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## ***Academic Analysis of Ahmad Amin Misri Objections on Abu Hurairah (RA)***

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### **Abstract**

*The Companions of the Noble Prophet ﷺ embraced faith in him, and were honored by your company, your help, and your support. They sacrificed everything they had for you ﷺ, in order to build the civilization, culture, dignity, and history of this nation. The date on which the Muslim Ummah takes pride today, and through which it proves its superiority over other nations.*

*If these people had not existed according to the will and plan of Allah, Islam would not been victorious and dominant. By spreading Islam in different regions of the earth, despite linguistic, cultural and racial differences, they guided and blessed many nations and attained success. The leadership of other nations came under their control, which led to such great achievements that it is impossible to mention them all here.*

*Despite all their accomplishments, some people throughout different eras have targeted the Companions with their insults and slander. They have attributed to them things they never said or did. In fact, the credit for fueling objections against them goes to a prominent figure named Goldziher, and as a result, even later Muslim scholars and Orientalists could not remain unaffected by it.*

*Among these Muslim scholars is also Ahmad Amin Misri, who has raised objections against Abu Hurairah (may Allah be pleased with him). In this research, an academic analysis of Ahmad Amin Misri objections against Abu Hurairah (may Allah be pleased with him) has been presented.*

**Keywords:** *Ahmad Amin Misri, Abu Hurairah (R.A), Goldziher, The companions of Prophet Muhammad (P.B.U.H).*

### ***Introduction of Hazrat Abu Hurairah (may Allah be pleased with him):***

*Hazrat Abu Hurairah's real name was Abdu Rahman bin Sakhr. In the era of ignorance, his family name was Abdu Shams bin Sakhr. When he embraced Islam, the Holy Prophet (peace be upon him) gave him the name Abdu Rahman. He belonged to*

the Daws tribe in Yemen. His mother's name was Umama. He was born in the year 602 AD. He is more famous by his nickname "Abu Hurairah" than his actual name. Imam Tirmidhi mentioned the reason behind his nickname that Abu Hurairah used to say that he had a small cat named "Hirah." He used to hide it in a tree at night, and during the day, he used to play with it. That's why people started calling him Abu Hurairah (father of the little cat).<sup>(1)</sup> Hazrat Abu Hurairah embraced Islam during the peace treaty of Hudaibiyyah and the Battle of Khaybar in the year 628 AD, at the age of 30. He is considered one of the greatest narrators of Hadith, and that's why he is also called "Sultan-ul-Hadith" and "As-haab-us-Suffah ka Sardar" (the leader of the people of Suffah). He narrated 5,374 Hadiths. Hazrat Abu Hurairah passed away in the year 678 AD at the age of 78. Hazrat Walid bin Aqabah led his funeral prayer.<sup>(2)</sup>

### **Introduction of Ahmad Amin Misri:**

Ahmad Amin Masri's full name is Ahmad Amin bin Sheikh Ibrahim Tabakh. He was born on the first date of October in 1886, in the morning, in the Manashiya neighborhood of Qahirah in Egypt.<sup>(3)</sup> His father, Ibrahim, was a Hafiz of the Quran and a graduate of Al-Azhar University. Ahmad Amin received his initial education from his respected father at home. When Ahmad Amin was 14 years old in the year 1900, he got admission to Al-Azhar University. Along with obtaining an education from Al-Azhar University, he also continued the process of learning Hanafi jurisprudence books from his father.<sup>(4)</sup> Most of the scholars of Al-Azhar University are experts in religious and linguistic sciences. Like other scholars, Ahmad Amin was also an outstanding scholar of Arabic who was a university professor in writing prose, biographies, teaching, and historical research. His writings include "Fajr Al-Islam," "Dhaheer Al-Islam," "Zamaa Al-Aslah Fi Al-Asr Al-Hadeeth," "Al-Mahdi Wal Mahdiyya," "Zahir Al-Islam," "Hayati," and others. On the night of the sacred month of Ramadan in the year 1954 according to 1373 AH, when he was 68 years old and was fully prepared to go to Alexandria, he was extremely happy and cheerful. However, when morning came, he had a heart attack and passed away, and returned to the Creator of life.<sup>(5)</sup>

### **Ahmad Amin theory about Abu Hurairah (may Allah be pleased with him):**

Ahmad Amin (d,1954) writes in great detail about Abu Hurairah (may Allah be pleased with him) among the many narrators of the Companions. He states that Abu Hurairah did not write down the Hadith but instead narrated it from his memory. Sometimes they would narrate hadiths that they themselves had not heard from the Prophet Muhammad ﷺ<sup>(6)</sup>

Ahmed Amin (d,1954) presents the following blessed Hadiths of Abu Hurairah and Aisha to prove his claim:

For example, it is narrated from Hazrat Abu Hurairah that the Prophet ﷺ said:

مَنْ أَدْرَكَهُ الْفَجْرُ جُنُبًا فَلَا يَصُومُ. (7)

"If a person has the state of Janabah (a state of impurity after sexual intercourse) at the time of dawn (Fajr), their fasting will not be valid (for that day).

