

**In Defence of The Sahaabee al-Jaleel
The Fageeh, The Mujtahid, The Muhaddith**

Abu Hurairah

(Radhiallaahu Anhu)

Part 4

By

ash-Shaikh Muhammad Ra'ees Nadwee

(Shaikh ul-Hadeeth, Jaamia Salafiyah, Banaaras)

From

Al-Lamhaat Ilaa Maa Fee Anwaar al-Baaree Minuz-Zuloomaat

Series compilers and Trans: Abu Hibbaan & Abu Khuzaimah Ansaari

Abu Hurairah Was The Teacher of Ibn Abbaas (Radhiallaahu Anhuma)

The scholars of Riyaal (narrators) have clearly mentioned Ibn Abbaas to be the student of Abu Hurairah and a manifest evidence for this is that once the issue of divorce was presented before the companions and Ibn Abbaas said to Abu Hurairah, "This is a serious issue please answer it." So Abu Hurairah answered it immediately and Ibn Abbaas and the other companions acted upon it. (Sunan Abee Dawood Ma'a Au'n al-Ma'bood Kitaab at-Talaaq (2/227-228), Muwatta Imaam Maalik and others)

Similarly Ibn Abbaas asked Abu Hurairah concerning an issue of the prayer and he acted upon what Abu Hurairah told him. (Musannaf Ibn Abee Shaybah (2/236).

From this we find Ibn Abbaas would refer to his teacher, Abu Hurairah in difficult issues.

The Rightly Guided Khaleeph's Were From His Students

Al-Asaabah Fee Ma'arifatus-Sahaabah (4/209), Tabqaat Ibn Sa'ad and others clearly mention in the biography of Abu Hurairah that the Rightly guided Khaleeph's from them Umar, Uthmaan and Alee, Talhah and Zubair from the 10 promised paradise would refer to Abu Hurairah for the Prophets hadeeth. Once Marwaan bin Hakam raised objections at Abu Hurairah for narrating too many ahadeeth but when he found the major companions like Umar would refer to him for Hadeeth he stopped his objections. (Bidaayah Wan-Nihaayah Tarjamah Abu Hurairah)

Abu Hurairah As a Governor During the Times of Abu Bakr Siddeeq and Umar bin al-Khattaab

Sa'eed bin Mansoor mentions from Imam Ibn Seereen Abu Hurairah was given the position of calling the A'dhaan in Bahrain and he had a condition with Imaam al-E'laa bin al-Hadhramee that he would not say Ameen before him. (Fath ul-Baaree (2/217), Dalaa'il an-Nubuwwah (pg.501), Musannaf Ibn Abee Shaybah (2/427), Anwaar al-Kaashifah (pg.224)

Abu Bakr as-Siddeeq also had Abu Hurairah take up a governmental post in Bahrain. (Tabaqaat Ibn Sa'ad (4/77 Q2), Anwaar al-Kaashifah (pg.224)

Even during the time of Umar bin Khattaab he was responsible for the same post. (Tabaqaat Ibn Sa'ad, Anwaar al-Kaashifah (pg.229), Fatooh al-Baldan (pg.93), Kitaab al-Kharaj Lee Abee Yoosuf (pg.114)

So it is not hidden from any person of intellect that the companion posted on a government post upon the request of the Messenger of Allaah (Sallallahu Alayhee Wasallam) (as cited by Haafidh Ibn Hajr see Tabaqaat Ibn Sa'ad 4/76), Abu Bakr and Umar, must have been a jurist (ie Faqeeh) and with this he would have given rulings based upon ahadeeth and narrations.....

