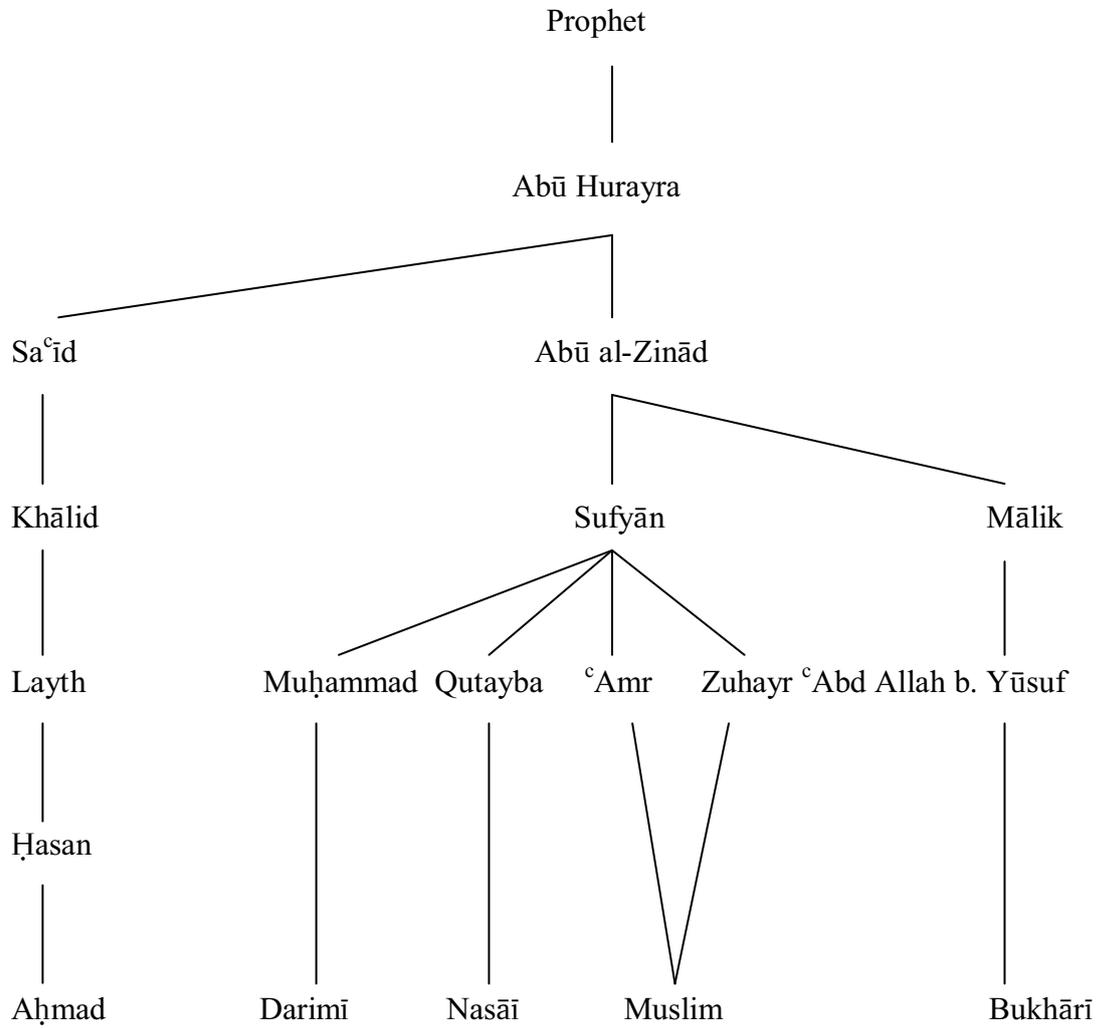
[299] Aḥmad, *Musnad*, 2004,Ḥadīth no.7335, p.7328, Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.887, p.143, Nasāī, *Sunan*, 1999, Ḥadīth no.7,p.1. Dārimī, *Musnad*,2000, Ḥadīth no.710, p.537

2. Chain of Saʿīd b. Abī Saʿīd[300]

<div align="center">

Prophet

|

Abū Hurayra

|

Saʿīd

|

ʿUbayd Allah

Yaḥyā b. Saʿīd   ʿAbd Allah b. Numayr

Aḥmad

</div>
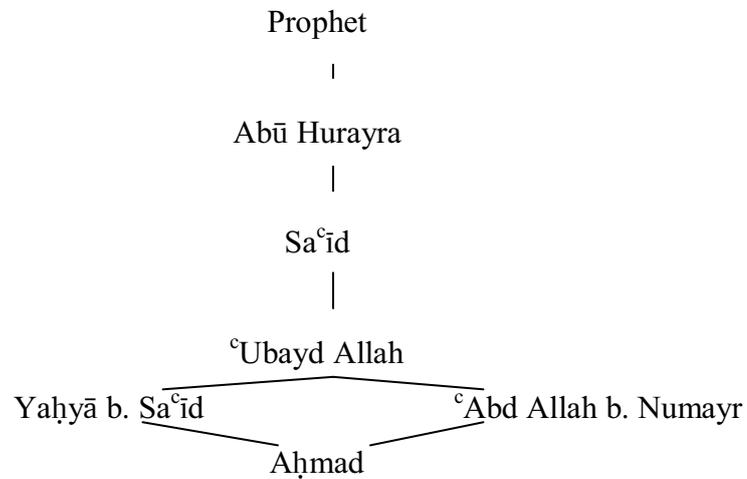
From the first chain of ʿAbd al-Raḥmān b. Hurmuz the common link is Sufyān as we can see it branches out to other transmitters. Malik's transmission is to ʿAbd Allah b. Yūsuf which is then found in the collection in Bukhārī. In the second chain of Saʿīd the report stems from ʿUbayd Allah to Yaḥyā b. Saʿīd and ʿAbd Allah b. Numayr and then ends in the *Musnad* of Aḥmad.

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[300] Aḥmad, *Musnad*, 2004, Ḥadīth no. 7335, p.7328

The fourth report in the *Muwaṭṭa'*.[301]

> ***"Abū Hurayra used to lead them in prayer and would say "Allah is the greatest" whenever he lowered himself and raised himself. When he had finished he would say, "By Allah, I am the person whose prayer most resembles the prayer of the Messenger of Allah.""***

Prophet

Abū Hurayra

Abū Salama

Muḥammad b. ᶜAmr   Zuhrī

Yazīd b. Hārūn   Ibn ᶜUbayd   Yūnus   Shuᶜayb   Maᶜmar   Mālik

ᶜAbd Allah   ᶜAbd Allah   ᶜUthmān   Baqiyya   ᶜAbd al-Razzāq   ᶜAbd al-Aᶜlā

ᶜAbd al-Raḥmān   Qutayba   ᶜAbd Allah

Suwayd   Ḥarmala   ᶜAmr   ᶜAmr   Siwār   Naṣr

Nasāī   Muslim   Abū Dāūd   Nasāī   Darimī   Aḥmad   Nasāī   Bukhārī

Aḥmad[302]
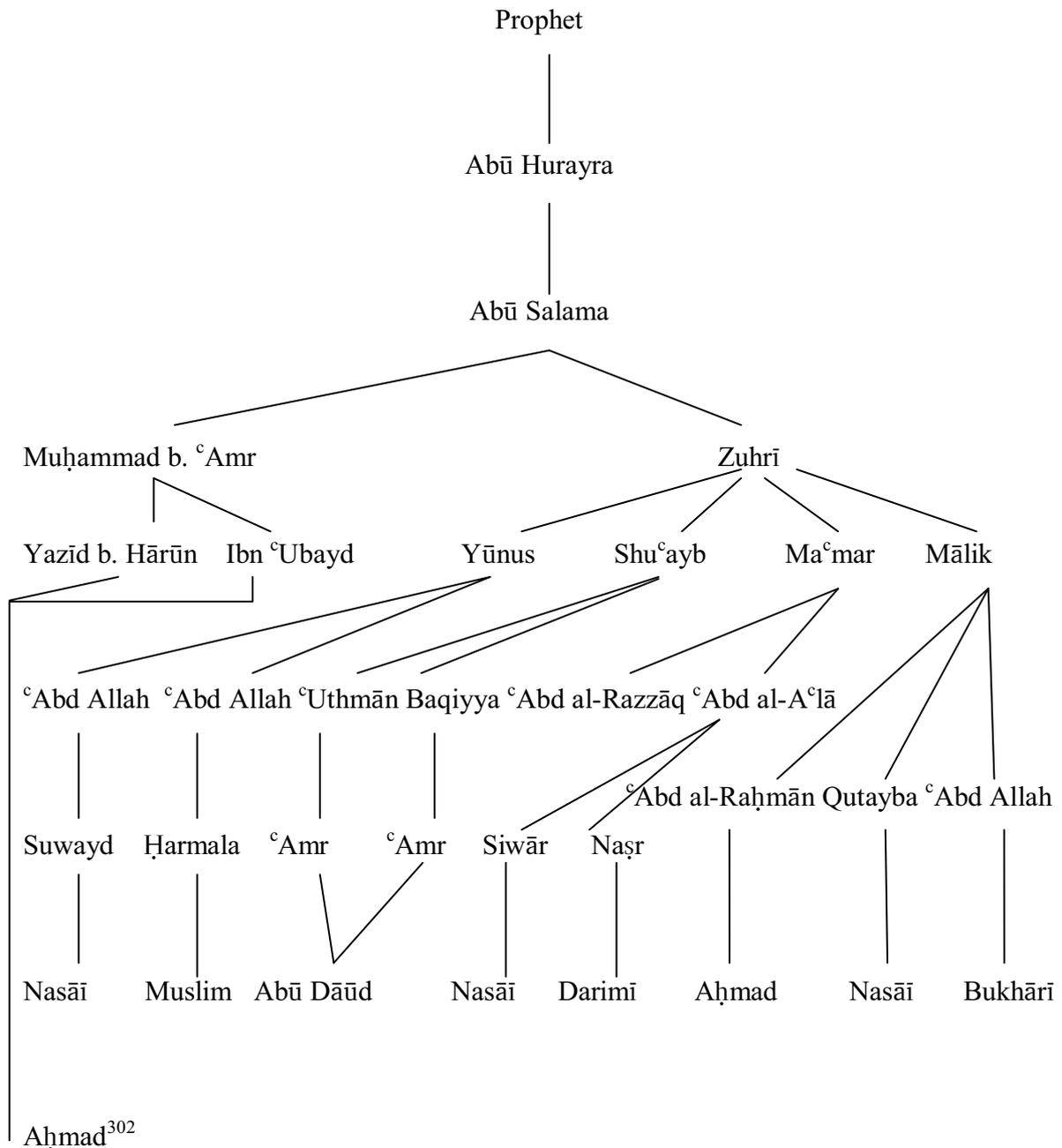
[301] Mālik, *Muwaṭṭa'*, 2009, Ḥadīth no.163, p.44

[302] Aḥmad, *Musnad*, 2004, Ḥadīth no. 7457, p.7450, Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.785, p.127, Nasāī, *Sunan*, 1999, Ḥadīth no. 1024, p.142, Darimī, *Musnad*, 2000, Ḥadīth no.1283, p.794

In this report we can see the chain of transmission inclusive of other chains. Zuhrī has transmitted this report to four transmitters namely Yūnus,Shuᶜayb,Maᶜmar,Mālik and Zuhrī's contemporary Muḥammad b. ᶜAmr has transmitted this to two students. Ibn ᶜUbayd and Yazīd b. Hārūn which then is collected by Aḥmad in his *Musnad*. However, the strand from Mālik stems to three transmitters ᶜAbd al Raḥmān, Qutayba and ᶜAbd Allah which then is found in the collections of Bukhārī, Nasāī and Aḥmad. The other contemporary's of Mālik i.e. Maᶜmar, Shuᶜayb and Yūnus have equally transmitted this report to two students each, which then is filtered down to the collections of Ḥadīth as we can see from the chain above. There are also corroborations of this report from other students of Abū Hurayra. This chain stems from Abū Salama yet there are another three students, Saᶜīd (d.123AH/740CE), Abū Bakr b. ᶜAbd al-Raḥmān (d.194AH/816CE) and ᶜAlī b. Ḥusayn (d.93AH/711CE).

1. Chain of Saᶜīd:[303]
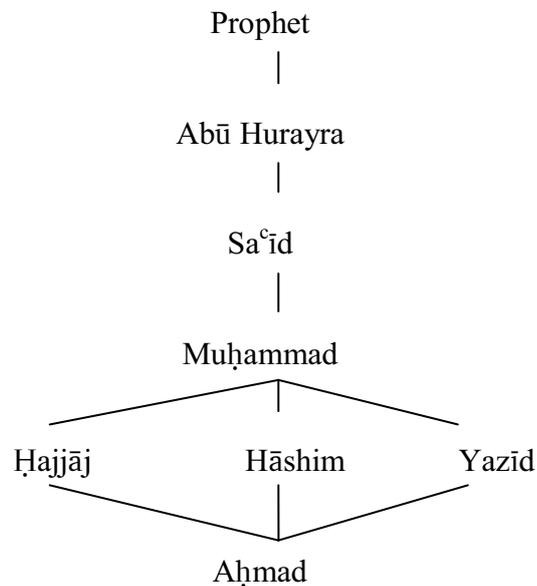
303 Aḥmad, *Musnad*, 2004,Ḥadīth no. 7457,p.7450

2. Chain of Abū Bakr b. ᶜAbd al-Raḥmān:[304]

Prophet
|
Abū Hurayra
|
Abū Bakr
|
Zuhrī

Shuᶜayb — Maᶜmar — ᶜAqīl — ᶜAbd al Malik

ᶜUthmān — Baqiyya — ᶜAbd al-Aᶜlā — Layth — ᶜAbd al-Razzāq — ᶜAbd Allah

ᶜAmr — ᶜAmr — Naṣr — Siwār — Ḥijjīn — Muḥammad — ᶜAlī

Muḥammad — ᶜAbd Allah

Abū Dāūd — Nasāī — Muslim — Tirmidhī

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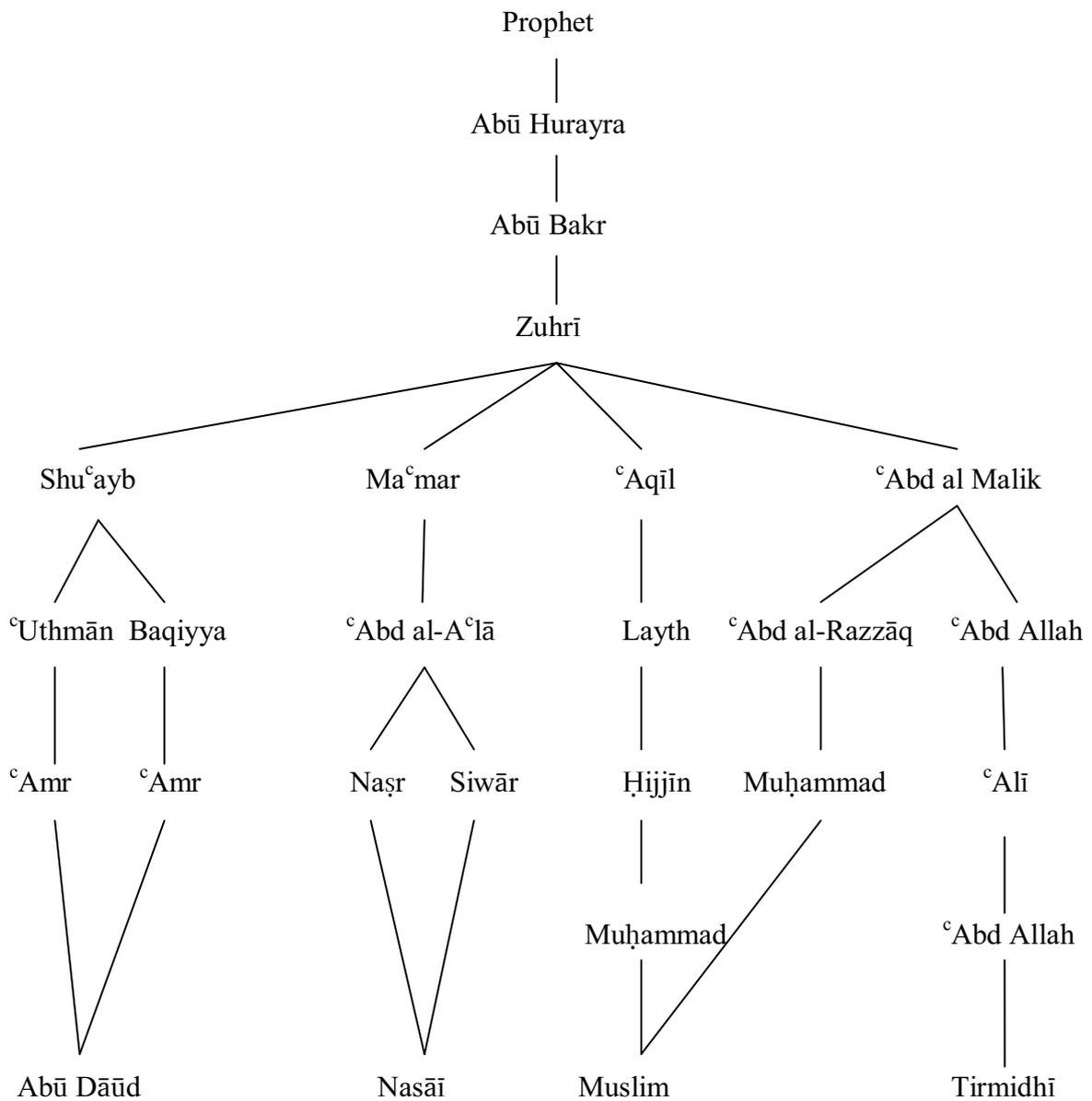
[304] Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no. 538, p.115, Abū Dāūd, *Sunan*, 1999, Ḥadīth no. 145, p.32, Tirmidhī *Jāmiᶜ*, 1999, 524, p.138 , Nasāī, *Sunan*, 1999, Ḥadīth no. 516,p.71.

3. Chain of ᶜAlī b. al-Ḥusayn:[305]

Prophet

|

Abū Hurayra

|

ᶜAlī b. al-Ḥusayn

|

Zuhrī

Muḥammad b. Walīd   Mālik

Abū Dāūd
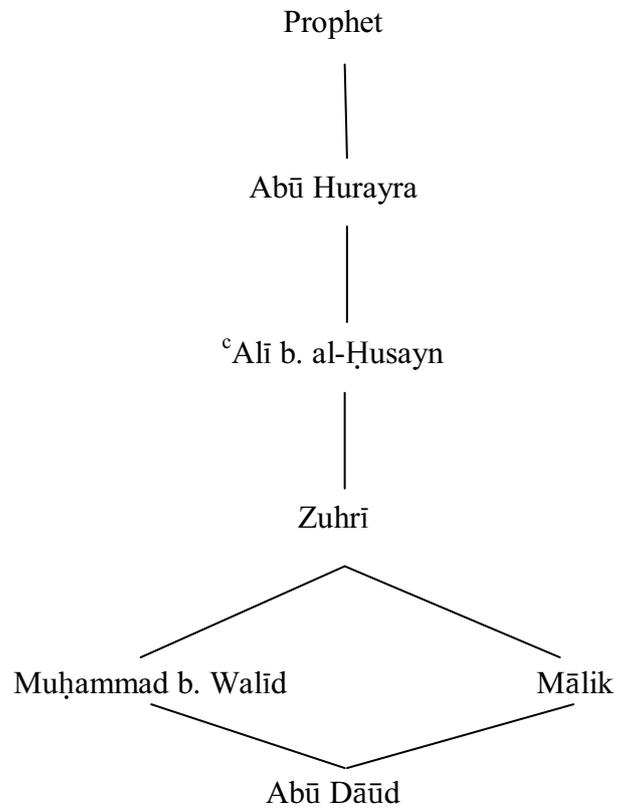
From these three chains the most significant is the chain of Abū Bakr because of Zuhrī's role of transmission although Mālik is not part of any chain in this example; Juynboll would strongly claim that the role of disseminating this report was that of Zuhrī.

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[305] Abū Dāūd, *Sunan*, 1999, Ḥadīth no. 145, p.32

The fifth report in the *Muwaṭṭa'*:[306]

> ***"The Messenger of Allah used to exhort people to stand in the night prayer in Ramadan but never ordered it definitely. He used to say, "Whoever stands in the night prayer in Ramadan with trust and expectancy, will be forgiven all his previous wrong actions."***

Abū Hurayra

|

Ḥumayd

|

Zuhrī

|

Mālik

This report is an example from the *Muwaṭṭa'* which is a single stranded report. However, we find this same chain in the collections of *Bukhārī* and *Nasāī*.[307] From Malik the chain branches out through four students which according to Juynboll the circulator of this report originally was Mālik. For example:

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[306] Mālik, *Muwaṭṭa'*, 2009, Ḥadīth no.246, p.59
[307] Bukharī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.37, p.9, Nasāī, *Sunan*, 1999, Ḥadīth no.1603, p.231

Mālik

ᶜAbd al-Raḥmān   Qutayba   Juwayriyya   Ismāᶜīl

Ḥārith   Muḥammad b. Salama   ᶜAbd Allah

Muḥammad

Nasāī   Bukhārī
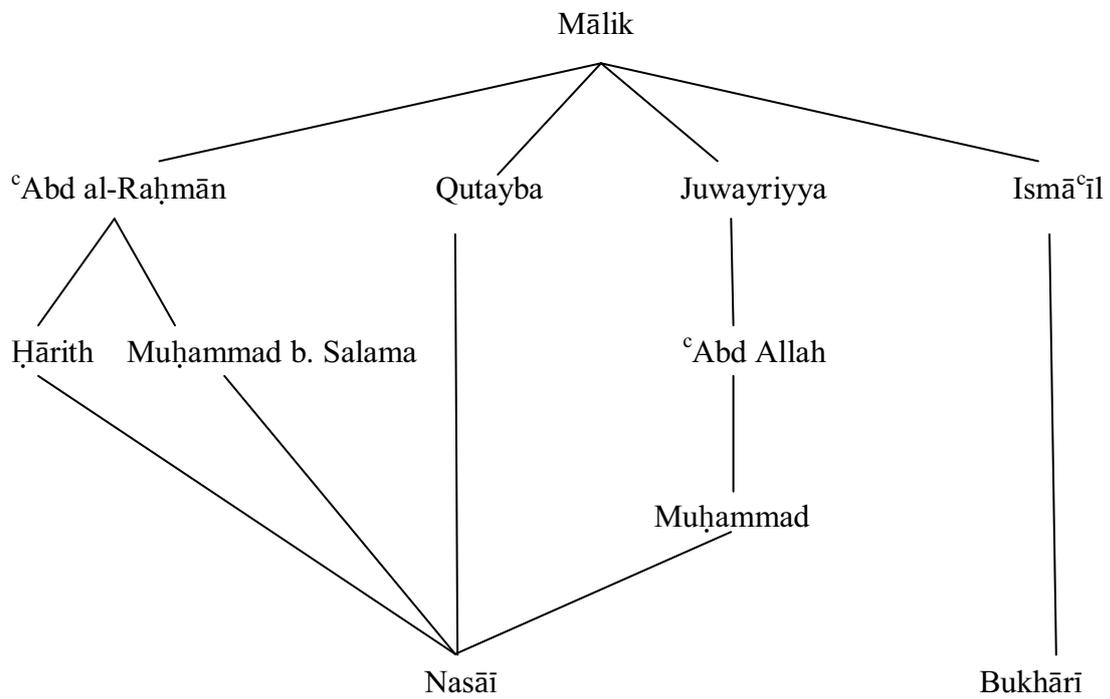
Another two students of Abū Hurayra, Abū Salama and ᶜAbd al-Raḥman b. Hurmuz provide corroboration with this chain of Mālik. For example:

1. Chain of Abū Salama:[308]

Prophet

Abū Hurayra

Abū Salama

Zuhrī

Shuᶜayb   Sufyān   ᶜAbd Allah   Yūnus   Ṣāliḥ   ᶜAqīl   Maᶜmar   Mālik

Qutayba   Muḥammad   Makhlad   ᶜAbd al-Razzāq   ᶜAbd al-Razzāq   Juwayyriya

Nūḥ   Muḥammad   Ḥasan   Ḥasan

ᶜAbd Allah

Muḥammad

Nasāī   Abū Dāūd   Nasāī   Abū Dāūd   Nasāī

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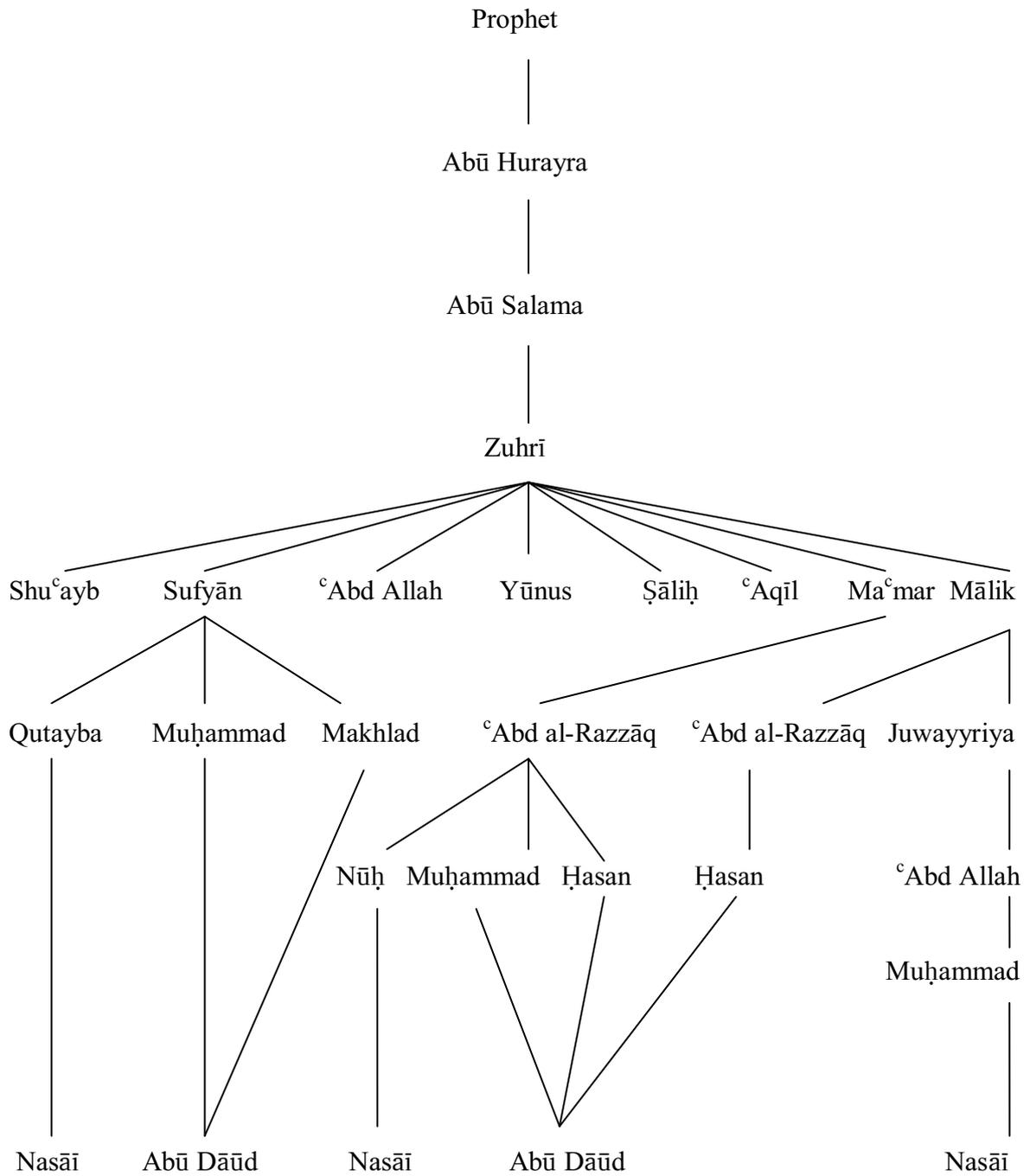
[308] Nasāī, *Sunan,* Ḥadīth no. 1603, p.231, Abū Dāūd, *Sunan,* Ḥadīth no.1371, p.205

2. Chain of ᶜAbd al-Raḥmān b. Hurmuz:[309]

Prophet

|

Abū Hurayra

|

ᶜAbd al-Raḥmān

|

Warqāʾ

|

Shabāba

|

Muḥammad

|

Muslim
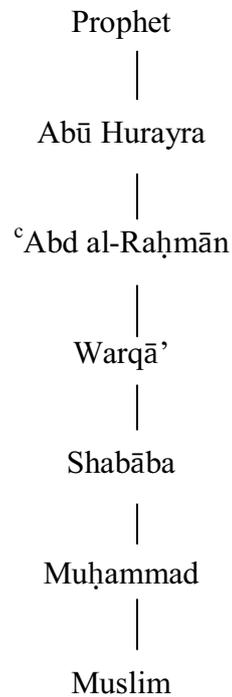
The chain of Abū Salama is clearly indicative of how the statement proliferates from Zuhrī. With regards to Mālik it then stems down in a single strand to the Ḥadīth collector Nasāī. In the chain of ᶜAbd al-Raḥmān b. Hurmuz which ends in the collection of Muslim there is no common link because it is a single stranded chain. However, we also find this report corroborated by other companions such as ᶜĀisha, ᶜAlī and ᶜAbd Allah b. Masᶜūd. For example: ᶜĀisha's chain of transmission:[310]

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[309] Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no. 538, p.115,
[310] Nasāī, *Sunan*, 1999, Ḥadīth no.2194, p.306
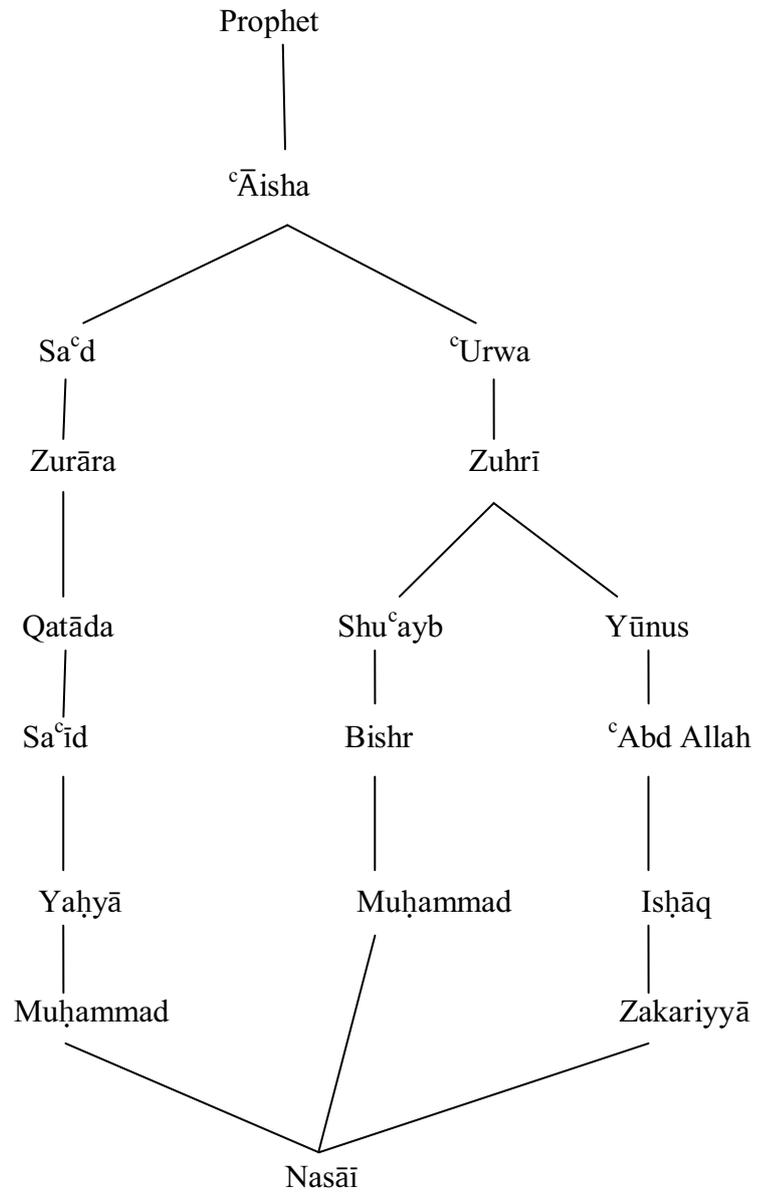
Prophet
|
ᶜĀisha
/   \
Saᶜd   ᶜUrwa
| |
Zurāra   Zuhrī
| /   \
Qatāda   Shuᶜayb   Yūnus
| | |
Saᶜīd   Bishr   ᶜAbd Allah
| | |
Yaḥyā   Muḥammad   Isḥāq
| | |
Muḥammad   Zakariyyā
\ | /
Nasāī

2. ᶜAlī's chain:[311]

Prophet

|

ᶜAlī

|

Zirr

|

ᶜAdiyy

|

Sulaymān

|

Wakīᶜ

|

Wāṣil

|

Nasāī

---

3. ᶜAbd Allah b. Masᶜūd's chain:[312]

<div align="center">

Prophet

|

ᶜAbd Allah

|

Shaqīq

|

Manṣūr

|

Zuhayr

|

Muᶜāfī

|

ᶜAmr

|

Nasāī

</div>
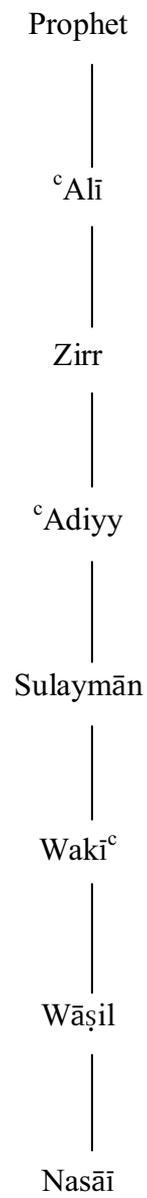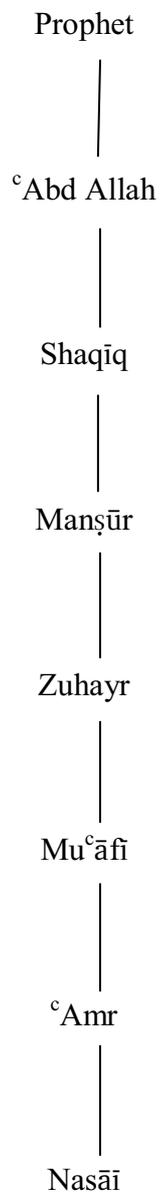
These three corroborative reports are an indication that Abū Hurayra is not an exclusive and sole reporter of this statement.

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[312] Ibid. Ḥadīth no. 539, p.115

The sixth report in the *Muwaṭṭa'*:[313]

> **"Prayer in congregation is better than the prayer of one of you on his own twenty five times."**

Prophet

|

Abū Hurayra

|

Saᶜīd

|

Zuhrī

|
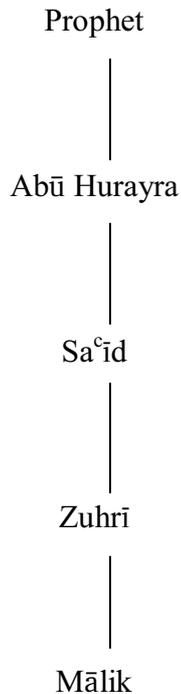
Mālik

This is the chain from Mālik via Zuhrī till Abū Hurayra is recorded in the *Muwaṭṭa'*. Another six students of Abū Hurayra have transmitted the same report to their students with different chains of transmission. They are Abū Ṣāliḥ (d.101AH/719CE), Abū Salama (d.94AH/712CE), Salmān (d.circa100AH/718CE), ᶜAbd al-Raḥmān (d.circa100AH/718CE), ᶜAwf b. Mālik (d.circa100AH/718CE), Ibrāhīm b. ᶜAbd Allah (d.100AH/718CE).

Abū Ṣāliḥ has nine chains of transmission which are collected by Aḥmad, Bukhārī and Muslim.[314]

Abū Salama has two chains of transmission which are collected by Bukhārī.[315]

Salmān has eight chains of transmission which are collected by Aḥmad and Muslim.[316]

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[313] Mālik, *Muwaṭṭa'*, 2009,Ḥadīth no.286, p.66
[314] Aḥmad, *Musnad*,2004, Ḥadīth no.9139, p.641, Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.477, p.82, Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no. 1476,p.262
[315] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.477, p.82
[316] Aḥmad, *Musnad*, Ḥadīth no.9139, p.641,, Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no.1475, p.262

ᶜAbd al-Raḥmān has one chain which is collected by Aḥmad.[317]

ᶜAwf has three chains which are collected by Aḥmad.[318]

Ibrāhīm has two chains which are collected by Aḥmad.[319]

These are additional six students of Abū Hurayra who have transmitted this report. To corroborate this report we find another companion ᶜAbd Allah b. ᶜUmar who narrates the same report, for example:[320]

```
                        Prophet
                           |
                        Ibn ᶜUmar
                           |
                         Nāfiᶜ
                        /       \
              ᶜUbayd Allah        Shuaᶜyb
                   |                 |
                 ᶜAbda             Ḥakam
                   |                 |
                Hannād
                   |
                Tirmidhī            Bukhārī
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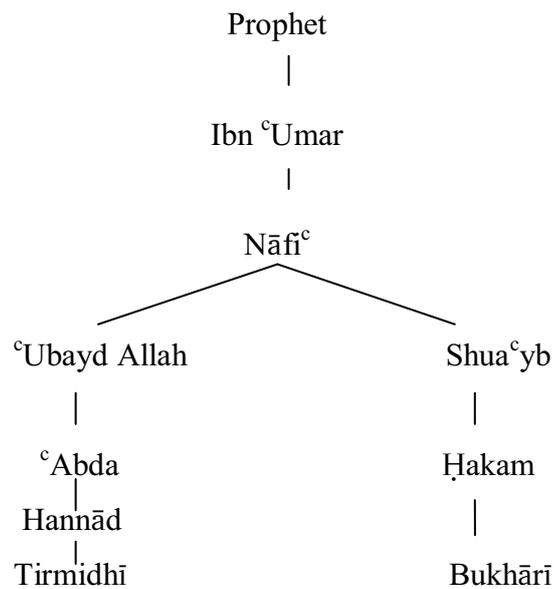
This is another example that Abū Hurayra is not the sole reporter of this prophetic statement.

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[317] Aḥmad, *Musnad*, Ḥadīth no.9143 p.643
[318] Ibid. Ḥadīth no.9157, p.651
[319] Ibid. Ḥadīth no.9162, p.656
[320] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.649, p.106, Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no.215, p.60

Another example is the seventh report in the *Muwaṭṭa'*. [321]

> **Someone asked the Messenger of Allah about praying in one garment. The Messenger of Allah, said, "Do you all have two garments?"**

Prophet

|

Abū Hurayra

|

Saᶜīd

|

Zuhrī

|
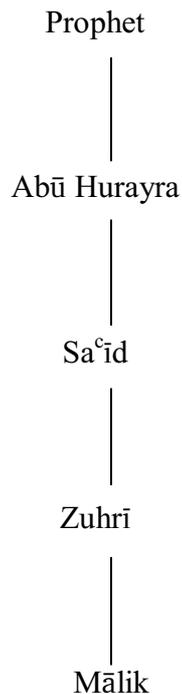
Mālik

This report also stems from Zuhrī to Sufyān who transmits this further to two students ᶜAbd Allah and Hishām which is then collected by Ibn Māja. Mālik however transmits this to three students ᶜAbd Allah, Qutayba and ᶜAbd Allah b. Maslama which then is collected by Bukhārī and Nasāī. [322] Furthermore, Abū Hurayra has two more students who have transmitted this report from him, Abū Salama and Ibn Sīrīn. Abū Salama has four chains which end in the collection of Aḥmad. Ibn Sīrīn has also four chains which are also in the collection of Aḥmad. [323] There is also a corroborative report from the companion ᶜAmir b. Rabīᶜa with a single chain of transmission which is collected by Dārimī in his *Musnad*. [324] For example:

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[321] Mālik, *Muwaṭṭa'*, 2009,Ḥadīth no.315, p.71

[322] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.358, p.64, Nasāī, *Sunan*, 1999, Ḥadīth no.764, p105, Ibn Māja, *Sunan*, 1999, Ḥadīth no.1047, p,171

[323] Aḥmad, *Musnad*,2004, Ḥadīth no. 7149,p.515

[324] Darimī, *Musnad*,2000, V.2, Ḥadīth no.1410, p.864

Prophet

|

ᶜĀmir

|

Zuhrī

|

ᶜAqīl

|

Layth

|

ᶜAbd Allāh

|

Dārimī
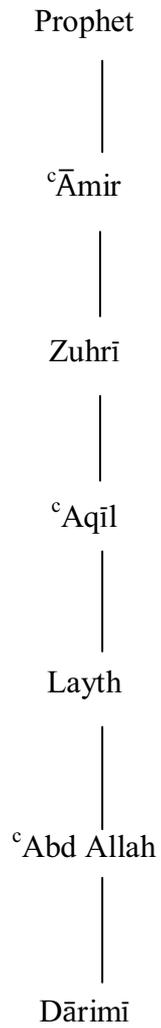
This report which is a corroboration of the report of Abū Hurayra excludes the fact that he was the sole transmitter of this statement.

The eight report in the *Muwaṭṭa'*.[325]

> **"You will be answered as long as you are not impatient and say, I have made a du^cā' and I have not been answered."**

Prophet

|

Abū Hurayra

|

Sa^cd

|

Zuhrī

|

Mālik

This report has also been transmitted by another two students of Abū Hurayra; Abū Idris al-Khawlānī and an unknown (*majhūl*) individual. These two chains have different transmitters to that of Mālik and Zuhrī. For example:

---

1. Chain of Abū Idrīs al-Khawlānī:[326]

Prophet

|

Abū Hurayra

|

Abū Idrīs al-Khawlānī

|

Rabīᶜa

|

Muᶜāwiya

|

ᶜAbd Allah

|

Aḥmad

|

Muslim

---
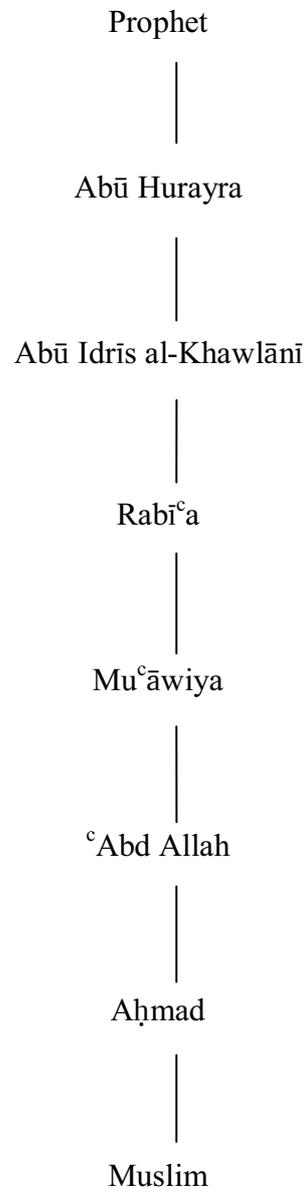
[326] Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no.6934, p.1186

2. Chain of *Rajul Majhūl*:[327]

Prophet

|

Abū Hurayra

|

Rajul Majhūl

|

Mundhir

|

Saʿīd

|

Sufyān

|

ʿUmar

|

Aḥmad

|

Nasāī
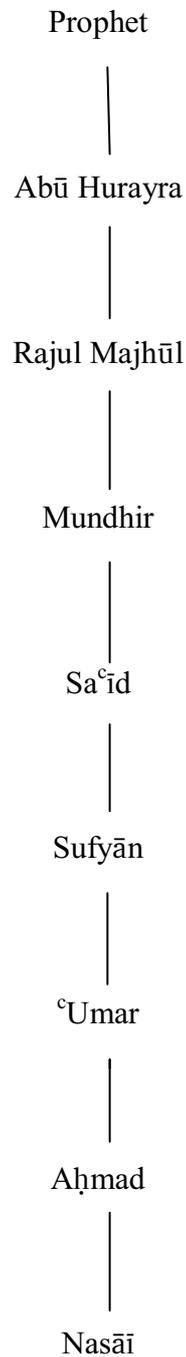
In Mālik's transmission another contemporary of him, ʿAqīl b. Khālid has transmitted this further which is collected by Muslim. Mālik's report is passed on to seven students which then find its way in the collections of *Bukhārī, Muslim, Tirmidhī, Abū Dāūd, Ibn Māja* and

---

[327] Nasāī, *Sunan*, 1999, Ḥadīth no.1233, p.203

Aḥmad.[328] For example:

Prophet

Abū Hurayra

Saᶜd

Zuhrī

ᶜAqīl   Mālik

Layth   Maᶜn   Isḥāq   Yaḥyā   ᶜAbd al-Raḥmān   ᶜAbd Allah   Isḥāq   ᶜAbd Allah

Shuaᶜyb   Isḥāq   ᶜAlī

ᶜAbd al-Malik

Muslim   Tirmidhī   Ibn Māja   Muslim   Aḥmad   Abū Dāūd   Muslim   Bukhārī
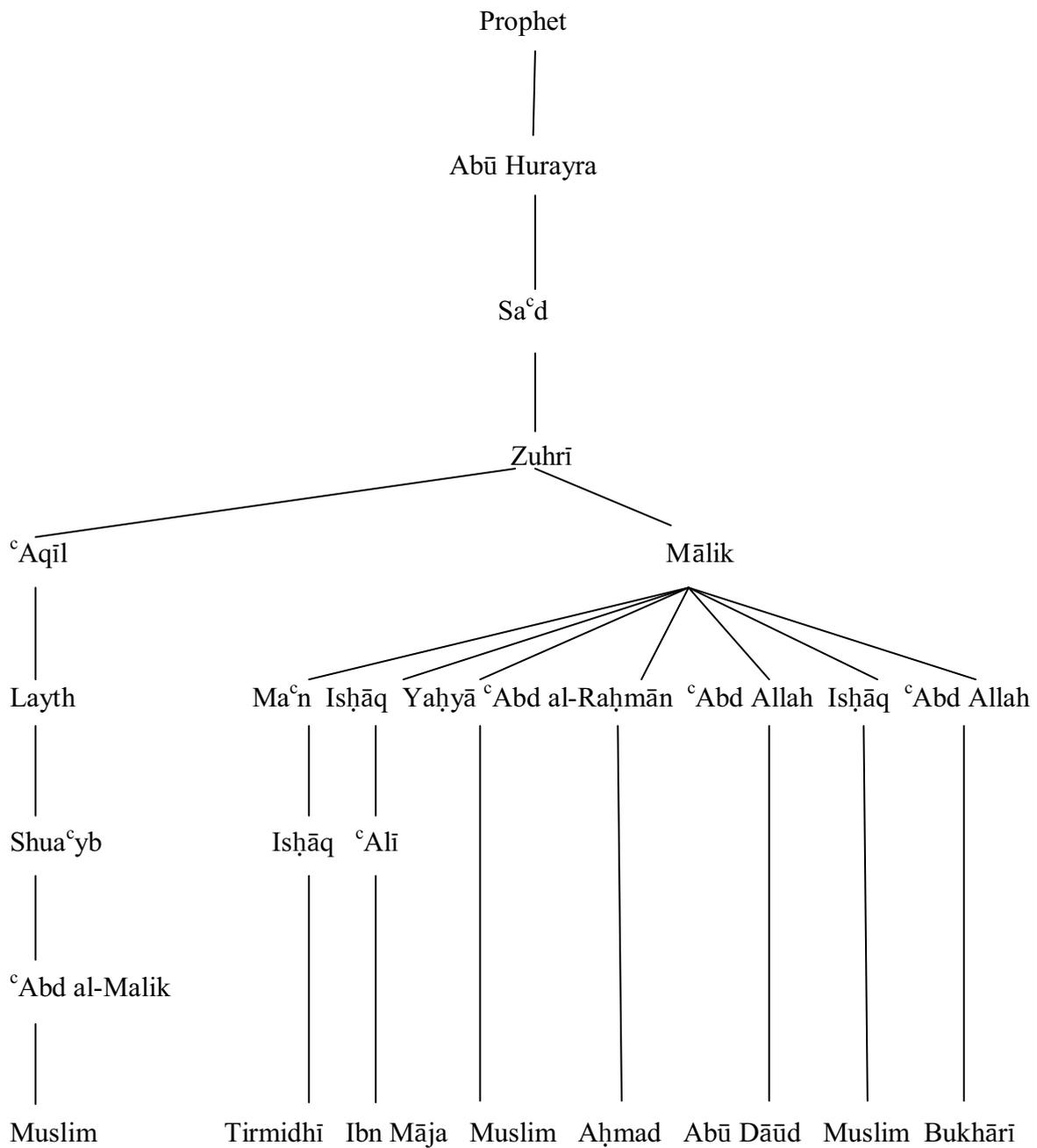
Mālik's report also has three corroborative reports reported from three companions;
ᶜĀisha, Jābir and Umm Ḥakīm.

---

[328] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.6340, p.1102, Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no. 6934, p.1186, Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no.3387, p.773, Abū Dāūd, *Sunan*, 1999, Ḥadīth no.1484, p.220, Nasāī, *Sunan*, 1999, Ḥadīth no. 1233, p.203, Ibn Māja, *Sunan*, 1999, Ḥadīth no.3853, p.618, Aḥmad, *Musnad*,2004, Ḥadīth no.8220, p.585

1.Chain of ᶜĀisha:[329]	2.Chain of Jābir:[330]	3.Chain of Umm Ḥakīm:[331]
Prophet	Prophet	Prophet
ᶜĀisha	Jābir	Umm Ḥakīm
Aswad	Zuhrī	Ṣafiyya
Ibrāhīm	Ḥammād	Ḥafṣa
Ḥasan	Mu'ammil	Ḥubāba
Ismāīl	Muḥammad	Mūsā
Muḥammad		Muḥammad
Abū Dāūd	Tirmidhī	Ibn Māja

These three reports indicate here that Abū Hurayra is not the sole reporter for this statement.

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[329] Abū Dāūd, *Sunan*, 1999, Ḥadīth no. 1484, p.220
[330] Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no. 3387, p.773
[331] Ibn Māja, *Sunan*, 1999, Ḥadīth no. 3853, p.618

The ninth report in the *Muwatta'*:[332]

> **"Our Lord, the Blessed and Exalted, descends every night to the heaven of this world when the last third of the night is still to come and says, 'Who will call on Me so that I may answer him? Who will ask Me so that I may give him? Who will ask forgiveness of Me so that I may forgive him?'"**

<div align="center">

Abū Hurayra

|

Abū Salama

|

Zuhrī

|

Mālik

</div>

This is the chain which is found in the *Muwatta'* of Mālik via Zuhrī from Abū Salama. Another student of Abū Salama, Muḥammad b. ᶜAmr also transmits this report to his student Yazīd b. Hārūn which is then collected by Aḥmad. However, Zuhrī has transmitted this to four students (one of them Mālik), Ibrāhīm, Maᶜmar and Shuᶜayb. These four have then transmitted this to their students further which then are found in the collections of Ḥadīth.

---

[332] Mālik, *Muwaṭṭa'*, 2009, Ḥadīth no.498, p.105