"While commenting on this, Hazrat Aisha (may Allah be pleased with her) said:

كَانَ رَسُولُ اللَّهِ ﷺ يُدْرِكُهُ الْفَجْرُ فِي رَمَضَانَ وَهُوَ جُنُبٌ، مِنْ غَيْرِ حُلْمٍ، فَيَغْتَسِلُ وَيَصُومُ. (8)

"The Messenger of Allah (PBUH) used to experience junub in Ramadan without any hesitation, then he would take a bath and observe fast."

Upon hearing this explanation and elaboration, Abu Hurairah said,

"Aisha has more knowledge than me. I did not directly hear this Hadith from the Messenger of Allah (peace be upon him), but rather I heard it from Fazal ibni Abbas (may Allah be pleased with him)." (9)

### **Doubt and suspicion of the Sahaba on Hazrat Abu Hurairah:**

According to Ahmad Amin (d,1954), Some companions used to criticize Abu Huraira due to the large number of narrations he reported, and they used to view his narrated Hadiths with doubt and suspicion. As Imam Muslim (may Allah have mercy on him) narrated that Abu Hurairah said, "You think that Abu Hurairah narrates more Hadiths. I swear by Allah that I was a poor person and had no work except serving the blessed Prophet (peace be upon him) to fill my stomach. The immigrants were busy with their business affairs, and the Ansar did not have the opportunity to look after their property. In one narration of Sahih Muslim, these words are mentioned that Abu Huraira said, "People say that Abu Huraira narrates a large number of Hadiths, but the Muhajirun and Ansar did not narrate as many Hadiths as I did." Allah the Almighty knows that my Ansari brothers were busy with their agriculture, and the immigrants did not have the opportunity for business affairs. On the other hand, my situation was that I only stayed with the Holy Prophet (peace be upon him) just to fill my stomach, and when the Muhajirun and Ansar were not present, I remained present to serve him according to his blessed commandments. When they forgot his orders, I remembered them." (10)

Similarly, Ahmad Amin (d,1954) writes that it is narrated that Abu Hurairah stated, "The Messenger of Allah (peace be upon him) said,

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ غَسَلَ الْمَيِّتَ فَلْيَغْتَسِلْ، وَمَنْ حَمَلَهُ فَلْيَتَوَضَّأْ." (11)

"Whoever washes the dead should also take a bath, and whoever carries it should perform ablution.

Hazrat Abdullah Ibn Abbas, while disagreeing with this, said:

لَا يَلْزِمُنَا الْوَضُوءُ فِي حَمَلِ عِيدَانَ يَابِسَةٍ.

Similarly, there is a narration from Ibn Umar (may Allah be pleased with him).

عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ، إِلَّا كَلْبَ صَيْدٍ، أَوْ كَلْبَ غَنَمٍ، أَوْ مَا شِئِيَ فَقِيلَ

لِابْنِ عُمَرَ: إِنَّ أَبَا هُرَيْرَةَ يَقُولُ أَوْ كَلْبَ زَرْعٍ فَقَالَ ابْنُ عُمَرَ إِنَّ لِأَبِي هُرَيْرَةَ زَرْعًا. (12)

Ibni Umar (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) commanded to kill dogs except those used for hunting and herding. Ibn Umar was told that Abu Hurairah also said that a dog kept for protecting crops is also

exempted from this command. Upon hearing this, Ibn Umar remarked that Abu Hurairah himself had a dog for protecting his crops.

"Because of this, some companions of the Prophet (peace be upon him) used to view them with extreme suspicion and criticize them harshly.<sup>(13)</sup>

**"An Analysis of Ahmad Amin's objections on Hazrat Abu Hurairah (may Allah be pleased with him)"**

**(1) Abu Hurairah, may Allah be pleased with him, did not write down Hadiths.**

Ahmad Amin objected to Abu Hurairah, may Allah be pleased with him, that he did not write down Hadiths. This is a matter in which Abu Hurairah was not alone, but rather it was the method of all the companions who narrated the blessed Hadiths. Because their memory was very strong, they relied on their memory to narrate the Hadiths. The companion Abdullah ibni Amr ibni Al-Aas, may Allah be pleased with him, is an exception, as he used to write down the Hadiths in his notebook. This is a fact that all scholars who know the history of Hadiths are aware of. In fact, Ahmed Amin himself confessed to this fact in his book "Fajr Al-Islam".