To follow a short and detailed biography of Abu Hurairah (Radhiallaahu Anhu)

In Defence of The Sahaabee al-Jaleel
The Faqeeh, The Mujtahid, The Muhaddith

Abu Hurairah

(Radhiallaahu Anhu)

Part 5

By

ash-Shaikh Muhammad Ra'ees Nadwee

(Shaikh ul-Hadeeth, Jaamia Salafiyah, Banaaras)

From

Al-Lamhaat Ilaa Maa Fee Anwaar al-Baaree Minuz-Zuloomaat

Series compilers and Trans: Abu Hibbaan & Abu Khuzaimah Ansaari

Abu Hurairah (Radhiallaahu Anhu) was originally from the land of Yemen and was from the great tribe of Daus, the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) said

“Eemaan is in Yemen, Fiqh is in Yemen and wisdom is in Yemen.” (Saheeh al-Bukhaari, Saheeh Muslim and Ahmad)

So this hadeeth shows the virtue of Eemaan, jurisprudence and wisdom of the people of Yemen. Hence no one with correct intellect and sound disposition can deny the companion, Abu Hurairah from Yemen had the abilities of jurisprudence or wisdom and his virtue and respect in this.

One ahadeeth states, “Abu Hurairah had knowledge.” (Mustadrak (3/509), in another hadeeth the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) said, “Abu Hurairah is the one with Wisdom in this Ummah” (Kunz al-A'maal (5/217), al-Esteeya'aab (1/8). The Qur'aan says,

“He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.” (Soorah al-Baqarah:269)

Abu Hurairah according to the statement of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) had juristic abilities and wisdom from Allaah and the people of knowledge have also mentioned the meaning of Hikmah to mean juristic abilities and knowing the Prophetic Sunnah. (See al-Jaam’ee al-Ahkaam al-Qur’aan (20/230)

Abu Hurairah (Radhiallaahu Anhu) was from the Arab tribe of Daus and the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) said, “I can only accept the gift of the people from the tribes of Qurashee, Ansaari and Dausee.” (Abu Dawood, Nasaa’ee Tirmidhee with Tuhfatul-Ahwadhee (4/379-380, also see Musnad Ahmad with the Footnotes of Allaamah Ahmad Shaakir (13/97), Jaam’ee Ibn Wahb (pg.57), Musnad Humaidee (2/454) and the chain is authentic)

This hadeeth also shows the virtue of Abu Hurairah, however due to bigotry and narrow mindedness an individual is deprived of insight and sight which causes him to be deprived of knowing and understanding the truth.

It is narrated in Saheeh al-Bukhaari, Muslim and Musnad Humaidee (2/453) that Tufail bin Umar Dausee (Radhiallahu Anhu) said to the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) curse the Daus tribe so the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) said, “Oh Allaah guide the Daus.” (Asaabah Fee Ma’ariftus Sahaabah of Haafidh Ibn Hajr in the mentioning of Tufail (2/225)

Imaam Sama’anee mentions that Jaabir (Radhiallaahu Anhu) narrated the companion Tufail bin Umar ad-Dausee came to Makkah in the beginning period of Islaam and said to the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) “Oh Messenger of Allaah (Sallallahu Alayhee Was-Sallam) my tribe in Yemen is like a castle so make Hijrah and come there with me.” Insaab of Sama’anee (2/401-402), Saheeh Muslim, Mustadrak (4/76), Musnad Abee Awaanah (1/47).

These narrations also establish the virtue of the tribe of Abu Hurairah. The tribe of Daus is a branch of the tribe of Azd. (Tabaqaat Khaleefah bin Khayaat (pg.814) and the tribe of Azd also has much virtue. (Tuhfatul-Ahwadhee With Tirmidhee, Chapter al-Manaaqib)

The uncle Abu Hurairah, Sa'ad bin Abee Dhabaab was the king of the Daus tribe when he became muslim the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) made him the Ameer of the tribe and after the demise of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) he maintained this position during the period of the leader of the believers, Abu Bakr and Umar (Radhiiallaahu Anhumah). (Ktaab al-Amwaaal (pg.496) of Abee Ubayd, Musannaf Ibn Abee Shaybah (3/143), Musnad Ahmad (4/79), Taareekh al-Kabeer of Bukhaari (2/46 Q2).