```
                              Zuhrī
          ┌──────────┬──────────┴──────────┬──────────┐
      Shuᶜayb      Maᶜmar            Ibrāhīm          Malik
          │          │            ┌────┴────┐      ┌────┴────┐
       Ḥakam    ᶜAbd al-Razzāq  Muḥammad Yaᶜqūb Muẓaffar  Maᶜn  ᶜAbd Allāh
          │          │              │          │      │         │
          │          │              │          │    Isḥāq       │
          │          │              │          │      │         │
       Dārimī      Aḥmad         Ibn Māja    Aḥmad Tirmidhī  Bukhārī
```
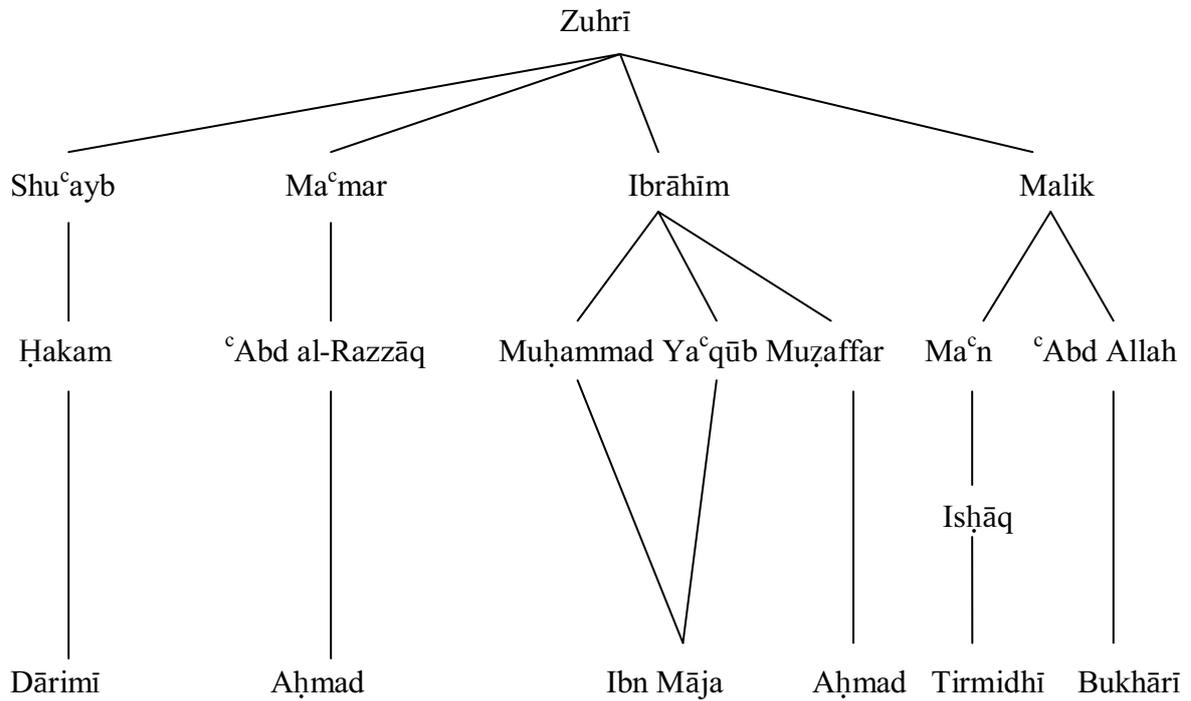
Furthermore, this report has concomitant and parallel chains from other students of Abū Hurayra such as; Saᶜīd b. ᶜAbd Allāh (d.97AH/716CE), Salmān Mawlā Juhayna (d.circa 100AH/719CE), Dhakwān (d.101AH/720CE) Aghar (d.circa 100AH/719CE), Abū Jaᶜfar (d.circa 100/AH/719CE), ᶜAṭā' (d. circa 100/AH/719CE), Saᶜīd b. Abī Saᶜīd (d.123AH/740CE). Their reports are also found in the Ḥadīth collections.[333]

Saᶜīd b. ᶜAbd Allāh	Salmān	Dhakwān	Aghar	Abū Jaᶜfar	ᶜAṭā'	Saᶜīd b. Abī Saᶜīd
Aḥmad	Tirmidhī	Tirmidhī	Aḥmad	Aḥmad	Aḥmad	Muslim

In addition we also find corroboration from another companion Abū Saᶜīd al-Khudrī which is collected by Aḥmad with a different chain of narration.[334] For example:

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[333]Muslim, *Ṣaḥīḥ,* 1999, Ḥadīth no.1772, p.307, Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no.3498, p.798, Aḥmad, *Musnad*, 2004, Ḥadīth no.7582, p.544
[334] Aḥmad, *Musnad*, 2004, Ḥadīth no.7596, p.565

Prophet

Abū Saʿīd al-Khudrī

Aghar

ʿAmr

Waḍḍāḥ

ʿAffān

Aḥmad
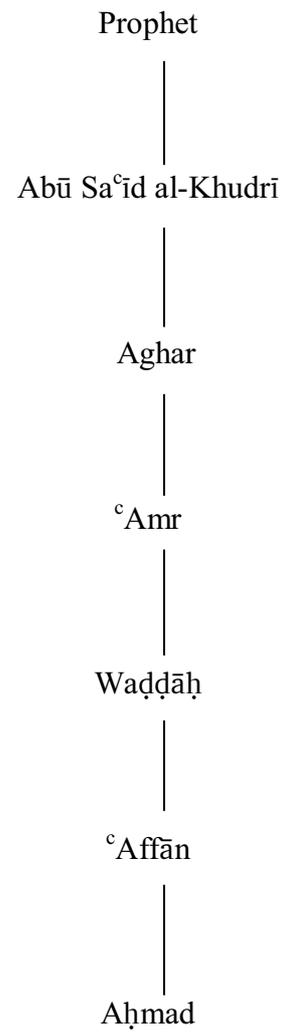
The tenth report in the *Muwaṭṭa'*:[335]

The Messenger of Allah announced the death of Najāshī to everyone on the day that he died, and went out with them to the place of prayer, and then formed them into rows and said "Allah is the greatest" four times.

Prophet

|

Abū Hurayra

|

Saʿīd

|

Zuhrī

|
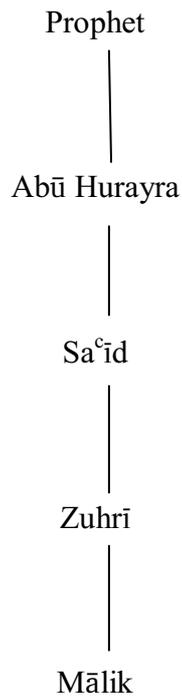
Mālik

This report from Zuhrī branches out to five of his students including Mālik. Ṣāliḥ, ʿAqīl, Maʿmar and Muḥammad. For example:

First student:Mālik

ʿAbd Allah   ʿAbd Allah   Yaḥyā   Ismāʿīl

Suwayd

Nasāī [336]   Abū Dāūd   Aḥmad   Bukhārī

---
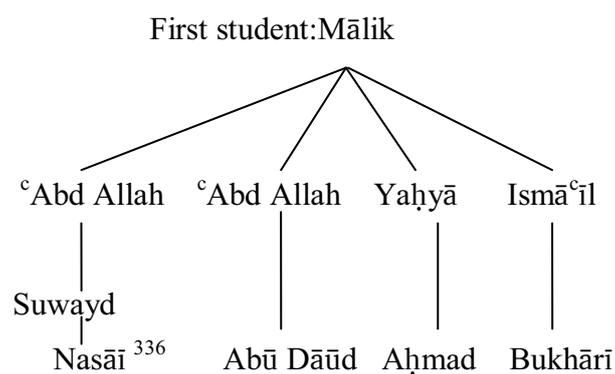
[335] Mālik, *Muwaṭṭa'*,2009, Ḥadīth no.532, p.111
[336] Bukhārī, *al-Jāmiʿ al-Ṣaḥīḥ*, 1999, Ḥadīth no.1327, p.196, Abū Dāūd, *Sunan*, 1999, Ḥadīth no.3204, p.468, Nasāī, *Sunan*, 1999, Ḥadīth no.1974, p.278, Aḥmad, *Musnad*,2004, Ḥadīth no.7763, p.556

Second Student:Ṣāliḥ

|

Ibrāhīm

|

Yaᶜqūb

Ḥasan   ᶜAmr   ᶜAbd al-Ḥamīd

Muslim[337]

Third Student:ᶜAqīl

|

Layth

|

Shuᶜayb

|

ᶜAbd al-Malik

|

Muslim[338]
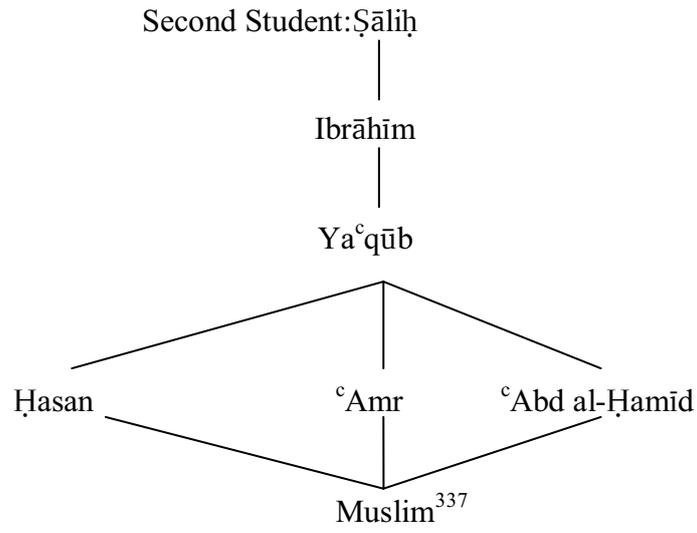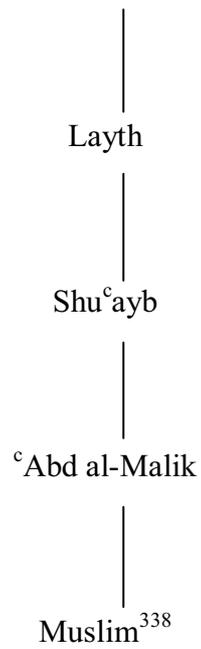
[337] Muslim, *Ṣaḥīḥ*, 1999. Ḥadīth no.2206, p.384
[338] Ibid. Ḥadīth no.2205,p.383

Fourth Student: Ma^cmar

^cAbd al-Razzāq   Ismā^cīl   ^cAbd al-A^clā

Aḥmad b. Manī^c   ^cAbd Allah

Bukhārī   Tirmidhī   Ibn Māja[339]
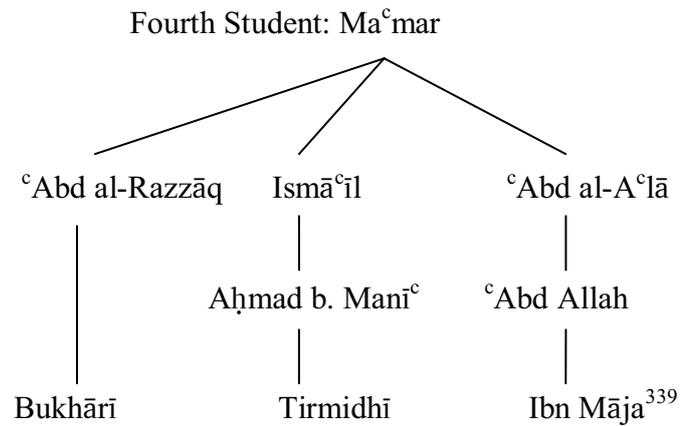
Fifth Student: Muḥammad

Rūḥ

Aḥmad[340]
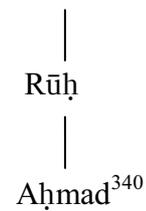
There is also corroboration from other companions, Samura b. Jundub and Anas b. Mālik with different chains for this report of Abū Hurayra. This is also an indication that this report is not exclusive with Abū Hurayra. For example, chain of Samura:[341]

[339] Bukhārī, *al-Jāmi^c al-Ṣaḥīḥ*, 1999, Ḥadīth no. 1327, p.196, Tirmidhī, *Jāmi^c*, 1999, Ḥadīth no. 1022,p.247, Ibn Māja, *Sunan*, 1999, Ḥadīth no.1534, p.247

[340] Aḥmad, *Musnad*,2004, Ḥadīth no. 7763,p.556

[341] Nasāī, *Sunan*, 1999, Ḥadīth no. 1974, p.278

Prophet

Samura

ᶜAbd Allah

Ḥusayn

ᶜAbd Allah   Faḍl

Suwayd   ᶜAlī   ᶜAlī

Nasāī

Chain of Anas b. Mālik:[342]

Anas

Humayd

Ayyūb

Ḥammād

Sulaymān

Isḥāq

Nasāī

---
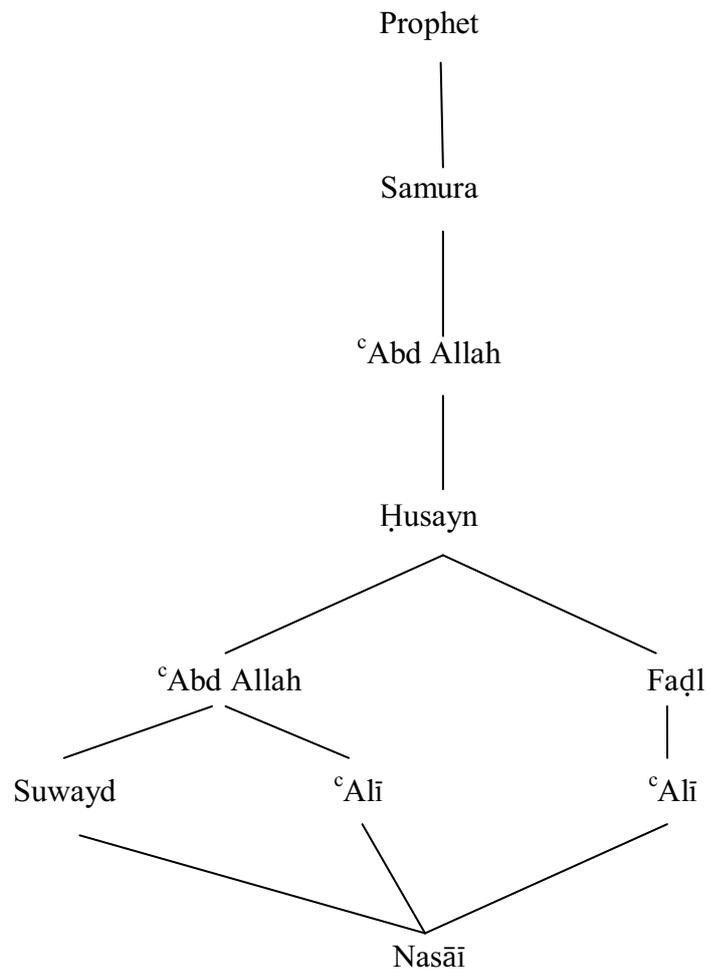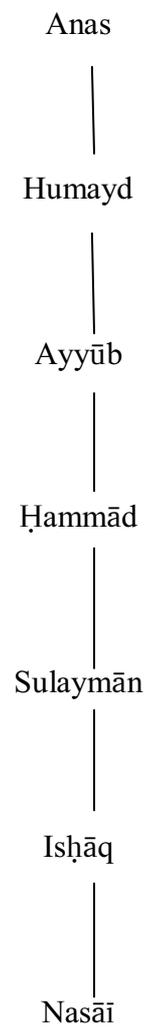
[342] Ibid. Ḥadīth no. 1974, p.278

Eleventh report in the *Muwaṭṭa'*:[343]

> *"No Muslim who has three children die will be touched by the Fire except to fulfil Allah's oath."*

Prophet

|

Abū Hurayra

|

Saᶜīd

|

Zuhrī

|

Mālik

In this report we can see the chain of Mālik via Zuhrī. In other collections Zuhrī has also transmitted this to another three students, Maᶜmar, Zamᶜa and Sufyān. Each of them has then transmitted this to one student which then ends in the Ḥadīth collections:

Maᶜmar	Zamᶜa'	Sufyān
ᶜAbd al-Razzāq	Wakīᶜ	ᶜAbd Allah
Aḥmad	Aḥmad	Ibn Māja[344]

Mālik however, has transmitted this to three students, Qutayba, Yaḥyā and Maᶜn who then has transmitted it to his student Isḥāq. These three transmissions are then collected by Tirmidhī and Aḥmad.[345] For example:

---

[343] Mālik, *Muwaṭṭa'*, 2009, Ḥadīth no.556,p.115
[344] Ibn Māja, *Sunan*, 1999, Ḥadīth no.1603, p.257, Aḥmad, *Musnad*, Ḥadīth no. 7264,p.523
[345] Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no. 1060,p.256, Aḥmad, *Musnad*, Ḥadīth no.7271, p.526

```
                              Mālik


        Maᶜn          Qutayba          Yaḥyā


        Isḥāq


                    Tirmidhī          Aḥmad
```
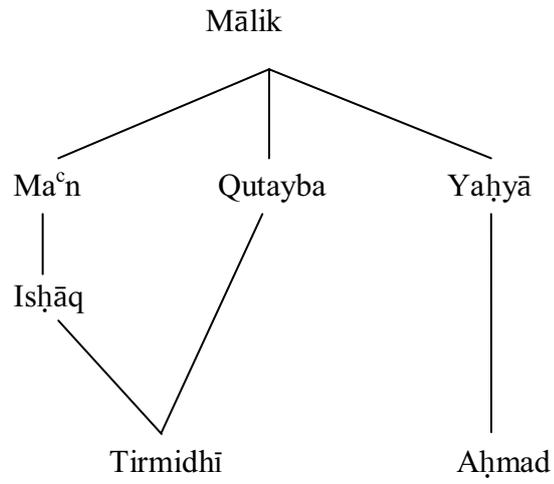
This report has also corroborations from two companions, Abū Saᶜīd al-Khudrī and Abū Dharr al-Ghifārī.

Abū Sa{c}īd al-Khudrī's chain:[346]

Prophet

Abū Sa{c}īd

Abū Ṣāliḥ

{c}Abd al-Raḥmān

Waḍḍāḥ   Shu{c}ba

Fuḍayl   Mu{c}adh Muḥammad Muḥammad   Ādam

{c}Abd Allah Muḥammad   Muḥammad   Muḥammad

Muslim   Muslim   Bukhārī   Muslim   Muslim   Bukhārī
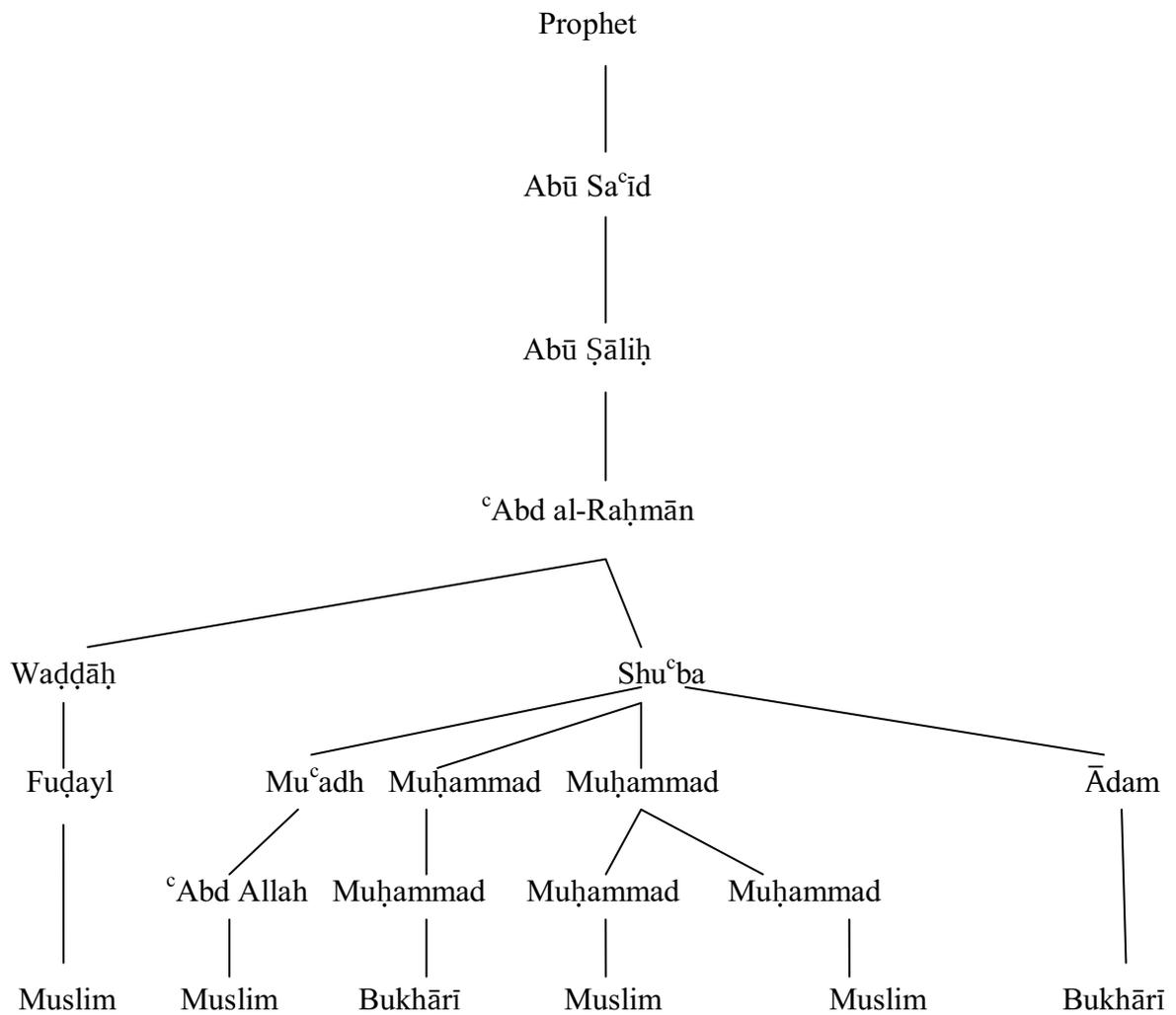
346 Bukhārī, *al-Jāmi{c} al-Ṣaḥīḥ*, 1999, Ḥadīth no.1251, p.200, Muslim, *Ṣaḥīḥ*, 1999. Ḥadīth no.6696, p.1146

Abū Dharr al-Ghifārī's chain: [347]

Prophet

|

Abū Dharr

|

Ṣaᶜṣaᶜ

|

Ḥasan

|

Yūnus

|

Bishr

|

Ismāᶜīl

|

Nasāī

---
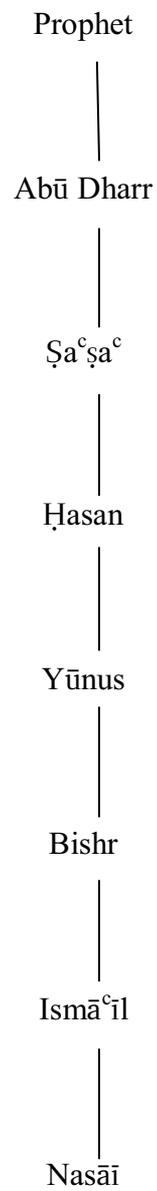
[347] Nasāī, *Sunan*, 1999, Ḥadīth no.1888, p.265

Twelfth report in the *Muwaṭṭa'*:[348]

| *"There is a tax of a fifth on buried treasure."* |

Prophet

|

Abū Hurayra

|

Sa'īd

|

Zuhrī

|
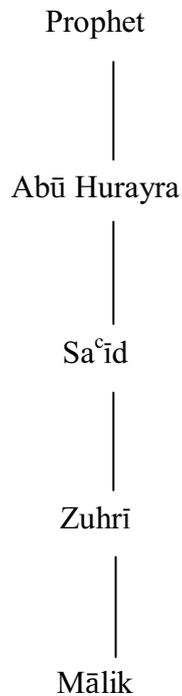
Mālik

This report is also found in other collections via Zuhrī through six transmitters including Mālik. Yūnus b. Yazīd, Sufyān b. 'Uyayna, Ma'mar, 'Abd al-Malik and Layth b. Sa'd.[349]

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[348] Mālik, *Muwaṭṭa'*, 2009,Ḥadīth no.585, p.123
[349] Tirmidhī, *Jāmi'*, 1999, Ḥadīth no.642, p.164, Nasāī, *Sunan*, 1999, Ḥadīth no. 2497,p.345,Abū Dāūd, *Sunan*, 1999, Ḥadīth no.3085, p.452

Yūnus	Sufyān	Maᶜmar	ᶜAbd al-Malik	Layth
ᶜAbd Allah	Aḥmad ᶜAbd Allah Isḥāq Yaḥyā Zuhayr Musaddad ᶜAbd al-Aᶜlā	ᶜAbd al-Razzāq	ᶜAbd al-Razzāq	Qutayba Yaḥyā Muḥammad
Yūnus Ḥarmala Aḥmad		Isḥāq		
Muslim and Nasāī	Muslim, Abū Dāūd and Nasāī	Nasāī		Muslim, Tirmidhī

The table shows the students of Zuhrī. We can see that seven students specifically have narrated this report from Sufyān which then has been collected by *Muslim, Abū Dāūd* and *Nasāī*. However, Malik's chain further extends into the collections of *Bukhārī, Muslim* and *Dārimī*.[350]

Mālik

Isḥāq — Muḥammad — Muslim

Khālid — Dārimī
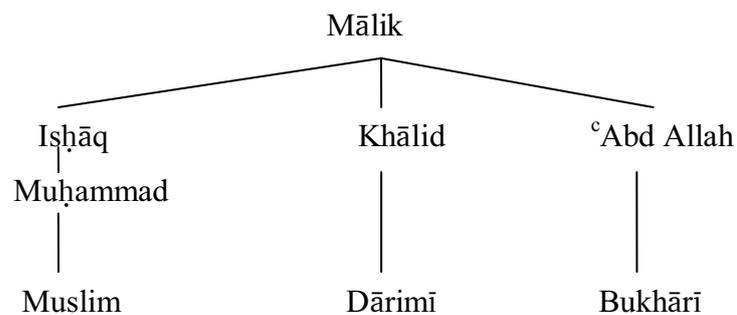
ᶜAbd Allah — Bukhārī

This report also has corroborations from another two companions, ᶜAwf b. Mālik and ᶜAbd Allah b. ᶜAmr. [351]

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[350] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.1499, p.244, Muslim, *Ṣaḥīḥ*, 1999. Ḥadīth no. 2263, p.393, Dārimī, *Musnad*, 1999. Ḥadīth no.1710, p.1037

[351] Nasāī, *Sunan*, 1999, Ḥadīth no. 2497, p.345

Chain of ᶜAwf b. Mālik	Chain of ᶜAbd Allah b. ᶜAmr
Prophet	Prophet
ᶜAwf b. Mālik	ᶜAbd Allah b. ᶜAmr
Kathīra	Shuᶜayb
Ṣāliḥ	ᶜAmr
ᶜAbd al-Ḥamīd	ᶜUbayd Allah
Yaḥyā	Waḍḍāḥ
Yaᶜqūb	Qutayba
Nasāī	Nasāī

Thirteenth report in the *Muwaṭṭa'*:[352]

> ***A man broke the fast in Ramadan and the Messenger of Allah, ordered him to make kaffāra by freeing a slave, or fasting two consecutive months, or feeding sixty poor people, and he said, "I can't do it." Someone brought a large basket of dates to the Messenger of Allah, and he said, "Take this and give it away as ṣadaqa." He said, "Messenger of Allah, there is no one needier than I am." The Messenger of Allah, laughed until his teeth appeared, and then he said, "Eat them."***

Prophet
|
Abū Hurayra
|
Ḥumayd
|
Zuhrī
|
Mālik

This is the transmission in the *Muwaṭṭa'*. Abū Hurayra has another two students to whom he has transmitted this report, ᶜAbd Allah b. ᶜAbd al-Raḥmān (d.94AH/713CE) Saᶜīd b. Musayyib (d.93AH/712CE). ᶜAbd Allah's chain can be found in the *Sunan* of Abū Dāūd which is a single strand and Saᶜīd has two chains which end up in the *Musnad* of Aḥmad and in the *Sunan* of Ibn Māja. For example:

Saᶜīd b. Musayyib	Saᶜīd b. Musayyib
Ibrāhīm	Yaḥyā
ᶜAbd al-Jabbār	Ḥajjāj
ᶜAbd Allah	Yazīd
Ḥarmala	Aḥmad
Ibn Māja	

---

[352] Mālik, *Muwaṭṭa'*, 2009, Ḥadīth no.661, p.150

ᶜAbd Allah
Zuhrī
Hishām
Muḥammad
Jaᶜfar
Abū Dāūd

In the chain of Ḥumayd, Zuhrī has transmitted this report to 11 students including Mālik (his chain is mentioned above). Then from these 11 they transmit this to their students which ultimately end up in the Ḥadīth collections.[353]

Shuᶜayb	ᶜAbd al-Malik	Maᶜmar	Ibrāhīm	Layth	Ibrāhīm	Manṣūr	Sufyān	ᶜAbd al-Raḥmān	ᶜIrāk
Ḥakam	ᶜAbd al-Razzāq	ᶜAbd al-Razzāq	Ḥajjāj		Sulaymān		Naṣr Muḥammad Ḥusayn Musaddad		
	Muḥammad	ᶜAbd al-Ḥamīd	Yazīd						
Bukhārī	Muslim	Muslim	Aḥmad	Abū Dāūd	Dārimī	Abū Dāūd	Tirmidhī Abū Dāūd	Abū Dāūd	Abū Dāūd

We see a variation in the number of students, Sufyān has four students from whom Tirmidhī and Abū Dāūd have collected this report the remainder are single stranded reports. Mālik's chain is further transmitted to another four students, ᶜAbd Allah b. Maslama, ᶜUthmān, Rūḥ and ᶜUbayd Allah. These transmissions are then found in the collections of *Aḥmad, Dārimī* and *Abū Dāūd*.[354]

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[353] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.1936, p.311, Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no.2603, p.545, Abū Dāūd, *Sunan*, 1999, Ḥadīth no.2390, p.347, Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no.724, p.183, Aḥmad, *Musnad*, Ḥadīth no.7772, p.556, Dārimī,*Musnad*, Ḥadīth no. 1757,p.1072
[354] Abū Dāūd,*Sunan*, 1999, Ḥadīth no.2390, p.347, Aḥmad, *Musnad*, Ḥadīth no.7772,p.556, Dārimī,*Musnad*, Ḥadīth no. 1757,p.1072

```
                          Mālik
                            │
        ┌──────────┬────────┼────────┐
   ᶜAbd Allah   ᶜUthmān   Rūḥ    ᶜUbayd Allah
        │            └───┐  ┌───┘        │
   Abū Dāūd              Aḥmad        Dārimī
```
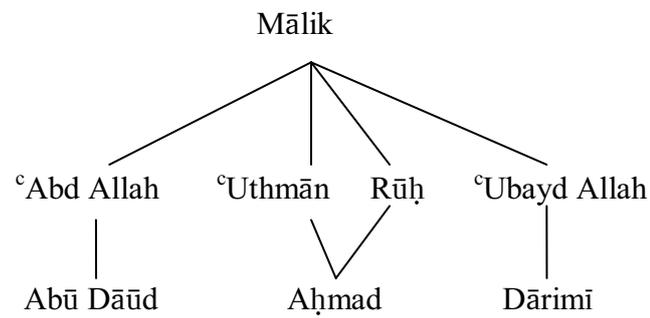
However, Abū Hurayra's chain has two corroborations from ᶜAbd Allah b. ᶜAmr and ᶜAṭā'. Both of these transmissions are found in the *Musnad* of Aḥmad.[355]

Chain of ᶜAbd Allah b. ᶜAmr	Chain of ᶜAṭā'
Prophet	Prophet
ᶜAbd Allah b. ᶜAmr	ᶜAṭā'
Shuᶜayb	Yazīd
Ḥajjāj	Aḥmad
Yazīd	
Aḥmad	

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[355] Aḥmad, *Musnad*, Ḥadīth no. 7772, p.556

Fourteenth report in the *Muwaṭṭa'*:[356]

> ***"Whoever hands over two of any type of property in the way of Allah is called to the Garden, with the words 'O slave of Allah! This is good!' Whoever is among the people of prayer is called from the gate of prayer. Whoever is among the people of jihād is called from the gate of jihad. Whoever is among the people of ṣadaqa, is called from the gate of ṣadaqa. Whoever is among the people of fasting is called from the gate of Rayyān." Abū Bakr said, "Messenger of Allah! Is it absolutely necessary that one be called from one of these gates? Can someone be called from all of these gates?" He said, "Yes, and I hope you are among them."***

<div align="center">

Prophet

|

Abū Hurayra

|

Ḥumayd

|

Zuhrī

|

Mālik

</div>
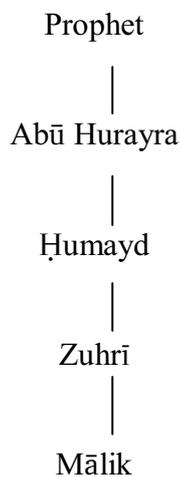
In this report of Mālik we find that Zuhrī has transmitted this to three more students excluding Mālik. Ṣāliḥ, Maᶜmar and Yūnus. Then each student has further transmitted this to their students which then end up in the collection of Muslim.[357] For example:

Ṣāliḥ	Maᶜmar	Yūnus
Ibrāhīm	ᶜAbd al-Razzāq	ᶜAbd Allah
Yaᶜqūb	ᶜAbd al Hamid	Ḥarmala
Muslim	Muslim	Muslim

Mālik's transmission is further transmitted from his student Maᶜn who then transmits this

[356] Mālik, *Muwaṭṭa'*, 2009,Ḥadīth no.171, p.405
[357] Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no.2710,p.469

to two students from whom Bukhārī and Tirmidhī have then collected.[358] For example:

```
                    Mālik
                      |
                    Maᶜn
                    /    \
               Isḥāq    Ibrāhīm
                 |          |
             Tirmidhī    Bukhārī
```
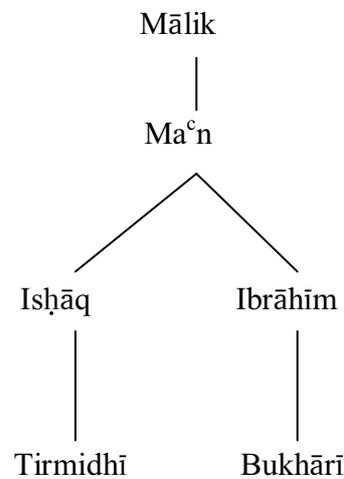
This report however has a further eight corroborations from other companions of the Prophet.[359] For example:

1.Abū Mālik al-Ashᶜarī	2. Saᶜd b. Abī Waqqāṣ	3.Zubayr b. al-ᶜAwwām
ᶜAbd al-Raḥmān	Ḍaḥḥāk	Ḍaḥḥāk
Mamṭūr	ᶜAmr	ᶜAmr
Zayd	Ḥaṣīn	Ḥaṣīn
Muᶜāwiya	ᶜAbd Allah	ᶜAbd Allah
Muḥammad	Isḥāq	Isḥāq
ᶜĪsā		
Nasāī	Nasāī	Nasāī
4.Ṭalḥa	5. ᶜAlī b. Abī Ṭālib	6.ᶜUthmān b. ᶜAffān
Ḍaḥḥāk	Ḍaḥḥāk	Ḍaḥḥāk
ᶜAmr	ᶜAmr	ᶜAmr
Ḥaṣīn	Ḥaṣīn	Ḥaṣīn
ᶜAbd Allah	ᶜAbd Allah	ᶜAbd Allah
Isḥāq	Isḥāq	Isḥāq
Nasāī	Nasāī	Nasāī

---

[358] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.1896, p.305, Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no.765,p.192
[359] Nasāī, *Sunan*, 1999, Ḥadīth no. 2240,p.311

7.Fuḍāla b. ᶜUbayd	8.Zayd b. Khālid
ᶜAmr b.Mālik	Busr
Ḥumayd	ᶜAbd Allah
ᶜAbd Allah	Yaḥyā
Ḥārith	Ḥarb
Nasāī	ᶜAbd al-Raḥmān
	Muḥammad b. al-Muthannā
	Nasāī

Fifteenth report in the *Muwaṭṭa'*:[360]

> *Two men brought a dispute to the Messenger of Allah, One of them said, "Messenger of Allah! Judge between us by the Book of Allah!" The other said, and he was the wiser of the two, "Yes, Messenger of Allah. Judge between us by the Book of Allah and give me permission to speak." He said, "Speak." He said, "My son was hired by this person and he committed fornication with his wife. He told me that my son deserved stoning, and I ransomed him for one hundred sheep and a slave−girl. Then I asked the people of knowledge and they told me that my son deserved to be flogged with one hundred lashes and exiled for a year, and they informed me that the woman deserved to be stoned." The Messenger of Allah, said, "By him in whose Hand my soul is, I will judge between you by the Book of Allah. As for your sheep and slave girl, they should be returned to you. Your son should have one hundred lashes and be exiled for a year." He ordered Unays al-Aslamī to go to the wife of the other man and to stone her if she confessed. She confessed and he stoned her.*

Prophet

|

Abū Hurayra

|

ᶜUbayd Allah

|

Zuhrī

|

Mālik

Zuhrī in this transmission has another five transmitters who have circulated this Ḥadīth. For example: (Each box is one part of the chain)

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[360] Māḻik, *Muwaṭṭa'*, 2009,Ḥadīth no.1497, p.457

1.Sufyān	2.Ṣāliḥ	3.Layth	4.Yūnus	5.Maᶜmar
Hishām Naṣr Muḥammad Muḥammad ᶜAbd Allah	Ibrāhīm	Muḥammad Qutayba	ᶜAbd Allah	ᶜAbd al-Razzāq
Muslim Ibn Māja Dārimī	Yaᶜqūb	Muslim Tirmidhī	Ḥarmala Aḥmad	ᶜAbd al-Ḥamīd
	ᶜAmr		Muslim	Muslim
	Muslim			

As we can see Sufyān has five students whose transmissions have been collected by Muslim, Ibn Māja and Dārimī. The remainder transmitters have single strands excluding Yūnus.[361] Mālik however, has transmitted this further to three students:[362]

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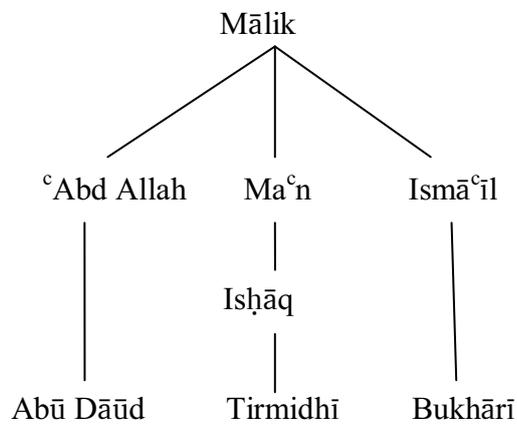
[361] Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no.4435, p.753,Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no. 1233,p.347

[362] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.6827, p.1176, Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no. 1233,p.347
Abū Dāūd, *Sunan*, 1999, Ḥadīth no.4445, p.626

This report also has four corroborations from other companions. [363]

1.ᶜAbbād b. Shuraḥbīl	2.Kaᶜb b. Mālik	3.Shibl b. Ḥāmid	4.Zayd b. Khālid
Jaᶜfar	ᶜAbd Allah	ᶜUbayd Allah	ᶜUbayd Allah
Sufyān	Muḥammad	Zuhrī	Zuhrī
Mubashshir	Yūnus	Sufyān	Maᶜmar
Ḥusayn	ᶜUthmān	Hishām	ᶜAbd al-Razzāq
Nasāī	Sulaymān	Ibn Māja	ᶜAbd al-Ḥamīd
	Nasāī		Muslim

[363] Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no. 1233,p.347, Nasāī, *Sunan*, 1999, Ḥadīth no. 4710,p.647, Ibn Māja, *Sunan*, 1999, Ḥadīth no.2549, p.411

Sixteenth report in the *Muwaṭṭa'*:[364]

> **The Messenger of Allah was asked about a slave−girl who committed fornication and was not muḥṣana. He said, "If she commits fornication, then flog her. If she commits fornication again, then flog her, and if she commits fornication again, then sell her, if only for a rope."**

Prophet

|

Abū Hurayra

|

ᶜUbayd Allah

|

Zuhrī

|

Mālik

Zuhrī has further transmitted this report to three more students: Ṣālih, Sufyān and Maᶜmar who then have transmitted this further.[365]

1.Maᶜmar	2.Sufyān	3.Ṣāliḥ
ᶜAbd al-Razzāq	ᶜAbd Allah Muḥammad	Ibrāhīm
ᶜAbd al-Ḥamīd	Ibn Māja	Yaᶜqūb
Muslim		ᶜAmr
		Muslim

---

[364] Mālik, *Muwaṭṭa'*, 2009,Ḥadīth no.1506, p.460

[365] Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no. 1236,p.347, Ibn Māja, *Sunan*, 1999, Ḥadīth no. 2553, p.411

In contrast, Mālik has five students who have transmitted this same report:[366]

Mālik

ᶜAbd Allah   Yaḥyā   Khālid   ᶜAbd Allah   Ismāᶜīl

Aḥmad

Muslim   Dārimī   Abū Dāūd   Bukhārī
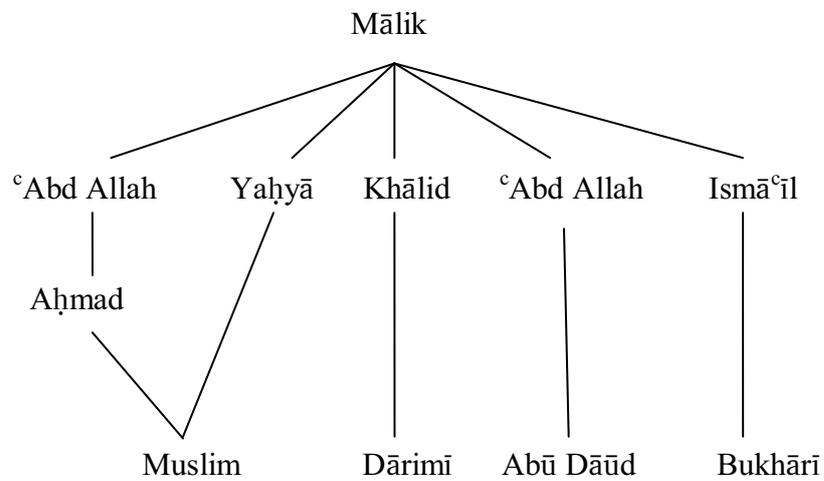
As we can see from this example Mālik is the main circulator of this Ḥadīth which is then filtered down into the collections of Ḥadīth. However, this report has further corroborations from another two companions, Zayd b. Khālid and Shibl b. Ḥāmid. For example:

1.Shibl b. Ḥāmid	2.Zayd b. Khālid
ᶜUbayd Allah	ᶜUbayd Allah
Zuhrī	Zuhrī
Sufyān	Ṣāliḥ
Muḥammad	Ibrāhīm
Ibn Māja	Yaᶜqūb
	ᶜAmr
	Muslim

[366] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.6829, p.1176, Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no. 1238,p.347, Abū Dāūd, *Sunan*, 1999, Ḥadīth no. 4448, p.626

Seventeenth report in the *Muwaṭṭa'*:[367]

> **A woman from the Hudhayl tribe threw a stone at a woman from the same tribe, and she had a miscarriage. The Messenger of Allah gave a judgement that a slave or slave−girl of fair complexion and excellence should be given to her.**

Prophet

|

Abū Hurayra

|

Abū Salama

|

Zuhrī

|
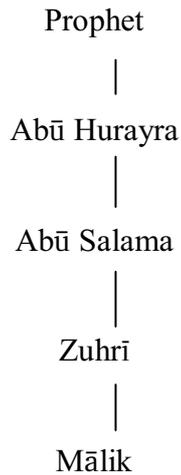
Mālik

Zuhrī has transmitted this to one more student other than Mālik, Yūnus b Yazīd. Yunus has then transmitted this two students, ᶜAbd Allah and ᶜUthmān. ᶜAbd Allah has then transmitted this to two students Aḥmad and Wahb which then ends up in the collection of Abū Dāūd. ᶜUthmān's transmission is in the collection of Aḥmad.[368]

Zuhrī

Yūnus

ᶜUthmān   ᶜAbd Allah

Wahb   Aḥmad

Aḥmad   Abū Dāūd

---
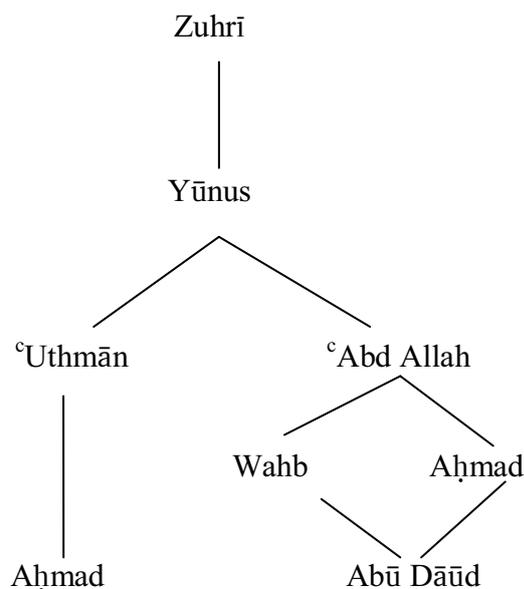
[367] Mālik, *Muwaṭṭa'*, 2009, Ḥadīth no.1555, p.477

[368] Abū Dāūd, *Sunan*, 1999, Ḥadīth no.4568, p.646, Aḥmad, *Musnad*, 1999, Ḥadīth no.7785, p.557

Malik further transmits this to three students, for example:

Mālik

ᶜAbd al-Raḥmān   Qutayba   Yaḥyā

Bukhārī   Muslim[369]
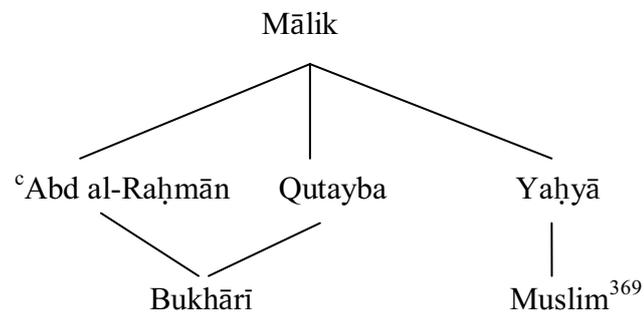
For this report, in addition we find two corroborative report from two companions, Ḥamal b. Mālik and ᶜAbd Allah b. Mughaffal.[370]

1. Ḥamal b. Mālik	2. ᶜAbd Allah b. Mughaffal
Ṭāūs	ᶜAbd Allah
ᶜAmr	Kahmas
Ḥammād	Yazīd
Qutayba	Aḥmad
Nasāī	Nasāī

---

[369] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no. 6904,p.1190, Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no.4389, p.745
[370] Nasāī, *Sunan*, 1999, Ḥadīth no.4817, p.664

Eighteenth report in the *Muwaṭṭa'*:[371]

> **"The wound of an animal is of no account and no compensation is due for it. The well is of no account and no compensation is due for it. The mine is of no account and no compensation is due for it and a fifth is due for buried treasures."**

Prophet

|

Abū Hurayra

|

Saᶜīd

|

Zuhrī

|

Mālik

Zuhrī has a further five transmitters excluding Mālik for this report:[372]

1.Yūnus	2.Sufyān	3.Maᶜmar	4.ᶜAbd al-Mālik	5.Layth
ᶜAbd Allah	Aḥmad ᶜAbd Allah Isḥāq Yaḥyā Zuhayr Musaddad ᶜAbd Aᶜlā	ᶜAbd al-Razzāq	ᶜAbd al-Razzāq	Qutayba Yaḥyā Muḥammad
Yūnus Ḥarmala Aḥmad	Muslim Tirmidhī Abū Dāūd Ibn Māja	Isḥāq	Bukhārī	Muslim Tirmidhī
Muslim Nasāī		Ṇāṣāī		

[371] Mālik, *Muwaṭṭa'*, 2009, Ḥadīth no.585, p.123
[372] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.1499, p.244, Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no. 2263,p.393, Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no.642, p.164, Nasāī, *Sunan*, 1999, Ḥadīth no. 2497,p.345,Abū Dāūd, *Sunan*, 1999, Ḥadīth no.3085, p.452, Ibn Maja, *Sunan*, 1999, Ḥadīth no.1795, p.287

We can from this table that Sufyān has circulated this further to seven students, ᶜAbd Allah and Layth to three students. The rest are all single strands. However, Mālik has transmitted this to three students also: [373]

```
                        Mālik
                          |
          _____|_____
         |                |                |
    ᶜAbd Allah         Isḥāq            Khālid
         |                |                |
         |           Muḥammad             |
         |                |                |
      Bukhārī          Muslim           Dārimī
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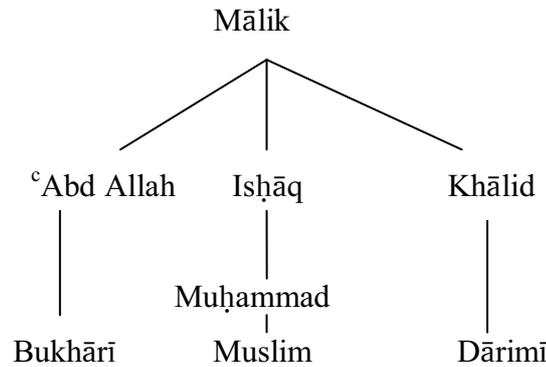
This report has two corroborations from two companions, ᶜAwf b. Mālik and ᶜAbd Allah b. ᶜAmr which are found in the collection of Nasāī: [374]

1. ᶜAwf b. Mālik	2. ᶜAbd Allah b. ᶜAmr
Kathīra	Shuᶜayb
Ṣāliḥ	ᶜAmr
ᶜAbd al-Ḥamīd	ᶜUbayd Allah
Yaḥyā	Waḍḍāḥ
Yaᶜqūb	Qutayba
Nasāī	Nasāī

From the above 18 samples taken from Mālik's *Muwaṭṭa'* we found that the reports emanating from Abū Hurayra via the chain Mālik-Zuhrī are considerably less in quantity and that they also have corroborative reports from other companions and concomitant chains of transmission. From the 28 reports 18 have corroborations which leave 10 reports exclusive to Abū Hurayra. These are the remainder ten reports. I am highlighting the text here only and then will discuss the nature of these reports.

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[373] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no. 1499, p.244, Muslim, *Ṣaḥīḥ*, 1999, Ḥadīth no. 2263,p.393, Dārimī, *Musnad*, 2000, Ḥadīth no.1718, p.1037
[374] Nasāī, *Sunan*, 1999, Ḥadīth no. 2497,p.345

1. *"Were it not that he would be overburdening his community he (the Messenger of Allah) would have ordered them to use a tooth−stick with every ablution."[375]*

2. *"Abū Hurayra used to lead them in prayer and would say "Allah is the greatest" whenever he lowered himself and raised himself. When he had finished he would say, "By Allah, I am the person whose prayer most resembles the prayer of the Messenger of Allah.""[376]*

3. *The Messenger of Allah, finished a prayer in which he had recited aloud and asked,"Did any of you recite with me just now?" One man said, "Yes, I did, Messenger of Allah." The Messenger of Allah, said, "I was saying to myself, 'Why am I distracted from the Qur'an?'" When the people heard the Messenger of Allah, say that, they refrained from reciting with the Messenger of Allah when he recited aloud.[377]*

4. *"When the imām says 'Āmīn', say 'Āmīn', for the one whose 'Āmīn' coincides with the 'Āmīn' of the angels − his previous wrong actions are forgiven."[378]*

5. *"When you stand in prayer, Shayṭān comes to you and confuses you until you do not know how much you have prayed. If you find that happening do two prostrations from the sitting position."[379]*

6. *Abū Hurayra was asked, "May a man pray in one garment?" He said, "Yes." The man then said to him "Do you do that?" and he replied, "Yes, I pray in one garment while my clothes are on the clothes rack."[380]*

[375] Mālik, *Muwaṭṭa'*,2009, Ḥadīth no.143, p.39
[376] Ibid. Ḥadīth no.163, p.44
[377] Ibid. Ḥadīth no.190, p.48
[378] Ibid. Ḥadīth no.191, p.48
[379] Ibid. Ḥadīth no.220, p.53
[380] Ibid. Ḥadīth no.316 p.71

7. *Abū Hurayra said, "The worst food is the food of a wedding feast to which the rich are invited and the poor are left out. If anyone rejects an invitation, he has rebelled against Allah and His Messenger."*[381]

8. *The Messenger of Allah said, "No one should prevent his neighbour from fixing a wooden peg in his wall."Then Abū Hurayra said, "Why do I see you turning away from it? By Allah! I shall keep on at you about it."*[382]

9. *Abū Hurayra said, "Had I seen a gazelle at Madina, I would have left it to graze and would not have frightened it. The Messenger of Allah, 'What is between the two tracts of black stones is a Ḥaram.'"*[383]

10. *The Messenger of Allah said, "A strong person is not the person who throws his adversaries to the ground. A strong person is the person who contains himself when he is angry."*[384]

These reports as we can see have ritual and spiritual elements attached to them. 2, 6, 8 and 9 are the verdicts and opinions of Abū Hurayra and the remainder have ritual and spiritual implications. Such reports are considered to be *Tafarrudāt* of Abū Hurayra (narrated only by Abū Hurayra). If this is the result in the *Muwaṭṭa* of Mālik then a further investigation needs to be resorted to the other collections of Ḥadīth to see whether this charge of *Ikthār* is substantiated or not. It can be argued as to why this research is limited to these books and not extended to the other collections. This is mainly because it is extensive and far beyond the scope of this thesis to take on this research but hopefully will be continued in the future.

Section Summary

This section comprised the biography of Abu Hurayra using classical sources and with the intent on investigating how he is depicted within them. Also, in this section the discussion was pertaining to the term '*Ikthār* and *Mukthir*' and how this charge functions in Ḥadīth

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[381] Ibid. Ḥadīth no.1149, p.288
[382] Ibid. Ḥadīth no.1427, p.409
[383] Ibid. Ḥadīth no.1603, p.498
[384] Ibid. Ḥadīth no.1638, p.505

criticism. The meaning of the term and who are classified as *Mukthirūn* have been identified in this section. Subsequently, how was *Ikthār* perceived within the early generation of Muslims and who were supporters of this and who rejected this. It was highlighted that ᶜUmar, although he discouraged the transmission of Ḥadīth, the activity of transmitting reports remained and this can also be fully understood when we look at the number of transmissions which emanate from his son, ᶜAbd Allah b. ᶜUmar hence the other companions such as ᶜĀisha etc.

Another point worth mentioning here is that the total number of reports we find from Abū Hurayra is 5374. Scholars such as Ahmad Shakir and Azami state this figure attributing to the work of Baqiy Ibn Makhlad. The work of Baqiy no longer exists and they have relied on the statements of Ibn Ḥazam and Ibn al-Jawzī. In comparison with the *Musnad* of Aḥmad, the total reports of the companions who are considered as *'Mukthir'* in the *Musnad* of Baqiy are not excessive. Subsequently, the total number of traditions of Abū Hurayra subtracting the repetitions according to Aḥmad Shākir are 1579.

After this discussion, current debates around the surge of Abū Hurayra's traditions have been highlighted and some useful results have been found. According to Juynboll, Abū Hurayra had no role to play in the transmission of these traditions; it was the role of the common links in the chain and sometimes even the handiwork as Juynboll claims of the Ḥadīth collectors. According to Juynboll, the common link is a useful tool for understanding the origins of Ḥadīth in time and place. If there is no common link in a Ḥadīth, i.e. there is only one transmitter at each level of the *Isnād* (see chains of narrations above), which is called 'single strand' by Juynboll, then it is not possible to claim the historicity of this strand, since the absence of a common link in an *Isnād* signifies that the Ḥadīth was produced either by later Ḥadīth collectors or by their own teachers. Since the text of a Ḥadīth is more or less the same in all chains of transmission after the common link and since there is no way to check the text before the common link, Juynboll argues, the common link is the earliest transmitter to whom the text can be surely ascribed. Thus, according to Juynboll, it was the common link that was responsible for the wording of the text, at least for the form of the text found in Ḥadīth collections today.[385] Motzki argues that the assumption if a Ḥadīth was transmitted via a single strand in the early period then

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[385] Juynboll, *Early Islamic Society as reflected in its use of Isnāds*, 1994, Le Museon, 151-159. Cf: Ozkan, *The Common Link and its relation to the Madār,* Islamic Law and Society, 2004, V.11, pp.46-47

it must have been forged, is that we should not except to find numerous *Isnāds* from figures like the successors back to the Prophet. *Isnāds*, after all, only came into use during the Successor's generation in the late 600s/early 700s. Even for those early Ḥadīth transmitters and legal scholars who provide *Isnāds* to the Prophet at that time, it was only necessary to provide one *Isnād* for a Ḥadīth, not a bundle as became common in the second half of the first century and early second century. He further argues that if we have established that the Ḥadīth after a common link, and that any Ḥadīth that actually existed must have been transmitted by all those who heard it from a teacher, then after the common links we should find thousands of chains of transmission in the fourth and fifth generations. The fact that we find so few partial common links strongly suggests that the common links were the exception rather than the rule in the transmission of Ḥadīth. Ultimately, there absence cannot be construed as proof for a Ḥadīth not existing at the time.[386]

Furthermore, Motzki, however, according to his survey and further investigation of the transmissions from Mālik and Zuhrī, it was found that their transmissions total 21% and then more specifically the transmissions of Abū Hurayra especially within the *Muwaṭṭa'* of Mālik are considerably less than suggested by Juynboll. This prompted a detailed investigation of the total reports from Mālik via Zuhrī from Abū Hurayra. It was found that there are 28 reports from this chain and 18 reports have concomitant isnāds and corroborative reports which leave 10 reports from which some are Abū Hurayra's verdicts and solitary reports. After investigating these reports within the *Muwaṭṭa'*, the charge of *Ikthār* in relation to Abū Hurayra is unsubstantiated.

The next chapter will highlight the chronological listing of *rijāl* texts regarding the companionship of Abū Hurayra hence a detailed account of the Muᶜtazilites stance towards Abū Hurayra with reference to the work of Ibn Qutayba and the distinction between the *Ahl al-Ḥadīth* and *Ahl al-Ray* will be discussed.

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[386] Motzki, ed. *The Murder of Ibn Abī Ḥuqayq*, in *The Biography of Muḥammad*, 2000, pp.170-239. Cf: Motzki, *Analysing Muslim Traditions: Studies in Legal, Exegetical and Maghāzī Ḥadīth*, 2010, pp.54-55

Chapter Two: Abū Hurayra in Classical Ḥadīth Criticism

This section of the thesis will be divided into three parts.

- The first part will specifically highlight how the companionship of Abū Hurayra is highlighted in the biographical sources starting with the chronological listing of the various genres of *rijāl* texts.

- The second part will comprise a discussion on the Muᶜtazila including references to *Khabar al-Wāḥid/Mutawātir* using classical sources. In addition, an exploration of the Mutazilites critiques of traditions and discussion on how they are presented in Ibn Qutayba's (d.276AH/885CE) *Ta'wīl Mukhtalif al-Ḥadith* and to see whether they have theological, ritual or legal implications and how such traditions influenced the reception and promotion of ideas.

- The third part will comprise a discussion of the distinction between *Ahl al-ray* and *Ahl al-Ḥadīth* with reference to the latest debates including Joseph Schacht's points.

2.1 How the companionship of Abū Hurayra is highlighted in the biographical sources: A chronological listing of the various genres of *rijāl* texts

Commencing with Muhammad b. Saᶜd (230AH/844CE*) al-Ṭabaqāt al-Kubrā;* Ibn Saᶜd's *Ṭabaqāt* is essentially, as al-Khaṭīb al-Baghdādī says, "a large book on the layers of the Companions, the Followers, and those who came after them until his own time." It is certainly the most accomplished work of its genre from the first century after the Prophet's death. It begins with a biography of the Prophet, occupying about a quarter of the whole, then it continues to relate stories of the Companions in the period of the Medinese caliphate, another quarter or so of the whole.[387]

According to Ibn Saᶜd, Abū Hurayra is amongst those companions of the Prophet who

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[387] Melchert, '*How Ḥanafism Came to Originate in Kufa and Traditionalism in Medina',* Islamic Law and Society, V. 6, No. 3 (1999), pp. 318-347, cf: Lucas, *The arts of hadith compilation and criticism: A study of the emergence of Sunnism in the third/ninth century,* 2002, p.239. Humphreys, *Islamic History: A framework for Inquiry,* 1991, p.77.

accepted Islam before the conquest of Makka, and he has made a heading in his biography *'al-Ṭabaqāt al-Kubrā'* which states, *'al-Ṣaḥāba alladhīna aslamū qabl fatḥ Makka'* 'Those companions who accepted Islam before the conquest of Makka.' This is an indication of Ibn Saᶜd's view that Abū Hurayra accepted Islam at a later stage, although Ibn Saᶜd is not specific in mentioning when Abū Hurayra accepted Islam. However, Ibn Saᶜd mentions that Abū Hurayra arrived to Madina during the battle of Khaybar, but does not explicitly state that he accepted Islam before that period. He mentions five reports which are as follows:

1. 'Abū Hurayra says I arrived at Madina whilst the Prophet was at Khaybar.'
2. 'When I came to the Prophet I gave my allegiance to him…'
3. 'Abū Hurayra and Abū Mūsā arrived between Ḥudaybiyya and Khaybar.'
4. 'Abū Hurayra arrived in the year seven AH, while the Prophet was at Khaybar.'
5. 'Abū Hurayra arrived at Madina with a large group of people, while the Prophet had set off to travel to Khaybar.' [388]

As we can see from these five reports of Ibn Saᶜd, there is no clear statement from him that Abū Hurayra accepted Islam before his arrival at Khaybar. However, what we can deduce here, and establish, especially if Ibn Saᶜd has put Abu Hurayra under the section of those companions who accepted Islam before the conquest of Makka, is that he accepted Islam during or just before the Battle of Khaybar, as these aforementioned reports suggest. Regarding his companionship, Ibn Saᶜd has mentioned two reports; the first report in which Abū Hurayra clearly states that he accompanied the Prophet for three years and the second report which is reported by Ḥumayd b. ᶜAbd al-Raḥmān who states that Abū Hurayra accompanied the Prophet for four years. However, Ibn Saᶜd has not scrutinised these reports in terms of authenticity.

On the other hand, Abū Nuᶜaym Aḥmad b. ᶜAbd Allah al-Aṣfahānī's (d.430AH/1039CE) method and approach in his *Ḥilyat al-Awliyā* regarding Abū Hurayra is simply descriptive. He has not delved into the lengthy discussion about his name, nor has he suggested the strongest view point. He has sufficed on mentioning ᶜAbd al-Shams and ᶜAbd al-Raḥmān b. Ṣakhr. He also suggests that Abū Hurayra was

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[388] Ibn Saᶜd, *al-Ṭabaqāt al-Kubrā,* 1997, V.4,p.242-244

part of the *Ahl al-Ṣuffa* during the life of the Prophet and he does not specify a period of time as we find in other sources.[389] His suggestion of Abu Hurayra's companionship was for the duration of the life of the Prophet is questionable as we will see in other sources which suggest a minimal amount of years. The Andalusia scholar Ibn ʿAbd al-Barr's (d.463AH/1070CE) *'al-Istfʿāb fī mʿarifat al-Aṣḥāb'* account is very brief regarding Abū Hurayra's companionship. He has sufficed by stating that he accepted Islam during the year in which the battle of Khaybar took place. He also states that Abū Hurayra participated in this battle with the prophet and thereafter he remained in the Prophet's company. Ibn ʿAbd al-Barr has not specified the amount of years of Abū Hurayra's companionship like other compilers who followed him.[390]

Abū al-Qāsim ʿAlī b. al-Ḥasan famously known as Ibn ʿAsākir (d.571AH/1176CE) has mentioned eight reports which state the arrival of Abū Hurayra during the battle of Khaybar, which took place in the year 7AH. Thereafter, he has mentioned seven reports which state the duration of his companionship. From amongst these seven reports, three reports state that he accompanied the Prophet for three years, another three state that he accompanied him for four years and one report states that he accompanied the Prophet for six years. Ibn ʿAsākir however, has not critiqued the reports which state three and four but he has critiqued the report which states six years as *'Wahm'*. He is inclined to the reports which state he accompanied the prophet for three years as he himself states that the correct view is three years. His introduction with the reports stating the arrival of Abū Hurayra during the battle of Khaybar is maybe the reason why he chose this viewpoint of three years.[391] Ibn al-Athīr al-Jazarī (630AH/1233CE) *'Usd al-Ghāba fī mʿarifat al-Ṣāḥāba'* account of Abū Hurayra's companionship is similar to that of Ibn ʿAbd al-Barr. There is no detail of the length of companionship and discussion as the other *rijāl* texts have stated.[392] Jamāl al-Dīn Yūsuf b. ʿAbd al-Raḥmān al-Mizzī (d.742AH/1341CE) *'Tahdhīb al-Kamāl fī Asmā al-Rijāl'* account on the companionship of Abū Hurayra is not mentioned. However, he does allude to the point that Abū Hurayra accepted Islam when he arrived during the battle of Khaybar in the year 7AH.

[389] Aṣfahānī, *Ḥilyat al-Awliyā' wa Ṭabaqāt al-Aṣfiyā'*, no publishing date, V.1, pp.376-377

[390] Qurṭubī, *'al-Istfʿāb fī maʿrifat al-Aṣḥāb'*, 1995, v.4, p.332

[391] Ibn ʿAsākir, *Tārīkh Madīnat Dimashq: Abū Hurayra*, 1998, pp.60-64

[392] Jazarī, *Usd al-Ghāba fī maʿrifat al-Ṣāḥāba*, no publishing date, V.6, p.314

This also suggests that he is of this opinion that he accompanied the Prophet for three years.[393] Shams al-Dīn al-Dhahabī (d.748AH/1347CE) in his *'Tadhkirat al-Ḥuffāẓ'* & *Siyar Aʿlām al-Nubalā,* has sufficed on mentioning the arrival of Abū Hurayra during the night after Khaybar was conquered. He has not mentioned any *isnād* for this but further on he states that Abū Hurayra became part of the *Ahl al-Ṣuffa* and remained there until the Prophet passed away.[394] Conversely, Dhahabī writes in his *Siyar* and he provides more detail to this account of Abū Hurayra's arrival with mention of the authorities, e.g.

1. Abū Hurayra's said, *'I was present in Khaybar'* this is reported by Saʿīd b. Musayyib.
2. *'I arrived at Khaybar after the battle'* this is reported by Qays b. Abī Ḥāzim.
3. *'The Prophet left for Khaybar and I arrived at Madina as a migrant...'* this is reported by ʿIrāk.

These reports are conflicting with each other and Dhahabī has sufficed on stating them without any suggestion or indication regarding the authentic report. However, with regards to the statements which mention the companionship of Abū Hurayra, Dhahabī has stated two; one which indicates three years and the second which indicates four years. The report which indicates four years, Dhahabī states that this is the most authentic because from the conquest of Khaybar till the Prophet's death the duration is four years and a few days.[395] Furthermore, Ibn Kathīr (d.774AH/1373CE) in his *al-Bidāya wa al-Nihāya,* has mentioned the same reports as Dhahabī regarding his arrival at Khaybar. He does not state anywhere the length of companionship with Prophet although he does state that Abū Hurayra accepted Islam during Khaybar and he remained in the companionship with the Prophet and then after a year he was sent to Bahrain with ʿAlā al-Ḥaḍramī.[396] Ibn Ḥajar al-ʿAsaqalānī (d.852AH/1449CE) in his *'al-Iṣāba fī Tamyīz al-Ṣaḥāba',*contrary to Mizzī and Dhahabī, Ibn Ḥajar has mentioned two reports; the first report indicates that he accompanied the Prophet for four years and the

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[393] Mizzī, *Tahdhīb al-Kamāl fī Asmā al-Rijāl*, 2004, V.11.p.580
[394] Dhahabī,*Tadhkirat al-Ḥuffāẓ,*1998, V.1, p.28
[395] Dhahabī, *Siyar Aʿlām al-Nubalā,*2001, V.2, p.588-589
[396] Ibn Kathīr, *al-Bidāya wa al-Nihāya*, no publishing date, V.8, P.107-110

second report states three years. Ibn Hajar has not commented on these two reports regarding which is more authentic, he has remained silent on this issue.[397] Ibn Ḥajar does not classify each narration according to its authenticity. This is why there is a difference of opinion regarding his length of companionship when we refer to these sources.

As we can see from the above discussion on the period of companionship of this Companion, we find three categories of opinion. The first suggestion suggests that Abū Hurayra remained for three years, which is a tradition that goes back to the Prophet. The second view is that of the group of scholars who have not, for some reason, mentioned his length of stay at all. So we can, for arguments sake, say that their position is one of '*Tawaqquf*' (to come to a halt) on this issue. The last opinion is that he remained for four years, as some scholars, like Dhahabī have maintained. What we also find from this discussion is that these medieval scholars seem to have replicated each other in providing this information.

These examples of texts used from the important works in this area as we can see from the work of Ibn Saᶜd vary in terms of style and how they depict Abū Hurayra. In the earlier works less emphasis is put on Abū Hurayra then the later works. What we also find is that each scholar has regurgitated and repeated the same information as his predecessor. The most important point to take note of is that these texts are compiled by scholars who supported the Sunni view of the collective probity of the companions and are written from the Sunni perspective.

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[397] ᶜAsqalānī, *al-Iṣāba fī Tamyīz al-Ṣaḥāba,* 2005, V.7, P.355

2.2 The Mu^{c}tazilites[398]

This section will comprise detailed discussion regarding the Mu^{c}tazilites. There position regarding *Ḥadīth Mutawātir* and *Khabar al-Wāḥid* will be discussed. An exploration of their critique of traditions and how these are presented in the *'Ta'wīl Mukhtalif al-Ḥadīth'* of Ibn Qutayba (d.276AH/885CE) will be investigated. In addition to this, the traditions they question in his work will be highlighted and hence, how have these traditions influenced the reception and promotion of ideas; and if they have theological, ritual and any legal implications.

The foundation of the Mu^{c}tazilites is the notion that God and everything in the world can be perceived through the intellect which God creates in Man. This perception means that knowing that God exists with his many attributes and qualities can be known through intellect.[399] Contrary to the view of the traditionalists (*Ahl al-Ḥadīth*), one can know God without the support of Scripture and even without God sending Prophets.

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[398] Wāṣil b. ^{c}Aṭā (d.131AH/748CE), an associate of al-Ḥasan al-Baṣrī (d.110AH/728CE) is traditionally considered the originator of Mu^{c}tazilism, along with ^{c}Amr b. ^{c}Ubayd (d.144AH/761CE). Although this account of the beginnings of early Mu^{c}tazilism differs according to Watt (d.2006) as he argues that the main founders of the Mu^{c}tazilite school of thought were four men: Mu^{c}ammar (d.215AH/830CE), Naẓẓām (d.221AH/836CE) and Abū al-Hudhayl (d.226AH/841CE) at Baṣra and Bishr al-Mu^{c}tamir (d.210AH/825CE) at Baghdad. This is because, the account of the beginnings of this school differ and there are numerous versions of it as given by Shahrastānī (d.548AH/1153CE) in his *al-Milal wa al-Niḥal*. Sometimes ^{c}Amr b. ^{c}Ubayd is mentioned in place of Wāṣil and the circle from which he withdrew was not of al-Ḥasan but Qatāda (d.117AH/735CE) and for these reasons Watt rejects this incident which projects the beginnings of this school. The incident is as follows:

A discussion and debate started between Wāṣil and al-Ḥasan al-Baṣrī regarding an individual who commits a major sin whether he remains a believer or not. al-Ḥasan addressed this by saying that committing a sin does not affect the individual and remains in the fold of a believer. However, Wāṣil argued that this individual is neither a believer nor a disbeliever but he is in a position between the two *'al-Manzila bayn al-manzilatayn'*. After hearing Wāṣil's view al-Ḥasan ordered him to leave his gathering ^{c}*Itazil* ^{c}*annā*. And because of this reason, him and his followers were known as Mu^{c}tazila (withdrawers).

However, there is an agreement that Abū al-Hudhayl (d.235AH/849CE) developed the main early doctrines of the school. He was probably the originator of the *al-Uṣūl al-Khamsa* (five principles) of Mu^{c}tazilism:

1. *Tawḥīd* (God's unity and uniqueness)
2. ^{c}*Adl* (His justice)
3. *al-Wa^{c}d wa al-Wa^{c}īd* (The promise and the threat)
4. *al-Manzila bayn al-Manzilatayn* (The intermediate state of the Muslim sinner, between belief and disbelief)
5. *al-Amr bi al-Ma^{c}rūf wa al-Nahy ^{c}an il Munkar* (the command to enjoin goodness and to forbid wrong)

[399] Hansu, *Notes on the term Mutawātir and its reception in Ḥadīth Criticism*, Islamic Law and Society 16,2009, p.385

Also, according to the Muᶜtazilites reason has an overwhelming power over revelation. Since reason is the governing principle of the world, the contradiction between revelation and reason must be solved according to reason.[400]

If this is the foundation of the Muᶜtazilite then what is there position on Ḥadīth especially on Ḥadīth which do not conform to rational. It is enough to say this school of thought in particular had fundamentally different approaches to elaborating Islamic dogma, but that their rhetoric and stances were sharpened and exacerbated by their constant, vicious sparring with the Traditionalists. For their opponents, the Traditionalists were brainless literalists, clinging absurdly to transmit reports whose true meaning they did not understand but over whose *isnāds* they obsessed endlessly. To the traditionalist, the Muᶜtazilites were arrogant heretics who abandoned the documented precedent of the Prophet for musings of their own frail minds. Hence, each group created their own methodology; the Muᶜtazilite glorified reason to determine the proper interpretations of the sources of revelation and the Traditionalists sacralised the *isnād* as the only means to guarantee a pure understanding of the Prophet's Islam and rise above the heresies of the human mind. For the Muᶜtazilites, the Qur'ān and human reason were the main tools for content criticism. As the Qur'ān being the literal word of God it laid down the legal and dogmatic principles provided the criteria for determining the contours of the faith and its community. The Muᶜtazilites main justification for the use of the Qur'ān as a criterion in their debates with the Traditionalists was a report in which the Prophet states: *"When a Ḥadīth comes to you from me, compare it to the Book of God and if it agrees with it then accept it, and if it differs with it, leave it."*[401]

We can establish from here that the Qur'ān and human reason were the main criteria to evaluate the Ḥadīth of the Prophet. This is because the Qur'ān has been transmitted through *Mutawātir* reports and the Ḥadīth are not; as they are also transmitted through *Āḥād* reports. As Van Ess asserts that for the Muᶜtazilites *'in the field of Hadīth the*

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[400] Abrahamov, *Islamic Theology: Tradionalism and Rationalism*, 1998, p.33

[401] Brown, *How do we know Ḥadīth Critics did Matn Criticism*, in Shah, ed. *The Ḥadīth: Critical Concepts in Islamic Studies,* 2010, V.3, pp.190-191

problem of authority arose as a problem of transmission'[402] and hence this will now take us further to discuss the terms *Mutawātir* and *Khabar al-Wāḥid* and the Muᶜtazilites position on Ḥadīth.

The Ḥadīth of the Prophet Muḥammad regarding its category of transmission falls into two categories:

1. *Mutawātir*[403]
2. *Khabar al-Wāḥid*[404]

The term *Mutawātir*, which is used in different sciences of legal methodology, theology and in Ḥadīth criticism conveys two distinct meanings. In legal methodology and theology it refers to the epistemological value and certainty of a report, but in Ḥadīth criticism it refers to a report that is well known and widespread, but which does not necessary yield certain knowledge. Although some Ḥadīth scholars, beginning in the 9th/15th Century, applied the term in the first sense, this usage did not become widespread.[405] The term itself was not fully fledged especially in the time of al-Rāmahurmuzī (d.360AH/970CE) and al-Ḥākim al-Naysābūrī (d.405AH/1014CE) as there is no mention of this in their works. It was from the seventh/thirteen century onwards the term began to be applied on a wide scale, albeit loosely. As from the time of Ibn Ṣalaḥ al-Shahrazūrī (d.643AH/1245CE), the concept was studied in more detail and the definition as to what precisely the word stood for was refined by a subdivision, in which *tawātur lafẓī*, i.e. the verbatim *mutawātir* transmission of a text, became distinguished from *tawātur maᶜnawī*, i.e. transmission in

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[402] Van Ess, *L'autorite de la tradition prophetique dans la theologie mu'tazilite*, in Makdisi, Sourdel and Sourdel-Thomine, eds. *La notion d'autorite au Moyen Age Islam, Byzance, Occident*, 1978, p.211

[403] A Ḥadīth reported by a large number of people at different times that makes it impossible for any falsehood to enter it. This would make agreement upon a lie unthinkable. This condition must be met in the entire chain from its source to its end. Cf: ᶜAsqalānī, *Nuzhat al-Naẓar sharh Nukhbat al-Fikr*, no publishing date, p.260-27.Ṣḥākīr, *al-Baᶜith al-Ḥathīth sharḥ ikhtiṣār ᶜUlūm al-Ḥadīth*, no publishing date, p.160. Jazāirī, *Tawjīh al- Naẓar ilā uṣūl al-Athar*, no publishing date, p.33.

[404] A Ḥadīth which is narrated in the first three generations by one to four narrators, or one which is narrated by people whose number does not reach that of the *mutawātir* case.
al-Khabar al-Wāḥid –(Isolated) is divided into three categories:
Mashhūr- Popular: These are the Ḥadīth which were originally narrated in every generation by three or more narrators.
al ᶜAzīz- Rare: A Ḥadīth which is narrated by two people throughout the chain of narration.
al Gharīb- Scarce, Strange: A Ḥadīth which is narrated by one narrator throughout the chain. Ibid.

[405] Hansu, *Notes on the term Mutawātir and its reception in Ḥadīth Criticism*, Islamic Law and Society 16,2009, p.383-4

respect of only the gist or one salient feature of a given text. It was generally, admitted that the number of reports transmitted *ma^{c}nawiyyan* vastly outnumbered those transmitted *lafẓiyyan*.[406] Hansu and al-Āmidī (d.630AH/1233CE) argue that the *tawātur* originated as an epistemological concept in theology in the 2nd/8th century and was applied to jurisprudence already in that and the following century. Also, this concept in Ḥadīth criticism was used in late medieval works which led to some problem and confusion.[407] It may be argued here that the early Ḥadīth experts did not use these two terms because most if not all the Ḥadīth have a proper chain of transmission are *āḥād* reports and for this reason the early Ḥadīth experts did not use these two classifications. The Mu^{c}tazilite were the first Muslim scholars who tried to develop an epistemology that would establish a set of coherent rules for the basis if strong conviction. Early Islamic theological texts report that the Barāhimah, Sumaniyyah, and Sophists reportedly upheld the idea current in modern philosophy that transmitted knowledge and revelation should be rejected on the grounds that they are subject to experience.[408] In their view, a subject that remains outside the realm of human experience cannot be known. Because religious knowledge cannot be the subject of experience, discussions thereof or statements about it do not qualify as knowledge. In defence, the Mu^{c}tazilites strove to establish a strong epistemological basis for religious knowledge. Strong conviction, they argued can be obtained only from reliable sources of knowledge that are not subject to doubt. Conviction must be based on certain knowledge. In order to be accepted without doubt or hesitation, certain knowledge must be based on evidence that is *ḥujjah* (authoritative) or *burhān* (epideictic proof). Therefore, matters of faith are expressed through categorical statements such as 'there is' or 'there is not'; God exists, He is One, He has no partner or peer.[409]

According to the theologians, humans may obtain knowledge about God and the Universe through three methods:

1. Sense perception

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[406] Juynboll, *(Re) Appraisal of some technical terms in Ḥadīth sciences*, Islamic Law & Society, 8:3 (2001), pp.303-49

[407] Āmidī, *al-Iḥkām fī Uṣūl al-Aḥkām*,2005, p.258, Cf: Hansu, *Notes on the term Mutawātir and its reception in Ḥadīth Criticism*, Islamic Law and Society 16,2009, p.384

[408] Ibid.P.385

[409] Ibid.