"It was not common in the early period to write down Hadith, companions used to narrate Hadith orally relying on their memory. Those who wrote Hadith did so for their personal use.<sup>(14)</sup> Ahmad Amin refers to those followers (Tabeen) who used to write Hadith in the first century. Regarding bringing Hadith into a written form, only Abdullah ibni Umar and ibni Al-Aas (may Allah be pleased with them) used to write down Hadith in their own notebooks. Then, only Abu Hurairah (may Allah be pleased with him) was criticized for it. What does it mean to repeat a famous and accepted statement? It becomes clear that Ahmad Amin's objective is nothing other than proving the weak and doubtful Hadith narrated by Abu Hurairah. His purpose is not to weaken the strength of the Hadith in general. This means that since Abu Hurairah relied only on his memory and did not write down the blessed Hadith, it is possible that there could be mistakes and errors. Therefore, the Hadith narrated by Abu Hurairah cannot be considered free from doubt. Ahmad Amin's ultimate and definite intention is this. If this were not the case, then the companions' consensus on the trustworthiness and truthfulness of Abu Hurairah and his strength in memorization and narration of Hadith would have been recognized over all the companions. This cannot be overlooked. As Imam Bukhari said, the number of Abu Hurairah's disciples and students of knowledge reaches eight hundred."

If Ahmad Amin mentions the statements of scholars that are transmitted from Abu Hurairah's praises and eulogies, then it should not be used to criticize Abu Hurairah (may Allah be pleased with him), because when the narrator of a hadith is a trustworthy and vigilant memorizer, the scholars of knowledge trust him with his trust. Therefore, it is not necessary for him to rely solely on the book to narrate the hadiths. Rather, according to some scholars, the narration of a truthful narrator who narrates the hadiths from his memory is more reliable. The scholars of principles state that when two

hadiths conflict with each other, if one is spoken and the other is written, the spoken narration is given preference.

Imam Aamidi (d.631 AH) writes in his book "Al-Ahkam"

"The translation of this sentence is: "When a narrator hears a Hadith and narrates it, and another narrates a written Hadith, the heard narration will be considered more reliable because the chance of errors and mistakes is less in an oral narration."<sup>(15)</sup>

This is why a group of the Companions and followers did not like the writing of hadiths because the narrators started relying on written records and their memory became weak. Imam Ibn Abdul Barr in his book "Jami Bayan ul-ilam" narrates with his own chain of transmission from Ibrahim Nakhai:

"Do not write down everything that you hear, for if you do so, you will begin to depend on it. Whatever a person writes, he tends to rely on it."<sup>(16)</sup>

"Ibn Abd al-Barr narrates from Imam Awza'i" who said,

"This knowledge remained honorable as long as people transmitted and narrated it to each other through mutual consultation. When the books were compiled, its radiance kept fading away, and unworthy people became its carriers."<sup>(17)</sup>

Ibn 'Abd al-Barr further states,

"Those people who did not like to write down Hadith, such as Ibn 'Abbas (may Allah be pleased with him), Shu'ba, Zahiri, Nakhai, Qatada, and others like them, had a natural ability to memorize and relied on their hearing. Imam Zahiri used to say that when he passed by the area of Baqi' al-Gharqad, he used to close his ears to prevent any futile talk from entering. There was nothing that had entered my ears, which I have forgotten." Similarly, it is narrated from Imam Shabi that these people were pure Arabs with exceptional memory abilities.

The blessed guidance of the Prophet (peace be upon him) is,

إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا نَكْتُبُ وَلَا نَحْسِبُ. (18)

"We are an unlettered nation, we do not know accounting but we have strong memory abilities." We only read and learn from these narrations, we do not have knowledge of accounting."

The Arabs have a great memory power, and they used to memorize long poems after hearing them only once. Ibn 'Abbas had heard the famous poet Umar ibn Abi Rabi'ah's poem only once, and he still remembered it. This incident is mentioned in literary and historical books."<sup>(19)</sup>

### **Narrating a Hadith without hearing to it:**

Ahmed Amin has also accused Hazrat Abu Huraira of narrating Hadiths without listening to them directly from the Prophet (PBUH).<sup>(20)</sup>

For example, Abu Hurairah narrates that the Messenger of Allah (peace be upon him) said,

"مَنْ أَدْرَكَهُ الْفَجْرُ جُنُبًا فَلَا يَصُومُ." (21)

"Whoever experiences Janabah (a state of impurity due to sexual intercourse or ejaculation) during the night of fasting, then they should not fast."

Hazrat Aisha (RA) commented on this and said,

قَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُدْرِكُهُ الْفَجْرُ فِي رَمَضَانَ وَهُوَ جُنُبٌ، مِنْ غَيْرِ حُلْمٍ، فَيَغْتَسِلُ وَيَصُومُ. (22)

"The Messenger of Allah (PBUH) used to experience junub in Ramadan without any hesitation, then he would take a bath and observe fast."

Upon hearing this, Hazrat Abu Huraira said,

"Hazrat Aisha has more knowledge than me. I did not hear this Hadith directly from the Prophet (PBUH), but I heard it from Fadl bin Abbas." (23)

On the objection raised by Ahmad Amin, two types of discussions can be held.

(1) Regarding the fact that Abu Hurairah used to attribute certain things to Prophet Muhammad (PBUH) which he did not directly hear from him, Abu Hurairah is not unique in this regard. On the contrary, Sageiru sin and Mutakhir al-Islam Sahaba are also their contemporaries in this matter." For example, Hazrat Aisha, Anas bin Malik, Ibn Abbas, Ibn Umar, and other companions narrated many Hadiths from other companions and attributed them to Prophet Muhammad (PBUH). Since the companions considered each other trustworthy and truthful, they did not find it problematic to attribute Hadiths to Prophet Muhammad (PBUH) in this manner.