Many families of the Daus tribe accepted Islaam and offered to help the Messenger of Allaah (Sallallahu Alayhee Was-Sallam). (ad-Difa'ah An Abee Hurairah (pg.18-21)

The mother of Abu Hurairah Ameenah bint Safeeh bin Haarith was also a woman of the Daus tribe. (al-Ma'arif of Ibn al-Qutaibah (pg.277) she was also a female companion of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam). Abu Hurairah's father, Sakhar according to the narration of ibn al-Kalbee was a companion (Fath ul-Baaree (9/164), however ibn al-Kalbee is weak. However Abu Hurairah's maternal uncle Sa'ad bin Safeeh (Radhiiallaahu Anhu) was from the bravest men of the Daus tribe and he was also a companion. (Tabaqaat Ibn Sa'ad (4/325) and Asaabah)

Abu Hurairah mentioned himself his name in the days of ignorance used to be Abdush-Shams (cited by Ibn Khuzaimah with an authentic Chain) and the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) changed it and named it Abdur-Rahmaan or Abdullaah. (Tahdheeb ut-Tahdheeb and al-Esteeya'aab in the biography of Abu Hurairah). The Messenger of Allaah (Sallallahu Alayhee Was-Sallam) also chose this kunyah (ie Abu Hurairah) for him. (al-Mustadrak (3/506) with an authentic chain). The reason for this Kunyah was that he used to like small cats and a cat in arabic is known as hirrah and its plural is Hurairah (see Jaami at-Tirmidhee). Abu Hurairah was also the Khaleef of Abu Bakr. (see Kitaab al-Kunaa of Daulaabee (1/61).

Abu Hurairah became Muslim in the beginning of Islaam but he migrated in 7H with about 70 families and at that time Abu Hurairah was about 30 years old.

Abu Hurairah Accepting Islaam

Haafidh Ibn Hajr has mentioned in Asaabah that the well known chief of the tribe of Daus Tufail binUmayr (Radhiiallaahu Anhu) came to Makkah in the

beginning of Islaam and met the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) after which he accepted Islaam. (Assabah, Tabaqaat Ibn Sa'ad (1/353), Mustadrak (3/259). After having accepted Islaam he returned to his land of Yemen and started spreading the message of Islaam and invited his tribe to Islaam. So Abu Hurairah was the only person who accepted Islaam and thereafter the other people started to accept Islaam. (Asaabah (2/225-226), Tabaqaat Ibn Sa'ad)

We find from this narration Abu Hurairah became Muslim in the beginning of Islaam however he saw the Messenger of Allaah in 7H when he the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) was in the battle of Khaybar. For details see Anwaar al-Kaashifah of Allaamah Mu'allimee al-Yamaanee (p.144 and p.204) and the notes to Insaab by Mu'allimee also.)

So the conclusion is Abu Hurairah had accepted Islaam in the beginning. Imaam al-Maghaazee Imaam Muhammad bin Ishaq narrates, Abu Hurairah was from the most respected and virtuous member of the Daus tribe." (Footnote to Insaab and Mustadrak (3/506)

The Love of The Messenger of Allaah (Sallallahu Alayhee Was-Sallam) For Abu Hurairah (Radhiallaahu Anhu)

The Messenger of Allaah (Sallallahu Alayhee Was-Sallam) loved Abu Hurairah a great deal. Once the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) said to Abu Hurairah, "Ask me for something from the wealth." Abu Hurairah replied, "Of Messenger of Allaah (Sallallahu Alayhee Was-Sallam) I only ask you to teach me some of the knowledge Allaah granted to you. So the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) spread the shawl of Abu Hurairah on the ground and began to recite something over it. When he had finished he said, "Take your shawl and keep it with you." Abu Hurairah said, "From that day I did not even forget one letter of the hadeeth." (Tadhkiratul-Huffaadh, the meaning of this is also narrated in Bukhaari, Muslim, Nasaa'ee and others and Hilyatul-Awliyyaa (1/381).

It is reported authentically that Abu Hurairah said to the Messenger of Allaah (Sallallahu Alayhee Was-Sallam), "Supplicate for me that Allaah makes me and my mother beloved to his beloved believer. So the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) supplicated for him. Abu Hurairah said, "Whoever sees or hears about me, he begins to love due to the blessing of the

supplication of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam). (Saheeh Muslim, Tabaqaat Ibn Sa'ad (3/54-55 Q2), Hilyatul-Awliaa)

So loving Abu Hurairah is a sigh of Eemaan therefore do the hanafee's love Abu Hurairah more or the people of Rayy (opinion) especially Imaam Abu Haneefah?