2. Transmitted report

3. Reason

With regards the transmitted report i.e. a report about the past are accepted as the most important source of religious knowledge. If they were not acceptable as a source of knowledge, then it would be necessary to reject knowledge derived from the Prophets and transmitted from them. With regards to its reliability, knowledge obtained through reports is considered by the theologians as the equivalent of knowledge obtained through the senses, as they accepted such knowledge as more reliable than knowledge derived from sense perception. Ultimately, senses are the sources of knowledge about the physical world and reports are the source of knowledge of the past. To understand the metaphysical universe, one must recourse to either rational inference or the report of the Prophet. The theologians considered these three sources as important. However, the difference between them is that senses perception and reason provide direct knowledge and transmitted reports only indirect knowledge because of an intermediary who stands in between the report and the object. The recipient acquires this knowledge through the intermediary if the intermediary transmits it to him successfully and hence the intermediary also has to be a reliable reporter.[410]

2.2.1 *Mutawātir* and *Āḥād* in Ḥadīth

The term *mutawātir* is a report which yields necessary knowledge. For example, if reports are established as a reliable source of knowledge, the truthfulness of a prophet's message follows by necessity, because the truthfulness of a prophet's mission is established by concomitant miracles. However, the certainty of the knowledge provided by miracles is valid only for those of the Prophet's contemporaries who witnessed them directly. This knowledge was subsequently transmitted through reports that termed either *khabar mutawātir* or *khabar āḥād*. *Mutawātir* reports provide necessary knowledge and they must be believed.[411] As an example, according to Muslim theologians, the authenticity of the Qur'ān is established through *mutawātir* reports and thus no one can deny this fact. Abū al-Ḥusayn al-Baṣrī (d.436AH/1044CE) argues that according to some scholars, knowledge

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[410] Ibid.
[411] Ibid. P.388

obtained through *mutawātir* reports is acquired, because in order to understand whether something is *mutawātir* or not, one must begin from some premise, and this premise causes such a person not to consider it as immediate knowledge, because the certainty of the *Qur'ān*, *Sunna* and *Ijmāʿ* are established, these scholars say that knowledge derived from these sources is also acquired knowledge.[412]

With regards the term *khabar*, it is a report that bears the possibility of being either true or false, because the possibility of falsehood exists.[413] Theologians treat reports as a primary source of knowledge about revelation and the Prophet because they are the only means by which can obtain knowledge of situations that lie outside one's individual experience. Knowledge or awareness of the past is possible only through reports. Therefore, reports are considered the most important source of knowledge in all religious communities.[414] As mentioned earlier, these reports were transmitted through either *khabar mutawātir* reports or *khabar āḥād* reports. They are *āḥād* because they do not fulfil the conditions of *mutawātir*, hence these reports fall short of providing certain knowledge and having a merely probable character, they cannot be the basis of conviction.[415]

2.2.2 The Muʿtazilites position regarding *Mutawātir* and *Āḥād*

Āmidī (d.630AH/1233CE) states that the majority of the jurists, theologians agree that the knowledge acquired from a *mutawātir* report is of incontrovertible certainty.[416] With regards to *Āḥād* then there is a dispute amongst the theologians. Āmidī states that a group of theologians agree that knowledge is acquired from this report. However, the dispute is whether this knowledge is of certainty or speculation. The *Ahl al-Ḥadīth* and the Ẓāhirite and Aḥmad b. Ḥanbal (d.241AH/855CE) according to one of his narrations maintain that *Āḥād* reports do prove the knowledge of certainty.[417] With regards *Mutawātir*, Abū al-Ḥusayn al-Baṣrī (d.436AH/1044CE) argues that it is speculative. However, the position of ʿAbd al-Jabbār (d.415AH/1025CE) in general regarding the *Sunna* as a whole is that the

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[412] Baṣrī, *al-Muʿtamad fī Uṣūl al-fiqh*, 2010, V.2, p.80.

[413] Hansu, *Notes on the term Mutawātir and its reception in Ḥadīth Criticism*, Islamic Law and Society 16,2009, p.387, Cf: Brown, '*Did the Prophet Say it or Not? The Literal, Historical and Effective Truth OF Ḥadīth in Early Sunnism*', Journal of the American Oriental Society, 2009, V.2, p.268-269

[414] Ibid.

[415] Ibid. p.388

[416] Āmidī, *al-Iḥkām fī Uṣūl al-Aḥkām*, 2005,v.2, p.262

[417] Ibid. p.274

Sunna is the Prophet's order which must be carried out perpetually, or his act which must be followed continuously. The definition relates to the statement or acts of the Prophet which is proved or establish from him. Now, a tradition which is based on the authority of a single transmitter *(Khabar al-Wāḥid)* or single transmitters *(Āḥād)* and which fulfils all the criteria and conditions of trustworthiness is called *Sunna* according to ordinary usage.[418] ᶜAbd al-Jabbār opposes the consideration of these traditions as the true *Sunna* because 'we are not safe from being liars concerning this'. He argues that such traditions do not convey certainty, therefore it is forbidden from the point of view of reason to say definitely: 'The Prophet has said it'.[419] Ultimately, for ᶜAbd al-Jabbār the majority of traditions are of uncertain source, due to rational considerations. In evidence, to support his position and attitude towards traditions, he cites mainly statements of Shuᶜba b. al-Ḥajjāj (d.160AH/776CE), whom he names 'Commander of the faithful concerning the tradition' which espouse the danger of dealing with traditions and the notion that a great many are not genuine. He further, argues that if there were no proof of the obligation to carry out such acts according to this type of traditions, there would be no benefit in transmitting them. For according to the Prophet, the criterion for judging the authenticity of traditions is their agreement with the contents of the *Qur'ān* and the *Sunna* which are known. This criterion is relevant to deal with traditions which deal with practice, but there is no obligation to accept *khabar al-Wāḥid*, which deals with theological issues. He goes further censuring the traditionists not because of the essence of the tradition, but rather because of their wrong method and their limited understanding. If reciting the *Qur'ān*, without understanding is detestable in the eyes of the Prophet, the more so with regards to the reading of traditions. To summarise, ᶜAbd al-Jabbār does not oppose *khabar al-Wāḥid* by virtue of itself, but because many traditions of this kind are spurious because their transmitters cannot be relied upon due to their negligence and lack of understanding.[420]

2.2.3 Ibn Qutayba's *Ta'wīl Mukhtalif al-Ḥadīth*

It is for this reason one may argue, that Ibn Qutayba was on the defensive and this was the purpose of him compiling his *Ta'wīl Mukhtalif al-Ḥadīth*. This is a treatise written in

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[418] Abrahamov, *Islamic Theology: Traditionalism and Rationalism*, 1998, pp.45
[419] Ibid.
[420] Ibid.

response to a letter directed to Ibn Qutayba according to which the *mutakallimūn* accused the people of tradition of lying and expressing contradictory statements so that divisions arose and the Muslim community was split into sects each claiming the truth on the basis of traditions. He describes how the Muᶜtazilites mock the *Ahl al-Ḥadīth* for heaping accolades on one another for their knowledge of different narrations of Ḥadīth without understanding the basic meaning or even the grammar. His work comprises a theological treatise in defence of the Prophetic Ḥadīth alongside attempting to find acceptable interpretations for Ḥadīth that the Muᶜtazilites consider problematic.[421] In his *Ta'wīl,* Ibn Qutayba find himself rebutting four general criticisms of Hadīth by the Muᶜtazilites:

1. A Ḥadīth contradicts the Qur'ān
2. It contradicts other established Ḥadīth
3. It is contradicted by rational investigation *(al-naẓar),* which usually involves the Ḥadīth having some unacceptable legal or dogmatic implications
4. It is contradicted by rational proof *(ḥujjat al-ᶜaql),* which generally means it clashes with some notion of what is acceptable or possible according to the precepts of reason or the basic tenets of the Muslim rationalist worldview.[422]

As an example, there are traditions which oppose speculation and rational arguments, such as the Prophet's statement that he is more entitled to be sceptical than Ibrāhīm concerning God's actions. The assumption which lies at the basis of the argument is Muḥammad's perfection, which could not be impaired by doubts. Furthermore, some traditions do not coincide with man's experience. According to a tradition, the Prophet said that no human being would remain on earth in the year 100AH. Now the opponents argue and maintain that we are in 300AH and the world is more populated than before.[423]

For example, a Ḥadīth put forward by the muᶜtazilite which they argue as "whose beginning," according to them, "is spoiled by its end" *(yufsidu awwalahu akhiruhu)*, in other words, the Ḥadīth is allegedly incoherent. The Ḥadīth in question states that the

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[421] Brown, *How we know Muslim Ḥadīth Critics did Criticism,* in Shah, ed. *The Ḥadīth: Critical Concepts in Islamic Studies,* 2010, V.3, P.191
[422] Ibid.p.193, Lecomte, *Le Traite des divergences du Hadit d'Ibn Qutayba*, 1962, p.25-26
[423] Ibn Qutayba, *Ta'wīl Mukhtalif al-Ḥadīth*, 2006, p.211

Prophet said:

"If one of you awakes from sleep, then he should not plunge his hand into the water-container until he washes it three times *(ḥattā yaghsilahā thalāthan)*-after all, he doesn't know where his hand has spent the night."[424]

Ibn Qutayba's opponents claim that the last phrase (he doesn't know where his hand has spent the night) is:

a) patently absurd, since everyone knows where their hand has been during the night

b) legally inapposite, since even if one touches one's genitalia while awake, that does not vitiate one's previous ablutions

c) Inconsistent with a general precept of the law, to wit, that involuntary acts (e.g., those committed while sleeping) have no adverse legal consequences for the person who commits them.

However, in response, Ibn Qutayba disputes point (b) and in the course of that discussion, he says the following: 'So if the ablutions for touching the genitalia are that one wash the hands, then it is clear that God's Messenger commanded the person waking up from sleep to wash his hand before he puts it into the water- container, because that person does not know where his hand has spent the night. Perhaps, he says, during his sleep he touched his genitalia or his anus with it, and it cannot be certain that a drop of urine or the remnants of semen did not get on his hand if he had sexual intercourse before falling asleep. So if he put it into the water-container before washing it, he would defile the water and spoil it. He singled out the sleeping person for this because the sleeping person's hand might fall on these places, or on his anus, without him being aware of it.[425]

[424] Ibid.P.262

[425] Ibn Qutayba, *Ta'wīl Mukhtalif al-Ḥadīth*, Cf: Cook, *Ibn Qutayba and the Monkeys*,Studia Islamica, No.89 (1999), pp. 43-74, Cf: Cook, *Ibn Qutayba and the Monkeys*, Studia Islamica, no. 89, (1999) pp. 43-74, Lowry, *The Legal Hermeneutics of al-Shāfiʿī and Ibn Qutayba: A Reconsideration*: Islamic Law and Society, Vol. 11, No. 1 (2004), pp. 1-41

Another example is the Ḥadīth in which the Prophet Muḥammad insists that his wives conceal themselves completely from a blind male visitor. When his wives complain that the man is blind, Muḥammad replies that the issue is that his wives should not look at the man. The Muʿtazilite allege that the Qur'ān and consensus *(ijmāʿ)* invalidate the Ḥadīth. Consensus, they argue, allows that women may lawfully look at men so long as the women are appropriately covered. What is more, the Qur'ān chapter 24:31 provides that women need not cover those of their charms *(zīna)* which in the ordinary course are open to view *(ẓahara)*. Ibn Qutayba responds that Muḥammad's wives were implicitly ordered to conceal themselves from all male visitors in the Qur'ān chapter 33:53 which mentions this point. The rule in the Ḥadīth applies, then, to Muḥammad's wives in particular: This verse is specific for the wives of God's Messenger in particular, just as they were singled out in regard to it being unlawful for any Muslim to marry them. Ibn Qutayba goes on to say, however, that the rule applies mostly in their dwellings, not when they must perform public religious obligations such as the pilgrimage, or have other pressing reasons to go out in public.[426]

Another example where the Ḥadīth contradict each other is the example where the Ḥadīth states that water cannot be defiled by anything and the other that water in an amount greater than or equal to two pitchers full *(idhā balagha...qullatayn)* cannot be defiled. The Muʿtazilites say that the negative implication of the second Ḥadīth (small amounts of water can be defiled) contradicts the general import of the first (no matter how small the amount, water cannot be defiled by anything). Ibn Qutayba replies to his opponents that the first Ḥadīth refers to water in the sense of largish bodies or amounts of water, which usage, in turn, is the more usual. He further argues that the second Ḥadīth does not contradict the first one. Rather, God's Messenger merely said that water cannot be defiled by anything in the most usual case and for the most part, since what is most usual for wells and pools is that they have a large amount of water. Accordingly, he uttered the phrase in a way that was of restricted import *(fa akhraja al-kalām makhraj al-khuṣūṣ)*. This is just like when one says, "Nothing can repel the flood-stream" and, in the same vein, "A wall couldn't hold the flood-stream back." One intends thereby, a large amount of it, not a little. It is also like saying, "Nothing can

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[426] Ibid.

withstand fire." One does not intend thereby the flame in a lantern, which can be extinguished by blowing, and not sparks either. Rather, one intends the fire in a conflagration. Then, after saying that in the first Ḥadīth, in the second Ḥadīth he used the term "two pitchers full" to distinguish the amount of water that is subject to defilement from a large amount of water that cannot be defiled by anything.[427]

Another example where the Ḥadīth are in conflict with the Qur'ān is regarding Adultery. The Muᶜtazilite claim that a Ḥadīth in which Muḥammad announces his intention to impose the punishments of stoning and exile 'on the basis of God's Book' contradicts the Qur'ān, which contains no mention of stoning or exile. Ibn Qutayba offers an ad hoc argument to the effect that 'God's Book in this instance refers not to the Qur'ān, but rather to God's ruling *(ḥukm)* or imposition of an obligation *(farḍ)*. As evidence, he cites some further verses of the Qur'ān that allegedly use cognates from the root *kataba* in this way, and a verse of poetry, as proof of his claim. The Ḥadīth in question is well known and was the subject of much discussion in early legal texts. Shāfiᶜī offers a very complex analysis of this same problem in the *Risāla*, mostly under the rubric of abrogation.[428] .Subsequently, the Muᶜtazilite also allegedly argue that the Ḥadīth in which Muḥammad stoned an adulterer conflicts with the verse in chapter 4 verse 25, which provides that the punishment for adultery is flogging. The dispute centres around at least in part, on what the word *muḥṣanāt* means in the verse in question. The opponents claim that it must mean female slaves *(Imā)*. Ibn Qutayba argues that it means 'free virgin women' and cites the beginning of the same verse, in which as he argues, uses *muḥṣanāt* in that sense. Ibn Qutayba also expressly labels his interpretation a *ta'wīl*.[429]

There are further traditions from the Prophet reported by Abū Hurayra which contradict other reports from other companions. I will put them in each category as mentioned earlier and discuss the implications.

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[427] Ibid.
[428] Ibid.Cf: Shāfiᶜī, *Risāla*,2003, P.123
[429] Ibid.

An example of a Ḥadīth which contradicts other established Ḥadīth:

Abū Hurayra reports that the Prophet said: *'When the shoe lace of any one of you is broken, he should not walk in the second one until he has got it repaired.'*[430]

The Ḥadīth which contradicts this report is narrated from ᶜĀisha that sometimes the Prophet's shoelace would break and he would walk with one shoe until he would fix the other.[431]

The opponents maintain that latter report contradicts the former. Ibn Qutayba argues that there is no contradiction in the reports because when a person's shoelace breaks or snaps then he can either hold on to it and walk in one shoe until he finds another lace or he can take one step at a time until he rectifies his other shoe.[432] However, this is an explanation from Ibn Qutayba and his attempt here is not to reject either report but he has tried to harmonise the two reports. His argument however does sound farfetched and implausible but this is how he attempts to defend both reports.

Another example where a Ḥadīth contradicted by rational investigation *(al-naẓar),* which usually involves the Ḥadīth having some unacceptable legal or dogmatic implications is the Prophet's statement that he is more entitled to be sceptical than Ibrāhīm concerning God's actions. The assumption which lies at the basis of the argument is Muhammad's perfection, which could not be impaired by doubts. The opponents also contend that this is also disparagement of Ibrahim's personality as a prophet. Ibn Qutayba argues that this was the humility and humbleness of the Prophet Muhammad and there is no sign of him undermining the personality of Ibrahim.[433]

More specifically, there are Ḥadīth attributed to Abū Hurayra in Ibn Qutayba's *Ta'wīl* which he attempts to defend and harmonise. There are four Ḥadīth which Ibrāhīm al-Naẓẓām (d.221AH/836CE) has criticised Abū Hurayra for narrating and accuses him of fabricating them. The first Ḥadīth narrated by Abū Hurayra in Bukhārī that the Prophet

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[430] Muslim, *Ṣaḥīḥ,*1998, Ḥadīth no.2098, p.938
[431] Tirmidhī, *Jamiᶜ,*1999, Ḥadīth no. 1777, p.421
[432] Ibn Qutayba, *Ta'wīl Mukhtalif al Ḥadīth*, 2006, p.192-194
[433] Ibid.p.207-209

Muḥammad said:

'None of you should walk, wearing one shoe only; he should either put on both shoes or put on no shoes whatsoever.'[434]

Naẓẓām's argument is that when ᶜĀisha heard this report she said: 'I will definitely oppose Abū Hurayra.' Ibn Qutayba does not provide a strong argument here in defence of Abū Hurayra besides arguing that he stayed with the Prophet for more than three years and narrated more from him than other companions. He also concedes however, that ᶜUmar and ᶜĀisha did criticize him for his narrations.[435]

The second Ḥadīth which is criticized by ᶜĀisha in which Abū Hurayra reports from the Prophet Muḥammad who said:

'A woman, an ass and a dog disrupt the prayer, but something like the back of a saddle guards against that.'[436]

Naẓẓām's argument is that ᶜĀisha reported: *'The Prophet used to pray at night while I lay between him and the Qibla.'*[437]

Ibn Qutayba's argument is very succinct as mentioned before and he does not attempt to rebut this further argument of the opponents. However, from the opponent's perspective there are another five reports from ᶜĀisha which contradict Abū Hurayra's report. They are as ᶜĀisha reports:

1. The Messenger of Allah said his whole prayer (*Tahajjud* prayer) during the night while I lay between him and the Qibla. When he intended to say *Witr* (prayer) he awakened me and I too said *witr* (prayer).[438]

[434] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no. 5855, p.1031
[435] Ibn Qutayba, *Ta'wīl Mukhtalif al-Ḥadīth*, 2006, p.114, Lecomte, *Le Trait des Divergences du Ḥadīth d'Ibn Qutayba,* 1962, p.27
[436] Muslim, *Ṣaḥīḥ*, 1998, Ḥadīth no. 266, p.209
[437] Ibid. Ḥadīth no. 267, p.209
[438] Ibid. Ḥadīth no. 268, p.209

2. ᶜUrwa b. Zubayr reported: ᶜĀisha asked: What disrupts the prayer? We said: The woman and the ass. Upon this she remarked: Is the woman an ugly animal? I lay in front of the Messenger of Allah like the bier of a corpse and he said prayer.[439]

3. Masrūq reported that it was mentioned before ᶜĀisha that prayer is invalidated (in case of passing) of a dog, an ass and a woman (before the worshipper, when he is not screened). Upon this ᶜĀisha said: You likened us to the asses and the dogs. By Allah I saw the Messenger of Allah saying prayer while I lay on the bedstead between him and the Qibla. When I felt the need, I did not like to move to the front (of the Prophet) and perturb the Messenger of Allah and quietly moved out from under its legs.[440]

4. Aswad reported that ᶜĀisha said: You have made us equal to the dogs and the asses, whereas I lay on the bedstead and the Messenger of Allah came there and stood in the middle of the bedstead and said prayer. I did not like to take off the quilt from me (in that state), so I moved away quietly from the front legs of the bedstead and thus came out of the quilt.[441]

5. ᶜĀisha reported: I was sleeping in front of the Messenger of Allah with my legs between him and the Qibla. When he prostrated himself he pinched me and I drew up my legs, and when he stood up, I stretched them out. She said: At that time there were no lamps in the houses.[442]

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[439] Ibid. Ḥadīth no. 269, p.209

[440] Ibid. Ḥadīth no. 270, p.209-10
[441] Ibid. Ḥadīth no. 271, p.210
[442] Ibid. Ḥadīth no. 272, p.209

2.2.3.1 The Theological, Legal and Ritual implications of these reports

The ritual implications of these contradictory reports are found in Tirmidhi's (d.279AH/892CE) *Jāmiᶜ,* where he has reported both traditions; one which does not nullify the prayer and the other which does nullify it. Tirmidhī states that the majority of the Companions and the Successors held the view that nothing nullifies the prayer and that a minority held the view that an ass, woman and a black dog nullify the prayer. He further mentions the stance of Aḥmad (d.241AH/855CE) regarding this issue as saying, 'I do not doubt that the black dog nullifies the prayer but with regards the ass and the woman I am doubtful.' To reinforce Aḥmad's view Tirmidhī states Isḥāq b. Rāhwayh's (d.261AH/875CE) stance which is that nothing nullifies the prayer except the black dog.[443]

The next argument of Naẓẓām against Abū Hurayra is when ᶜAlī was informed that Abū Hurayra initiates from the right hand when he dresses or performs ablution, ᶜAlī asked for water and started to wash with the left hand and said: 'I will definitely oppose Abū Hurayra'.[444]

Again Ibn Qutayba does not respond and challenge this argument but Hilālī in his footnote commentary of this statement argues that this is falsely attributed to ᶜAlī because this is a matter which is agreed upon by the Companions and successors to start from the right.[445]

The final argument of Naẓẓām is the Ḥadīth which states, 'whoever wakes up in the morning in the state of major ritual impurity, then there is no fasting for him.[446]

The whole incident is recorded from Abū Bakr b. ᶜAbd al-Raḥmān who said, 'I heard Abū Hurayra mentioning one of his statements 'whoever wakes up in the morning in the state of major defilement, then there is no fasting for him.' I mentioned this to ᶜAbd al-Raḥmān b. al-Ḥārith, who then mentioned this to his father, who then denied this report. So ᶜAbd al- Raḥmān and I went to ᶜĀisha and Umm Salama, and asked ᶜĀisha about this

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[443] Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no. 337-338, p.92
[444] Ibn Qutayba, *Ta'wīl Mukhtalif al-Ḥadīth*, 2006, p.95, Lecomte, *Le Trait des Divergences du Ḥadīth d'Ibn Qutayba,* 1962, p.26
[445] See footnote in Ibn Qutayba, *Ta'wīl Mukhtalif al Ḥadīth*, 2006, p.95
[446] Muslim, *Ṣaḥīḥ*,1998, Ḥadīth no.2589, p.452

statement and she replied, 'The Prophet would wake up in the morning in the state of major defilement and he would still be in the state of fasting'. After hearing this from ᶜĀisha we went to Marwān b. al-Ḥakam and mentioned the whole incident. Marwān then advised us to approach Abū Hurayra and see how he responded. So we approached Abū Hurayra and stated that which ᶜĀisha and Umm Salama had said. Abū Hurayra responded by saying, 'did both of them say that (ᶜAisha and Umm Salama)? 'Yes', ᶜAbd al-Raḥman replied. Abū Hurayra then said, 'They are most knowledgeable'. Then Abū Hurayra attributed his statement to another companion, Faḍl b. ᶜAbbās. He said, *'I heard this statement from Faḍl and not directly from the Prophet.'*[447]

Naẓẓām states after mentioning this report that Abū Hurayra used a deceased man as evidence and people had thought that he had heard the Ḥadīth from the Prophet but he had not.[448]

The ritual and legal implications of this report is that it conflicts with the report of ᶜĀisha and Umm Salama which is the base of Naẓẓām's argument. Their report states that the Prophet would be in a state of major impurity at the time of Fajr prayer but then he would have a bath and continue fasting.[449] Tirmidhī states that this Ḥadīth is an authentic sound report and majority of the people of knowledge from the Companions and others act upon this. However, he further mentions that some successors had the opinion that if anyone is in state of major impurity then he will have to make up for the fast on another day. He then states that the first statement is the most correct.[450] Nawawī (d.676AH/1278CE) however, claims that there is consensus amongst the scholars on this issue and that the fast will not be nullified. With regards to the position of Abū Hurayra it is mentioned that he retracted from his old opinion and accepted the new verdict as is evident in the report in *Ṣaḥīḥ Muslim*.[451] In addition, one can also establish that the reports of Abū Hurayra's do have implications for Sunni Islam because if these

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[447] Muslim, *Ṣaḥīḥ,* 1998, Ḥadīth no.1109, p.452

[448] Ibn Qutayba, *Ta'wīl Mukhtalif al Ḥadīth*, 2006, p.95, Lecomte, *Le Trait des Divergences du Ḥadīth d'Ibn Qutayba,* 1962, p.26

[449] Tirmidhī, *Jāmiᶜ*, 1999, Ḥadīth no. 779, p. 196.

[450] Ibid.

[451] Mubārakfūrī, *Tuḥfat al-Aḥwadhī bi sharḥ Jāmiᶜ al-Tirmidhī*, 2001, V.3, p.412.

report's are used to establish anything theological and jurisprudential then Naẓẓām's argument here is that Abū Hurayra's reports are unreliable because of their conflicting nature.

To summarise, the Ḥadīth, which is considered by the traditionalists to be an important source of knowledge equals the Qur'ān, and on which the traditionalist rely, is according to the rationalists, a device which cannot be relied on, because reason and man's experience contradict its teachings, its nature is self contradictory, and it is refuted by both the Qur'ān and consensus. Ibn Qutayba provides a defence in his *Ta'wīl* on these traditions which conflict with the principles of the opponents especially the Muᶜtazilites. We have seen the reports of Abū Hurayra have a similar nature of contradicting other reports and this is why his reports were targeted especially by Naẓẓām and hence this idea of rationalism and traditionalism promoted different groups within the Islamic community which have a different outlook on the Ḥadīth tradition.

2.2.3.2 How have such traditions influenced the reception and promotion of ideas?

Such traditions have influenced the reception and promotion of ideas within Islam. Not only do these have an impact on Abū Hurayra but on the whole the corpus of prophetic traditions. In particular, the late nineteenth century was a period when Muslims were faced with a growing challenge from Orientalist scholars who were just beginning to take a critical attitude toward the authenticity of Muslim Tradition literature. Sir William Muir (d.1905) and Aloys Sprenger (d.1893) became the first western scholars to question whether the Ḥadīth literally really reflected the words and deeds of the Prophet, whether its transmission was reliable, and whether the classical methods of sorting reliable traditions from unreliable were valid.[452] However, well before the impact of western Orientalism and its impact on Prophetic traditions, reformist movements within the Islamic community had already emerged and had adopted a critical stance towards the classical legacy, rejected blind adherence to received

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[452] Brown, *Rethinking Tradition in Modern Islamic Thought,* 1996, p.21.

doctrine, and called for the revival of the sunna as a basis for Islamic revival and reform. Both in Egypt and in the Subcontinent the tendency to challenge Ḥadīth germinated with such movements.[453] The argument put forward in the subcontinent by Sayyid Aḥmad Khan (d.1898) and in Egypt by Rashīd Riḍā (d.1935) was that the traditionalists neglected the criticism of the *matn* and that it was their major failure. Subsequently, the argument has been adopted by numerous critics of Ḥadīth.[454] Sayyid Ahmad Khan eventually came to reject almost all Ḥadīth as unreliable. He was severely critical of the classical methods of Ḥadīth criticism and eventually came to believe that only traditions dealing with spirituality were of relevance to contemporary Muslims, and Ḥadīth dealing with worldly matters were non-binding. Without rejecting altogether the authority of the Sunna, he called for new methods of evaluating Ḥadīth. He even went this far to concede that the all the traditions in the canonical works are subject to criticism.[455] In Egypt, Muhammad Abduh (d.1905) was more cautious about expressing his scepticism around Ḥadīth than Sayyid Ahmad. The direct evidence for Abduh's attitude toward the authenticity of Ḥadīth is that he only considered *mutawātir* traditions as definitively binding and *Āḥād* traditions he rejected even if these were found in *Ṣaḥīḥ* collections of Ḥadīth.[456]

In the early twentieth century the *Ahl al-Qur'ān* movement appeared in the subcontinent a generation after Sayyid Ahmad and Abduh. They argued that pure and unadulterated Islam is to be found only in the Qur'ān and the Qur'ān alone supplies a reliable basis for religious belief and action. The main leaders of this group Muḥammad Aslam Jayrājpurī (d.1955CE) reports that he began questioning the authenticity of Ḥadīth as a young man after coming across traditions that shocked him. However, at the same time in Egypt Tawfīq Ṣidqī (d.1920) an associate of Rashīd Riḍā had a similar argument of the *Ahl al Qur'ān* which sparked controversy in Egypt. Riḍā's response to Ṣidqī's argument was a very subtle one. He would not reject the traditions as a whole but he did consider a re-examination of traditions even if they are in the authentic collections.[457] Riḍā's student Maḥmūd Abū Rayya (d.1970) began to question Ḥadīth when he came across what he

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[453] Ibid. p.22.
[454] Ibid.p.97, Cf: Brown, '*Even if its not true it's true:Using unreliable Hadiths in Sunni Islam'*, Islamic Law & Society, 2011, V.18, n.1, p.33
[455] Ibid. p.36
[456] Ibid.p.37
[457] Ibid. p.41

took to be vulgarities among the Ḥadīth, such as the tradition which is narrated by Abū Hurayra that the Prophet said: 'when the devil hears the call to prayer, he flees farting.'[458] Such traditions instigated him to write a book against such traditions which caused controversy amongst the orthodox in the region. Fatima Mernissi's approach is different to her predecessors with regards to Ḥadīth. Her argument is based upon such traditions especially from Abū Hurayra which are misogynistic in nature which have discussed above. She argues that the Qur'ān and the Prophet hence the society of that period promoted women's rights and gave them a high status. It was only after the demise of Muḥammad patriarchy became predominant and this became prevalent within the Ḥadīth attributed to Muḥammad.[459]

In the current discourse of reform and modernity which feature in treatments of Islam and the Muslim world, the issue of the authority of the Ḥadīth as a scriptural source has continued to attract intense and debate. There are such endeavours like the Turkish project which aims to revisit the corpus of Ḥadīth and also arguments that these texts are the residues of a patriarchal reading of Islam are common themes explored in the related discourse. However, according to the traditionalist and conservative readings of Islam, the Ḥadīth remain an important scriptural source which has over the centuries informed the teachings of the faith, requiring neither reinterpretation nor neither re-evaluation.[460]

2.3 The distinction between *Ahl al-Ray* and *Ahl al-Ḥadīth*

The history of Islamic Law is dominated by a confrontation between these two groups. This distinction amongst the companions left an imprint within Islamic legal studies. It was this distinction that created two groups; the *Ahl al-Ḥadīth* (Partisans of Ḥadīth) and *Ahl al-Ray* (Partisans of Opinion).

The *Ahl al-Ḥadīth* proposed that Islamic law be inferred from Ḥadīth, reports of what the Prophet, his leading Companions, and the Followers had said or done, without significant resort to reason.[461] The *Ahl al-Ray* proposed a more selective use of Ḥadīth

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[458] Bukharī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1998, Ḥadīth no.608, p.101
[459] Mernissi, *The veil and the Male elite*, 1987, p.25-32
[460] Shah, ed, *The Ḥadīth: Critical Concepts in Islamic Studies*, 2009, V.1. P2-3.
[461] Melchert, *Traditionists and the framing of Islamic Law,* Islamic Law and Society, Vol. 8, No. 3, Ḥadīth and Fiqh (2001), p.383

combined with a reliance on independent legal reasoning (generally associated with the Ḥanafī tradition) or those who leaned towards the Hellenistic rationalist tradition (dubbed the *Ahl al-Kalām*, including the Muᶜtazilites and other rationalists such as the *Jahmiyya*).[462]

The first task here is to define and what is meant by *Ray*? Schacht and Goldziher define it as sound opinion and Goldziher further states that *Ray* was personal opinion in the beginning, but later came to be equated with *Qiyās* (analogy).[463] We find in the classical Arabic dictionary of Ibn Manẓūr (d.711AH/1312CE) the definition of *Ray* as: 'Opinion and Judgement and the Arabs had used it for the well considered opinion and skill in affairs. A person having mental perception and sound judgement was known as *dhū'l-ray*. The antonym of *dhu'l-ray* was *mufannad*, a man weak in judgment and unsound in mind. This word also reported to have applied to men alone and not to women, because, according to the Arabs, she had not possessed *ray* even in her youth, let alone her old age.[464] He further argues that this term was also applicable to the Kharijites and they were known as the *Ahl al-Ray*. The reason for this was that their views departed from the views of the *Ahl al-Sunna*.[465] From this it follows that *ray* had the element of exclusive and independent idiosyncratic thinking, which might not be accepted by others. To support this, the Qur'ān indicates that the people of Noah had rejected his message because he was followed by the weak and those who were immature in judgment (*bādī al-ray*).[466] This also implies that intellectual perfection and in maturity in judgment had been since long a criterion of greatness. The Qur'ān itself time again in several places exhorts to deep thinking and contemplation over its verses.[467] The Prophet himself set examples by accepting the opinion of the Companions in matters where he was not directed by revelation. For example, on the occasion of the battle of Badr, the Prophet chose a particular place for an encampment of the Muslim army. The Companion Ḥubāb al-Mundhir, asked him whether he had chosen that place on his own

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[462] Brown, *How we know Ḥadīth critics did matn criticism*, in Shah, ed. *The Ḥadīth: Critical concepts in Islamic Studies,* 2010, V.3, P.189.
[463] Schacht, *The Origins of Muhammadan Jurisprudence*, 1979, p.98. Goldziher, *Die Zahiriten: Ihre lehrsystem und ihre Geschichte,* 1884, Trans. Wolfgang Behn, *The Zahiris*, 1971, P.11.
[464] Ibn Manzūr, *Lisān al-Arab*, 1992, p.97. Fayrozabadi, *al-Qamūs al-Muḥīt*, 1997, V.2, p.1040
[465] Ibid.
[466] Qur'ān: Chapter 11 Verse 27.
[467] Qur'ān: Chapter 47 Verse 24.

judgement (*ray*) or on revelation. The Prophet replied that he had done so on his own judgement. When Ḥubāb suggested a suitable place, the Prophet said to him, 'You have made a sound suggestion (*laqad asharta bi'l-ray*).'[468] Any complex matter would be dealt with during the lifetime of the Prophet. However, after his death, problems grew and became very intricate. The reason one may argue is that the Companions had two sources for deciding their cases, the Qur'ān and the precedents left by the Prophet. Regarding the Qur'ān, ray was the best method to judge which of the Qur'anic verses was applicable to a given situation and which was not. Regarding the Ḥadīth, it was more problematic than that of the Qur'ān and this was for two reasons:

1. Because it required confirmation whether a certain Ḥadīth was actually mentioned by the Prophet.
2. Whether the companion understood correctly the meaning of the Ḥadīth. In this regard, we can refer to the accusations made by ʿĀisha regarding Abū Hurayra earlier.

Consequently, even in the presence of these two sources on a certain problem the usage of *ray* cannot be avoided. This is because the two sources are to be interpreted by Muslims in order to be definite whether a certain verse or Ḥadīth is applicable to a certain situation. Therefore, interpretation and application presuppose exercise of personal judgement. Hence, since the early days of Islam, there has been great conflict between the letter and the spirit of the law. For example, ʿUmar the second caliph, exercised *ray* even in the presence of the two sources. He abolished a share of Zakāh being given to certain Muslims or non Muslims for conciliation of their heart (*muallafat qulubūhum*) as required by the Qur'ān.[469] The Prophet used to give this share to chiefs of certain Arab tribes in order to attract them to embrace Islam or to prevent them from causing any harm to the Muslims. This share was also given to the new Muslims so that they might remain steadfast in Islam. But ʿUmar discarded this order which his predecessor Abū Bakr had written during his caliphate for donation of certain lands to some people on this basis. He argued, that the Prophet had given this share to strengthen

[468] Ibn Hishām, *al-Sīra al-Nabawiyya*, 1908, V.2, PP.210-211
[469] Qur'ān, Chapter 9 Verse 60.

Islam; but since the conditions had changed, this share no longer ceases to be valid.[470] ᶜUmar considered the situation and followed the spirit of the Qur'ānic injunction. His personal judgement led him to decide that if the Prophet had lived in a similar situation then he would have done the same. However, ᶜUmar b. ᶜAbd al-ᶜAzīz (d.101AH/720CE), during his caliphate, had given this share to a certain group of people for the same purpose for which the Prophet used to give in his lifetime.[471] From this it can be established that there were two groups of the companions; one group who would strictly adhere to the letter of the Qur'ān and the other to the spirit. These ideas left an imprint on Islamic legal studies, more specifically legal Ḥadīth, for which Joseph Schacht in his work, *'The Origins of Muhammadan Jurisprudence'* has extensively elaborated upon.

Schacht argued that none of the corpus of traditions from the Prophet and the Companions is genuine.[472] He emphasised this point in great detail in his *'The Origins of Muhammadan Jurisprudence'* which had an enormous impact on subsequent work. He argued that the first considerable body of legal traditions from the Prophet originated towards the middle of the second century AH, in opposition to slightly earlier traditions from the companions and other authorities. A great many traditions in the classical and other collections were put into circulation only after Shāfiᶜī's time during the third/ninth century.[473] In his work, Schacht's main concern is the origin of Islamic law, the Sharīᶜa and in particular the role of Shāfiᶜī in its development. It is Shāfiᶜī according to Schacht, the one responsible for the championing the *sunna* specifically understood as the model behaviour of Muḥammad as opposed to the 'living tradition' of the Muslim community which might or might not claim to have such a direct connection to Muḥammad.[474] Schacht argues that Ḥadīth from Muḥammad did not form, together with the Qur'ān, the original bases of Islamic Law and jurisprudence as is traditionally assumed. Rather, Ḥadīth were an innovation begun after some of the legal foundation had already been built. He states, 'the ancient schools of law shared the old concept of *sunna* or 'living

[470] Jaṣṣāṣ, *Aḥkām al Qur'ān*, 2003, V.1. P.157
[471] Ibn Saᶜd, *Tabaqāt al-Kubrā*, 1957, V.5, pp.292-93
[472] Schacht, *A Revaluation of Islamic Traditions*, Journal of the Royal Asiatic Society, 1949, pp. 146-147, Cf: Motzki, ed. *Ḥadīth: Origins and Developments*, 2004, p.20
[473] Schacht, *The Origins of Muhammadan Jurisprudence*, 1979, pp.4-5
[474] Ibid. Pp.3-4.

tradition' as the ideal practice of the community, expressed in the accepted doctrine of the school.[475] And this ideal practice was embodied in various forms, but certainly not exclusively in the Ḥadīth from the Prophet. Schacht further argues that it was not until Shāfiʿī's that *sunna* was exclusively identified with the contents of Ḥadīth from the Prophet to which he gave, not for the first time, but for the first time consistently, overriding authority. Shāfiʿī argued that even a single, isolated Ḥadīth going back to Muḥammad, assuming its *Isnād* is not suspect, takes precedence over the opinions and arguments of any and all companions, successors and later authorities. Schacht states:

> *'Two generations before Shāfiʿī reference to traditions from companions and successors was the rule, to traditions from the Prophet himself the exception, and it was left to Shāfiʿī to make the exception the principle. We shall have to conclude that, generally and broadly speaking, traditions from companions and successors are earlier than those from the Prophet.'*[476]

According to Schacht's view, the movement away from the precedent of numerous authoritative figures such as the Companions and successors to the Prophet himself manifested itself in the 'back growth of Isnāds. For example, Mālik's *Muwaṭṭa'*, a book surviving from one of the ancient schools of law, includes far more reports from later figures than from the Prophet himself.[477] The six canonical works (*Kutub al-Sitta*) which were compiled after Shāfiʿī have intense focus on reports from the Prophet.[478] These collections often included reports attributed to the Prophet that the authors of the earlier Ḥadīth collections had attributed to companions and successors. For example, a report in the *Muwaṭṭa'* of Mālik may be attributed to a companion, while a generation later Shāfiʿī attributes the same report to the Prophet through a defective *mursal isnād* (in which there exists a gap in the *isnād* between the Prophet and the person quoting him i.e. the Successor). Two generations later, in the work of Bukhārī, we find the same Ḥadīth from the Prophet with a complete *isnād* to the Prophet.[479] Schacht argues that the

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[475] Ibid. p.80
[476] Ibid.p.3.
[477] Ibid. P.13.
[478] Ibid. P.22
[479] Ibid.P.165-166

Prophetic versions of these reports had clearly been forged after the compilation of works such as the *Muwaṭṭa'*, since if they had existed earlier, then scholars like Mālik no doubt would have included them in their writings to trump their adversaries in legal debates.[480]

According to Schacht, the development of law in the first centuries of Islam was thus a slow process of finding more and more compelling sources of authority for legal or doctrinal maxims. Statements from successors were the oldest and hence most historically accurate.[481] In debates between early legal scholars, however, the problem of competing successor reports was solved by disingenuous experts attributing these statements to the next highest authority, the companions of the Prophet. We should thus treat these companion reports as historical fabrications.[482] By the mid eighth century, the problem of competing reports from the companions resulted in such statements being pushed back to the Prophet himself. Shāfiʿī proved the greatest champion of this total reliance on Prophetic Ḥadīth. Since the major Sunni Ḥadīth collections consist almost entirely of reports from the reports from the Prophet, much of their material must have been put into circulation after Shāfiʿī's time. Schacht's concluded that, 'the further back the *isnād* of a Ḥadīth goes, the more assured we should be of its fabrication and the later the date that this fabrication occurred.[483]

Ultimately, Schacht hypothesizes that in every centre of legal scholarship there emerged a common legal doctrine that was not yet exclusively embodied in the Ḥadīth of the Prophet, but was based on individual reasoning, which in a secondary stage was put under the aegis of the Companions.[484] This living tradition of the ancient schools of law (*Ahl al-Ray*) was disturbed and influenced by the Ḥadīth from the Prophet, put in to circulation by traditionists (*Ahl al-Ḥadīth*) towards the middle of the second/eighth century. This eventually lead to a strong opposition on part of the ancient schools of law against this type of Ḥadīth, an opposition that weakened only gradually and was finally

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[480] Schacht, *A Revaluation of Islamic Traditions*, Journal of the Royal Asiatic Society, 1949, p.151
[481] Schacht, *The Origins of Muhammadan Jurisprudence*, 1979, p.157
[482] Ibid. P.157
[483] Ibid.Pp.4-5
[484] Ibid. p.80

overcome thanks to the influence of the theory on the sources of law propounded by Shāfiʿī. Schacht thus concluded that 'the traditions are generally speaking later than the original doctrine of the early schools that came into the beginning of the second/eighth century.'[485]

It also needs to be demonstrated that *Ahl al-Ray* and *Ahl al-Ḥadīth* were indeed distinct parties. The distinction is found in earlier works as Melchert gives examples of Ibn Qutayba, and Ibn al-Muqaffa (d.139AH/756CE)[486] hence we also find the Ḥadīth Scholar Tirmidhī (d.279AH/892CE) using the term *Ahl al-Ray* and *Aṣḥāb al-Ray* in his *Jāmiʿ*. This is also evident that there were differences amongst these groups regarding the Ḥadīth which Tirmidhī emphasises upon in his *Jāmiʿ*.[487] The term *ray* as Melchert argues was used as an honourable distinction amongst the early jurisprudents. The continual introduction of arguments by *alam tara*, *ara-ayta*, and the like (with Qur'ānic precedent, even), suggests a positive construction of *ray*. A certain example is the mystic al-Ḥakīm al-Tirmidhī (d.295AH/907-8CE), who unashamedly states in his autobiography that in his youth, he studied *ʿilm al-Athar*, meaning knowledge of Ḥadīth, and *ʿilm al-Ray*, meaning knowledge of jurisprudence. In political contexts, *ray* retains an entirely positive meaning. It is a considered judgement, not whimsy. For example, Ibn Ḥibbān (d.354AH/965CE) mentions uprightness and sound opinion (*ʿafāf, ray*) as the defining qualities of a good vizier.[488]

It would be going too far to assert that the *Ahl al-Ray* relied exclusively on rational speculation to determine the law. As far back as the sources will take us, on the contrary, it is plain that they did use Ḥadīth, at least to corroborate the results of their speculation. As Schacht observed (following Shāfiʿī), they did not consistently prefer Ḥadīth from the Prophet to Ḥadīth from the Companions.[489] However, the notion that Ḥadīth constituted superior evidence for one or another rule one easily finds in their

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[485] Ibid.p.138
[486] Melchert, *Traditionists and the framing of Islamic Law,* Islamic Law and Society, Vol. 8, No. 3, Ḥadīth and Fiqh (2001), p.385
[487] Tirmidhī, *Jāmiʿ*, 1999, p.271
[488] Melchert, *Traditionists and the framing of Islamic Law,* Islamic Law and Society, Vol. 8, No. 3, Ḥadīth and Fiqh (2001), p.387
[489] Schacht, *The Origins of Muhammadan Jurisprudence*, 1979, p.21

literature. In *Ikhtilāf Abi Ḥanīfa wa Ibn Abī Layla,* for example, Abū Yūsuf (d.182AH/798CE) normally just quotes the opinion of Abū Ḥanīfa, with which he agrees. This is the usual form of early rationalistic jurisprudence. Sometimes, though, he will adduce in support of his position the practice or precept of either the Prophet or Companions. In *Kitāb al-Hujja ᶜalā Ahl al-Madīna* and his edition of the *Muwaṭṭa'*, Shaybānī (d.189AH/804CE) cites Ḥadīth more extensively: practically every time he disagrees, he offers a list of contrary Ḥadīth reports. Sometimes, Shaybānī suggests that one Ḥadīth report may be superior to another; for example, when the Medinese cite Ḥadīth reports from al-Qāsim b. Muḥammad (d.106AH/726CE), ᶜUrwa b. al-Zubayr (d.94AH/713CE), Nāfiᶜ b. Jubayr (Circa 100AH/700CE) and Zuhri (d.124AH/742CE), Shaybānī counters, "It is said to them, 'Do you hold those to be more trustworthy or ᶜAbd Allah b. ᶜUmar and Jābir b. ᶜAbd Allah?' They said, "ᶜAbd Allah and Jābir, of course."' Companions Ibn ᶜUmar and Jābir are then quoted in favour of the Ḥanafī position.[490]

Melchert argues that starting from the later 8th and throughout the 9th centuries CE, there was a heated controversy between "those who would found their jurisprudence exclusively on *Ḥadīth, Aṣḥāb al-Ḥadīth* or traditionalists, and those who reserved a leading place for *common sense, Aṣḥāb al-Ra'y*."[491] Melchert explains everything the *Ahl al-Ḥadīth* did in light of this understanding. In discussing the "reasons for the split" between the two groups, for instance, he argues that the *Ahl al-Ḥadīth* condemned *qiyās* because it "could evidently be used to evade the strict requirements indicated by *Ḥadīth*." [492]

It is worth noting here that Melchert believes that the "conscious enmity" between the two groups dates to the 2nd/8th century, which he demonstrates by comparing Abū Ḥanīfa, as a representative of the *Ahl al-Ra'y*, with Sufyān al-Thawrī (d.161AH/777CE) as a representative of the *Ahl al-Ḥadīth*. Remarkably, he notes that the distinction between the

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[490] Melchert, *Traditionists and the framing of Islamic Law,* Islamic Law and Society, Vol. 8, No. 3, Ḥadīth and Fiqh (2001), p.390
[491] Melchert, *The formation of the Sunni schools of law, ninth-tenth centuries C.E,* 1997, p.1
[492] Ibid. P.9-10

two groups was not as sharp as one might think, for there were occasions when they agreed with each other, and even had followers in common.[493]

Section Summary

This chapter initially discussed the portrayal of Abū Hurayra in the classical *rijāl* texts. A chronological listing of these texts indicated how Abū Hurayra's companionship was received by these classical scholars hence their position regarding him. These scholars indicated his companionship through the Sunni perspective. These scholars portray a positive picture of Abū Hurayra as a companion of the Prophet Muḥammad. What they do not do is portray and depict the controversy around him being an excessive narrator. They put forward the narrations arguing that for him to have a unique memory and narrate more than others was due to the invocations of the Prophet. Conversely, however, the Muʿtazilite challenged these reports of Abū Hurayra which then needed an imminent reaction and response from Ibn Qutayba. Special reference was also put on the work of Ibn Qutayba's *Ta'wīl Mukhtalif al-Ḥadīth*,which is an attempt to rebut the arguments of the Muʿtazilite towards Ḥadīth in general and more specifically the Ḥadīth of Abū Hurayra. Ibn Qutayba tried to respond to such challenges both in some cases successfully and unsuccessfully. These reports which were challenged by the Muʿtazilites have left an imprint on the Sunni School due their nature. It has had such an impact that it led some to reject the whole corpus of traditions and some to accept a partial amount. Furthermore, the Muʿtazilite's position regarding *Khabar al-Wāḥid* and *Mutawātir* was discussed. It was noted that there is a dispute around these terms by the scholars of the Muʿtazilite school of thought. This discussion extended to discuss the two groups *Ahl al-Ḥadīth* and *Ahl al-Ray* and the distinction between the two groups. It was found that although they had differences between them but they also had some commonalities.