Here are a few examples:

Hazrat Abdullah ibn Abbas narrated from the Prophet (PBUH), saying:

إِنَّمَا الرِّبَا فِي النَّسِيئَةِ. (24)

"Interest occurs in deferred payment."

Similarly, the second Hadith states that:

أَنَّ النَّبِيَّ ﷺ لَمْ يَزَلْ يُلَبِّي، حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. (25)

"The Prophet (peace be upon him) continued reciting talbiyah until he had thrown the pebbles at Jamratul-Aqabah."

When asked about the first hadith, Hazrat Ibn Abbas answered that he had heard this hadith from Usama bin Zaid. Regarding the second hadith, he said that he had heard it from Fadl bin Abbas. (26)

Similarly, Hazrat Abdullah ibn Umar narrated that the Prophet (PBUH) said,

"من تبع جنازة فله قيراط." (27)

"Whoever follows a funeral procession will receive one Qirat (a measurement of reward)."

When this hadith was narrated for the second time, Hazrat Abdullah Umar attributed it to Abu Hurairah. (28)

Hazrat Bara bin Azib (may Allah be pleased with him) said,

"We did not hear all the Hadiths directly from the Prophet (peace be upon him) without any intermediary. Rather, some Hadiths were heard directly, and some were narrated after hearing from the companions." (29)

Such narrations are unanimously accepted by the hadith scholars as authoritative and are attributed to the Companions under the title of "Marasil Sahaba" (reports transmitted directly by the Companions without intermediaries). However, Abu Ishaq al-Saffarini considers such reports questionable. He argues that it is possible that the Companion who transmitted the narration did not hear it directly from the Prophet Muhammad ﷺ but rather from a follower (Tabi'i) of the Prophet. This opinion is rejected because there is a consensus among the scholars of Hadith and Usul against it.

Ibn Salah (d.643 AH) writes in his introduction:

"We have not included certain types of hadiths in the category of Mursal, which are referred to by the term 'Murasil Sahaba' in the terminology of Usul i-Fiqh. For example, the narrations of Hazrat Ibn Abbas and other young companions of the Prophet Muhammad (peace be upon him) who narrated hadiths directly from the Prophet without an intermediary. These narrations are not included in the category of Musnad hadiths because they were transmitted directly by the young companions of the Prophet, although they did not personally hear the hadiths from him. The reason for this is that these narrations were transmitted by the young companions from the older companions, and there is no defect in the hadith if a companion's name is not mentioned in it, because all companions are just and trustworthy."<sup>(30)</sup>

"Allama Iraqi (d.806 AH) writes in the introduction to his commentary on Muqaddimah Ibn al-Salah's:

"Although the Muhadditheen have mentioned Murasil Sahabi, they do not have differing opinions regarding them as evidence. However, there are differences among the scholars of Usul. Professor Abu Ishaq Isfara'ini considers Murasil as unacceptable, while other Usuli scholars consider it appropriate to use them as evidence with complete certainty and reliability."<sup>(31)</sup>

"After mentioning the differences of opinion among scholars in his book Hujjat al-Mursal, Imam Nawawi (d. 676 AH) writes:

"These statements (about the reliability of hadith of Sahaba) are found in addition to other Murasil narrations. As for the remaining hadiths of the companions, the definite and conclusive decision of our scholars and the consensus of the community is that they are acceptable as evidence." The example of a Mursal hadith of a Companion is when a Companion narrates an action of the Prophet (peace be upon him) that he himself did not witness due to his young age, late conversion to Islam, or some other reason. The scholars who impose the condition of authenticity for the acceptance of Hadith and do not consider Mursal Hadith as a valid proof, rely on the consensus of the companions to establish and validate such narrations, and classify them as Sahih Hadiths. In Sahih Bukhari and Muslim, there are a large number of Mursal hadith of Companions. However, among our scholars, Abu Ishaq al-Sabirani does not consider Mursal Hadiths as a valid proof and includes them in the category of other types of narrations, except in the case where a companion



explicitly states, "I only narrate Mursal Hadiths that I have heard from the Prophet or another companion." Abu Ishaq's general argument is that companions sometimes narrate Hadiths from the followers (Tabi'in) as well. In this regard, the most correct approach is to consider Marasil Hadiths from the companions as valid proof without exception.

This is because the companions only narrate Hadiths from Tabi'in and others in rare and exceptional cases, and when they do so, they explicitly mention it. When the companions narrate a Mursal Hadith, it is apparent that it is transmitted from another companion, and the companions of the Prophet are all just and trustworthy. <sup>(32)</sup>

These are the opinions of scholars regarding Marasil of the companions, which reveal the truth about the authenticity of the narrations of Abu Hurairah, whose criticism was made by Ahmad Amin. What is the actual truth of these narrations and whether they are acceptable or not?

Discussions can be held in many ways on the narration of Hazrat Abu Hurairah presented here by Professor Ahmad Amin in support of his theory.

(A) The first point in this regard is that it is not mentioned in the authentic books that Hazrat Aisha rejected the hadith narrated by Abu Hurairah in support of her own opinion. In fact, the incident was simply that Abu Hurairah was asked what the ruling was on fasting of a person who had eaten suhoor and was unable to perform janabat ghusl before fajr. Abu Hurairah replied that such a person's fast would not be valid. When the same question was posed to Hazrat Aisha and Umme Salamah, they both agreed that the fast of such a person would be valid. They further stated that the Prophet (peace be upon him) used to wake up in a state of janabat and still fast. When Abu Hurairah became aware of their ruling, he retracted his statement and said that both of these mothers (Hazrat Aisha and Umme Salamah) had greater knowledge than him.

Based on the above statement, it becomes clear that this incident is related to a religious verdict (fatwa), and every mufti gave the same verdict that was correct and proven from the Prophet Muhammad's (peace be upon him) knowledge. Nowhere is it mentioned that Hazrat Aisha had objected to Abu Hurairah's statement. In this context, we now mention the statements of Imam Muslim.

Imam Muslim narrated from Abu Bakr bin Abdur Rahman bin Harith that he heard from Abu Huraira who said,

"I heard someone saying that whoever has a nocturnal emission in the morning, his fast is not valid."

I mentioned this fatwa to my father, who went to serve Hazrat Aisha and Umme Salma. I also went with him. Both of them said that the Prophet (peace be upon him) used to have a morning bath and still observed fasting. We went to Marwan and related this incident to him. Marwan said, "I swear to you that you should go to Abu Huraira and question his fatwa." So we went to Abu Huraira and presented the reality of the situation. Abu Huraira asked, "Did Hazrat Aisha and Umme Salma say that?" My father replied in affirmation. Abu Huraira then said, "They both were more knowledgeable than me."

" In fact, I heard this from Fazl bin Abbas and not directly from the Prophet (peace be upon him). Thereupon, Abu Huraira corrected his fatwa.<sup>(33)</sup>

But from these Specifications of Imam Muslim, it becomes clear that Hazrat Aisha did not deny Abu Hurairah's narration. Similarly, Sharh Muslim al-Thabut has also explicitly acknowledged the authenticity of this truth. They have mentioned this incident in reference to "Safar al-Sa'ada". Sharh Muslim al-Thabut writes that although the event described by the author is correct, it does not prove that Ummul Momineen Aisha Siddiqa denied or rejected Abu Hurairah's narration. They further state that the assertion made in Muslim al-Thabut's margin that Hazrat Aisha denied accepting Abu Hurairah's hadith because it was against the Quran is incorrect. Sharh Muslim al-Thabut says that this is a baseless claim. Hazrat Aisha had only narrated the action of the Prophet (PBUH), and there was no reason to deny or reject it.

The above explanation shows that Ahmed Amin not only remained silent on the position of Sharh Muslim al-Thabut, Instead, it has also not been mentioned that he objected to and denied the criticism of Hazrat Aisha's companion Abu Hurairah. Instead, he attributed criticism and denial to Sharh Muslim al-Thabut, which is a kind of academic dishonesty.

(B) In assumption and possibility, even if we accept that Hazrat Aisha did not accept the narration of Abu Hurairah, it does not mean that Hazrat Aisha denied Abu Hurairah's narration. Rather, it simply means that Hazrat Aisha was not aware of this narration and what she knew about the issue was contrary to Abu Hurairah's narration. This is similar to other clarifications made by Hazrat Aisha regarding various issues. Hazrat Aisha also made such clarifications regarding other senior companions such as Hazrat Umar, his son Abdullah, Abu Bakr, and others, may Allah be pleased with them. The companions had no hesitation in seeking knowledge from each other. Similarly, they did not reject each other's information on the basis of disagreement, but rather the purpose was solely to correct each other's information. In reality, this is also the fulfillment of the trust of knowledge which the honorable companions fulfilled in a good manner.

"The guidance of the beloved Prophet ﷺ is blessed,

"من سئل عن علم علمه ثم كتمه أجم يوم القيامة بلجام من نار."<sup>(34)</sup>

"Whoever is asked about knowledge that he knows, but conceals it, will be bridled on the Day of Resurrection with a bridle of fire."

(C) From most of the narrations, it is known that Abu Hurairah did not narrate this Hadith as a Marfu' Hadith (i.e. attributed to the Prophet ﷺ). Rather, it was his personal opinion. There are very few narrations where this Hadith has been attributed to the Prophet ﷺ. In some sources, it is mentioned that Abu Hurairah attributed this Hadith to Fadl ibn Abbas, while in others, he attributed it to Usamah ibn Zayd. In one narration, it is mentioned that someone informed me that Abu Hurairah heard this Hadith from Fadl ibn Abbas and Usamah ibn Zayd, but some narrators only mentioned the name of Usamah.