The next chapter will focus on the corroborative reports and isolated reports Abū Hurayra. Charts will be used to depict the number of reports through the nine books of Ḥadīth.

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[493] Ibid. P.3-4

Chapter Three: The Corroborations and Isolated reports of Abū Hurayra[494]

From the previous discussion on *Ikthār* (in chapter one)*,* the *Mukthirūn* amongst the companions were mentioned and it is clear that from the classical Ḥadīth sources we only find a relatively small number of companions who are considered as *Mukthirūn*. For example:

Companion	Total
Abū Hurayra	5374
ᶜAbd Allah b. ᶜUmar	2630
Anas b. Mālik	2286
ᶜĀisha bint Abī Bakr	2210
ᶜAbd Allah b. ᶜAbbās	1660
Jābir b. ᶜAbd Allah	1540
Abū Saᶜīd al-Khudrī:	1170[495]

These figures stem from the work of Baqiy b. Makhlad (d.276AH/889CE) as mentioned by Ibn Ḥazm (d.456AH/1064CE) and Aḥmad Shākir (d.1958).[496] Interestingly, these figures are based upon the reports in the work of Baqiy and not the whole corpus of Ḥadīth works. However, this chapter will focus on the number of reports from Abū Hurayra in the

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[494] The idea that Abū Hurayra's reports which he has uniquely narrated total 42 only is farfetched as this current research has found that although there are many corroborations of his reports yet the solitary reports reported by him are much larger than the number 42.

[495] Naysābūrī, *Maᶜrifa ᶜUlūm al-Ḥadīth*, 2003, p.229, Shahrazūrī, *ᶜUlūm al-Ḥadīth*, 2006, p.213, Shākir, *al-Bāᶜith al-Ḥathīth sharḥ Ikhtiṣār ᶜUlūm al-Ḥadīth*, no publishing date, p.180. Cf: Azami, *Studies in Ḥadīth Methodology and Literature,* 1992, p.26, Ṣiddīqī, *Ḥadīth Literature: Its Origin, Development and Special Features,* 1993, p.18

[496] Azami, *Studies in Ḥadīth Methodology and Literature,*1992, p.26.

nine collections of Ḥadīth and there will also be a comparison with the reports of other companions who are considered to be *Mukthirūn*. The comparisons which are to be indicated are known as *mutābiᶜ* (pl. *mutābaᶜāt*, parallelisms) and *shāhid* (pl. *shawāhid,* attestations) in the science of Ḥadīth. These are matters which scholars of Ḥadīth take up in their examination of the condition of a Ḥadīth, whether its transmitter is alone in transmitting this Ḥadīth or not and is this Ḥadīth well known or not. The example of the procedure for analysing such reports follows:

Ḥammād b. Salama relates an unparalleled Ḥadīth from Ayyūb from Muḥammad b. Sirīn from Abū Hurayra from the Prophet. It is examined; did a reliable transmitter other than Ayyūb relate it from Ibn Sirīn? If that is found, it is known that the report has an original version *(aṣl)* to which it goes back. If that is not found, then does a reliable transmitter other than Ibn Sirīn relate it from Abū Hurayra? If not, does a companion other than Abū Hurayra relate it from the Prophet? If any of that it found, it is thereby known that the Ḥadīth has an original version to which it goes back. If it is not found, then the Ḥadīth does not have one.[497]

An example of parallelism (*mutābiᶜ)* would be that someone other than Ḥammād relates that very same Ḥadīth from Ayyūb. This is known as complete parallelism (*al-mutābaᶜa tāmma*). If no one but Ḥammād relates it from Ayyūb, but someone else relates it from the Prophet; that also is sometimes termed 'parallelism' without qualification. But it is inferior to the first kind of parallelism to the extent it falls short of it. It may also be called an attestation (*shāhid*).[498]

If that Ḥadīth is not related at all from one of the aforementioned lines in of transmission, but another Ḥadīth, but another Ḥadīth having the same meaning is related; that is an attestation without parallelism. If another Ḥadīth with the same meaning is not related, then the absolute uniqueness (*al-tafarrud al-muṭlaq*) of the Ḥadīth is established. Ḥadīth of this nature are divided into the rejected unfamiliar Ḥadīth (*mardūd munkar*) and the unrejected, As an example, Abū Hurayra was alone in transmitting from the Prophet, Ibn Sīrīn was alone in transmitting it from Abū Hurayra, Ayyūb was alone in transmitting it from Ibn Sirīn and Ḥammād was alone in transmitting it from Ayyūb; there is an

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[497] Shahrazūrī, *ᶜUlūm al-Ḥadīth*, 2006, p.61, Cf: ᶜIrāqī, *al-Taqyīd wa al-Īyḍāḥ*, 1993, p.108, Shākir, *al-Bāᶜith al-Ḥathīth sharḥ Ikhtiṣār ᶜUlūm al-Ḥadīth*, no publishing date, p.56, Kamali, *A Textbook of Ḥadīth Studies,* 2005, p.176
[498] Ibid.

indication here of the nonexistence of lines of transmission for parallels of the Ḥadīth.[499]

This section will highlight the total reports of each companion who is regarded as a *Mukthir*. This will be done by breaking down each individual companion's reports according to a percentage in pie charts according to the nine books. Subsequently, the next group of pie charts will illustrate the reports of Abū Hurayra after finding attestations and corroborative reports. Furthermore, a sample of reports will be listed from the nine books alongside attestations (*shawāhid*) from other companions who are *Mukthirūn* with the text (*matn*) and chain of transmission (*isnād*). Finally, the isolated reports of Abū Hurayra which have nonexistence of lines of transmission for parallels of the Ḥadīth will be discussed. The chart below depicts the total number of reports from each Companion in the nine collections.

	Bukhārī	Muslim	Tirmidhī	Abū Dāūd	Nasāī	Ibn Māja	Aḥmad	Dārimī	Mālik	Total
Abū Hurayra	1039	1004	598	544	643	631	3837	264	170	8730
ʿĀisha	849	630	288	429	644	386	2347	196	127	5896
Ibn ʿUmar	790	566	305	361	565	364	2124	186	340	5601
Ibn ʿAbbās	706	357	328	425	498	344	1897	243	49	4847
Jābir	1663	414	185	242	286	230	986	69	23	4098
Abū Saʿīd al-Khudrī	196	208	154	128	143	158	1242	104	14	2333
Anas	829	485	368	258	367	280	2189	156	36	2775

The second chart depicts the percentage of each companion's reports in the nine collections (See chart).

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[499] Ibid.

Total percentage of reports for each Companion in the nine collections of Ḥadīth

Abū Saʿīd al-Khudrī 6%

Jābir 10%

ᶜAbd Allah b. ᶜAbbās 17%

ᶜAbd Allah b. ᶜUmar 19%

Abū Hurayra 28%

ᶜĀisha 20%
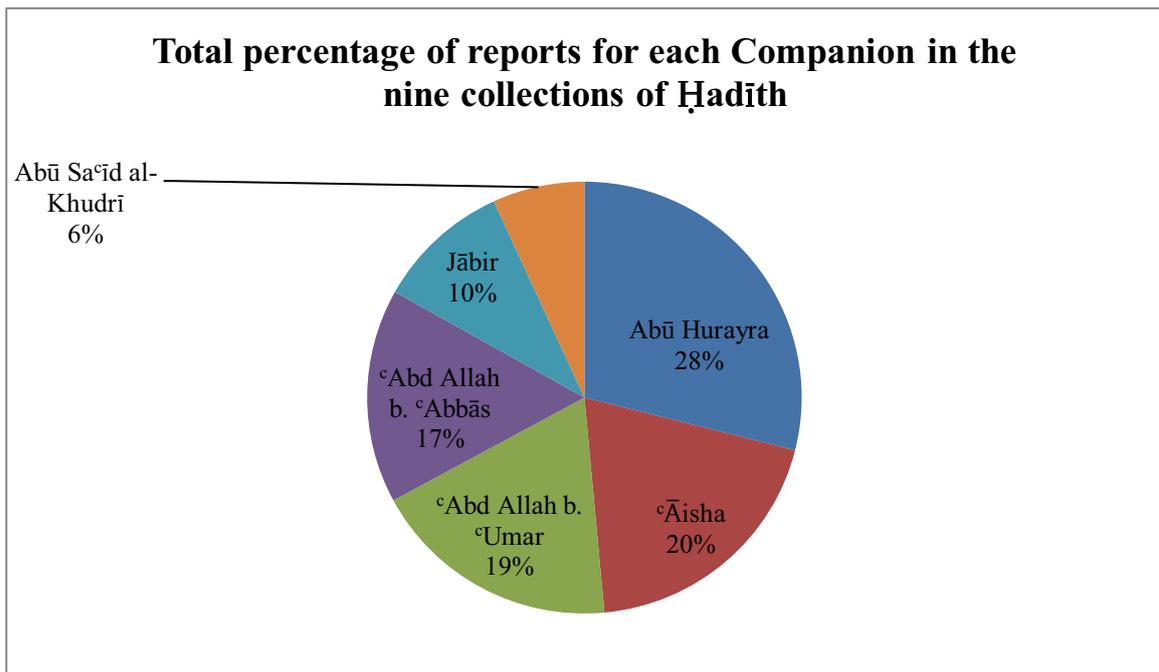
This chart depicts each companion's percentage. As we can see Abū Hurayra has reported more than the other companions. However, his percentage is not relatively high as anticipated. The next few charts will look at each book individually and will depict a comparison between these companions.

Ṣaḥīḥ al-Bukhārī

Abū Saʿid al Khudrī 4%

Anas 14%

Jābir 32%

ᶜAbd Allah b. ᶜAbbās 13%

ᶜAbd Allah b. ᶜUmar 15%

Abū Hurayra 20%

ᶜĀisha 16%
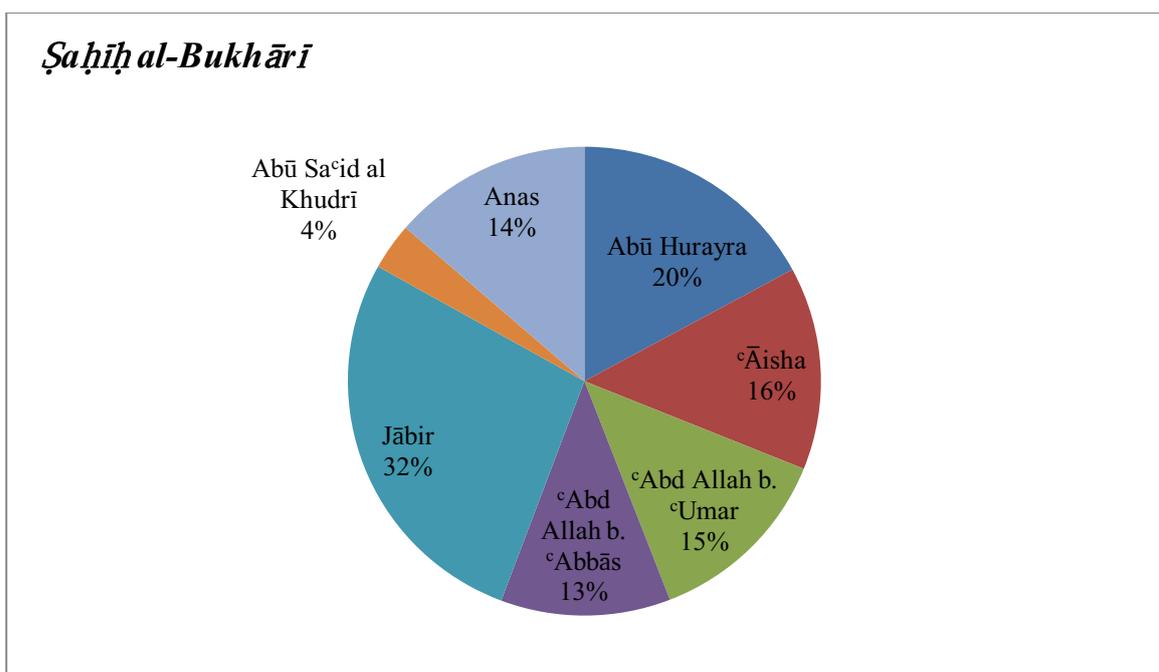
This is an example from Bukhārī's collection. We can see the proportion of reports from

these companions who are considered as *'Mukthirūn'*. Jābir's reports (32%) are much higher than Abū Hurayra's reports (20%).
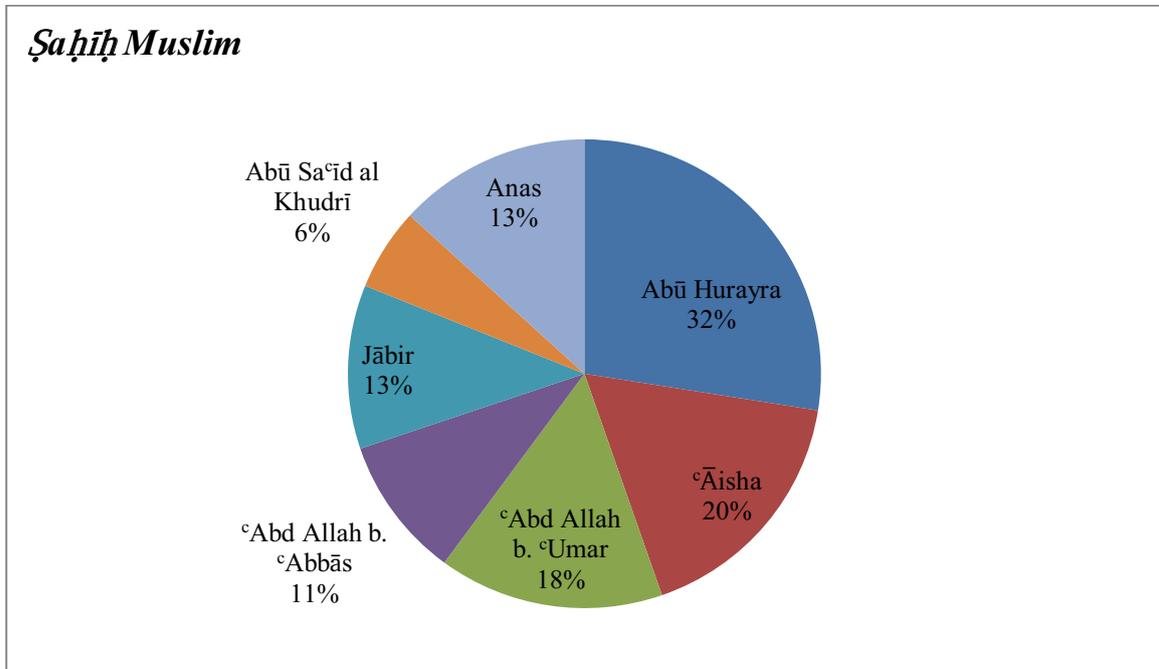
Ṣaḥīḥ Muslim

In this chart of *Ṣaḥīḥ Muslim*, Abū Hurayra's percentage is higher than the other companions. It is 12% higher than the reports of ᶜĀisha.

Jāmiᶜ Tirmidhī

Sunan Abū Dāūd

Abū Saʿīd al Khudrī
6%

Jābir
11%

ᶜAbd Allah b.
ᶜAbbās
20%

ᶜAbd Allah b.
ᶜUmar
17%

ᶜĀisha
20%

Abū Hurayra
26%

Sunan Nasāī

Abū Saʿīd al
Khudrī
5%

Anas
12%

Jābir
10%

ᶜAbd Allah b.
ᶜAbbās
18%

ᶜAbd Allah b.
ᶜUmar
20%

ᶜĀisha
24%

Abū Hurayra
23%

Sunan Ibn Mājja

Musnad Aḥmad

Musnad Dārimī

Abū Hurayra 25%
ʿĀisha 18%
ʿAbd Allah b. ʿUmar 18%
ʿAbd Allah b. ʿAbbās 23%
Abū Saʿīd al Khudrī 6%
Jābir 10%
Anas 13%

Muwaṭṭaʾ Mālik

Abū Hurayra 23%
ʿĀisha 18%
ʿAbd Allah b. ʿUmar 47%
ʿAbd Allah b. ʿAbbās 7%
Abū Saʿīd 3%
Jābir 2%
Anas 5%

The subsequent charts indicate the number and percentage after subtracting the corroborative reports of Abū Hurayra.

	Bukhārī	Muslim	Tirmidhī	Abū Dāūd	Nasāī	Ibn Māja	Aḥmad	Dārimī	Mālik	Total
Abū Hurayra	635	604	333	422	475	496	2285	170	88	5508
ʿĀisha	849	630	288	429	644	386	2347	196	127	5896
Ibn ʿUmar	790	566	305	361	565	364	2124	186	340	5601
Ibn ʿAbbās	706	357	328	425	498	344	1897	243	49	4847
Jābir	1663	414	185	242	286	230	986	69	23	4098
Abū Saʿīd al-Khudrī	196	208	154	128	143	158	1242	156	14	2399
Anas	829	485	368	258	367	280	2189	156	36	4968

Ṣaḥīḥ al-Bukhārī
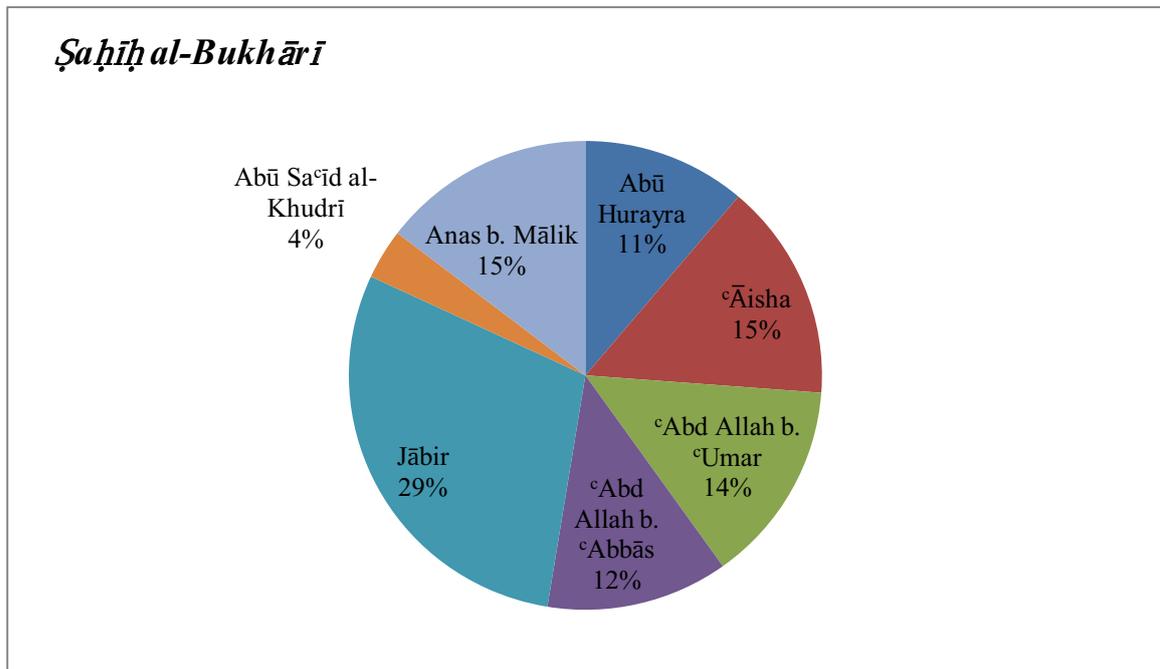
Ṣaḥīḥ Muslim
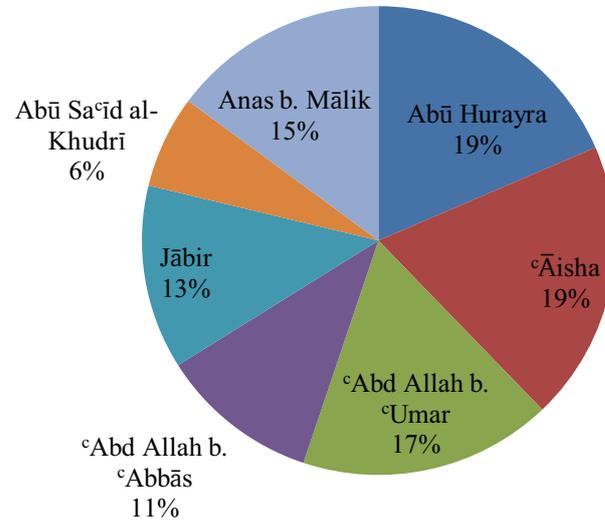
Jāmiᶜ Tirmidhī
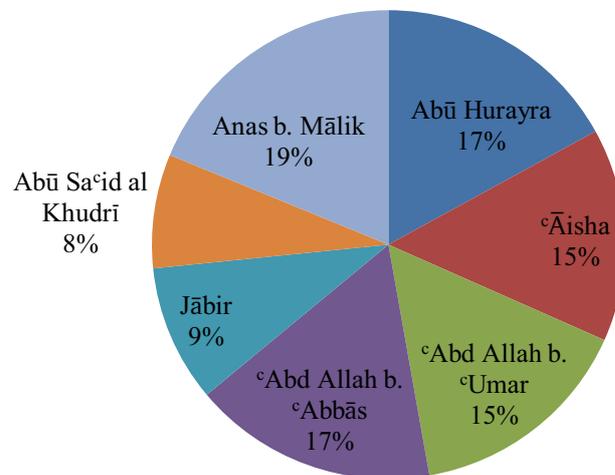
Sunan Abū Dāūd
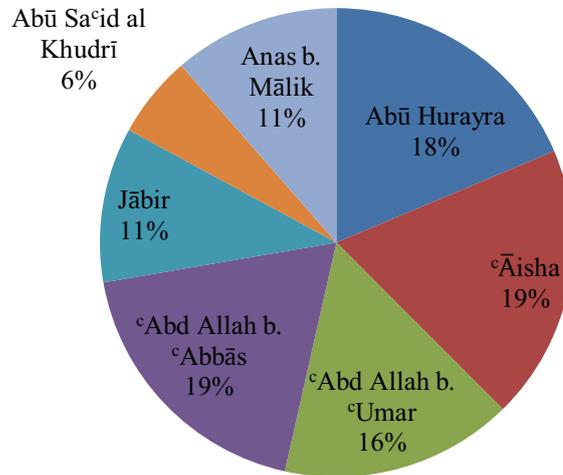
Sunan Nasāī
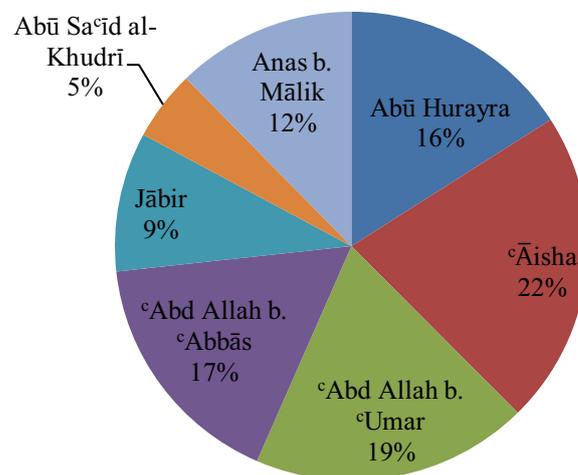
Sunan Ibn Mājā

Musnad Aḥmad

Musnad Dārimī

Anas b. Mālik 14%
Abū Hurayra 15%
Abū Saʿīd al-Khudrī 9%
ʿĀisha 17%
Jābir 6%
ʿAbd Allah b. ʿAbbās 22%
ʿAbd Allah b. ʿUmar 17%

Muwaṭṭa' Mālik

Abū Saʿīd al-Khudrī 2%
Anas b. Mālik 5%
Jābir 4%
ʿAbd Allah b. ʿAbbās 7%
Abū Hurayra 13%
ʿĀisha 19%
ʿAbd Allah b. ʿUmar 50%
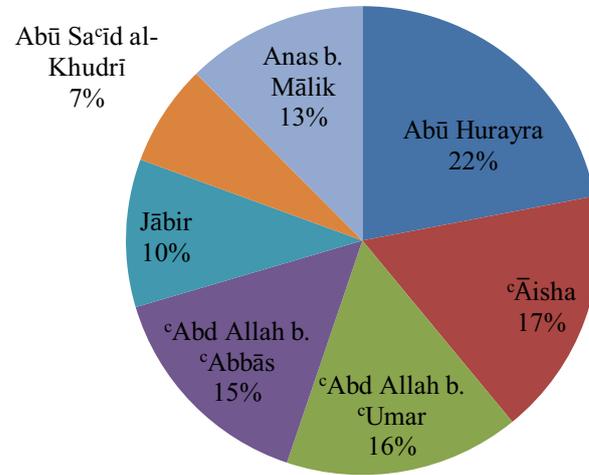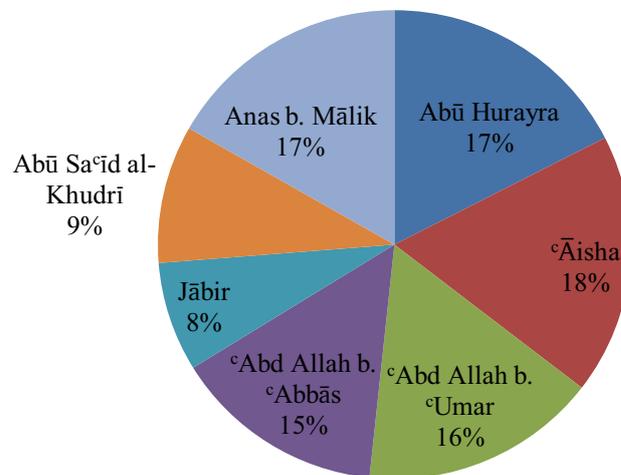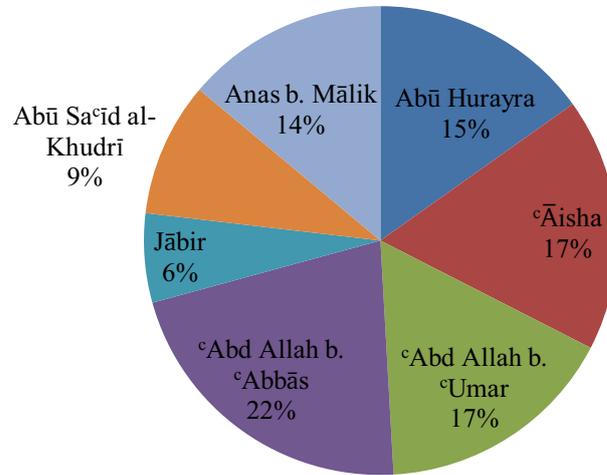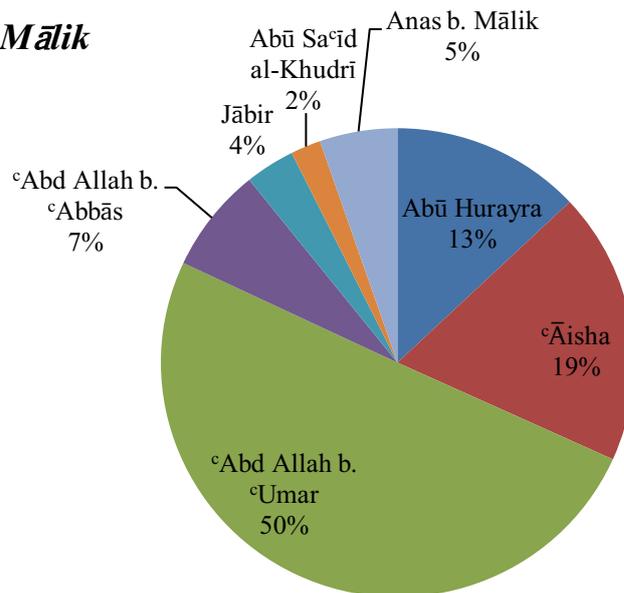
Sample of Corroborative reports from the Nine Books

The above charts indicate a significant reduction once the corroborative reports of Abū Hurayra are subtracted. The next point of discussion will be to look at some samples of these reports through the nine books of Ḥadīth as inputting all of these reports are beyond the scope of this thesis.

Ṣaḥīḥ al-Bukhārī

While we were sitting with the Prophet a man came and said, "O Allah's Apostle! I have been ruined." Allah's Apostle asked what was the matter with him. He replied "I had sexual intercourse with my wife while I was fasting." Allah's Apostle asked him, "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet kept silent and while we were in that state, a big basket full of dates was brought to the Prophet . He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." The Prophet smiled till his pre-molar teeth became visible and then said, 'Feed your family with it."

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Ḥumayd b. ᶜAbd al-Raḥmān
|
Zuhrī
|
Manṣūr
|
Jarīr
|
ᶜUthmān
|
Bukhārī[500]

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[500] Bukhārī, *Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.1937, p.311

This report is further corroborated by ᶜĀisha's report:

> *A man came to the Prophet and said that he had been burnt (ruined). The Prophet asked him what was the matter. He replied, "I had sexual intercourse with my wife in Ramadan (while I was fasting)." Then a basket full of dates was brought to the Prophet and he asked, "Where is the burnt (ruined) man?" He replied, "I am present." The Prophet told him to give that basket in charity (as expiation).*

Chain of Transmission (*Isnād*)

ᶜĀisha
|
ᶜAbbād b. ᶜAbd Allah
|
Muḥammad b. Jaᶜfar
|
ᶜAbd al-Raḥmān b. al-Qāsim
|
Yaḥyā
|
Yazīd b. Hārūn
|
ᶜAbd Allah b. Munīr
|
Bukhārī[501]

2. Abū Hurayra reports:

> *Allah's Apostle employed someone as a governor at Khaybar. When the man came to Medina, he brought with him dates called Janīb. The Prophet asked him, "Are all the dates of Khaybar of this kind?" The man replied, "(No), we exchange two Ṣāᶜ of bad dates for one Ṣāᶜ of this kind of dates (i.e. Janīb), or exchange three Ṣāᶜ for two." On that, the Prophet said, "Don't do so, as it is a kind of usury (Ribā) but sell the dates of inferior quality for money, and then buy Janīb with the money". The Prophet said the same thing about dates sold by weight.*

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[501] Ibid. Ḥadīth no.1936, p.311

Chain of Transmission (*Isnād*)

Abū Hurayra

|

Saᶜīd b. Musayyib

|

ᶜAbd al-Majīd

|

Mālik

|

ᶜAbd Allah b. Yūsuf

|

Isḥāq b. Ibrāhīm

|

Bukhārī [502]

This report is further corroborated by Abū Saᶜīd al-Khudrī's report:

> *Allah's Apostle employed someone as a governor at Khaybar. When the man came to Medina, he brought with him dates called Janīb. The Prophet asked him, "Are all the dates of Khaybar of this kind?" The man replied, "(No), we exchange two Ṣāᶜ of bad dates for one Ṣāᶜ of this kind of dates (i.e. Janīb), or exchange three Ṣāᶜ for two." On that, the Prophet said, "Don't do so, as it is a kind of usury (Ribā) but sell the dates of inferior quality for money, and then buy Janīb with the money". The Prophet said the same thing about dates sold by weight.*

Chain of Transmission (*Isnād*)

Abū Saᶜīd al-Khudrī

|

Saᶜīd b. Musayyib

|

ᶜAbd al-Majīd

|

Mālik

|

Qutayba

|

Bukhārī [503]

Khudrī's report corroborates in wording and meaning the report of Abū Hurayra. With regards the chain, the only difference in Khudrī's chain is that of Qutayba who is in place

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[502] Ibid. Ḥadīth no.2303, p.369

[503] Ibid. Ḥadīth no.2202, p.351

of Isḥāq and ᶜAbd Allah b. Yūsuf.

Ṣaḥīḥ Muslim

1. Abū Hurayra reports:

> *We were accompanying the Prophet in a march (towards Tabūk). The provisions with the people were almost depleted. And the situation became so critical that the men of the army decided to slaughter some of their camels. Upon this ᶜUmar said: "Messenger of Allah! I wish that you should pool together what has been left out of the provisions with the people and then invoke the blessings of Allah upon it." The Prophet did it accordingly. The one who had wheat in his possession came there with wheat. He who had dates with him came there with dates. And Mujāhid said: "He who possessed stones of dates came there with stones." I said: "What did they do with the date-stones." They said: "They (the people) sucked them and then drank water over them." He said: "The Prophet invoked the blessings of Allah upon them. And there was such a miraculous increase in the stocks that the people replenished their provisions fully." At that time the Prophet said: "I bear testimony to the fact that there is no god but Allah, and I am His messenger. The bondsman who would meet Allah without entertaining any doubt about these two fundamentals would enter heaven."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Abū Ṣāliḥ
|
Ṭalḥa b. Muṣarrif
|
Mālik b. Mighwal
|
ᶜUbayd Allah
|
Abū al-Naḍr
|
Abū Bakr b. Abū al-Naḍr
|
Muslim[504]

This report is further corroborated by Abū Saᶜīd al-Khudrī's report:

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[504] Muslim, *Ṣaḥīḥ*, 1998, Ḥadīth no.44, p.34-35

During the time of Tabūk expedition, the (provisions) ran short and the men (of the army) suffered starvation; they said: "Messenger of Allah, would you permit us to slay our camels? We would eat them and use their fat." The Messenger of Allah said: "Do as you please." Then ᶜUmar came there and said: "Messenger of Allah! if you do that, the riding animals would become short. But I would suggest you to summon them along with the provisions left with them, then invoke Allah's blessings on them. It is hoped Allah shall bless them." The Messenger of Allah replied in the affirmative. He called for a leather mat to be used as a table cloth and spread it out. Then he called people along with the remaining portions of their provisions. Someone was coming with handful of mote, another was coming with a handful of dates, still another was coming with a portion of bread, till small quantities of these things were collected on the table cloth. Then the messenger of Allah invoked blessing (on them) and said: "Fill your utensils with these provisions." They filled their vessel to the brim with them, and no one amongst the army (which comprised of 30,000 persons) was left even with a single empty vessel. They ate to their fill, and there was still a surplus. Upon this the Messenger of Allah remarked: "I bear testimony that there is no god but Allah and I am the messenger of Allah. The man who meets his Lord without harbouring any doubt about these two (truths) would never be kept away from Paradise."

Chain of Transmission (*Isnād*)

Abū Saᶜīd al-Khudrī
|
Abū Ṣāliḥ
|
Aᶜmash
|
Abū Kurayb
|
Muslim[505]

The report of Abū Saᶜid although differs slightly in wording reinforces the report of Abū Hurayra.

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[505]Ibid. Ḥadīth no.45, p.35

2. Abū Hurayra reports:

> *The Messenger of Allah said: "I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by fear (in the hearts of enemies); spoils have been made lawful to me; the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of prophets is closed with me."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
ᶜAbd al-Raḥmān
|
ᶜAlā
|
Ismāᶜīl b. Jaᶜfar
|
ᶜAlī b. Ḥujr
|
Yaḥyā b. Ayyūb
|
Muslim[506]

This report is further corroborated by the report of Jābir which slightly differs in wording:

> *Allah's Apostle said, "I have been given five things which were not given to any amongst the Prophets before me. Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey; the earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum. Therefore my followers can pray wherever the time of a prayer is due; the booty has been made lawful for me; every Prophet used to be sent to his nation exclusively but I have been sent to all mankind; I have been given the right of intercession (on the Day of Resurrection)."*

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[506] Muslim, *Ṣaḥīḥ*, 1998, Ḥadīth no.1167, p.213

Chain of Transmission (*Isnād*)

Jābir
|
Yazīd
|
Sayyār
|
Hushaym
|
Muḥammad b. Sinān
|
Bukhārī[507]

*Jāmi*ᶜ *Tirmidhī*

1. Abū Hurayra reports:

> *The Prophet said, "When a Muslim slave or Believer washes his face while performing ablution then, with the water, or the last drop of water, all his sins committed with his eyes are washed away. When he washes his hands then all sins committed with them are washed away with water or the last drop of water till he comes out pure from sins."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Abū Ṣāliḥ
|
Suhayl
|
Mālik
|
Qutayba
|
Tirmidhī[508]

This report is further corroborated with the report of ᶜUthmān. The report of ᶜUthmān

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[507] Bukhārī, *al-Jāmi*ᶜ *al-Ṣaḥīḥ*, 1999, Ḥadīth no.438, p.76

[508] Tirmidhī, *Jāmi,* 1999, Ḥadīth no.2, p.1

reinforces both the ritual and spiritual implications of Abū Hurayra's report above.

Ḥumrān, the freed slave of ᶜUthmān, said: ᶜUthmān b. ᶜAffān called for ablution water and this is how he performed the ablution. He washed his hands thrice. He then rinsed his mouth and cleaned his nose with water (three times). He then washed his face three times, then washed his right arm up to the elbow three times, then washed his left arm like that, then wiped his head; then washed his right foot up to the ankle three times, then washed his left foot like that, and then said: "I saw the Messenger of Allah perform ablution like this ablution of mine. Then the Messenger of Allah said: He who performs ablution like this ablution of mine and then stood up (for prayer) and offered two rakᶜahs of prayer without allowing his thoughts to be distracted, all his previous sins are expiated."

Chain of Transmission (*Isnād*)

ᶜUthmān

|

Ḥumrān

|

ᶜAṭā b. Yazīd

|

Zuhrī

|

Yaᶜqūb

|

Zuhayr

|

Muslim[509]

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[509] Muslim, *Ṣaḥīḥ*, 1998, Ḥadīth no.539, p.115

2. Abū Hurayra reports:

> *The Messenger of Allah said, "Were it not that I might distress my ummah, I would order them to use the siwāk (tooth stick) at every prayer."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Abū Salama
|
Muḥammad b. ᶜAmr
|
ᶜAbda b. Sulaymān
|
Abū Kurayb
|
Tirmidhī[510]

This same report has also been corroborated by Zayd b. Khāḷid al-Juhanī's report with similar wording:

> *The Messenger of Allah said, "Were it not that I might distress my ummah, I would order them to use the siwāk (tooth stick) at every prayer."*

Chain of Transmission (*Isnād*)

Zayd b. Khālid al-Juhanī
|
Abū Salama
|
Muḥammad b. Ibrāhīm
|
Muḥammad b. Isḥāq
|
ᶜAbda b. Sulaymān
|
Hannād
|
Tirmidhī[511]

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[510] Tirmidhī, *Jāmi,* 1999, Ḥadīth no.22, p.7
[511] Ibid. Ḥadīth no.23, p.8

Sunan Abū Dāūd

1. Abū Hurayra reports:

> *The Messenger of Allah said: "Perform ablution after eating anything which has been cooked by fire."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Aghar
|
Abū Bakr
|
Yaḥyā
|
Musaddad
|
Abū Dāūd[512]

This report is further corroborated by the report of Umm Ḥabība:

> *Abū Sufyān b. Saᶜīd b. al-Mughīra reported that he entered upon Umm Ḥabība who presented him a glass of sawīq (a drink prepared with flour and water) to drink. He called for water and rinsed his mouth. She said: "O my cousin, don't you perform ablution? The Prophet said: Perform ablution after eating anything cooked with fire, or he said: anything touched by fire."*

Chain of Transmission (*Isnād*)

Umm Ḥabība
|
Abū Sufyān
|
Abū Salama
|
Yaḥyā
|
Abān
|
Muslim b. Ibrāhīm
|
Abū Dāūd[513]

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[512] Abū Dāūd, *Sunan*, 1999, Ḥadīth no.194, p.38
[513] Ibid. Ḥadīth no.195, p.38

2. Abū Hurayra reports:

> *The Prophet said: "Whoever catches up with a prostration of the morning Prayer (Fajr) before the sun rises, then he has caught up with it; and whoever catches up with a prostration of ᶜAsr before the sun sets, then he has caught up with it."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Ṭāūs
|
Maᶜmar
|
ᶜAbd Allah b. Mubārak
|
Ḥasan b. Rabīᶜ
|
Abū Dāūd[514]

This report in its exact wording is corroborated by the report of ᶜĀisha:

> *The Prophet said: "Whoever catches up with a prostration of the Morning Prayer (Fajr) before the sun rises, then he has caught up with it; and whoever catches up*

Chain of Transmission (*Isnād*)

ᶜĀisha
|
ᶜUrwa
|
Zuhrī
|
Yūnus b. Yazīd
|
ᶜAbd Allah b. Mubārak
|
Zakariyyā
|
Muḥammad b. Rāfiᶜ
|
Nasāī[515]

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[514] Ibid. Ḥadīth no.412, p.71
[515] Nasāī, *Sunan*, 1999, Ḥadīth no.552, p.76

Sunan Nasāī

1. Abū Hurayra reports:

> _The Messenger of Allah said: "Prayer in congregation is twenty-five times more virtuous than the prayer of any one of you offered on his own. The angels of the night and the day meet at Fajr prayer. Recite if you wish: Verily, the recitation of the Qur'ān in the early dawn is ever witnessed."_

Chain of Transmission (_Isnād_)

Abū Hurayra
|
Saꜥīd b. Musayyib
|
Zuhrī
|
Zubaydī
|
Muḥammad b. Ḥarb
|
Kathīr b. ꜥUbayd
|
Nasāī[516]

This report is corroborated with the report of Abū Saꜥīd al-Khudrī:

> _The Prophet said, "The prayer in congregation is twenty five times superior to the prayer offered by person alone."_

Chain of Transmission (_Isnād_)

Abū Saꜥīd al-Khudrī
|
ꜥAbd Allah b. Khabbāb
|
Ibn al-Hādī
|
Layth
|
ꜥAbd Allah b. Yūsuf
|
Bukhārī[517]

This report corroborates the virtue of performing prayer in congregation by 25 times hence the chain of transmission is different from the chain of Nasāī.

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[516] Ibid. Ḥadīth no.487, p.67
[517] Bukhārī, _al-Jāmiꜥ al-Ṣaḥīḥ_, 1999, Ḥadīth no.646, p.106

2. Abū Hurayra reports:

> *The Messenger of Allah (saw) said: "If it is very hot, wait until it cools down before you pray, for intense heat is a breeze from Hell."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Abū Salama
|
Saʿīd b. Musayyib
|
Zuhrī
|
Layth
|
Qutayba
|
Nasāī[518]

This report is further corroborated by the report of Ibn ʿUmar with the exact wording but different chain:

> *The Messenger of Allah (saw) said: "If it is very hot, wait until it cools down before you pray, for intense heat is a breeze from Hell."*

Chain of Transmission (*Isnād*)

Ibn ʿUmar
|
Nāfiʿ
|
Aʿraj
|
Ṣāliḥ
|
Sulaymān
|
Abū Bakr
|
Ayyūb
|
Bukhārī[519]

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[518] Nasāī, *Sunan*, 1999, Ḥadīth no.501, p.69

Sunan Ibn Māja

1. Abū Hurayra reports:

> *The Prophet did ablution washing each part three times.*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Maymūn
|
Sālim
|
Khālid
|
Abū Kurayb
|
Ibn Māja[520]

A further corroboration of this report is found by ᶜAbd Allah b. Abī Awfā with a different chain. However, his report states that he saw the Prophet:

> *I saw the Prophet doing ablution washing each part three times.*

Chain of Transmission (*Isnād*)

ᶜAbd Allah b. Abī Awfā
|
Abū al-Warqā
|
Fāid
|
ᶜĪsā
|
Sufyān
|
Ibn Māja[521]

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[519] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.533, p.90
[520] Ibn Māja, *Sunan*, 1999, Ḥadīth no.414, p.78
[521] Ibid. Ḥadīth no.416, p.78

2. Abū Hurayra reports:

> *The Prophet said, "Two ^cEeds have got together today. Whoever desires*
>
> *then this ^cEed (prayer) will suffice (for him) in place of the Jumu^ca prayer."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Abū Ṣāliḥ
|
^cAbd al-^cAzīz b. Rufay^c
|
Mughīra
|
Shu^cba
|
Baqiyya
|
Yazīd
|
Muḥammad b. Yaḥyā
|
Ibn Māja[522]

This is also corroborated with the report of Ibn ^cAbbās with a slight variation in the chain:

> *The Prophet said, "Two ^cEeds have got together today. Whoever desires then this ^cEed*
>
> *(prayer) will suffice (for him) in place of the Jumu^ca prayer."*

Chain of Transmission (*Isnād*)

Ibn ^cAbbās
|
Abū Ṣāliḥ
|
^cAbd al-^cAzīz b. Rufay^c
|
Mughīra
|
Shu^cba
|
Baqiyya
|
Yazīd
|
Muḥammad b. al-Muṣaffā
|
Ibn Māja[523]

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[522] Ibid. Ḥadīth no.1312, p.212

Muwaṭṭa' Mālik

1. Abū Hurayra reports:

> *The Prophet said, "Whoever finds a rak^ca of the prayer has caught the prayer."*

The Prophet said, "Whoever finds a rak*c*a of the prayer has caught the prayer."

Chain of Transmission (*Isnād*)

Abū Hurayra

Abū Salama b. ᶜAbd al Raḥmān b. ᶜAwf

Zuhrī

Mālik[524]

This report is transmitted from another companion Jubayr b. Muṭᶜim:

> *The Prophet said, "Whoever finds a rak*c*a of the prayer has caught the prayer."*

Chain of Transmission (*Isnād*)

Jubayr

Sulaymān

ᶜAmr

Zuhayr

Faḍl b. Dukayn

Bukhārī[525]

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[523] Ibid. Ḥadīth no.1313, p.212

[524] Mālik, *Muwaṭṭa'*, 2009 Ḥadīth no.233 p.55

[525] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.580, p.97

2. Abū Hurayra reports:

> *"The Messenger of Allah used to exhort people to stand in the night prayer in Ramadan but never ordered it definitely. He used to say, "Whoever stands in the night prayer in Ramadan with trust and expectancy, will be forgiven all his previous wrong actions."*

Abū Hurayra
|
Ḥumayd
|
Zuhrī
|
Mālik[526]

This report is corroborated with the report from ᶜĀisha:

> *"The Messenger of Allah used to exhort people to stand in the night prayer in Ramadan but never ordered it definitely. He used to say, "Whoever stands in the night prayer in Ramadan with trust and expectancy, will be forgiven all his previous wrong actions."*

Chain of Transmission (*Isnād*)

ᶜĀisha
|
Saᶜd
|
Zurāra
|
Qatāda
|
Saᶜīd
|
Yaḥyā
|
Muḥammad
|
Nasāī[527]

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[526] Mālik, *Muwaṭṭa'*, 2009,Ḥadīth no.246, p.59

[527] Nasāī, *Sunan*, 1999, Ḥadīth no.2194, p.306

Musnad Dārimī

1. Abū Hurayra reports:

> On the Day of *^cEed* the Prophet used to return (after offering the *^cEed* prayer) through a way different from that by which he went.

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Sa^cīd b. al-Ḥārith
|
Fulayḥ
|
Yūnus
|
Dārimī[528]

This report is corroborated with the report from Jābir:

> On the Day of *^cEed* the Prophet used to return (after offering the *^cEed* prayer) through a way different from that by which he went.

Chain of Transmission (*Isnād*)

Jābir
|
Sa^cīd b. al-Ḥārith
|
Fulayḥ
|
Abū Tumayla
|
Muḥammad
|
Bukhārī[529]

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[528] Dārimī, *Musnad,*2000, Ḥadīth no. 1525, p.926
[529] Bukhārī, *al-Jāmi^c al-Ṣaḥīḥ*, 1999, Ḥadīth no.986, p.159

2. Abū Hurayra reports:

> *The Prophet said, "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet added, "That is the example of the five prayers with which Allah removes evil deeds."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Abū Salama
|
Muḥammad b. Ibrāhīm
|
Yazīd
|
Ibn Abī Ḥāzim
|
Ibrāhīm
|
Bukhārī[530]

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[530] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.528, p.90

Musnad Aḥmad

1. Abū Hurayra reports:

> *The Prophet said, "The best charity is that which is practiced by a wealthy person. And start giving first to your dependents."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
ᶜAṭā
|
ᶜAbd al-Malik
|
Yaᶜlā
|
Aḥmad[531]

This report is corroborated with the report from Ḥakīm b. Ḥizām:

> *The Prophet said, "The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents."*

Chain of Transmission (*Isnād*)

Ḥakīm b. Ḥizām
|
Abū Hishām
|
Hishām
|
Wuhayb
|
Mūsā b. Ismāᶜīl
|
Bukhārī[532]

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[531] Aḥmad, *Musnad*, 2004, Ḥadīth no.7155, p.516
[532] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.1427, p.231

2. Abū Hurayra reports:

> *While we were sitting with the Prophet a man came and said, "O Allah's Apostle! I have been ruined." Allah's Apostle asked what was the matter with him. He replied "I had sexual intercourse with my wife while I was fasting." Allah's Apostle asked him, "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet kept silent and while we were in that state, a big basket full of dates was brought to the Prophet . He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." The Prophet smiled till his pre-molar teeth became visible and then said, 'Feed your family with it."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Ḥumayd
|
Zuhrī
|
Sufyān
|
Aḥmad[533]

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[533] Aḥmad, *Musnad*,2004, Ḥadīth no.7288, p.525

This report is further corroborated by ᶜĀisha's report:

> *A man came to the Prophet and said that he had been burnt (ruined). The Prophet asked him what was the matter. He replied, "I had sexual intercourse with my wife in Ramadan (while I was fasting)." Then a basket full of dates was brought to the Prophet and he asked, "Where is the burnt (ruined) man?" He replied, "I am present." The Prophet told him to give that basket in charity (as expiation).*

Chain of Transmission (*Isnād*)

ᶜĀisha
|
ᶜAbbād b. ᶜAbd Allah
|
Muḥammad b. Jaᶜfar
|
ᶜAbd al-Raḥmān b. al-Qāsim
|
Yaḥyā
|
Yazīd b. Hārūn
|
ᶜAbd Allah b. Munīr
|
Bukhārī[534]

The above are all examples of *Shawāhid* reports which demonstrate that the reports of Abū Hurayra have been supported by other Companions who are also *Mukthirūn*. The next section will show examples of the isolated reports of Abū Hurayra which have no corroborations.

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[534] Ibid. Ḥadīth no.1936, p.311

Abū Hurayra's solitary reports (*Tafarrudāt*)

In this section a sample of narrations which are exclusive to Abū Hurayra and for which there are no other attestations (*shawāhid*) as mentioned earlier will be highlighted. As above, I will commence with a sample of reports from *Bukhārī*.

<u>*Ṣaḥīḥ al-Bukhārī*</u>

1. Abū Hurayra reports:

> *The Messenger of Allah said, "The prayer of a person who does Ḥadath (passes, urine, stool or wind) is not accepted till he performs (repeats) the ablution." A person from Ḥaḍara mawt asked Abū Hurayra, "What is Ḥadath?" Abū Hurayra replied, "Ḥadath means the passing of wind from the back passage."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Hammām b. Munabbih
|
Ma^cmar
|
^cAbd al-Razzāq
|
Ishāq b. Ibrāhīm
|
Bukhārī[535]

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[535] Ibid. Ḥadīth no.135, p.29

2. Abū Hurayra reports:

> *The Messenger of Allah said, "When Ayyūb was bathing while naked, golden locusts began to fall on him and Ayyūb began to collect them in his garment. His Lord called to him, 'O Ayyūb! Have We not made you wealthy enough not to need what you see?' He said, 'Yes, indeed, by Your might, but I still need Your blessing!.'"*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Hammām b. Munabbih
|
Ma^cmar
|
^cAbd al-Razzāq
|
Ishāq b. Naḍr
|
Bukhārī[536]

3. Abū Hurayra reports:

> *The Messenger of Allah said. "There are two words which are beloved to the All-Merciful, which are light on the tongue and heavy in the balance: Subḥānallahi wa biḥamdihi Subḥānallahi al-^caḍīm." Glory be to Allah and by His praise, Glory be to Allah the Greatest.*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Abū Zur^ca
|
^cUmāra b. al-Qa^cqā^c
|
Muḥammad b. Fuḍayl
|
Aḥmad b. Ashkāb
|
Bukhārī[537]

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[536] Ibid. Ḥadīth no.379, p.50

Ṣaḥīḥ Muslim

1. Abū Hurayra reports:

> *The Messenger of Allah said: "Do not detest your fathers; he who detested his father committed infidelity."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
ᶜIrāk b. Mālik
|
Jaᶜfar b. Rabīᶜa
|
ᶜAmr
|
Ibn Wahb
|
Hārūn b. Saᶜīd
|
Muslim[538]

2. Abū Hurayra reports:

> *The Messenger of Allah said, "A woman, an ass and a dog disrupt the prayer, but something like the back of a saddle guards against that."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Yazīd b. al-Aṣam
|
ᶜUbayd Allah
|
ᶜAbd al-Wāḥid
|
Makhzūmī
|
Ishāq b. Ibrāhīm
|
Bukhārī[539]

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[537] Ibid. Ḥadīth no.7563, p.1305
[538] Muslim, *Ṣaḥīḥ*, 1998, Ḥadīth no.113, p.47
[539] Ibid. Ḥadīth no.266, p.209

3. Abū Hurayra reports:

> *The Messenger of Allah said, "Do not make your houses as graveyards.*
> *The Devil runs away from the house in which chapter Baqara is recited."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Abū Suhayl
|
Suhayl
|
Ya°qūb
|
Qutayba
|
Muslim[540]

Jāmi° Tirmidhī

1. Abū Hurayra reports:

> *The Messenger of Allah said, "There are three categories of people whose*
> *prayer is not rejected; the fasting person until he breaks his fast, the just*
> *leader and the prayer of the oppressed."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Abū Mudilla
|
Abū Mujāhid
|
°Abd Allah b. Numayr
|
Abū Kurayb
|
Tirmidhī[541]

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[540] Ibid. Ḥadīth no.212, p.317
[541] Tirmidhī, *Jāmi,* 1999, Ḥadīth no.3598, p.819

2. Abū Hurayra reports:

> *The Messenger of Allah said, "O Allah! Provide me with benefit with that you have taught me and teach me what is beneficial for me and increase me in knowledge."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Muḥammad b. Thābit
|
ᶜAbd Allah b. Numayr
|
Abū Kurayb
|
Tirmidhī[542]

3. Abū Hurayra reports:

> *The Messenger of Allah said, "There are no days in which righteous deeds are more beloved to Allah than these ten days." To fast on each day (the reward) is equivalent to fasting for the whole year and standing every night in prayer (the reward) is equivalent to standing in the Night of Decree."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Saᶜīd b. Musayyib
|
Qatāda
|
Nahhās b. Qahm
|
Masᶜūd b. Wāṣil
|
Abū Bakr b. Nāfiᶜ
|
Tirmidhī[543]

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[542] Ibid. Ḥadīth no.3599, p.819
[543] Ibid. Ḥadīth no.758, p.191

Sunan Abū Dāūd

1. Abū Hurayra reports:

> *The Messenger of Allah said, "I am like a father to you. When any of you goes to the privy, he should not face or turn his back towards the qiblah. He should not cleanse with his right hand."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Abū Ṣāliḥ
|
Qaᶜqāᶜ b. Ḥakīm
|
Muḥammad b. ᶜAjalān
|
ᶜAbd Allah b. al-Mubārak
|
ᶜAbd Allah b. Muḥammad
|
Abū Dāūd[544]

2. Abū Hurayra reports:

> *The Messenger of Allah said, "There is sexual defilement under every hair; so wash the hair and cleanse the skin."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Muḥammad b. Sīrīn
|
Mālik b. Dīnār
|
Ḥārith b. Wajīh
|
Naḍr b. ᶜAlī
|
Abū Dāūd[545]

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[544] Abū Dāūd, *Sunan*, 1999, Ḥadīth no.8, p.13
[545] Ibid. Ḥadīth no.248, p.46

3. Abū Hurayra reports:

> *The Messenger of Allah said, "To argue regarding the Qur'ān*
> *is kufr (infidelity)."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Abū Salama
|
Muḥammad b. ᶜAmr
|
Yazīd b. Hārūn
|
Aḥmad
|
Abū Dāūd[546]

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[546] Ibid. Ḥadīth no.4603, p.651

Sunan Nasāī

1. Abū Hurayra reports:

> *The Messenger of Allah said, "Only the Imam is a shield, behind whom you fight and you protect yourself with, so if he orders by taqwā and is just then he has reward for that, and if he orders by other than that then it is against himself."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Aᶜraj
|
Abū al-Zinād
|
Shuᶜayb
|
ᶜAli b. ᶜAyyāsh
|
ᶜImrān b. Bakkār
|
Nasāī[547]

2. Abū Hurayra reports:

> *The Messenger of Allah said, "Do not take oath by your fathers and mothers and nor by Idols; do not take oath except by Allah; and do not take oath except when only you are truthful."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Muḥammad b. Sīrīn
|
ᶜAwf
|
ᶜUbayd Allah
|
Abū Bakr
|
Nasāī[548]

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[547] Nasāī, *Sunan*, 1999, Ḥadīth no.4201, p.585
[548] Ibid. Ḥadīth no.3800, p.530

3. Abū Hurayra reports:

> *The Messenger of Allah said, "O Allah! I seek refuge by you from rift, hypocrisy and bad manners."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Abū Ṣāliḥ
|
Duwayd b. Nāfiᶜ
|
Ḍubāra
|
Baqiyya
|
ᶜAmr b. ᶜUthmān
|
Nasāī[549]

---

[549] Ibid. Ḥadīth no.5473, p.744

Sunan Ibn Mājā

1. Abū Hurayra reports:

> *The Messenger of Allah said, "Every Prophet has an associate in Paradise and my associate is ᶜUthmān b. ᶜAffān."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Aᶜraj
|
Abū al-Zinād
|
ᶜAbd al-Raḥmān
|
ᶜUthmān b. Khālid
|
Muḥammad b. ᶜUthmān
|
Abū Marwān
|
Ibn Mājā[550]

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[550] Ibn Mājā, *Sunan*, 1999, Ḥadīth no.109, p.32

2. Abū Hurayra reports:

> *The Messenger of Allah said, "From whoever Allah intends goodness, he gives him understanding in Religion."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Saʿīd b. Musayyib
|
Zuhrī
|
Maʿmar
|
ʿAbd al-Aʿlā
|
Bakr b. Khalaf
|
Ibn Māja[551]

3. Abū Hurayra reports:

> *The Messenger of Allah said, "O Allah! Provide me with benefit with that you have taught me and teach me what is beneficial for me and increase me in knowledge."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Muḥammad b. Thābit
|
Mūsā b. ʿUbayda
|
ʿAbd Allah b. Numayr
|
Abū Bakr b. Shayba
|
Ibn Māja[552]

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[551] Ibid. Ḥadīth no.220, p.48
[552] Ibid. Ḥadīth no.251, p.53

Muwaṭṭa' Mālik

1. Abū Hurayra reports:

> *The Messenger of Allah, finished a prayer in which he had recited aloud and asked, "Did any of you recite with me just now?" One man said, "Yes, I did, Messenger of Allah." The Messenger of Allah, said, "I was saying to myself, 'Why am I distracted from the Qur'an?'" When the people heard the Messenger of Allah, say that, they refrained from reciting with the Messenger of Allah when he recited aloud."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Ibn Ukayma al-Laythī
|
Zuhrī
|
Mālik[553]

2. Abū Hurayra reports:

> *The Messenger of Allah said, "When the imām says 'Āmīn', say 'Āmīn', for the one whose 'Āmīn' coincides with the 'Āmīn' of the angels − his previous wrong actions are forgiven."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Abū Salama
|
Zuhrī
|
Mālik[554]

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[553] Mālik, *Muwaṭṭa'*, 2009, Ḥadīth no.190, p.48
[554] Ibid. Ḥadīth no. 191, p.48

3. Abū Hurayra reports:

> *The Messenger of Allah said, "When you stand in prayer, Shayṭān comes to you and confuses you until you do not know how much you have prayed. If you find that happening do two prostrations from the sitting position."*

Chain of Transmission (*Isnād*)

<div align="center">

Abū Hurayra
|
Abū Salama
|
Zuhrī
|
Mālik[555]

</div>

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[555] Ibid. Ḥadīth no. 220, p.53

Musnad Aḥmad

1. Abū Hurayra reports:

> *The Messenger of Allah said, "Riches does not mean, having a great amount of property, but riches is self-contentment."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Aᶜraj
|
Abū al-Zinād
|
Sufyān
|
Aḥmad[556]

2. Abū Hurayra reports:

> *The Messenger of Allah said, "The most perfect amongst believers is he with the best manners and the best amongst you is he who is best to his wives."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Abū Salama
|
Muḥammad b. ᶜAmr
|
Ibn Idrīs
|
Aḥmad[557]

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[556] Aḥmad, *Musnad*, 2004, Ḥadīth no.7314, p.527
[557] Ibid. Ḥadīth no. 7396, p.532

3. Abū Hurayra reports:

> *The Messenger of Allah said, "The strong man is not the good wrestler. Rather, the strong person is the one who controls himself when he is angry."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Ḥumayd b. ʿAbd al-Raḥmān
|
Zuhrī
|
Maʿmar
|
ʿAbd al-Aʿlā
|
Aḥmad[558]

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[558] Ibid. Ḥadīth no. 7628, p.547

Musnad Darīmī

1. Abū Hurayra reports:

> *The Messenger of Allah said, "The best prayer after the obligatory prayers is the prayer in the depth of the night".*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Ḥumayd
|
Muḥammad b. al-Muntashir
|
ᶜAbd al-Malik
|
Abū ᶜUwāna
|
Dārimī[559]

2. Abū Hurayra reports:

> *The Prophet forbade taking the earnings of a slave girl by prostitution.*

Abū Hurayra
|
Abū Ḥāzim
|
Muḥammad b. Jaḥāda
|
Shuᶜba
|
Sahl
|
Dārimī[560]

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[559] Dārimī, *Musnad*, 2000, Ḥadīth no.1517, p.926
[560] Ibid. Ḥadīth no.2662, p.1710

3. Abū Hurayra reports:

> *The Messenger of Allah said, "Whoever reads āyat al-Kursī in the morning he will not face any problems till evening and whoever reads it in the evening will not face any problems till morning."*

Chain of Transmission (*Isnād*)

Abū Hurayra
|
Abū Salama
|
ᶜAbd al-Raḥman
|
Muḥammad b. Khāzim
|
Abū Muᶜāwiya
|
Isḥāq
|
Dārimī[561]

This section comprised the discussion of comparing the reports of Abū Hurayra with other companions who are also considered as *Mukthirūn* in Ḥadīth literature. It was found that after comparing the corroborations, the number of reports from Abū Hurayra also reduce in number. There are also examples of reports which are only reported by Abū Hurayra (*tafarrudāt*) which seem to have no ritual or legal implications. This establishes the point that the charge of *Ikthār* is unsubstantiated when one investigates these reports by comparing them with the reports from other Companions.

The impact of such traditions attributed to Abū Hurayra has left many to consider the whole corpus of Ḥadīth as forged and some have contended that the Ḥadīth tradition needs to be re-evaluated.[562] On this point, Abū Rayya (d.1970) argues that the method of investigating and studying the subject area of Ḥadīth is unchangeable. He argues that the early Scholars of Ḥadīth formulated these methods restricting themselves to knowing as much as they could about the character of the transmitters and their biographies. He argues that the Scholars in the past did not care about whether what they transmitted was correct

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[561] Ibid. Ḥadīth no.3429, p.2132
[562] Abū Rayya, *Aḍwā' ᶜalā al-Sunna al-Muḥammadiyya*, no publishing date, pp.7-10, Cf: Brown, *Rethinking Tradition in Modern Islamic Thought*, 1999, p.87

or not, rationale or irrational. Subsequently, Abū Rayya contends that the late scholars of Ḥadīth blindly followed and did not go beyond these limits set up by early scholars of Ḥadīth. Abū Rayya begins his discussion by giving a brief outline on the status of Ḥadīth in Islam. He claims that Muslim Scholars of Ḥadīth have put more emphasis on scrutinizing the chains of narrations than the actual text itself. He therefore reiterates the same claims made by Non Muslim Scholars that Muslim Scholars themselves were, of course, intensely conscious of the possibility of fabrication of Ḥadīth. However, their test for authenticating Ḥadīth was confined to an investigation of the chain of transmitters (*Isnād*) who narrated the report, provided the chain was uninterrupted and its individual links deemed trustworthy persons, the Ḥadīth was accepted as binding law. Therefore, the terms were set out by the faithfully religious Scholars and there could be no questioning of the content of the reports for this was the substance of divine revelation and hence it could not be susceptible to any form of legal and or historical criticism. Moreover, he asserts that the Prophet Muḥammad prohibited the writing down of Ḥadīth and he goes on to argue that Ḥadīth were not preserved until after the first century and importantly the demise of the Prophet because it was ordered by the Muslim rulers of that period. Furthermore, to strengthen this viewpoint he argues that the Companions of the Prophet were very strict in narrating Ḥadīth for fear that they may falsely attribute a statement to the Prophet. In his other work *Shaykh al-Muḍīra Abū Hurayra*, is an in-depth and detailed criticism of Abū Hurayra. The author Abū Rayya regards Abū Hurayra as a liar and has maligned him in many aspects throughout this book. He justifies his position by relying on reports, which are either inauthentic or taken out of context.[563]

This book is also a reiteration of the Shiᶜa Scholar ᶜAbd al-Ḥusayn Sharaf al-Dīn's (d.1957) opinion and it is apparent that Abū Rayya has taken his ideas from his work. It also seems clear from this piece of work that the author has relied on the works of the Muᶜtazilite scholars like Iskāfī (d.241AH/855CE) and Jāḥiz (d.255AH/868CE). It is also evident through his writing that he has endeavoured to collect anything and everything to disparage this companion. For example, Abū Hurayra was fond of *Muḍīra*, which is a type of food made up of meat and milk, and Abū Rayya claims that Abū Hurayra became famous with this name *Muḍīra* from the time of Muᶜawiya's caliphate due to the fact the he ate and liked this food. Abū Rayya has been criticised by many Sunni scholars on this

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[563] Ibid.PP.170-171

work because of the character assassination of Abū Hurayra.[564]

There are fragments of refutations on this work written by various scholars on specific aspects on Abū Hurayra's personality. Furthermore, the reports which seem to have theological and ritual implications have been discussed earlier and will also be highlighted in the next chapter.

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[564] Ibid.

Chapter Four: Abū Hurayra in Modern Ḥadīth Scholarship

This section will look into the critique made by contemporary scholars both Muslim and non Muslim. Rather than relying solely on the classical Ḥadīth scrutiny and evaluation this section will also include the non Hadith criticism which is generally known as the 'Historical Critical Method'.[565] This section will also highlight if there are any similarities and parallels hence any differences between the two methods of criticism. We begin by looking at the critique of Abū Hurayra from Maḥmūd Abū Rayya and ᶜAbd al Ḥusayn Sharaf al-Dīn.

4.1 Maḥmud Abū Rayya (d.1970) & ᶜAbd al-Ḥusayn Sharaf al-Dīn (d.1957)

In this section we will discuss the methodology used by Abū Rayya and ᶜAbd Al Ḥusayn alongside their arguments around Abū Hurayra. These will be then be critically evaluated and discussed analytically which will then lead to a clear conclusion on their position of Abū Hurayra. We begin with Abū Rayya and his first argument is that there has never been a dispute around the name of anyone as in the name of Abū Hurayra and that no one from the scholars has definitively agreed that this was his actual name.[566]

In response, Sibāᶜī asserts that there were many other famous Companions of the Prophet who were well known by their nickname *(Kunya)* e.g. Abū Bakr, the first caliph of Islam, Abū ᶜUbayda, Abū al-Dardā, Abū Dujāna. He also asserts that there are many other Companions about whom lies a great dispute about their real name. This dispute, however, does not have any impact on their personality. He also narrows down the narrations which reach to forty to three justifying that they were slight changes made by the narrators in narrating. This is also the opinion of Ibn Ḥajar.[567]

The second point raised by Abū Rayya is that the scholars and historians were totally

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[565] Garraghan quoting Richard Clarke who defines this as: '*Historical method is defined as a systematic body of principles and rules designed to aid effectively in gathering the source materials of history, appraising them critically and presenting a synthesis of the results achieved.*' Cf: Garraghan, *A guide to Historical Method,* 1946, p.33.

[566] Abū Rayya, *Aḍwā' ᶜalā al-Sunna al-Muḥammadiya*, no publishing date, p.168

[567] Ibid, p.321, see also ᶜAsqalāni*, al-Iṣāba fī Tamyīz al-Ṣaḥāba*, 1995, v.7,p.352

unaware of his activities prior to him accepting Islam and what has reached us in terms of personal information is from him only that he used to have a kitten which he used to play with and that he was poor and destitute and that he would serve people to make ends meet.[568] Sibāʿī et al argue here that Abū Hurayra was from the famous tribe of Daws and that it was known for its status amongst the Arab tribes.[569] However Ibn Ḥajar begins with the statement of Ibn Isḥāq '*Kāna wasīṭan fī Daws*'. "He [Abū Hurayra] was a mediator in the Daws tribe."[570] This statement indicates that Abū Hurayra had a status and reputation in his people to be regarded as a mediator. Also, one can also argue here that for mediation, honest and reliable people are sought and thereafter there advice is considered and appreciated. This statement of Ibn Isḥāq has not been disputed by anyone, which clearly shows that Abū Hurayra had a good reputation and was known.

Sibāʿī further asserts that there were many companions about whom very little information is known about their past before their entering into Islam and in this equation Abū Hurayra comes in. Therefore, he argues by not knowing the history of an individual does it tarnish the image of him and does it undermine his status? There were many companions in the farewell pilgrimage *(Ḥajjat al Widāʿ)* about whom nothing is known before their acceptance of Islam, so does this mean that they are unreliable people?[571]

Another area of dispute mentioned by Abū Rayya is that Abū Hurayra was a man of gluttony and he states, "history records that he was a greedy man and he used to eat in the house of the Prophet or in the house of the companions until some of them started to hate him."[572] This particular statement needs to be analysed here. First of all Abū Rayya claims that history records that he was a greedy man. This part here has been mentioned by him without giving reference to any source and without justifying this point. The second point in this statement is that did Abū Hurayra eat in the house of the Prophet? The answer is yes but not all the time and that was on the invitation from the Prophet himself as we can find the narration which supports this point which is what Abū Hurayra is reported to have

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[568] Abū Rayya, *Aḍwāʿ alā al-Sunna al-Muḥammadiya*, no publishing date, p.169
[569] Sibāʿī, *al-Sunna wa makānatuhā fī tashrīʿ al-Islāmī*, 2003, p.355
[570] ʿAsqalānī, *al-Iṣāba fī Tamyīz al-Ṣaḥāba*, 2005, v.8, p.348-349
[571] Ibid.p.356
[572] Abū Rayya, *Aḍwāʿ alā al Sunna al-Muḥammadiya*, no publishing date, p.170

said:

By Allah except Whom none has the right to be worshipped, I used to lay asleep on the ground on my stomach (abdomen) because of hunger, and (sometimes) I used to bind a stone over my stomach because of hunger. One day I sat by the pathway from where they (the Prophet and his companions) used to come out. When Abū Bakr passed by, I asked him about a verse from Allah's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then ʿUmar passed by me and I asked him about a verse from Allah's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abū al Qāsim (the Prophet) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, 'O Abā Hirr!' (father of the cat) I replied, 'Labbayk (I am present), O Messenger of Allah!' He said to me, 'Follow me.' He left and I followed him.

Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, 'where is this milk from?' They said, 'It has been presented to you by such and such man.' He said, 'O Abā Hirr!' I said, 'Labbayk, O Messenger of Allah!' He said, 'Go and call the people of Ṣuffa to me.' These people of Ṣuffa were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet upset me, and I said to myself, 'How will this little milk be enough for the people of Ṣuffa?' thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Prophet came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allah and His Messenger so I went to the people of Ṣuffa and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house.

The Prophet said, 'O Abā Hirr!' I said, 'Labbayk, O Messenger of Allah!' He said, 'Take it and give it to them.' So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet who took the bowl and put it on his hand, looked at me and smiled and said. 'O Abā Hirr!' I replied, 'Labbayk, O Messenger of Allah!' He said, 'There remain you and I.' I said, 'You have said the truth, O Messenger of Allah!' He said, 'Sit down and drink.' I sat down and drank. He said, 'Drink,' and I drank. He kept on telling me repeatedly to drink, till I said, 'No, by Allah! Who sent you with the Truth; I have no space for it (in my stomach).' He said, 'Hand it over to me.' When I gave him the bowl, he praised Allah and pronounced Allah's Name on it and drank the remaining milk.[573]

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[573]   Bukhārī, *al-Jamiᶜ al-Ṣaḥīḥ*,1999, Ḥadīth no.6452, p.1120

We can see from this report that Abū Hurayra was invited to house of the Prophet on his own invitation with the people of *Ṣuffa*. It also indicates that he would ask the meaning of a verse from the Qur'ān from other companions such as Abū Bakr and ʿUmar with the intent that they would in return offer to feed him by noticing his hunger. One can argue here that this was done on rare occasions because of severe hunger and was not a continuous habit of Abū Hurayra and also the report does not indicate of any apparent questioning or begging for food. The report also indicates the conditions these people used to live in and we can establish from another report which also depicts and illustrates the condition of these people with regards their poverty and them being destitute. In general, the traditions also state the condition of the Prophet and his family how they used to live in which gives a clear picture of their condition and livelihood. It will suffice just to mention a few narrations from Bukhārī's book of Ḥadīth:

There is a narration from Abū Hurayra who reports:

- 'The family of Muḥammad did not eat their fill for three successive days till he died.'[574]

- In another narration ʿĀisha the wife of the Prophet is reported to have said, 'The family of Muḥammad had not eaten wheat bread to their satisfaction for three consecutive days since his arrival at Medina till he died.'[575]

These narrations explicitly mention the state of poverty Muḥammad and his family were in. In another narration Qatāda reports:

- 'We were in the company of Anas b. Mālik whose baker was with him. Anas said, 'the Prophet did not eat thin bread, or a roasted sheep till he

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[574] Ibid, Ḥadīth no.5374, p.960
[575] Ibid. Ḥadīth no.5416, p.966

met Allah (died).'[576]

In another narration a companion describes the hunger of the Prophet as the following narration states from Anas b. Mālik that:

- 'Abū Ṭalḥa said to Umm Sulaym, 'I have heard the voice of Allah's Messenger which was feeble, and I thought that he is hungry.'[577]

Abū Hurayra reports:

  - 'That he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said, 'Allah's Messenger left this world without satisfying his hunger even with barley bread.'[578]

These reports clearly indicate the condition and state of poverty the Prophet and his family were in. However, Abū Rayya et al disagreed and they did not take into consideration the aforementioned reports which might have harmonised their argument which is that Abū Rayya's view is that Abū Hurayra joined the Prophet out of sheer gluttony. As evidence he uses the report which says: "I was a poor man; I joined the Prophet *ᶜalā mil' baṭni'*."[579] He interprets these words: "to fill my stomach." He refers to the classical grammarian Ibn Hishām (d.761AH/1360CE), who in his book called *Mughnī al-Labīb,* also lists under the connotations of the preposition *ᶜalā'* the meaning of '*li'*, i.e. on account of, for the sake of.[580] Hence, Sibāᶜī accuses Abū Rayya of distorting the text. All variants in Bukhārī and Muslim have *Akhdimu* (I serve) or *alzamu* (I stay with) instead of *aṣḥabu.* Al-Sibāᶜī interprets the report: "I stayed with (served) the Prophet only for little food." This is the classical explanation for '*ᶜalā mil' baṭnī',* asserts Sibāᶜī, and Abū Rayya does not have the right to lift out one of the connotations of "*ᶜalā',* as given by Ibn Hishām, skipping over the others.[581]

One may also argue and question Abū Rayya here by asking 'did the Prophet, himself not

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[576]   Ibid. Ḥadīth no.5385, p.962
[577]   Ibid. Ḥadīth no.5381, p.961
[578]   Ibid. Ḥadīth no.5414, p.966
[579]   Bukhārī, *al-Jamiᶜ al-Ṣaḥīḥ,*1999, Ḥadīth no.2047, p.328
[580]   Juynboll, *The Authenticity of the Tradition Literature,* 1969, p.65-66
[581]   Ibid, p.66, see also Sibāᶜī, *al-Sunna wa Makānatuhā fi Tashrīᶜ al-Islāmī,* 1978, p.329

live a life of poverty?' If Abū Hurayra had ulterior motives then there were other Companions who were wealthy and lived a life of prosperity with whom, if he had intended, he might have made a place of residence and companionship! Then why would somebody struggle with a person who is already going through hardship? To reinforce this argument using one of the points of criteria for veracity of Abū Hurayra as Garraghan would argue is that the contents of these texts (mentioned above) are of such a nature that lying would be of no advantage to the informant (in this case Abū Hurayra), whereas telling the truth could not harm him in any known way.[582]

4.1.1 The Length of Abū Hurayra's Companionship[583]

This question of how long Abū Hurayra stayed with the Prophet has occupied many minds. There seems to be a contradiction between the reports, although some scholars have striven to bring some harmony to these reports, as we shall now discuss. It has been discussed earlier in the research[584] that Abū Hurayra arrived at Khaybar in the year 7AH/628CE, during the Islamic month of Ṣafar, and the Prophet Muḥammad died in the year 11AH/632CE, in the month of Rabīᶜ al-Awwal. Hence, the actual length of his companionship with the Prophet is more than four years (fifty months.) On the contrary, Abū Hurayra himself clearly states in Bukhari's collection that he accompanied the Prophet for three years. Muᶜallimī tries to find a solution to this problem between fifty months and three years by asserting that Abū Hurayra only called it three years to indicate that he did not stay continuously with the Prophet for fifty months, but he also spent some time, a bit more than a year, elsewhere.[585]

Abū Rayya also argues here that Abū Hurayra did not return from Baḥrain until he was called by the Caliph ᶜUmar. In response to this claim, Aẓami quotes, "According to Abū Rayya he accompanied the Prophet Muḥammad for only twenty one months. He thinks that 'ᶜAlā remained as governor of Baḥrain till he died during the Caliphate of ᶜUmar, who then appointed Abū Hurayra in his place. But historical facts are against this

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[582] Garraghan, *A guide to historical method*, 1946, p.287.
[583] This topic has also been discussed in chapter three.
[584] See chapter 1
[585] Ibid, p.66

assumption."[586] Dhahabī quotes in his *Siyar* that "ᶜAlā himself was discharged from his duties, and in 9AH the post was filled by Abān b. Saᶜīd. Most probably Abū Hurayra also left the office at that time and returned to Madina. We find him at the end of the year 9AH at Makkah, on the pilgrimage. This is the claim of Abū Hurayra and his statement is attested to by ᶜAbd Allah b. ᶜAbbās as well. So there is no sound reason to reject this statement and to believe that ᶜAlā held the office continuously. Even if 'Alā had held the office, there would not have been any logical obligation to prevent Abū Hurayra's departure from ᶜAlā.[587] In between, he was sent to Baḥrain as governor with the Companion ᶜAlā al-Haḍramī. Thus, if we subtract this period of absence from four years, it becomes three years.[588]

According to Juynboll, there still seems to be many vague and contradictory points regarding this period of companionship of Abū Hurayra, even though he himself used the arguments of Muᶜallimī to harmonise this discrepancy.[589] Taking into account his length of companionship, in the next section we will now look at the discussions around the excessive narrations of Abū Hurayra.

4.1.2 Abū Hurayra's Excessive Narrations[590]

Abū Rayya asserts that the scholars of Ḥadīth have unanimously agreed that Abū Hurayra reported more Ḥadīth from the Prophet than any other companion, even though he accompanied him for only twenty one months (one year and nine months.) Baqiyy b. Makhlad (d.276AH/889CE) narrated five thousand, three hundred and seventy-four Ḥadīth of Abū Hurayra in his *Musnad*, from which Bukhārī narrated four hundred and forty-six Ḥadith. This information is verified by Abū Hurayra himself, who says, as is reported in Bukhārī's collection, that 'from the Companions of the Prophet there was no one who narrated more Ḥadīth than me except for ᶜAbd Allah b. ᶜAmr, because he used to write down the Ḥadīth and I did not.[591]

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[586] Aẓami, *Studies in Early Ḥadīth Literature*, 2001, p.35-36
[587] Ibid.
[588] Ibid.
[589] Juynboll, *The Authenticity of the Tradition Literature*, 1969, p.67-69
[590] Similar topic has been discussed in chapter three.
[591] Bukhārī, *al -Jāmiᶜ al-Ṣaḥīḥ,*1999, Ḥadīth no.113, p.23

Abū Rayya argues here that if we investigate this issue of the quantity of Ḥadīth reported by ʿAbd Allah b. ʿAmr then we find seven hundred Ḥadīth according to Ibn al-Jawzī (d.597AH/1201CE) and in the *Musnad* of Aḥmad seven hundred and twenty-two Ḥadīth from which Bukhārī has narrated seven and Muslim twenty. Subsequently, these excessive reports from Abū Hurayra amazed the Caliph ʿUmar, who then lashed Abū Hurayra and said to him: 'You have narrated excessively, Abū Hurayra! and I fear that you will lie on behalf of the Messenger of Allah' then ʿUmar reprimanded him and said that if you do not stop narrating Ḥadīth from the Prophet then you will be exiled.'[592] In evidence to establish this point, Abū Rayya uses the report of the historian Ibn ʿAsākir, who narrates from Sā'ib b. Yazīd who reports ʿUmar saying; 'You will stop narrating the Ḥadīth from the Messenger of Allah, or I will send you back to the land of Daws, or to the land of monkeys.'[593]

Using this as a pretext Abū Rayya further establishes that Abū Hurayra started to narrate excessively after ʿUmar had passed away and did not have to fear being lashed by anyone. In evidence, Abū Rayya quotes Abū Hurayra saying that 'I narrate to you many Ḥadīth, if I had narrated them in the time of ʿUmar, then he would have lashed me', and he also quotes Abū Salama reporting Abū Hurayra as saying, 'We did not have the ability to say 'the Messenger of Allah has said' until ʿUmar passed away.'[594]

4.1.3 Analysis of Abū Rayya's Argument

From the point of view of the science of Ḥadīth, the first report from ʿUmar says:

- 'You have narrated excessively Abū Hurayra! and I fear that you will lie on behalf of the Messenger of Allah'.

Muʿallimī argues that this report Abū Rayya has attributed to Ibn Abī al-Ḥadīd (d.656AH/1258CE) in his book *Sharḥ Nahj al-Balāgha*, who reports from Abū Jaʿfar al-Iskāfī (d.240AH/854CE), who is of the propagators of the Muʿtazilite school of thought and the Rawāfidh, alongside Ibn Abī al-Ḥadīd, and there is no chain of narration to

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[592] Abū Rayya, *Aḍwā' ʿalā al-Sunna al-Muḥammadiyya*, no publishing date, pp.173-174
[593] Ibid.
[594] Ibid.

support this report.[595] Therefore this report is not accepted, because of the weakness of the reporters and the chain of narration being broken (*munqati*ᶜ).

The second report of ᶜUmar is:

- 'You will stop narrating the Ḥadīth from the Messenger of Allah or I will send you back to the land of Daws or the land of monkeys'

This aforementioned report, when referenced to the original source, as Abū Rayya has attributed it, has some discrepancies. This report is in Ibn Kathīr's *al-Bidāya wa al-Nihāya,* but its wording is different to that mentioned above, as quoted by Abū Rayya. After the sentence 'I will send you back to the land of Daws' the report states that he (ᶜUmar) said to Kaᶜb, 'You will stop narrating stories of the past nations or I will send you to the land of monkeys'. But Abū Rayya omitted this sentence, and kept the last part 'land of monkeys' attaching it, with the statement, to Abū Hurayra.