(D) Hafiz Ibni Hajar (may Allah have mercy on him) said:

"Hazrat Abu Hurairah had referred to this fatwa, either because the narration of Hazrat Aisha was preferred over other narrations, and it explicitly mentions the permissibility of doing sahur In the state of Janabah. On the contrary, in other narrations, it is possible that the command of taking a bath before Fajr is for mustahab (recommended) and not for fardh (obligatory). This same argument can also be made regarding fasting on the day of Eid. Or, Abu Hurairah may have abrogator the narration of Hazrat Aisha for other narrations. The opinion of most scholars is also the same. Some followers followed the method of Abu Hurairah, as Imam Tirmidhi has stated. Later, this difference was resolved and a consensus was reached that fasting is not broken by having sahur In the state of Janabah. Imam Nawawi has stated this with complete confidence."<sup>(35)</sup>

### **The "Sahaba Kiram" did not accept the narrations of Hazrat Abu Huraira:**

Ahmad Ameen has quoted some things about Hazrat Abu Huraira, and in his defense, there seems to be no evidence that could cast doubt on the veracity of Abu Huraira and make him suspected. It is a fact that despite being a late convert to Islam, Abu Huraira was counted among the companions of the Prophet (peace be upon him) due to his frequent association with him. Wherever the Prophet went, Abu Huraira accompanied him. When the Prophet passed away, Abu Huraira narrated traditions to the senior companions.

The attachment and devotion of Abu Huraira with the Hadith of the Prophet (peace be upon him) is a result of the association he had with the Prophet (peace be upon him). Despite being a late convert to Islam, Abu Huraira was considered one of the greatest memorizers of Hadith among the companions of the Prophet (peace be upon him). Prophet Muhammad (peace be upon him) himself testified to this fact by saying that Abu Huraira was the most eager in preserving and narrating the Hadith of the Prophet (peace be upon him) among all of his companions.

During the time of the Rashidun Caliphate, when the companions of the Prophet (peace be upon him) spread out to different regions, Abu Huraira felt the responsibility of conveying this knowledge to the Muslim ummah in every situation. He feared being accused of withholding this knowledge, hence he made it his mission to disseminate the Hadith of the Prophet (peace be upon him) to the Muslim ummah in every way possible. In fact, he himself testified to this fact in a Hadith narrated by Bukhari and Muslim.

Abu Hurairah says:

"If there were no two verses in the Noble Quran, I would not have narrated a single hadith." Then recite the verses of Surah Baqarah, whose meaning is. "The ones who conceal what We have sent down of clear evidences and guidance, after We have made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse, except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful."<sup>(36)</sup>

*This was a natural phenomenon that due to the abundance of Hadiths Abu Hurairah narrated with the fluency of an ocean, some of the Tabi'in and Sahaba who lived far from Medina had doubts and suspicions in their hearts. Especially when you were also a late convert to Islam. So, it was not far-fetched to assume that they would raise a concern and ask why Abu Hurairah is unique in the frequency of narrating Hadiths? And why other Sahabah are not as frequent in narrating Hadiths as him?*

*This was a question that came to their minds and which they attributed to Abu Hurairah. However, it was not due to any doubt or denial, but to dispel the amazement and surprise that arose in their souls, and when Abu Hurairah explained the truth clearly, they would be satisfied and remain silent. Then why is it correct to say that the companions generally criticize Abu Hurairah severely? And what doubts or suspicions remained about Abu Hurairah's memory and honesty? The mentioned Hadith only expresses amazement at Abu Hurairah's abundance of narration. The question is why it was necessary to deny it by expressing amazement?"*

*Sometimes, a close friend whose honesty is beyond doubt narrates a strange incident that leaves you amazed and frightened, but that does not necessarily mean that you doubt or question it. Rather, you only want your friend to clarify the real truth of the matter and remove your astonishment. A similar incident happened with Abu Hurairah when he narrated a large number of Hadiths, and the companions accepted them happily when he explained the reason behind his knowledge. If the companions had been ready to reject his narration or view it with suspicion, then they could not have been convinced by Abu Hurairah's statement that*

يا رسول الله - ﷺ -، إني أسمع منك حديثاً كثيراً أنساه؟ قال: ابسط رداءك فبسطته، قال: فغرف بيديه، ثم قال: ضمه فضممته، فما نسيت شيئاً بعده. (37)

"O Messenger of Allah, I hear a lot of Hadiths from you but I forget them." He said, "Spread out your garment." So I spread it out and he moved his hands as if filling it, then he said, "Gather it up." So I gathered it up and I did not forget anything after that."

Furthermore, if the companions had viewed Abu Hurairah's narrations with suspicion, they would not have granted him the permission to continue narrating the Hadiths of the noble Prophet ﷺ openly.