Secondly, this report, from the point of view of the science of Ḥadīth, is weak because of Muhammad Abū Zurᶜa ,who is considered to be *'Majhul'* or unknown, and also another narrator Ismaᶜil b. ᶜUbayd Allah, who has not met Sā'ib b. Yazīd. Therefore, there is a break in the chain of narration (*Inqita*ᶜ) which, ultimately, has an impact on the statement.[596]

One can also argue here that if ᶜUmar did instruct Abū Hurayra to refrain from narrating Ḥadīth during his time, then the other companions would have been aware of this, and would have also stopped him from narrating after the demise of ᶜUmar. On the contrary, we find supportive statements from other companions who testified and accepted the narrations of Abū Hurayra. Also, one may further ask why ᶜUmar would send Abū Hurayra to Baḥrain as a governor if he wanted to restrict him from narrating the Ḥadīth of the Prophet? Lastly, it seems illogical for ᶜUmar to forbid the reporting of Ḥadīth to any companion for any reason because, if the Ḥadīth is regarded as an additional source

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[595]   Muᶜallimī, *al-Anwār al-kāshifa*, 1985, pp.152-153
[596]   Ibid.

and a supplement to the Qur'ān, and without it some of the verses of the Qur'ān cannot be understood, then why would anyone (and ᶜUmar in particular) instruct other companions to abstain from reporting Ḥadīth?

The next report to analyse is:

- 'I narrate to you many Ḥadīth. If I was to narrate them in the time of ᶜUmar then he would have lashed me'.

This report begins with Zuhrī from Yaḥya b. Ayyūb, who reports from Ibn ᶜAjalān, who reports from Abū Hurayra. In this chain Ibn ᶜAjalān did not meet Abū Hurayra. Therefore, there is a break in the chain (*inqitaᶜ*), which makes the report weak.[597]

The next report is:

- 'We did not have the ability to say 'the Messenger of Allah has said' until ᶜUmar passed away.'

This report is narrated from an individual known as Ṣāliḥ b. Abī al-Akhdar who, according to Jawzajānī, is considered to be doubtful in his narrating of Ḥadīth.[598]

As we can see from these reports, they have been declared as weak, which also indicates that the arguments put forward by Abū Rayya and others have weak foundations. However, this is how Muslim Ḥadīth scholarship refutes these arguments; we will also see if, by using the Modern approach to Ḥadīth, we can reinforce the above argument and see if they are parallel or different to the classical approach of Muslim Hadith scholarship. According to Garraghan, a tradition may be accepted if it satisfies two broad conditions:

1. The tradition should be supported by an unbroken series of witnesses, reaching from the immediate and first reporter of the fact to the living mediate witness from whom we take it up, or the one who was the first to commit it to writing.

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[597] Ibid.
[598] Ibid.

2. There should be several parallel and independent series of witnesses testifying to the fact in question.[599]

The first point meets one of the criteria for an authentic tradition *(Ṣaḥīḥ),* that there has to be a continuous link or chain which is unbroken, and the second point also is similar to the terms *Iᶜtibār* and *Shawāhid* (analysis, parrallelisms and attestations)[600] in the science of Ḥadīth, which means that if a Ḥadīth has corroborative reports then this is indicative of the truth of that statement. Considering the above two approaches to Ḥadīth, Abū Rayya's argument is weak.

Returning to Abū Rayya's argument on the report of ᶜAbd Allah b. ᶜAmr, reported by Abū Hurayra, where he states that, of the Companions of the Prophet, there was no one who narrated more Ḥadīth than me, except for ᶜAbd Allah b. ᶜAmr, because he used to write down the Ḥadīth and I did not.[601]

The issue here relates to whether Abū Hurayra wrote the Ḥadīth down or not, and also whether the companion ᶜAbd Allah b. ᶜAmr recorded more Ḥadīth than him. The first issue here is regarding the nature of reports which emanate from Abū Hurayra, regarding the recording of Ḥadīth in writing and whether he allowed it or opposed it. From point of view of the science of Ḥadīth, we find this aforementioned Ḥadīth of Abū Hurayra in Bukhārī's collection, on the authority of Hammām b. Munabbih, which is authentic.[602] The second report comes from Mujāhid and Mughīra b. al- Ḥākim, which is reported in the *Musnad* of Aḥmad.[603]

The third report comes from Abū Kathīr al-Ghubārī. The fourth report comes from the same Abū Kathīr, but from a different chain.[604] The fifth chain comes from Saᶜīd b. Abū al-Ḥasan.[605] These narrations, as we can see, all indicate that Abū Hurayra would not

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[599] Garraghan, *A guide to historical method*, 1946, p.311

[600] Shahrazūrī, *An introduction to the Sciences of Ḥadīth*, Trans. Eerik Dickinson, 2006, p.61.

[601] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ,*1999, Ḥadīth no.113, p.23

[602] Ibid.

[603] Aḥmad, *Musnad*, 2004, Ḥadīth no.9220, p.646

[604] Ibn ᶜAbd al-Barr, *Jāmiᶜ Bayān al- ᶜIlm wa faḍlih*, no publishing date, p.79

[605] Ibid.

write Ḥadīth. However, there is another report to the contrary, which indicates that Abū Hurayra did write Ḥadīth and that report is narrated from Ḥasan b. ᶜAmr, who says, 'I mentioned a Ḥadīth in the presence of Abū Hurayra and he denied that he narrated it. So I said, 'I have indeed heard this from you.' Abū Hurayra replied, 'if you have heard it from me then it will be recorded in my books.' So Abū Hurayra took me to his house and he showed us many books which contained the Ḥadīth of the Messenger of Allah, and he found that Ḥadīth and then he said, 'I told you that if I have reported this Ḥadīth to you then it will be recorded in my books.'[606]

From the above report, there seems to be an apparent contradiction with the five previously mentioned. However, Ibn ᶜAbd al-Barr states that the Ḥadīth of Hammām is authentic and established according to the scholars of Ḥadīth, and the report of Ḥasan is weak. Dhahabī concurs with Ibn ᶜAbd al-Barr, and says this report of Ḥasan is *Munkar* (disclaimed) and is not authentic.[607] Ibn Ḥajar mentioned this in *Fatḥ al-Bārī* and declared it as weak, and quotes Ibn ᶜAbd al-Barr as saying that the Ḥadīth of Hammām is authentic and that the way to reconcile the reports is that Abū Hurayra would not write Ḥadīth in the time of the Prophet, but started to write after his demise. However, Ibn ᶜAbd al-Barr states that it is possible that Abū Hurayra did not write Ḥadīth himself, but instructed his students to record them for him. What is evident is that he did not write them down, but that they were recorded through other methods.[608]

The Ḥadīth of Hammām also indicates that Abū Hurayra had total conviction that there was no other companion who narrated more Ḥadīth than him, except for ᶜAbd Allah b. ᶜAmr, yet there are a smaller number of reports from him, as mentioned by Abū Rayya, who infers that Abū Hurayra used to fabricate Ḥadīth. Ibn Ḥajar argues here that there are a few reasons for this:

1. ᶜAbd Allah b. ᶜAmr would engage in worship more than acquiring and disseminating knowledge; this is the reason why there are fewer narrations from

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[606]   Ibid.
[607]   Ibid.
[608]   ᶜAsqalānī, *Fatḥ al Bārī*, 1988, v.1. p.207

him.

2. He was resident in Egypt for a long time after the expansion of Islam, and it was not the place for travelling to for students who sought to acquire knowledge, as they would travel to cities like the city of Madina, and Abū Hurayra was a resident of Madina, and would issue legal verdicts and narrate Ḥadīth until he passed away. This is also apparent from the narrators of Abū Hurayra, and Bukhārī has mentioned that eight hundred successors narrated from Abū Hurayra, and that this has not occurred with anyone else.

3. The Prophet made a supplication for Abū Hurayra that he would never forget what he had learnt. (Abū Hurayra testifies that one day he went to the Prophet Muḥammad complaining about his weak memory. The Prophet Muḥammad ordered him to spread his garment on the floor. Abū Hurayra says, "I spread the garment on the floor and the Prophet Muḥammad made a supplication and then ordered me to wear my garment. After that moment I never forgot what I heard from the Prophet'.[609]

4. ʿAbd Allah b. ʿAmr would narrate from the people of the book, and for this reason the scholars from the successors would refrain from taking narrations from him.[610]

In summary, these are the reasons why Abū Hurayra narrated many more Ḥadīth than others, especially more than ʿAbd Allah b. ʿAmr. We can see how these reports have been reconciled and discussed from the point of view of the science of Ḥadīth. Using the modern historical critical method, the first step is to evaluate the sources, in this case the witnesses or narrators, with regard to the degree of probability or certainty that attaches to their respective testimonies.[611] This method is equal to classical Ḥadīth criticism, where each narrator is scrutinised for his credibility and integrity. However, the point where the two methods differ is at that of the first narrator, the Companion, because classical Ḥadīth scholarship does not consider the scrutiny of any Companion in this equation, on theological grounds. Also, the Ḥadīth of the Prophet mentioned above, telling of how he

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[609] Bukhārī, *al-Jāmiʿ al-Ṣaḥīḥ*, 1999, Ḥadīth no. 119, p.25-26
[610] Ibid. P.207
[611] Garraghan, *A guide to historical method*, 1946, p.311

supplicated for Abū Hurayra's memory, and that he never forgot any Ḥadīth after that is considered a miracle of the Prophet and Prophets are sent with miracles. However, Garraghan argues here that:

> Belief in miracles is a perfectly rational attitude of mind. Happenings of this kind do, it is true, run counter to the ordinary course of nature; but they are possible and what is no less important, are knowable as such by the human mind...since a miracle is a fact perceptible to all the senses, we can recognise its historical truth by precisely the same means by which we recognise any other historical fact...[612]

Taking into consideration the above statement, which concurs with the statement of Ibn Ḥajar regarding miracles, it can be argued that Abū Hurayra was gifted with a retentive memory. One can also argue here with Abū Rayya et al that their argument and analysis is weak, and that they have overlooked the arguments and the same scholarly works and references which they have also used as evidence to justify their position on Abū Hurayra. If Abū Rayya had referred to the sources which he himself used to establish his point, then he would have found a possible solution to his objections.

The next point of discussion Abū Rayya discusses is that Abū Hurayra was given the title of *'Shaykh al-Muḍīra'*. Abū Rayya devoted a book to the biography of Abū Hurayra, and entitled it *'Shaykh al Muḍīra Abū Hurayra awwal rāwiyat uttuhim fī al-Islam'* Shaykh al Muḍīra Abū Hurayra the first narrator in Islam to be slandered. The point of discussion here will be the title *Shaykh al-Muḍīra*.

4.1.4 *'Shaykh al-Muḍīra Abū Hurayra awwal rāwiyat uttuhim fī al-Islām'* Shaykh al-Muḍīra Abū Hurayra the first narrator in Islam to be slandered[613]

Abū Rayya asserts that this title was given to Abū Hurayra specifically by scholars and poets throughout history, because of his fondness for this dish. In evidence, he uses the work of Thaᶜalibī (d.429AH/1039CE) *'Thimār al-Qulūb fī al-muḍāf wa al-manṣūb',* who

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[612]   Ibid.P.290
[613]   A type of dish made up of meat and milk.

states: 'Abū Hurayra was very fond of *muḍīra* and he used to eat it with Mu°āwiya, and when it was time for prayer he would go and pray behind °Alī, and when Abū Hurayra was asked about this he replied, 'the *muḍīra* of Mu°āwiya is very delicious and praying behind °Alī is more virtuous.[614] Abū Rayya also attempts to prove that Abū Hurayra was a greedy man, and he establishes this point by referring to the work of Abū Nu°aym al-Asfahānī *'Ḥilyat al Awliyā',* where Abū Nu°aym reports from Abū Hurayra that he would go around people's homes saying: *'Wayl li baṭnī idhā ashba°tuh kazzanī wa in aja°tuh sabbanī'* 'Destruction fall upon my stomach when I satisfy it; it prevents me from breathing and when I leave it hungry it swears at me.'[615]

The first point of analysis will be to investigate the claim of Abū Rayya regarding the title *Shaykh al-Muḍīra.* For arguments sake, is it forbidden for anyone to have a liking for any particular food or drink, or a greater inclination towards any other hobby? It can also be argued that the Prophet Muḥammad himself was fond of eating the shoulder meat of an animal, and loved to eat *'dubba'* (pumpkin) and to eat *'Tharīd'* (a dish made from pieces of meat and bread.) So does having a liking for such things have an impact on the character and status of the Prophet, and does it tarnish his image? So Abū Hurayra's liking for a particular dish should not also have an impact, and should not disparage his image and character.

With regards to Abū Hurayra eating with Mu°āwiya and praying behind °Alī, this is not established from authentic sources as Sibā°ī argues, and it was historically impossible for him to do so because °Alī was in Iraq and Mu°āwiya was based in Syria. It is also evident that Abū Hurayra never participated in the battle between °Alī and Mu°āwiya.[616] With regards to the report of Abū Nu°aym, there is no doubt that his work is very beneficial, but it contains weak and even fabricated reports alongside authentic reports. This report stated by Abū Nu°aym is declared as weak because of an individual known as Farqad, who is regarded as a weak narrator, according to the scholars of Ḥadīth, and another point here is that Farqad had never met Abū Hurayra, which also reinforces the declaration of this

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[614] Abū Rayya, *Aḍwā' °alā al-Sunna alMuḥammadiyya*, no publishing date, pp.170-171
[615] Ibid.
[616] Sibā°ī, *al-Sunna wa makānatuhā fī tashrī° al-Islāmī*, 2003, p.369

report as weak.[617]

The final point of analysis in this section is the statement *'Awwal rāwiyat uttuhim fi al-Islām'*, the first narrator in Islam to be slandered. Abū Rayya argues that the companions slandered Abū Hurayra by accusing him of lying and that they rejected him and his reports; those companions that declared him as a liar were ʿĀisha, Abū Bakr, ʿUmar, ʿUthmān and ʿAlī. Abū Rayya as evidence uses Ibn Qutayba as the one who made this statement regarding Abū Hurayra in his book '*Ta'wīl Mukhtalif al-Ḥadīth'*.[618]

4.1.5 Abū Rayya's Misconception

Abū Rayya has falsely attributed this statement to Ibn Qutayba. If we examine the text of Abū Rayya from Ibn Qutayba, which is as follows: 'when Abū Hurayra would narrate from the Prophet what the other companions did not, they did accuse him and asked him how did you hear this alone? And who was with you to hear this? ʿĀisha was the first to reject and accuse Abū Hurayra, because of her lengthy companionship with the Prophet.' Abū Rayya ends Ibn Qutayba's statement here, which implies the obvious that, Abū Hurayra was accused of lying. However, the statement continues, as Ibn Qutayba says, which Abū Rayya does not mention; 'When Abū Hurayra informed them the reasons why he narrated from the Prophet, they did not object, and they refrained from accusing him.[619] Muʿallimī argues that it is not evident from any companion that they objected to Abū Hurayra's reports, except for ʿĀisha and ʿAbd Allah b. ʿUmar. With regards to ʿĀisha, this has been discussed earlier, and with regards to ʿAbd Allah b. ʿUmar, there is only one narration in which he was amazed by Abū Hurayra's report, but this was then later verified by ʿĀisha herself. However, ʿAbd Allah b. ʿUmar confirmed the status of Abū Hurayra by saying:

"Abū Hurayra is better than me and has greater knowledge of what he narrates"[620] another report states; 'Once he (ʿAbd Allah b. ʿUmar) said to Abū Hurayra: "O Abū Hurayra! You were the closest to the Prophet, and the more memorizing of his sayings than anyone of

617 Ibid. Shaykh, *Abū Hurayra*, 2003, pp.233-244, See also Muʿallimī, *al-Anwār al-Kāshifa*, 1985, p.149
618 Ibn Qutayba, *Ta'wīl Mukhtalif al-Ḥadīth,*2006,p.p.93
619 Ibid.
620 Sibāʿī, *al-Sunna wa Makānatuhā fī Tashrf al-Islāmī*, 1978, p.296

us."[621] And another report states; Once Ibn ʿUmar was asked: "Do you deny anything that is said by Abū Hurayra? Ibn ʿUmar replied: "No, he had the courage and we lacked it."[622]

In summary, it can be established that Abū Rayya et al have relied upon sources which are considered to be inauthentic, and also he has in error made false attributions, and distorted some text which, if read and looked at face value can easily mislead and confuse the reader. For example, the attribution of the statement that Ibn Qutayba regarded Abū Hurayra as the first narrator to be slandered in Islam. However, on investigation, Ibn Qutayba is attributing this statement to Ibrāhīm al-Naẓẓām al-Muʿtazilī, who is the one to make such a statement. The work of Ibn Qutayba is written in defence of the companions of the Prophet, and to protect his Sunna. Therefore, it is illogical for him to undermine Abū Hurayra and, in general, other companions, if the sole purpose of writing this book is to defend the Sunna and the Companions who disseminated the Prophet's teachings. This point is mentioned here because many contemporary works on the companions, for example Asma Afsaruddin's work '*The first Muslims'*, reiterates this same point of Abū Rayya regarding that Ibn Qutayba made this statement regarding Abū Hurayra and, when one investigates the matter, it is not so.[623] Another point one can argue here is that, if we were to put the amount of criticism around Abū Hurayra and the positive comments of his contemporaries and his students etc. into the balance, then we find that his credibility and integrity outweigh the criticism put forward.

4.1.6 Why did Abū Hurayra Narrate Many Ḥadīth?

First of all, this whole argument of Abū Hurayra narrating excessively stems from the reports where he was approached and he had to defend himself. These reports are as follows:

1. Abū Hurayra said the people used to say, "Abū Hurayra narrates very many Ḥadīth. In fact, I used to keep close to the Messenger of Allah, and was satisfied with what filled my stomach. I ate no leavened bread and dressed in no decorated,

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[621] Al ʿIzzī, *Difāʿ ʿan Abī Hurayra*, 1984, p.97
[622] Dhahabī, *Siyar aʿlām al-Nubalā,*2001, v.2 p.608
[623] See Afsaruddin's *'The First Muslims History and Memory'*, 2009, p.73

striped clothes, and never did a man or woman see me, and I often used to press my stomach against gravel because of hunger, and I used to ask a man to recite a verse of the Qur'ān to me although I knew it, so that he would take me to his house and feed me. And the most generous of all people was Ja᷾far b. Abī Ṭālib. He used to take us to his home and offer us what was available there. He would even offer us an empty folded leather container of butter which we would split and then lick off what was in it.[624]

2. Sa᷾īd b. Musayyib and Abū Salama b. ᷾Abd al-Raḥmān b. ᷾Awf narrated that Abū Hurayra said: "You people say that Abū Hurayra narrates very many Ḥadīth from the Messenger of Allah, and you also wonder why the emigrants and the Anṣār do not narrate from the Messenger of Allah as Abū Hurayra does. My emigrant brothers were busy in the market while I used to stick to Allah's Messenger, content with what filled my stomach; so I would be present when they would be absent, and I would remember when they used to forget, and my Anṣār brothers used to be busy with their properties while I was one of the poor men of the *Ṣuffa*. I used to remember the narrations when they used to forget."[625] In another narration he added; "I used to attend the Prophet's meetings while the other companions were absent, and I learnt Ḥadīth by heart, while they forgot them."[626]

3. A᷾raj reported that he heard Abū Hurayra saying. "You are under the impression that Abū Hurayra transmits many Ḥadīth from Allah's Messenger; Allah is the one to be met. I was a poor man and I served Allah's Messenger, being satisfied with what filled my stomach, whereas the immigrants remained busy with transactions in the market, while the Anṣār engaged in looking after their properties.[627] Al A᷾raj narrated that Abū Hurayra said; People say that Abū Hurayra has narrated many Ḥadīth. Had it not been for two verses in the Qur'ān, I would not have narrated a single Ḥadīth, and those verses are: verily, those who conceal the clear proofs, evidence and guidance, which we have sent down, after we have made it clear for

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[624] ᷾Izzī, *Difā᷾ ᷾an Abī Hurayra*, 1984, p.43
[625] Bukhārī, *al-Jāmi᷾ al-Ṣaḥīḥ*, 1999, Ḥadīth no. 2047, p.328
[626] Aḥmad, *Musnad,* 2004, Ḥadīth no.7691, p.551
[627] Muslim, *Ṣaḥīḥ,*1998, Ḥadīth No.6397, p.1097

the people in the book, they are the ones cursed by Allah, and cursed by the cursers, except those who repent and do righteous deeds, and openly declare (the truth which they concealed). From these, I will accept repentance, and I am the one who accepts repentance, the most Merciful.[628] No doubt our emigrant brothers used to be busy in the market with their business, and our Anṣār brothers used to be busy with their properties. However, I used to stick to Allah's Messenger, contented with what will fill my stomach and I used to attend that which they used not to attend, and I used to memorize that which they used not to memorize".[629]

These reports have been used as a pretext for Abū Rayya et al to question the reliability of Abū Hurayra. People doubted his reports; that's why they questioned him. We can see the extent of Abū Hurayra's response from these reports. However, what can be established here is that it is clear that Abū Hurayra was questioned about his excessive narrations since his own time. The question which can be posed here is whether this questioning of Abū Hurayra is done objectively or merely to seek information, and to know why Abū Hurayra reports many Ḥadīth from the Prophet. It can also be argued here that the audience he was addressing was not the companions; it could also refer to the successors. However, these reports can be interpreted in different ways and from whichever angle you see them. What we can establish, and on which there is no disagreement, is that Abū Hurayra has reported many Ḥadīth from the Prophet and this is due to many factors, such as:

1. Abū Hurayra lived much longer than other companions after the demise of the Prophet, about fifty years.

2. The students of Abū Hurayra, who were from different places, passed on his narrations to others, which can also be the reason for his reports reaching others in different places.

3. All the major collections of Ḥadīth contain the Ḥadīth of Abū Hurayra.

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[628] Q.Chapter 2:V.159-60

[629] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.118, p.25

4.2 Ignaz Goldziher (d.1921) & Alfred Guillaume (d.1966)

From the Islamicists we find Ignaz Goldziher and Alfred Guillaume to have commented on Abū Hurayra and his narrations. Goldziher asserts that there was little confidence in the reliability of the transmitters of Ḥadīth in general, taking Abū Hurayra, the Companion of the Prophet, as an example of this alleged lack of authority:

> The possibilities which the Muslims admit themselves in this field are evident from a tradition in which the authorities seem to give away the secret quite unconsciously: the Prophet, it says in a tradition in Bukhārī, gave the order to kill all dogs except hunting and sheep dogs. Ibn ᶜUmar was told that Abū Hurayra also hands down the words: but with the exception of farm dogs as well. Ibn ᶜUmar says to this, Abū Hurayra owns cornfields, i.e. he has a vested interest in handing down the order with the addition that farm dogs should be spared as well. This remark of Ibn ᶜUmar is characteristic of the doubt about the good faith of the transmitters that existed even in the earliest period of the formation of the tradition.[630]

Guillaume, following the footsteps of his predecessor Goldziher, asserts that, within the Ḥadīth itself, there is a most significant recognition of the untrustworthiness of guarantors, and he thus refers to Abū Hurayra in this statement made by Ibn ᶜUmar.[631]

If one was to analyse and research the tradition discussed, one can deduce the following:

- This narration of farm dogs along with hunting and sheep dogs is not only reported by Abū Hurayra, but also is corroborated by the reports of ᶜAbd Allah b. Mughaffal and Sufyān b. Abī Zuhayr through different chains of transmission. The narration of Abū Hurayra can be found in the *Musnad* of Aḥmad numbers 7610[632] and 10119[633]. The narration of ᶜAbd Allah Ibn Mughaffal can be found in *Musnad* of Aḥmad number 20838.[634] The narration of Sufyān b. Abī Zuhayr can also be found in the *Musnad* of

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[630] Houtsma, Arnold, Basset and Hartmann, Eds. *First Encyclopaedia of Islam 1913-1936*, v.1, p.93

[631] Guillaume, *The Traditions of Islam*, 1924, p.78. In his preface, Guillaume has pointed out his indebtedness to Goldziher for his work 'Muslim Studies' which form the basis of any work for Orientalists on the Ḥadīth literature.

[632] P.546.

[633] P.698.

[634] P.1490.

Aḥmad number 22258.[635]

- We mentioned earlier the reports of Ibn ʿUmar, which confirmed his reliance in Abu Hurayra; so what was Ibn ʿUmar's intention when he said Abū Hurayra owns a cornfield?

It can be argued that Ibn ʿUmar did not intend to accuse Abū Hurayra, or to cast aspersions on his narration, as is alleged by Goldziher and many others.[636] At this point Abū Rayya and Aḥmad Amīn have attempted to tarnish the Character of Abū Hurayra. They assert that Abū Hurayra fabricated traditions to suit his desire. Sibāʿī, refers to Nawawī's commentary on *Ṣaḥīḥ Muslim*. There it says that Abū Hurayra made this addition, as it was obvious that other narrators had forgotten it. Nawawī asserts, that it was only natural that Abū Hurayra would not forget to mention this kind of dog, as he owned sowing-land himself, whereas others, who were not personally involved in a precept such as this, might forget more easily. Also, Abū Hurayra, is not the only one to narrate this addition, there were several others. Sibāʿi also says, that Bukhārī and Muslim would never have listed this report, if they had thought for a moment that Ibn ʿUmar criticized Abū Hurayra in this matter, let alone that he accused him of falsehood. In fact, he intended to confirm Abū Hurayra's narration by giving the reason for Abū Hurayra's knowledge of the statement, which was that he owned a field, and thus had a specific reason to be aware of the Prophetic teachings regarding farming.

The scholars of Ḥadīth, however, have explained Ibn ʿUmar's remark as meaning that Abū Hurayra, being possessed of personal experience of the subject matter of this Ḥadīth, was in a better position to know exactly what its wording was.[637] What confirms this understanding is Ibn ʿUmar's acceptance of this extra statement. Ibn ʿUmar narrated the same Ḥadīth excluding the killing of farm dogs as well in his narration. This narration can be found in the Ḥadīth collection of Tirmidhī number 1487 and 1488.

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[635] P.1601. These narrations are also found in *Ṣaḥīḥ Muslim* Ḥadīth no. 4029, 4030, 4031, 4032, 4035, p.687-688 and *Jāmiʿ Tirmidhī* Ḥadīth no.1487, 1488, p.361
[636] See Sibāʿi, *al-Sunnah Wa Makānatuhā fi Tashriʿ al-Islamī*, 1978, p.287
[637] Ṣiddīqī, *Ḥadīth Literature*, 1993, p.128

- What was Ibn ʿUmar's personal opinion regarding Abū Hurayra and the traditions he narrated?

As mentioned earlier under the attestation of the Companions regarding Abū Hurayra, Ibn ʿUmar testified that Abū Hurayra was one of those closest to the Prophet and one of those most knowledgeable about his Ḥadīth. Ibn ʿUmar gave this testimony after he had objected to one of Abū Hurayra's narrations, saying to him, Look at what you narrate' at which point Abū Hurayra took his hand and went with him to ʿĀisha, in order to ask her about the matter. She said. O yes! in approval of Abū Hurayra's narration. Further, at Abū Hurayra's funeral, Ibn ʿUmar asked Allah's forgiveness for him many times, saying: He used to be one of those who took the responsibility for learning the Ḥadīth of the Prophet by heart and teaching them to the Muslims.[638]

Once a man said to Ibn ʿUmar, I ask protection for you from being in doubt about what he narrates. He was daring while we showed cowardice.[639] On another occasion, Ibn ʿUmar was asked, do you look amazed at what he (Abū Hurayra) says? He replied, no, he had the courage and we lacked it and showed cowardice. When Abū Hurayra heard about the question which Ibn ʿUmar had been asked he said, 'where is my error if I memorized and they forgot?'[640]   The question here is why would Ibn ʿUmar falsify Abū Hurayra, if he regarded him as a truthful transmitter of the Ḥadīth? Also, it can be deduced from the above that the assessment of Goldziher is on insufficient evidence, while the texts he cites are totally misinterpreted, hence the fact that this report has parallel and independent reporters testifying to the fact in question.

Another of Goldziher's challenges to the authenticity of the traditions is based on his assessment of the position of Abu Hurayra as an authority. He says:

> The inexhaustible stock of information which he always had in hand, appears to have raised suspicion of their trustworthiness in the minds of his immediate auditors nor did they hesitate to give utterance to their suspicions in ironical form. He had several times to defend himself against the charge of idle talk. These facts

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[638] Ibn Sa'd, *Ṭabaqāt al-Kubrā*, no date, v.4 p.325, also see Ibn Kathīr, *al -Bidāya wa al-Nihāya*, 1987, v.8 p.111

[639] Ḥākim, *al-Mustadrak ʿalā al-Ṣaḥīḥayn*, 2002, Ḥadīth no.1763, v.3 p.583

[640]   Ibid.

gave our criticism every reason to be prudent and sceptic.[641]

The criticism of Abū Hurayra's Ḥadīth by Goldziher is based mainly on the following Ḥadīth that includes those in which Abū Hurayra had several times to defend himself.

1. Abū Hurayra said the people used to say, "Abū Hurayra narrates very many Ḥadīth. In fact, I used to keep close to the Messenger of Allah, and was satisfied with what filled my stomach. I ate no leavened bread and dressed in no decorated, striped clothes, and never did a man or woman see me, and I often used to press my stomach against gravel because of hunger, and I used to ask a man to recite a verse of the Qur'ān to me although I knew it, so that he would take me to his house and feed me. And the most generous of all people was Jaᶜfar b. Abī Ṭālib. He used to take us to his home and offer us what was available there. He would even offer us an empty folded leather container of butter which we would split and then lick off what was in it.[642]

2. Saᶜīd b. Musayyib and Abū Salama b. ᶜAbd al-Raḥmān b. ᶜAwf narrated that Abū Hurayra said: "You people say that Abū Hurayra narrates very many Ḥadīth from the Messenger of Allah, and you also wonder why the emigrants and the Anṣār do not narrate from the Messenger of Allah as Abū Hurayra does. My emigrant brothers were busy in the market while I used to stick to Allah's Messenger, content with what filled my stomach; so I would be present when they would be absent, and I would remember when they used to forget, and my Anṣār brothers used to be busy with their properties while I was one of the poor men of the Ṣuffa. I used to remember the narrations when they used to forget.[643]

   In another narration he added; I used to attend the Prophet's meetings while the other companions were absent, and I learnt Ḥadīth by heart, while they forgot them.[644]

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[641] Houtsma, Arnold, Basset and Hartmann, Eds. *First Encyclopaedia of Islam 1913-1936*, v.1, p.93. Sibāᶜī, *al- Sunna wa Makānatuhā fī Tashrīʿ al-Islāmī*, 1978, p.310

[642] ᶜIzzī, *Difāʿ ᶜan Abī Hurayra*, 1984, p.43

[643] Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no. 2047, p.328

[644] Aḥmad, *Musnad,* 2004, Ḥadīth no.7691, p.551

3. Aᶜraj reported that he heard Abū Hurayra saying. "You are under the impression that Abū Hurayra transmits many Ḥadīth from Allah's Messenger; Allah is the one to be met. I was a poor man and I served Allah's Messenger, being satisfied with what filled my stomach, whereas the immigrants remained busy with transactions in the market, while the Anṣār engaged in looking after their properties.[645] Al Aᶜraj narrated that Abū Hurayra said; People say that Abū Hurayra has narrated many Ḥadīth. Had it not been for two verses in the Qur'ān, I would not have narrated a single Ḥadīth, and those verses are: verily, those who conceal the clear proofs, evidence and guidance, which we have sent down, after we have made it clear for the people in the book, they are the ones cursed by Allah, and cursed by the cursers, except those who repent and do righteous deeds, and openly declare (the truth which they concealed). From these, I will accept repentance, and I am the one who accepts repentance, the most Merciful.[646] No doubt our emigrant brothers used to be busy in the market with their business, and our Anṣār brothers used to be busy with their properties. However, I used to stick to Allah's Messenger, contented with what will fill my stomach and I used to attend that which they used not to attend, and I used to memorize that which they used not to memorize.[647]

After analyzing these narrations, one can argue with Goldziher that first Abū Hurayra clarified his stance in narrating more than any other Companion, due to the following reasons:

- 'I used to keep close to Allah's Apostle,' this statement from the first Ḥadīth indicates how close he was with the Prophet. Also it indicates that he had no other obligations (to a wife or children, for example) because he was not married.

- The second narration indicates his zeal for knowledge, due to the fact that he had no other responsibility; therefore he learnt and acquired more traditions than any other Companion. The narration of Ṭalḥa bears testimony to this fact. It is narrated that once a man came to the Companion Ṭalḥa b. ᶜUbayd Allah and said: "O Abū Muḥammad! Do you know this Yemeni (Abū Hurayra?) Does he possess more

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[645]   Muslim, *Ṣaḥīḥ*,1998, Ḥadīth No.6397, p.1097

[646]   Q.Chapter 2:V.159-60

[647]   Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ*, 1999, Ḥadīth no.118, p.25

knowledge of the Ḥadīth of the Prophet than you? Because we hear things from him that we do not hear from you. Or does he narrate what the Prophet did not say?" Ṭalḥa said: "Abū Hurayra heard from the Prophet what we did not hear, then there is no doubt about it. Let me tell you. We had to take care of our homes and livestock. We used to visit the Prophet at morning and at night, and Abū Hurayra was there poor and destitute, and a guest of the Prophet. Therefore, we do not doubt that he heard from the Prophet what we did not hear, and you would never find a man who has goodness in his heart that he would say what the Messenger of Allah did not say."[648]

- Also, one can ask; is Abū Hurayra replying to the Companions or the Tābiᶜūn? He mentions 'my Anṣār brothers and Muhājir brothers' indicating that he is speaking to a third party, most probably a third party i.e. the Tābiᶜūn.[649]

- He did not want to conceal knowledge; therefore he narrated more Ḥadīth to avoid the punishment, as mentioned in the verses of the Qur'ān.

4.3 Fāṭima Mernissi (b.1940)[650]

In this section an attempt will be made to discuss the criticism made by Fatima Mernissi regarding Abū Hurayra in her book *'The Veil and the Male Elite.'* Mernissi argues in this book that Allah and His Prophet emancipated women, and gave them freedom, and that they desired nothing but equality between the sexes but, unfortunately, the sacred texts have been manipulated and distorted by the very men upon whom the Prophet Muhammad had trusted and totally relied upon. She argues that Muslim women have always been confronted by misogyny from the time of the companions until the present. In her introduction, she states:

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[648] Ibid. p.96

[649] Sibāᶜī also is inclined to this view that Abū Hurayra was not addressed by the Companions. See p.312 of his book *'al-Sunna wa Makānatuhā fī Tashrīᶜ al-Islāmī.*

[650] Fāṭima Mernissi, a sociologist of international reputation, teaches at University Mohammed V in Rabat, Morocco.

The Muslim Prophet is one of the best known historical personages of our history. We have an enormous amount of information about him. We have details about the way he led expeditions, but also a myriad of descriptions about his private life: how he behaved with his wives, his domestic quarrels, his food preferences, what made him laugh, what irritated him, etc. It is impossible to distort his personality in a Muslim country, where religious education begins in preschool. Nevertheless, a Muslim expert has been able to say that the Prophet Muhammad excluded women from public life and relegated them to the household. But to do this, he had to do outrageous violence to Muḥammad as a historical person about whom we have copious documentation.[651]

She further argues:

Not only have the sacred texts always been manipulated, but manipulation of them is a structural characteristic of the practice of power in Muslim societies. Since all power, from the seventh century on, was only legitimated by religion, political forces and economic interests pushed for the fabrication of false traditions.[652]

Mernissi has argued in this book, as we can deduce from the above statements, and has attempted to justify her position on the traditions (Ḥadīth) of the Prophet that they have been manipulated and distorted, irrespective of whether they are recorded in Bukhārī etc. or not. In this section, an attempt will be made to highlight the arguments made by Mernissi against Abū Hurayra, who Mernissi describes in her own words as *'...that companion who put woman in the same category as the ass and the dog as disturbances for the believer....'*[653]

The methodology used in this section will be to assess the arguments of Mernissi and then critically analyse and evaluate them. This section will specifically focus on the criticism of Abū Hurayra in the section of her book *'A Tradition of Mysogny (2)'* and not on the whole book.

On Page Seventy Mernissi states:

...the influence of Abū Hurayra has nevertheless infiltrated the most prestigious religious texts, among them the Ṣaḥīḥ of Bukhārī, who apparently did not always feel obliged to insert the corrections provided by ᶜĀisha. The subject of many of

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[651] Mernissi, *The Veil and the Male Elite*, 1991, p.8

[652] Ibid.

[653] Ibid. P.65

these Ḥadīth is the "polluting" essence of femaleness.[654]

The first point of discussion here is that of what prompted Mernissi to make the above statement. We find the report of Abū Hurayra, which he narrates from the Prophet Muhammad, that he said, '*al-Shū'mu fī thalātha fī al-Dār wa almar'a wa al-faras*' that misfortune is in three things; the home, the woman and in the horse.[655] It is this report to which ᶜĀisha objected, and refuted Abū Hurayra. On analysis and investigation of this incident, we find that Mernissi has relied upon the work of Zarkashi (d.994AH/1586CE)'*al-Ijāba li īrād mā istadrakathu ᶜĀisha ᶜalā baᶜd al-Ṣaḥaba*. It is also noteworthy here that Mernissi has not given the full account of the report, and the variants of narrations which will now be highlighted. This will give us the full context, and a better understanding and background, of the debate between the two companions.

Firstly, this Ḥadīth was narrated by Abū Hurayra and, when ᶜĀisha was asked about it, she replied, *'lam yaḥfaẓ Abū Hurayra...'* Abū Hurayra did not memorise... she continued by saying that Abū Hurayra entered whilst the Prophet was saying: Allah wage war against the Jews they say: '*al-Shū'mu fī thalātha fī al-Dār wa al-mar'a wa al-faras'* 'that misfortune is in three things; the home, the woman and in the horse. Abū Hurayra heard the last part of the Ḥadīth and he did not hear the first part. There is also another narration in the *Musnad* of Imām Aḥmad with different wording, where ᶜĀisha says that the Prophet said that the people of *Jāhiliyya* (period of ignorance) would say these things in place of the Jews.[656] Zarkashī states that this statement is contextual, and is related to a specific case and, is not a general statement. [657]

Secondly, this report is corroborated by other reports from other companions. Tirmidhī mentions this narration from ᶜAbd Allah b. ᶜUmar, and has also attributed it to Sahl b. Saᶜd, ᶜĀisha and to Anas b. Mālik.[658] Bukhārī and Muslim have narrated this from ᶜAbd

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[654] Ibid. P.70
[655] Zarkashī, *al-Ijāba li īrād mā istadrakathu ᶜĀisha ᶜalā baᶜd al-Ṣaḥaba,* 2000, PP.124. Zarkashī has narrated this from the *Musnad* of Abū Dāūd al-Ṭayālisī.
[656]   These are some examples here. See the works of Zarkashī on the other refutations and examples of ᶜĀisha's for the other companions of the Prophet.
[657]   Zarkashī , *al-Ijāba li īrād mā istadrakathu ᶜĀisha ᶜalā baᶜd al-Ṣaḥaba,* 2000, PP.124-127
[658]   Ibid.

Allah b. ᶜUmar and from Sahl b. Saᶜd.[659] Muslim has also narrated from Jābir b. ᶜAbd Allah.[660]

Thirdly, Mernissi mentions the name Ibn Marzūq, who reports this from ᶜĀisha. However, Ibn Marzūq, especially in this narration, which is attributed to the *Musnad* of Abū Dāūd al-Ṭayalisī, in the work of Zarkashī is not mentioned. In place of Ibn Marzūq, we find the report from Makḥūl. In Aḥmad's report, it is reported from Abū Ḥassān Muslim al-Ajrad. Ultimately, there is a discrepancy here as to the narrator, which is apparent.

Fourthly, this version of Abū Dāūd al-Ṭayālisī has been commented on by al Zarkashī who observes that there is a narrator missing between Makḥūl and ᶜĀisha, because Makḥūl does not narrate directly from ᶜĀisha. Zarkashī further establishes, through Ibn Abī Ḥātim, who has mentioned in his *'al-Marāsīl'* that: 'My father narrated to us saying, 'I asked Abū Mushir, 'did Makḥūl listen to Ḥadīth from any of the companions of the Prophet?' He replied, 'There is nothing authentic in our opinion, except that he heard Ḥadīth from Anas b. Mālik.' I asked, (What about) Wāthila? He denied that.[661]

Mernissi does not mention the above discussion in her work. However, what we can establish so far is that this report does not stem from Ibn Marzūq. The versions which stem from other companions do not have this individual in their chain. Therefore, we can establish here that either this is a typing error, Ibn Makḥūl having been written instead of Marzūq, or we can go down the other avenue, and say that this is a false chain altogether. However, we give Mernissi the benefit of the doubt here, as we can also establish that she has relied upon Zarkashī's work here, and he has mentioned Makḥūl. However, from the point of view of the science of Ḥadīth, this report has been declared as weak because of the break between Makḥūl and ᶜĀisha, which is apparent from Ibn Abī Ḥātim's statement. If Mernissi used the narration from Abū Ḥassān Muslim al-Ajrad, then this would have been an authentic report to support her argument, because there is no break in the chain of narration, and it is also established that Abū Ḥassān

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[659]   Bukhārī, *al-Jāmiᶜ al-Ṣaḥīḥ,* 1999, Ḥadīth no.5772, p.1019, Muslim, *Ṣaḥīḥ,*1999, Hadith no. 5804, p.987

[660]   Muslim , *Ṣaḥīḥ,*1999, Ḥadīth no. 5804, p.987-988

[661]   Zarkashī , *al- Ijāba li irād mā istadrakathu ᶜĀisha ᶜalā baᶜd al-Ṣaḥāba,* 2000, PP.124-126

does report from ᶜĀisha and ᶜAbd Allah b. ᶜAbbās.

The above report, as we can see, is also reported from other companions, as we have noted. Therefore, one may ask, is it justified for Mernissi to isolate Abū Hurayra, and leave the other companions unscathed, because they also narrate the same report, and also we can see that she has relied upon Zarkashī's work, whose methodology is not only to put the refutations of ᶜĀisha for the reports of other companions, but also to harmonise the reports and remove any discrepancies within them which Mernissi fails to do and disclose?

On Page Seventy-One Mernissi states:

> ...I can say that the fate of Abū Hurayra and his ambivalence toward women are wrapped up in the story of his name.' She further adds: 'The Prophet gave him the name ᶜAbd Allah (Servant of Allah) and nicknamed him Abū Hurayra (father of the little female cat) because he used to walk around with a little female cat that he adored. But Abū Hurayra was not happy with this nickname, for he did not like the trace of femininity in it: "Abū Hurayra said: 'Don't call me Abū Hurayra. The Prophet nicknamed me Abū Hirr (Father of the male cat), and the male is better than female.[662]

From the above statement, one can deduce that Abū Hurayra did not like this nickname because of the trace of femininity (in Mernissi's words) even though the Prophet gave him this nickname. However, we find that the reports regarding his nickname differ, where we find that, in some reports, the Prophet named him Abū Hurayra and in some Abū Hirr. With regards to the nickname 'Abū Hurayra', this has been discussed in the previous chapters. From the discussion in the previous chapters, quoting Ibn ᶜAbd al-Barr, we find conflicting reports regarding his nickname; some suggest that he was previously given this name by his own people, and some suggest that it was given by the Prophet Muḥammad. These reports are as follows:

- Yūnus b. Bukayr narrates on the authority of Ibn Ishāq, who said; some of my associates narrated on the authority of Abū Hurayra that he said: 'My name during

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[662] Mernissi, *The Veil and the Male Elite*, 1991, p.71

'Jāhiliyya', the period of ignorance, was ᶜAbd Shams and I was named ᶜAbd al-Raḥmān in Islam, and I was only nicknamed Abū Hurayra because I found a cat and I put it in my sleeve and I was asked, 'What is this?' 'I replied it is a cat'. It was then said, 'You are Abū Hurayra' *(Anta Abū Hurayra).*

- Ibn ᶜAbd al-Barr narrates another narration on the authority of Abū Hurayra, who said: 'I was carrying a cat one day in my sleeve and the Prophet Muhammad saw me. He said to me, 'What is this?' I replied, 'it is a cat'. The Prophet then said, 'O Abū Hurayra!' *(Yā Abā Hurayra).*

After mentioning these reports Ibn ᶜAbd al-Barr states, 'This is the most suitable account in support of my opinion that it was the Prophet Muhammad who gave him that nickname.' [663]

If we analyse these reports, we find that the Prophet nicknamed him 'Abū Hurayra', and this is also the view of Ibn ᶜAbd al-Barr, who leans towards this interpretation. However, Mernissi should have mentioned these reports to avoid conflict but, as is apparent, she argued from a different angle, indicating that Abū Hurayra disliked the nickname given to him by the Prophet by using a different narration altogether. However, Mernissi relies upon the narration of Muḥammad b. Qays, who reports from Abū Hurayra, which is classified as authentic by Ibn Ḥajar in his biographical work *'al Iṣāba'.*[664] One can argue here that, if the nickname 'Abū Hurayra' was disliked by him, then surely this would have been taken on board by his contemporaries, and also his students and hence all the narrations which we find in the collections of Ḥadīth are on the authority of 'Abū Hurayra'. Another point which remains here is that his statement was not made to undermine femininity; it was his own personal choice and preference. Another point worth mentioning here is the Qur'ānic verse in Chapter Three, Verse Thirty-Six, where it mentions the birth of Mary. It states:

'When she (Mary) was delivered, she said: "O my Lord! I have delivered a female child and Allah knew best what she had delivered and the male is not like a female *(wa laysa al-*

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[663]   Ibid.