## 2- Academic analysis of Ahmed Amin's objection to the Hadith

"من غسل الميت فليغتسل، ومن حمه فليتوضأ"

Abu Hurairah narrated this hadith, saying:

أن رسول الله ﷺ قال: من غسل الميت فليغتسل، ومن حمه فليتوضأ (38)

"The Messenger of Allah (peace be upon him) said: 'Whoever gives a bath to the deceased, they should perform Ghusl (full-body wash), and whoever carries the funeral procession, they should perform Wudu (ablution)."

However, Hazrat Ibn Abbas disagreed with this and said:

" لا يلزمنا الوضوء في حمل عيدان يابسة "

"It is not necessary for us to perform ablution (wudu) when picking up dry sticks."

Ahmad Amin objected to this event and argued that the Companions criticized each other and considered some of them superior to others. As we have previously stated, when the Companions criticize each other, their purpose is merely scholarly exchange of ideas. The reason for this difference is the levels of theoretical differences, deduction, and interpretation. This does not mean that one Companion doubts or questions another. Abu Huraira and other Companions should be understood in the context of their disagreements. Although the Companions had some discussions, they always confirmed each other's testimonies, especially when it came to Abu Huraira, as they had complete confidence in his honesty, reliability, and preservation of knowledge. This is a general comment on the academic disputes that arose between Abu Huraira and other Companions.

The detailed analysis of Ahmad Amin's objection is as follows:

Hazrat Ibn Abbas had rejected accepting this hadith. There can be several ways to discuss this:

1- Firstly, it should be noted that I could not find this hadith, along with these exact words, in any book related to hadith, fiqh or differing opinions. The incident where Hazrat Ibn Abbas rejected the narration of Hazrat Abu Hurairah (may Allah be pleased with him) is also not mentioned anywhere. If both the hadith and the incident were true, then their reference would have been found in some book.

However, scholars of *usul* (principles of Islamic jurisprudence) have mentioned this hadith, including the author of *Muslim al-Thabit*. But it is often observed that scholars of *usul* do not cite hadiths accurately. They usually mention weak and baseless narrations while citing hadiths. The reason for this is that they do not possess the special insight and skill required for the science of hadith. Therefore, *usul* books cannot be considered as a reference for hadiths.

Authentic hadiths can only be verified through books specifically related to hadith. The central figure for authenticating hadiths should be someone who is like Hattab al-Layl, unbiased, and has the desire to collect all types of hadiths without any prejudice.

2- Some hadith books have different wording for the same hadith. Therefore, in *Sunan Tirmidhi*, it is narrated from Abu Hurairah (may Allah be pleased with him) in a slightly different wording that:

مَنْ غَسَلَهُ الْغُسْلُ، وَمِنْ حَمَلِهِ الْوَضُوءُ<sup>(39)</sup>

"The person who washes the deceased should perform ablution (Wudu), and the person who carries the deceased should not perform ablution (Wudu)."

After narrating this Hadith, Imam Tirmidhi (RA) says that a similar narration is also reported from Hazrat Ali and Hazrat Aisha (RA). The narration of Abu Hurairah (RA) is classified as *Hasan*, and it is also reported as *Mawquf*. There is a difference of opinion among the scholars regarding the person who gives the deceased a bath; some scholars

believe that it is obligatory to perform Ghusl, while others say that it is necessary to perform Wudu.

Imam Malik bin Anas (RA) said: Imam Malik bin Anas said, "I consider washing the deceased (ghusl) recommended (mustahab) for the person performing it, but not obligatory (wajib)." This is also the view of Imam Shafi'i. Imam Ahmad stated, "The person who washes the deceased is not obligated to perform ghusl, but they should perform wudu." Isaac also said that it is necessary to perform wudu in this case. Abdullah bin Mubarak said, "Neither ghusl nor wudu is obligatory in this case."<sup>(40)</sup>

In conclusion, it is clear that Abu Hurairah (RA) is not the only narrator of this Hadith; rather, Hazrat Ali and Hazrat Aisha (RA) are also reported to have said similar things. Furthermore, this Hadith has been reported both as Marfu' and Mawquf. Therefore, what Ibn Abbas said about the narration of Abu Hurairah is ineffective. It should also be noted that this issue is a matter of dispute among scholars.

3-If it is assumed that this incident is true and Ibn Abbas did not accept the narration of Abu Huraira (may Allah be pleased with him), it does not necessarily mean that Ibn Abbas criticized or denied Abu Huraira's narration. Rather, this difference between the two illustrious companions is only in the understanding and perception of the mentioned Hadith. Therefore, Abu Huraira (may Allah be pleased with him) understands the apparent meaning of the Hadith and believes that performing Wudu is obligatory for the one who carries the funeral bier, while Ibn Abbas considers it preferable and recommended to perform Wudu in this situation. The words of Ibn Abbas clearly indicate that he does not consider performing Wudu obligatory for the one who carries the funeral bier. It is apparent that both of them are illustrious companions and scholars of the companions. Therefore, their differences in understanding and deriving issues from Hadith do not cause any difficulty.

### 3- Academic Analysis of Ahmad Amin's Objection to the Hadith

"أَمَرَ بِقَتْلِ الْكِلَابِ، إِلَّا كَلْبَ صَيْدٍ، أَوْ كَلْبَ غَنَمٍ، أَوْ مَاشِيَةً."

The reality of the objection:

Ahmad Amin's objections reveal that ibni Umar accused Hazrat Abu Huraira of exaggerating the words in a Hadith, stating that they added the word "dog" to allow the keeping of dogs for the protection of crops. The actual fact is that the mentioned objection is based on mere misunderstanding and prejudice, whose brief reasons are as follows:

1-The Hadith in which the permission to keep dogs for the protection of crops is mentioned, even if Abu Huraira had been the only narrator, it would not have been objectionable because we cannot assume anything false about the companions of the Prophet (PBUH). However, in the case of their being the only narrators, this objection could have had some weight, but the fact is that many other companions have also narrated this Hadith, in which the dog kept for the protection of crops is exempt from the order of killing. For example, in Sahih Bukhari, the Hadith narrated by Sufyan bin Abi Zuhair states that the dog kept for the protection of crops is exempt from the order of killing.<sup>(41)</sup>

2-The Hadith that conveys the same meaning as this one is also present in Jami Tirmidhi, which is narrated by Abdullah bin Mughaffal.<sup>(42)</sup>

In addition to Bukhari and Tirmidhi, the narrations of Abdullah bin Mughaffal and Sufyan bin Abi Zuhair are also present in Sahih Muslim, Ibn Majah, and Sunan Nisai, in which the dog kept for the protection of crops is exempt from the order of killing.

Therefore, it is easy to understand from this discussion that Abu Hurairah (may Allah be pleased with him) is not unique in narrating this tradition, but this tradition has also been narrated by other noble companions.

The commentators of Hadith shed light on Abu Hurairah's (may Allah be pleased with him) addition.

Imam Novavi (676 AH) writes a commentary on Ibn Umar's statement and says:

"The purpose of Abdullah ibn Umar's statement was not to degrade or deny the narration of Abu Hurairah, but rather to explain that since Abu Hurairah was a landowner and engaged in agriculture, he remembered and mentioned this particular phrase. The truth is that when a person is faced with a certain problem or situation, they pay special attention to its rules and regulations and also remember them more often."<sup>(43)</sup>

3-" This addition is also mentioned in a hadith narrated by Ibn Umar (may Allah be pleased with him) in Sahih Muslim.

The beginning of the hadith is as follows:

"مَنْ اتَّخَذَ كَلْبًا، إِلَّا كَلْبَ زَرْعٍ، أَوْ غَنَمٍ، أَوْ صَيْدٍ، يَنْقُصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ"<sup>(44)</sup>

"Whoever keeps a dog, except a dog used for farming, herding or hunting, will have one qirat deducted from his reward every day."

This narration is also narrated by Bukhari, Ibn Majah, Nisai and Jami at-Tirmidhi from Ibn Umar, may Allah be pleased with him. It is possible that Ibn Umar, may Allah be pleased with him, heard these words from Abu Huraira, may Allah be pleased with him, and became convinced that these words were transmitted from the Messenger of Allah, peace be upon him, and started to narrate them in his own tradition, and also added these words to his narration. It is also possible that he learned about these words from other sources and became aware that they were the words of the Prophet, peace be upon him, or that he himself remembered these words from a hadith and started to narrate them.

4- Scholars and jurists have also derived rulings from this hadith, which is a clear evidence of the consensus on its authenticity.

The above discussion concludes that firstly, Abu Hurairah (RA) is not unique in this narration, but even if he was unique, he would still be preferred and accepted by most scholars. It is also impossible for Ibn Umar (RA) to accuse a respected companion like Abu Hurairah (RA) of false or doubtful narrations. This is because such objections are the product of the objectors' own imagination.

In conclusion, the objection raised by Ahmad Amin is baseless and reflects a lack of knowledge and prejudice. The companions of the Prophet (PBUH) were truthful and trustworthy, and their narrations of Hadith are considered authentic and reliable.

**Conclusion:**

The companions of Prophet Muhammad (PBUH) played a crucial role in preserving and transmitting the Hadiths of the Prophet to future generations. Although the primary mode of transmission was oral, some companions like Abdullah ibn Amr ibn Al-Aas also wrote down Hadiths. Criticisms of Ahmad amin in Abu Hurairah for not writing down Hadiths should not undermine his trustworthiness as a narrator, and the preference for oral narration over written narration has been acknowledged by scholars. The narrations of Hadiths from other companions were also acceptable at the time, and such narrations are unanimously accepted by the scholars of Hadith and Usul as authoritative. Abu Hurairah's contribution to disseminating the knowledge of Hadith to the Muslim ummah remains invaluable. Although some companions had doubts and suspicions about his narration of Hadiths, they did not reject or view his narrations with suspicion, and he was granted permission to continue narrating the Hadiths of the Prophet openly. Overall, the companions' dedication to preserving the teachings of Prophet Muhammad (PBUH) has left a lasting impact on Islamic scholarship and remains a source of guidance for Muslims worldwide.

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