[664]   ᶜAsqalānī, *al-Iṣāba fī tamyīz al-Ṣaḥāba*, 2005, v.8, p.348-349, Cf: Shaykh, *Abū Hurayra,* 2003, p.37

dhakar ka al-unthā.)[665]

Reading this verse and comparing it with the statement of Abū Hurayra, does it not indicate, according to Mernissi, that Ḥanna (the mother of Mary) preferred masculinity over femininity? Another point of argument here, which can be brought forward here, is that the very companions who Mernissi in her book has doubted and vehemently indicated that they manipulated the teachings of Muḥammad and God are the very group of people who compiled and collected the Qur'ān, and disseminated it to the Muslim world. Therefore, according to Mernissi, the core text or the primary source of Islam should also be scrutinized and challenged, because of the male influence in its collection. Another point worth mentioning here and which can be put forward as an argument against Mernissi is that there are verses in the Qur'ān which highlight disparities in terms of inheritance laws and giving testimony, so how would Mernissi try to justify and argue these verses? After all, they were memorised and compiled by the same elite group of Companions who she depicts as being misogynist? The answer here is that it is apparent that her argument is weak, and she has misunderstood the sources and their context. Lastly, with reference to Abū Hurayra, Mernissi has overlooked all the narrations which Abū Hurayra has narrated which support the cause of the rights of women.[666] If she had looked at these narrations, then she would have had a different view on Abū Hurayra altogether.

Mernissi further states, on Pages Seventy-One and Seventy-Two:

> 'He had another reason to feel sensitive about this subject of femininity- he did not have a very masculine job...Abū Hurayra preferred according to his own comments, to be in the company of the Prophet. He served him and sometimes "helped out in the women's apartments". This fact might clear up the mystery about his hatred of women, and also female cats, the two seeming to be strangely linked in his mind.
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> He had such a fixation about female cats and women that he recalled that the Prophet had pronounced a Ḥadīth concerning the two creatures- and in which the

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[665] Q. Chapter 3,V: 36.
[666] See the narrations of Abū Hurayra in Bukhārī, Ḥadīth no.3331, p.553. Ḥadīth no.5184, 5186, p.926

female cat comes off much better than the woman...'[667]

In this discussion Mernissi deduces that, because Abū Hurayra also helped in the women's apartments, that this is a reason for him disliking and hating women and female cats, is farfetched, cumbersome and illogical. And for this reason she quotes a narration as follows:

Abū Hurayra narrates that the Prophet said. 'A woman entered the fire of hell because of a cat she had tied up and did not feed and give her water and not let her to go to eat from the creatures of the earth.'

This Ḥadith is also narrated from ᶜAbd Allah b. ᶜUmar in *Bukhārī* and *Muslim*. It is also narrated from Asmā bint Abī Bakr in *Bukhārī* and from ᶜAbd Allah b. ᶜAmr in the *Ṣaḥīḥ* of Ibn Ḥibbān. It is also narrated from Jābir in *Ṣaḥīḥ Muslim* and in the *Musnad* of Imām Aḥmad. All of these narrations are authentic and established, and corroborate the report of Abū Hurayra. However, there is another report from Aḥmad, mentioned in his *Musnad* from Abū Dāūd al-Ṭayalisī who reports with his chain from ᶜAlqama, who said, 'we were with ᶜĀisha when Abū Hurayra entered, so she said, are you the one who narrated this report 'A woman entered the fire of hell because of a cat she had tied up and did not feed and give her water?' Abū Hurayra replied, I heard it from the Prophet. She said, do you know who this woman was? The woman, regardless of what she did, was a disbeliever and the believer is more honoured in the sight of Allah that he punishes him regarding a cat, so when you narrate from the Prophet ponder and think carefully of how you narrate.[668] In this narration, as we can see, the dispute centres on the wording of the Ḥadīth. There is also no mentioning of her denying Abū Hurayra.

To summarise this debate between ᶜĀisha and Abū Hurayra, one may argue that is this denial or criticism for Abū Hurayra, as Mernissi tries to establish? If it is denial then there is no evidence to suggest that, and if it is criticism then it is valid criticism from her, which is apparent from the statements. There is another important point which can be established here, which is that ᶜĀisha also criticised companions other than Abū Hurayra. This also

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[667] Mernissi, *The Veil and the Male Elite*, 1991, p.71-72
[668] Aḥmad, *Musnad*, 2004, Ḥadīth no. 10738, p.733

indicates that he was not isolated from this, and yet another question that may be posed here is, then, why has Abū Hurayra specifically been the point of criticism? It is also evident as ʿIzzī would argue that he was a close associate to ʿĀisha and that she would allow him to sit in her gatherings. His argument is inferred from the following incident, where one of the *tābiʿūn* (Successors) asked for a fatwa (religious verdict) to ʿAbd Allah b. al-Zubayr, so he replied to him: "Go to ʿĀisha, because I have left Abū Hurayra and Ibn Abbās with her".[669]

So from this incident he justifies that ʿĀisha used to allow Abū Hurayra to sit with her. He further argues that, if he was not of sound opinion, then she would not accept him in her gathering.[670] Taking this argument into consideration Abū Hurayra would have been ostracised from his community if he was regarded as a fabricator or a liar, as we know of the important position held by ʿĀisha amongst the companions, and that something of this nature would have never been hidden or concealed from the rest of the companions. There are also other reports in which we find that ʿĀisha and Abū Hurayra would have discussions with each other on the manner of narrating the Ḥadīth of the Prophet. These reports, however, do not suggest that ʿĀisha falsified the content of Abū Hurayra's reports.

On Page Seventy-Two Mernissi further uses another report to establish that Abū Hurayra lost his patience and defended himself against an attack by ʿĀisha in, for example, the first report:

- Khālid b. Saʿīd reports from ʿĀisha that she called Abū Hurayra and said, 'O Abū Hurayra! What are these reports which are reaching us from you reporting from the Prophet! You did not hear except what we heard and you did not see except what we saw? Abū Hurayra replied, 'O Mother! You were busy, occupied with the mirror and beautifying yourself for the Prophet and I was occupied with nothing.

Now Mernissi does not go further after stating this report. Anyone reading this report will interpret it in the way in which Mernissi has done. However, we find that there is an

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[669] ʿIzzī, *Difāʿ ʿan Abī Hurayra*, 1981, p.101
[670] Ibid.

addition to this report, which includes ʿĀisha's response to Abū Hurayra, which was her saying *'laʿallah'* maybe.[671] This addition Mernissi fails to mention alongside the aforementioned report, which sends a different message, if one looks at the full context of the discussion. One can argue here in Mernissi's favour that ʿĀisha may have made this remark sarcastically, in disbelief and uncertainty rather than in acceptance. This report indicates the question and the answer given by Abū Hurayra to ʿĀisha. The other narration also indicates that ʿĀisha agreed with Abū Hurayra on the possibility of him having heard and seen from the Prophet more than her, because of her occupation in other things.

On Page Seventy-Three Mernissi tries to establish further that Abū Hurayra was untrustworthy by using in evidence the report where ʿĀisha criticizes Abū Hurayra and denies the report where he states that the Prophet said, *'man aṣbaḥa junuban fa lā sawma lah'* whoever wakes up in the morning in the state of major defilement, then there is no fasting for him.[672] This Ḥadīth, as we can see, is recorded in *Ṣaḥīḥ Muslim*, which is regarded as authentic. The whole incident is recorded from Abū Bakr b. ʿAbd al-Raḥmān who said, 'I heard Abū Hurayra mentioning one of his statements *''man aṣbaḥa junuban fa lā ṣawma lah'* whoever wakes up in the morning in the state of major defilement, then there is no fasting for him. I mentioned this to ʿAbd al-Raḥmān b. al-Ḥārith, who then mentioned this to his father, who then denied this report. So ʿAbd al-Raḥmān and I went to ʿĀisha and Umm Salama and asked ʿĀisha about this statement, so she replied, 'The Prophet would wake up in the morning in the state of major defilement, and he would still be in the state of fasting'. After hearing this from ʿĀisha, we went to Marwān b. al-Ḥakam and mentioned the whole incident. Marwān then advised us to approach Abū Hurayra and see how he would respond. So we approached Abū Hurayra and stated that which ʿĀisha and Umm Salama had said. Abū Hurayra responded by saying, 'did both of them say that (ʿĀisha and Umm Salama)? Yes ʿAbd al-Raḥmān replied. Abū Hurayra then said, 'They are most knowledgeable'. Then Abū Hurayra attributed his statement to another companion Faḍl b. ʿAbbās. He said, 'I heard this statement from Faḍl and not directly from the Prophet.

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[671]   Ibn ʿAsākir, *Tārīkh Madīnat Dimashq*, 1998, p.117

[672]   Muslim, *Ṣaḥīḥ*, 1998, Ḥadīth no. 2589, p.452

In another report, ᶜAbd al-Raḥman informed Abū Hurayra about the Ḥadīth of ᶜĀisha so Abū Hurayra replied, she has more knowledge of the Messenger of Allah than us, it was only Usāma b. Zayd who informed us of this Ḥadīth.[673] So Abū Hurayra retracted that which he used to say, and there is no indication of him being under pressure, as Mernissi suggests.[674] However, we need to analyse this Ḥadith to see whether this is a denial and a refutation from ᶜĀisha of Abū Hurayra.

The books of Ḥadīth, that is *Bukhārī* and *Muslim*, do not mention explicitly that ᶜĀisha rejected the narration from Abū Hurayra, nor do they mention anywhere that he was under pressure. From the above incident, which is stated in *Muslim*, we can deduce that each party gave their own verdict according to the knowledge they possessed. ᶜĀisha did not say that what Abū Hurayra said was wrong, but she and Umm Salama gave their own verdict. If we were to argue that, yes, ᶜĀisha did refute him, in no way does this mean that she declared him a liar. But we can argue here that Abū Hurayra had no knowledge of the ruling and that he retracted what he had said. In another narration, Abū Hurayra had taken an oath, which indicates his determination and resilience that this report was from the Prophet. He says, *'Lā wa rabb hādha al-bayt mā ana qult man aṣbaḥa junuban fa lā yaṣūm Muḥammad wa rabb al-bayt qālah.'* No, by the lord of this house, I did not say that whoever wakes up in the morning in the state of major ritual impurity, there is no fasting for him, Muḥammad, by the lord of this house, said it.[675]

We can also establish here that Abū Hurayra was not the only one to have been refuted in this manner. The companions would do this often amongst each other, hence Abū Hurayra is not the only one to be isolated from this. ᶜĀisha also refuted other companions like Abū Bakr, ᶜUmar, Ibn Masᶜūd, ᶜAlī etc. Zarkashī has devoted a whole book to this, specifically on ᶜĀisha's refutations of other companions. So, does this mean that all these companions were liars and falsifiers of reports from the Prophet? With regards to the statement itself Ibn al-Mundhir (d.318AH/930CE) looks for a plausible answer. He argues that this issue of fasting is to do with the science of

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[673] Nasāī, *al-Sunan al-Kubrā*, 2001, Ḥadīth no.2936-2950, v.3, p. 144-150
[674] Zarkashī, *al Ijāba li īrād mā istadrakathu ᶜĀisha ᶜalā baᶜd al-Ṣaḥāba*, 2000, pp.49-50
[675] Aḥmad, *Musnad,* 2004, Ḥadīth no. 7382, p.7393

abrogator and abrogated. This is because, in the initial period of Islam, sexual intercourse was prohibited to the fasting person after sleeping, like eating and drinking. So, when Allah had made permissible intercourse till dawn, he made it permissible for the sexually defiled to do morning in the state of fasting, before he has had a bath, this was to lift the impermissibility. Abū Hurayra would issue his verdict on that which he heard from Faḍl, which was in the initial period of Islam, and he was unaware of the abrogation, and when he heard of the information from ʿĀisha and Umm Salama, he accepted it and retracted his old position. There are other opinions on this issue mentioned in the books of jurisprudence, where it is mentioned that some companions adhered to this view, and also the *Tābiʿūn*.[676] However, there is clear consensus on this issue amongst the majority of Muslim scholars that this was during the initial stages of Islam, and was later abrogated, as Ibn Ḥajar stated in *Fatḥ al-Bārī*.[677]

Another point raised by Sibāʿī is that the majority of the narrations do not state that Abū Hurayra attributes the statement to the Prophet, but only state that this was the verdict of Abū Hurayra. Some mention that he attributes the statement to Faḍl, and some to Usāma. So it is clear that the narrations differ here, and the plausible way to reconcile this issue is to accept the reconciliation made by Ibn al-Mundhir, as mentioned earlier. The last point of discussion here which Mernissi tries to prove is that Abū Hurayra was a lazy man. To establish this, she uses the incident which occurred between ʿUmar and Abū Hurayra. It is worth noting the text that Mernissi has used in her book on Page Eighty, which will then involve an investigation into the full account, and will ultimately depict the reality of this discussion. Mernissi states:

> ʿUmar Ibn al-Khattab, who was well known for his physical vigour and who awoke the city every day to say the dawn prayer, disliked lazy people who loafed around without any definite occupation. He summoned Abū Hurayra on one occasion to offer him a job. To his great surprise, Abū Hurayra declined the offer. ʿUmar, who did not consider such things a joking matter, said to him: "You refuse to work? Better people than you have begged for work." "Who are those people who are better than me?" Inquired Abū Hurayra. "Joseph the son of Jacob, for example,"said ʿUmar to put an end to a conversation that was getting out of hand. "He," said Abū Hurayra flippantly. "Was a prophet, the son of a

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[676]   From the Tābiʿūn we have Ṭāūs, ʿUrwa, Ibrāhīm al-Nakhaʿī, al-Ḥasan al-Baṣrī.
[677]   ʿAsqalānī, *Fatḥ al Bārī*,1988, v.4, p.565

prophet, and I am Abū Hurayra, son of ᶜUmayma (his mother.)[678]

It is imperative to look at the incident in its full context, and then this will give a better understanding, and remove misconceptions. Mernissi is referring to the occasion when Abū Hurayra was appointed as a governor of Baḥrayn, during his caliphate, and this appointment of Abū Hurayra has been stated in the works of Islamic history.[679] ᶜUmar had appointed Abū Hurayra as the governor of Baḥrayn after ᶜAlā b. Ḥaḍramī had passed away in the year 21AH/643CE. It is mentioned that ᶜUmar summoned Abū Hurayra and he was asked about the wealth he had accumulated during his governorship. ᶜUmar, had the custom of having the wealth of his governors estimated before sending them on their missions. After they had come back to Madina, he usually confiscated half of the wealth with which their riches had increased. Consequently, Abū Hurayra was one of these governors who saw his earnings halved and disappear into the state treasury.[680]ᶜUmar then removed Abū Hurayra from that post. However, ᶜUmar requested Abū Hurayra a second time to become the governor of Baḥrayn, but Abū Hurayra declined, and at this point ᶜUmar stated: "*Better people than you have asked for work.*"To this Abū Hurayra replied, *"It was Joseph the prophet of Allah son of the prophet of Allah, and I am Abū Hurayra son of Umayma.*"[681]

After comparing Mernissi's passage with that which is the actual account recorded in the historical sources of Abū Hurayra's appointment as a governor, one can establish the following points:

- That Mernissi's account and description depicts Abū Hurayra as an individual who had no sense of responsibility and that he was a lazy man. Yet, when one studies the full context of the incident it indicates that Abū Hurayra was appointed as a governor, which he initially

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[678]   Mernissi, *The Veil and the Male Elite*, 1991, p.80-81
[679]   Cf: Dhahabī, *Siyar*,2001, v.2, p.578. Ibn Kathīr, *al-Bidāya wa al-Nihāya*, no publishing date, v.8, p.107. cf: Sibāᶜī, *al-Sunna wa makānatuh fī tashrᶜ al-Islāmī,*2003, p.322 Shalabī, *Ḥayāt Abī Hurayra*, 1991, p.161, Aẓami, *Studies in early Hadith literature*,2001, p.36
[680]   Juynboll, *Authenticity of the Tradition literature*, 1969, pp.94-95
[681] Abū Zahw, *al-Ḥadīth wa al-Muḥaddithūn*, no publishing date, p.168, Cf: Ḥamdānī, *Abū Hurayra wa Ahl al-Bayt wa al-Mufāja'at al-kubrā,* 2009, p.129

accepted.

- Mernissi, in her own style of writing, has manipulated her argument to prove that Abū Hurayra was a difficult case to deal with, and was an arrogant man. For her to mention in between the sentence '*Who are those people who are better than me?*' when you investigate the sources not one of them mentions this response of Abū Hurayra.

- Also, it was Abū Hurayra who responded by saying it was 'Joseph the prophet of Allah...' not ʿUmar, as Mernissi has stated.

We can see the discrepancies of Mernissi here which, as mentioned earlier can be misconstrued totally, if one is oblivious to the actual account. To summarise, it is sufficient to establish that Mernissi's arguments are not only weak, but also that the sources and references she has used to justify her argument have been misunderstood, and also misconstrued. It is also sufficient to say that the evidence she relies on stems from the very people or companions that she has criticised in her work. So it can be argued that, by nullifying the people who narrate these reports, then how can it be logical to use their reports in order to justify your own position?

Although the weaknesses of Mernissi's arguments are apparent from the above discussion from the science of Ḥadīth point of view, we can also deduce the following using the Historical Critical method. For argument's sake, if we were to question the credibility of Abū Hurayra, then we would have to look at three things to determine his credibility:

1. Knowledge; before accepting any of his reports from the Prophet, we must have some means of ascertaining whether he really has, or can be presumed to have, knowledge of the thing which he reports.

2. Veracity; he must be in good faith, must have the desire to tell the truth, to report the facts as he knows them, as veracity is the most essential of all qualifications demanded in a witness.

3. Accuracy of communication; ability for accurate communication of his knowledge to others.

These three factors guarantee the credibility of a witness. They are also similar to the criteria of a *Ṣaḥīḥ* (sound/authentic) Ḥadīth. Ibn Salah defines it as:

> The sound Ḥadīth is a supported Ḥadīth (*al-Ḥadīth al-Musnad*), the *isnād* of which coheres continuously through the transmission of one upright and accurate person from another up to its point of termination. The sound Ḥadīth can neither be anomalous (*shādh*) nor defective (*muᶜallal*.)[682]

From this definition, the term 'upright and accurate person (ᶜ*adl al-ḍābiṭ*) refers to an individual who has moral integrity and veracity, which is parallel to the first and second point, and also sound and accurate knowledge; with regards to accuracy in communication the account of Abū Hurayra between Marwān is also an established point of his accuracy in communicating the Ḥadīth of the Prophet.

4.4 Gautier Juynboll (d.2010)

This section will briefly highlight the contribution of Juynboll, who is one of the leading Ḥadīth specialists of our time. He is considered to have contributed greatly to the subject area of Ḥadīth. He expounded and elaborated on the 'Common link'[683] theory of Joseph Schacht (d.1969.) It is not intended here to list the contributions made by him in this area, as these will be apparent to any student studying the subject area of Ḥadīth. The main objective of mentioning Juynboll in this section is that he has discussed Abū Hurayra in three important works of Ḥadīth; the first '*The Authenticity of Ḥadīth literature: Discussions in modern Egypt'* the second *'Muslim Tradition'* and in the *'Encyclopaedia of Canonical Hadith'*.

1. The Authenticity of Ḥadīth Literature: Discussions in Modern Egypt

Although he has not criticised Abū Hurayra in any of his works, he has, however, discussed him in light of the debates around the authenticity of Ḥadīth amongst the scholars of Egypt in the previous century, especially in the subject area of the collective

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[682]   Shahrazūri, *An introduction to the Sciences of Ḥadīth*, Trans. Eerik Dickinson, 2006, p.5.
[683]   Common link refers to the existence of a common link in a chain of narration/transmission which indicates that the Ḥadīth in question originated at the time of that common member. This allows us to date the time of the forgery of the Ḥadīth. Cf:Juynboll, *Studies on the origins and uses of Islamic Ḥadīth*, 1996, pp.351-352. Aẓami, *On Schacht's Origins of Muḥammadan Jurisprudence,* 1996, p.197. Brown, J. *Ḥadīth: Muḥammad's legacy in the medieval and modern world*, 2009, pp.213.

ta‸dīl of the companions.[684] What Juynboll attempts to do in this section is to highlight the arguments around the *‸Adāla* of the Companions. His aim is to prove that this concept was not integral in Islam from the beginning and that it became an important aspect of creed at a later date. He attempts to justify the idea that the collective *ta‸dīl* was not an established point, even in the time of the Prophet, by referring to the opinions of Riḍā(d.1935) Aḥmad Amīn (d.1954) and Abū Rayya, who argue that not all of the Companions fall into this category. Juynboll's further assessment of this creed, as mentioned in Chapter Two, is that there is no early literature available to prove this point prior to Abū Ḥātim al-Rāzī (d.327AH/938CE)'s work *'al-Jarḥ wa al-Ta‸dīl*.

However, it can be argued that this can be answered from a practical and theoretical perspective. The theoretical perspective is that the verses of the Qur'ān through which this issue is established are an indication of their *‸Adāla,* and the companions would not consider denying each other. The practical perspective is that, like the other sciences of the Qur'ān, Ḥadīth, law, etymology, syntax and morphology etc. became a system for learning; likewise this aspect became part of this system, but not until later.

Furthermore, Juynboll focuses more on the arguments put forward by Abū Rayya against Abū Hurayra, but does not give his own opinion. It is very difficult to say that he is in favour of or against the argument; it is as though he is an observer of the discussion. Ultimately, this piece of work, especially this chapter, would be very beneficial if Juynboll had critically analysed the narrations put forward by Abū Rayya and his opponents regarding the traditions of Abū Hurayra.

2. Muslim Tradition

In comparison to the aforementioned book, Juynboll regards it as being a further elaboration of the previous book (mentioned above) on the issue of *‸Adāla* and Abū Hurayra. He concedes that Abū Hurayra, in the majority of the Muslim historical sources, is amply proven to have played a significant role in the Madinan community as soon as he

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[684]   Cf: Juynboll, *The Authenticity of the Tradition Literature*, 1969, pp.55-61 Chapter Six 'Discussion on the *‸Adāla*'. See also pages 62-99 on the *‸Adāla* of Abū Hurayra. See also *'Muslim Tradition'* 1983, pp.190-206, 'The collective *Ta‸dīl* of the Companions'.

arrived from his tribe, the Daws. Interestingly, the conclusion Juynboll reaches in this section, which stems from his common link theory, is that:

'Neither Abū Hurayra, nor for this matter any other companion, can possibly be held responsible for the isnāds in which he/she occurs'.[685]

This statement indicates Juynboll's view of Abū Hurayra. Ultimately, it is safe to establish that Juynboll's view regarding Abū Hurayra was not prejudiced or biased. Working within the premise of his theory (even though his theories have been challenged and refuted by other scholars, especially by Motzki)[686] he reached these conclusions, which are different to others in terms of their positivity or negativity towards Abū Hurayra.

3. Encyclopaedia of Canonical Ḥadīth

This work is an extension of the *'Common Link Theory'.* This work is an effort to translate and analyse most of the major traditions from the canonical collections of Sunni Islam. He attempts this by presenting chapters structured not according to Ḥadīth, but rather around the Ḥadīth transmitters that Juynboll identifies as 'Common Links', those individuals responsible for forging and circulating Ḥadīth. In the chapters on these transmitters, Juynboll discusses only select Ḥadīth, basing his discussions. In these biographically organized chapters Juynboll then presents isnād analysis of selected Ḥadīth 'in an attempt to justify, or the case so being, speculatively postulate, the identification of that originator'.[687]   On pages 45-47, Juynboll has mentioned the reports attributed to Abū Hurayra which he suggests are the handiworks of Aᶜmash, Zuhrī, Mālik and Tirmidhī. He asserts that the Historical figure of Abū Hurayra can in no way be held responsible for the traditions brought into circulations under his name.[688] Under *Ikthār* in this thesis, the reports of Māḷik and Zuhrī have been addressed. It was also established that the reports of Mālik via Zuhrī have other corroborative reports from other narrators.

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[685]   Juynboll, *Muslim Tradition*, 1996, p.196.
[686]   Motzki, *Dating Muslim Traditions: A Survey*, Arabica, T. 52, Fasc. 2 (Apr., 2005), pp. 204-253. Cf:Brown, J. *Ḥadīth: Muḥammad's legacy in the medieval and modern world*, 2009, pp.224-228
[687] Juynboll, *Encyclopaedia of Canonical Ḥadīth*, 2007, p.17. Cf: Brown, Review on *Encyclopaedia of Canonical Ḥadīth,* Journal of Islamic Studies, 19:3, 2008, pp.391-397
[688] Ibid. P.46.

Section Summary

The discussion started by investigating the modern critique by looking at each individual's argument and whether it was justifiable and by looking at the authenticity, credibility and genuineness of the sources used. This was done by attempting to use the classical Muslim Ḥadīth criticism method and the Modern Historical Method throughout. It was found that in many areas there were parallels, especially when it came to finding corroborative reports, and that each chain of narration should not have a missing link.

However, the area of dispute is as regards the Companion, because Classical Muslim Ḥadīth scholarship does not scrutinise the Companions, as they consider them to be above that, mainly because of theological reasons, whereas the Modern historical method takes everyone into account. Abū Rayya et al were also influenced by the Muᶜtazila, and they used the same rational to reject the reports of Abū Hurayra, which did not conform to logic. To a large extent, Abū Rayya's argument was very personal and he completely tarnished the image of Abū Hurayra, and depended on weak sources. Conversely, if he had stronger evidence, then he would have more effectively proved his point. Goldziher and Guillaume completely ignored this aspect of the historical critical method, where it mentions that if a number of independent sources contain the same message, then the credibility of the message is increased. If they had considered this point regarding the Ḥadīth relating to farm dogs, then they may have accepted it as authentic. Mernissi claims that Abū Hurayra was a misogynist. It was established that Abū Hurayra has also reported Ḥadīth in favour of women, which Mernissi fails to mention in her work. Ultimately, Abu Hurayra has been under the microscope throughout history. What this section has attempted to prove is his credibility. On the point of credibility, Garraghan et al explain what makes a witness credible. They argue that credibility has three elements:

1. The actual possession by the witness of the knowledge which he undertakes to communicate.
2. His intention and wish to communicate it just as he possesses it.
3. His accuracy in communicating it.[689]

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[689] Garraghan, *A guide to Historical method*, 1946, pp.70-71, Cf. McCullagh, *Justifying Historical*

Juynboll posits that the circulation of the Ḥadīth attributed to Abū Hurayra were circulated by others and since the swell of Abū Hurayra traditions gave rise to the generally felt uneasiness that some sort of explanation was in order to clarify his purported extensive dealing with them, several traditions were brought into circulation that were meant to provide the background against which the isnād Abū Hurayra had to be inserted and integrated in the personal circumstances of the historical figure.[690]

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descriptions, 1984, pp.71, Gottsschalk, *Understanding History*, 1950, p.139
[690] Juynboll, *Encyclopaedia of Canonical Ḥadīth*, 2007, p.45

Conclusion

The debate around the authenticity of Ḥadīth is an issue which has remained throughout history. As it has been a focal point, everything else associated with it has also been scrutinised in terms of the *Isnād* (chain of narration) and also the *Matn* (text.) With regards to the scrutiny of the *Isnād*, classical Muslim Ḥadīth scholarship has claimed and has argued that it has had rigorous procedures through which it has identified and sifted the authentic from the inauthentic.[691] However, modern Ḥadīth scholarship, which includes both western and modern Muslim scholarship, argues that so much exertion and attention has been put into the criticism and scrutiny of the *Isnād* that the *Matn* has been overlooked.[692] Ultimately, this argument has been challenged by scholars who adhere to the classical school, and show that even the *Matn* was scrutinised when authenticating the Ḥadīth of Muḥammad. The debate and discussions continue in this area, and there seems to be no harmony or solution between the different schools of Ḥadīth Criticism (and by 'schools' I mean classical Muslim Ḥadīth scholarship and Western Orientalist/Islamicist Ḥadīth scholarship, due to their different approach to the subject area.) In the realm of the western approach to the subject, for this reason, scholars like Berg have categorised this approach around Hadith into two categories, the Sanguine and Sceptical approach.[693]

The wider debate on this area continues especially with the likes of Juynboll and Motzki. Juynboll expounds on the theory of Schacht that to determine how far and when this Ḥadīth became popular relies on a common link within the chain of transmission. Juynboll has extensively provided theories to justify this point but on the other hand Motzki et al have on the other hand tried to establish the contrary. As far as Abū Hurayra is concerned, these theories have been applicable to his reports as well as others. His reports have been criticised from many angles, the text hence the chain leading to the text as well as the number of reports attributed to him. Generally, the problem with transmitting a great

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[691] Sibāʿī, *al Sunna wa makānatuh fī tashrʿ al-Islāmī*, 2003, pp.300-302.

[692] Abū Rayya, *Aḍwa' ʿalā al-Sunna al-Muḥammadiya,* no publishing date, pp.7-8

[693] Berg, *The Development of Exegisis in Early Islam*, 2000, pp.6-48,Cf: Hallaq has divided them into three. '*The Authenticity of Prophetic Ḥadith: a Pseudo –problem'*, in Studia Islamica (1999), p.73, Cf: Brown, *Ḥadīth: Muhamad's legacy in the Medieval and Modern World*, 2009, P.197

number of reports is that the assumption is that if you transmit a large number of them then you are either being uncritical in your transmission or you are actually making things up. Of course, there are situations in which it is totally natural for one person to transmit a larger amount material from another. For example, if a student spends 20 years continuously sitting with his teacher, it is not surprising that he will transmit a great deal of material from him. In the situation of Abū Hurayra, the general problem is stated as: he only spent a small number of years in the Prophet's company- he was a relatively late convert to Islam. How then could he have transmitted so many reports from him?

Fūck argues furthermore, Abū Hurayra being the amongst the youngest companions, and who has narrated more traditions then the early converts to Islam, which is a point of contention raised by many who object to his excessive narrations, by arguing that he remained with the Prophet for only three years, and yet his Ḥadīth are more than Abū Bakr etc. he states:

> The companions most frequently cited in isnāds as authorities are the younger ones. For example, more Ḥadīths cite Abū Hurayra and Ibn ᶜAbbās than cite Abū Bakr and ᶜUthmān. This fact has been noted before and used as evidence for the spurious nature of the isnāds, for the older companions should have had more to say about Muḥammad. [694]

Fūck reaches the opposite conclusion. He argues that if all isnāds were spurious, then it would be more likely for the older companions to be more cited frequently. In other words, if one is going to the trouble of inventing an isnād, why not attach it to an older, more respected companion? Since the transmitters have not done that, then perhaps the isnāds are genuine.[695]

From this statement, which is attributed to Johann Fūck, it can be argued that this argument against Abū Hurayra is not justified, and that Fūck's argument is a logical one because, if we study the sources historically, the old companions passed away and majority of the traditions we have in the collections of Ḥadīth are narrated from younger

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[694] Berg, *The development of early exegesis in Islam: The authenticity of Muslim Literature from the Formative Period,* 2000, p.39

[695] Ibid.

companions who lived much longer and were able to transmit Ḥadīth to a vast number of people. If we were to consider this as a valid argument by Fūck, then it removes the scepticism and doubts about Abū Hurayra as to why he had reported more Ḥadīth than others.

Conversely, this transmission of many reports (*Ikthār*) has been attributed to Abū Hurayra as the prolific narrator. The classical works on Ḥadīth list him as the one who has narrated more than any other companion. However, there are two issues here; firstly, the figure of 5374 is not a decisive figure which stems from the work of Baqīy Ibn Makhlad because the total reports from Abū Hurayra in the nine books exceed 8000. Secondly, as Shakir and Azami argue that these are not the number of statements but the number of chains.[696] Therefore, one may argue that from the 8000 reports attributed to Abū Hurayra are also the number of chains and not the number of reports. However, Juynboll argues that the surge of Abū Hurayra's reports was due to other factors i.e. reporters within the chain of transmission who spread the reports of Abū Hurayra at a later stage with special reference to Zuhrī, Mālik and others. Working on Juynboll's theory, there were few points which needed to be considered; firstly, the total reports in the work of Mālik, secondly the reports which Mālik narrates from Zuhrī from Abū Hurayra; thirdly whether these reports have concomitant and parallel isnāds. Upon investigation it was found that the total number of Abū Hurayra's reports in the *Muwaṭṭa'* are 267 and hence the number of reports via Zuhrī are 28 and lastly from these 28 reports 18 have corroborations and the remainder are solitary reports and Abū Hurayra's individual verdicts.

This leads to the conclusion that the *Ikthār* from this point of view is unsubstantiated. A further investigation needs to be expounded upon Juynboll's theory upon the likes of Aᶜmash who was a student of Abū Hurayra which is beyond the scope of this current thesis. The chart in chapter one indicates the number (420) of traditions from him which are considerably less in quantity especially if Abū Hurayra has more than 8000 reports in the nine books collectively. However, another area of investigation which can also be explored in addition to the above from the science of Ḥadīth perspective is to classify these reports which will then determine the authenticity of each report which ultimately

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[696] Azami, *Studies in Ḥadīth Methodology and Literature*, 1992, p.26

reduce the number of reports attributed to him. This however, is also is a huge scope which can be dealt with later.

In Chapter 2 the chronological listing of the *rijāl* texts was discussed with regard to the companionship of Abū Hurayra. These sources, especially the works of Dhahabī and Ibn Kathīr, provide detailed praise for Abū Hurayra which also indicates that criticism of him was prevalent at the time hence no mention of the Muᶜtazilite's stance towards him is mentioned at all. It can be argued that their position regarding him is that they depicted him in such a manner to defend the legal maxim of *'al-Ṣaḥāba Kullum ᶜUdūl'* all the companions are truthful and trustworthy, which is the mainstream aspect of their belief system. Regarding the sources themselves, there seems to be replication of reports in each piece work and no one states the dichotomy around his traditions apart from the Muᶜtazilite who are discussed in the work of Ibn Qutayba. The Muᶜtazilite and their position regarding Abū Hurayra is indicated further in this chapter with reference to Ibn Qutayba's work *Ta'wīl Mukhtalif al-Ḥadīth*. Ibn Qutayba attempts to defend the position of the Ḥadīth and in particular those reported by Abū Hurayra. These same reports left an imprint on Islamic legal studies and promoted the ideas of totally rejecting the Sunna or partially rejecting and even questioning the books of Ḥadīth which are considered authentic in Sunni Islam. There are such endeavours like the Turkish project which aims to revisit the corpus of Ḥadīth and also arguments that these texts are the residues of a patriarchal reading of Islam are common themes explored in the related discourse. However, according to the traditionalist and conservative readings of Islam, the Ḥadīth remain an important scriptural source which has over the centuries informed the teachings of the faith, requiring neither reinterpretation nor neither re-evaluation.[697]

In addition, it needs to be considered that, amongst the Companions, we had the *Ahl al-Ḥadīth* (People of Ḥadīth/Traditionalists)[698] and the *Ahl al-Ray* (People of

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[697] Shah, ed, *The Ḥadīth: Critical Concepts in Islamic Studies,* 2009, V.1. P2-3. Cf: Chapter 2 of this thesis.
[698] The Traditionalists are regarded as those people who leaned towards limiting their deductions to available texts. They avoided making legal rulings on an issue if clearly defined texts from the Qur'ān and Ḥadīth were not available. The law whose purposes were identified by Allah and His Prophet were used in analogical deductions whereas those left undefined were not. It was for this position they were called *Ahl al-Ḥadīth*.The city of Madina was the centre of the *Ahl al-Hadīth* and the law of this school was, for the most part, practical and based on real problems. This school was an extension of the school of Ibn ᶜUmar and Ibn

opinion/Rationalists.)[699] Abū Hurayra was amongst the Traditionalists and would adhere to the letter of the report or Ḥadīth in this matter. As an example, the report from the Prophet where he states, 'Make ablution from that which the fire has touched'.[700] This is reported from Abū Hurayra and when it was mentioned to Ibn ʿAbbās, he approached Abū Hurayra and questioned him, saying 'what if I was to do ablution with hot water?' Abū Hurayra responded 'I am only narrating from the Prophet what I heard and you are using your intellect!'[701] So Abū Hurayra's approach was a textual one and Ibn ʿAbbās's was analytical. There were also other companions who had a textual approach like Abū Hurayra, such as Ibn ʿUmar. Ultimately, this school became popular in Madina where Abū Hurayra resided and had its remnants in the school of the Ẓāhirites[702] which did not flourish and become popular like the four famous Sunni schools of law.

In Chapter 3 the reports of Abū Hurayra were discussed in detail. Diagrams were used to indicate the total number of Ḥadīth reported by him in comparison to other Companions who are considered as *Mukthirūn*. Then further diagrams were depicted which indicate the number of reports after finding corroborations. It was found that the Abū Hurayra's reports are less than what has been described about him because his reports have been corroborated by the reports of other companions. Furthermore, the solitary reports from Abu Hurayra as samples were also shown. What was found is that there are many solitary reports from Abu Hurayra and that this is another area which can be further enhanced. The central conclusion of this chapter was after depicting his reports from the nine books is that his reports after deducting the corroborations are much less in quantity than

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ʿAbbās and Zubayr. Cf: Schacht, *The Origins of Muḥammadan Jurisprudence*, 1967, p.128, Melchert, *Traditionists and the framing of Islamic Law,* Islamic Law and Society, Vol. 8, No. 3, Hadith and Fiqh (2001), pp. 383-406, Coulson, *A History of Islamic Law*, 1971, pp.56-61, Ashqar, *al-Madkhal ilā dirāsāt al-Madhāhib wa al-Madāris al-fiqhiyya*, 2003, pp.13-22,

[699] The Rationalists held the view that all of the various laws revealed by Allah had identifiable reasons behind them, whether these reasons were identified or not. They became known as *Ahl al-Ray* due to their support for extensive reasoning. In cases where reasons for a law had not been defined, these Scholars used their powers of reasoning to arrive at possible reasons. Then they applied that law to other circumstances which had similar causes. Their approach was based on the practice of some of the Companions who had deduced reasons for some of the Divine laws. This school was an extension of the school of ʿUmar and Ibn Mas'ʿūd, who among the Companions used 'Ray'.Ibid.

[700] Bukhārī, *al-Jāmiʿ al-Ṣaḥīḥ*, 1999. Ḥadīth no.5457,p.972. Muslim, *Ṣaḥīḥ*, 1998, Ḥadīth no.787/788/789.pp.153-154.

[701] Shāshī, *Uṣūl al-Shāshī*, 2000, P.199-200

[702] The eponym of this school is Dāūd b. ʿAlī al-Aṣfahānī (d.270AH/883CE) and later was revived by the Andulusian scholar Abū Muḥammad Ibn Ḥazm (d.456AH/1064CE.)

previously argued. So from this perspective, the charge of Abu Hurayra is unsubstantiated. There is no doubt that Abū Hurayra played an important role in the dissemination of the Prophetic Ḥadīth. This is the reason why he has been the point of scrutiny and scepticism. Sunni orthodoxy does not accept any criticism of his personality or, hence, his reports. However, even those who consider themselves affiliated to Sunni orthodoxy like the Tābiᶜī (Successor) Ibrāhīm al-Nakhaᶜī and some Ḥanafī scholars have, to some extent, looked at his reports with scepticism. Their perspective of scrutiny was different from one another, in the sense that Nakhaᶜī and some Ḥanafī scholars claim that he was not a jurist but that he had a strong memory to preserve the Ḥadīth.

What is apparent is that differences did exist amongst the very companions of the Prophet Muḥammad who according to mainstream Sunni adage are regarded as men of integrity when reporting Ḥadīth from the Prophet. Yet these very Ḥadīth when they were reported, as we have mentioned in the example above, were questioned. What can be argued is that they differed in their approach of understanding the text, which led to different interpretations and that this also occurred even with the Qur'ānic texts. For example, the Qur'ān Chapter Nine, Verse Sixty, which stipulates the recipients of Zaka and specifies each category, and in particular those who are sympathetic towards Islam. During the Caliphate of ᶜUmar he stopped this payment to such people, because his approach was an analytical one and his argument was that this was specific to the time of the Prophet and this was given to soften their hearts and bring them towards the faith, and to show no enmity and animosity and since there was no need for this now, because Islam was flourishing, therefore it was abolished. However, in the later dynasties this payment was reinstated.[703]

Abū Hurayra did narrate many Ḥadīth. He was viewed amongst his contemporaries as an authentic narrator and as a man of integrity, as the evidence suggests. There is no doubt that he was criticised by his contemporaries but not denied, yet he was not isolated in criticism. There were others who were also challenged. To suggest and argue that he has narrated more than any other companion is an established fact, in terms of having different chains for one statement but, with regards to the content, there is not an excessive number.

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[703]   Aḥmad, *The Early development of Islamic Jurisprudence*, 2001, pp.116-122.

To suggest that he is a prolific active narrator who embellished his reports is unfair for a simple reason that those traditions which he uniquely reports are small in number and most of the reports which he transmits have concomitant and chains of narration.

Abū Hurayra died at the age of 78 in the year 57AH/681CE in Madina even though there is a dispute amongst the classical scholars of Ḥadīth about this date.[704] I conclude by mentioning Juynboll's statement with regards to his status in the Muslim traditions:

> 'The orthodox...foster the deepest reverence for Abū Hurayra, *al-Ṣaḥābī al-Jalīl*.[705] In their zeal to exonerate him from every accusation they bring forward many traditions, in which he is depicted as a paragon of piety and devotion. He is reputed to have recited subḥān Allah (praise the Lord) 12,000 times every night, to the extent of his sins, as he asserted. Furthermore, Abū Hurayra is alleged to have said that he divided the nights into three parts: one for reciting the Qur'ān, one for sleep and one for reciting traditions. There are a great many of these reports, many of which are mentioned by the orthodox in defence of Abū Huraya. The 'Ulamā'[706] still hold the masses firmly in hand; the popularity of the Companions is great. People who love cats and fondle them in the streets are still tenderly and endearingly referred to as 'Abū Hurayra'.[707]

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[704] This date is the most reliable view according to Ibn Ḥajar, Cf: ʿAsqalānī, *al-Iṣāba fī Tamyīz al-Ṣaḥāba*, 2005, v.7, p.362. Ibn Ḥajar quotes other scholars who have the opinion that he died in the year 58AH/682CE, some have held the view that he died in the year 59AH/683CE. However, it may seem there are differences of opinion on this issue. It will be fair to conclude that he passed away before the year 60AH/684CE.

[705]   'The Great Companion'.

[706]   Scholars.

[707]   Juynboll, *The Authenticity of the Tradition literature,* 1969, p.99

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