Once Abu Hurairah was ill and was sitting in a corner of the Prophets Masjid, the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) searched for him and when he found him he put his hand on his chest and supplicated for him and Abu Hurairah recovered. (Sunan Abee Dawood (1/502) with an authentic chain). This shows the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) loved Abu Hurairah greatly.

Similarly Abu Hurairah also greatly loved the Messenger of Allaah (Sallallahu Alayhee Was-Sallam), he said to the Messenger of Allaah (Sallallahu Alayhee Was-Sallam), "Oh Messenger of Allaah when I see you I feel very happy and joyous and my eyes water." (Musnad Ahmad (3/323), Mustadrak (4/160), Majma'a az-Zawaa'id (9/363) with an authentic chain).

After the death of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) when Abu Hurairah would narrate ahadeeth he would faint due to the great love he had for the Messenger of Allaah (Sallallahu Alayhee Was-Sallam). (Jaam'i Tirmidhee with a Hasan chain), Mustadrak (1/418), Kitaab az-Zubd (pg.159) of Ibn al-Mubaarak) Abu Hurairah would also refer to the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) as his best friend. (Saheeh al-Bukhaari, Musannaf Ibn Abee Shaybah (2/408).

A jurist of the hanafee madhab (ie an individual of the people of Rayy (opinion) was once degrading Abu Hurairah (Radhiallaahu Anhu) and was saying he was not a jurist and his narrations are not to be accepted, when suddenly a serpent (snake) started to chase him and only stopped chasing him once he repented. (See Siyar A'laam an-Nabulaa (2/444) of Dhahabee, Taareekh al-Islaam (2/337) also of Imaam Dhahabee, Tuhfatul-Ahwadhee Sharh Tirmidhee, Baab Maa Jaa Fee Fadhal at-Tahoor (1/11) from Aa'ardhatul-Ahwadhee, Hayaatul-Haywaan of Damairree and Difa'ah Ann Abee Hurairah (pg.480).

Ibn Umar (Radhiallaahu Anhuma) said, "Oh Abu Hurairah you are from the biggest scholars amongst the companions." (Jaam'i Tirmidhee, Asaabah and Esteeya'aab)

However the hanafee jurists of Ahlur-Rayy after all this claim, one of the companions who spent the most time with the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) was a non-Faqeeh and the hadeeth narrated by him, which oppose the hanafee principles will not be accepted and according to Kawthari his hadeeth (ie Abu Hurairah's) and of other such companions will not be accepted in contradiction to the Qiyaas (analogical reasoning) of Abu Haneefah.

In Defence of The Sahaabee al-Jaleel

The Faqeeh, The Mujtahid, The Muhaddith

Abu Hurairah

(Radhiallaahu Anhu)

Part 6

Compiled

Series compilers and Trans: Abu Hibbaan & Abu Khuzaimah Ansaari

Saleem bin Aswad said, "Once I came to Madeenah and met Abu Ayyoob Ansaari (Radhiallaahu Anhu) who was narrating from Abu Hurairah. I said to Abu Ayyoob, "Oh Abu Ayyoob you are narrating from Abu Hurairah when you yourself sat in the company of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam). So Abu Ayyoob said, "Without doubt Abu Hurairah heard from the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) which we did not hear and so the ahadeeth I did not hear from the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) it is highly beloved to me that I narrate them from Abu Hurairah." (ar-Radd al-Qayyum A'la Mujrim al-Atheem (pg.294) of Hamood bin Abdullaah)

Ubayy ibn Ka'ab Ansaari said, "Abu Hurairah had a lot of courage and he would ask the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) the things we would not have had the courage to ask." (Tirmidhee (2/224), al-Bidaayah Wan-Nihaayah (8/107), al-Asaabah (7/204), Fath ul-Baaree (1/225)

Once a person came and asked Abdullaah ibn Abbaas (Radhiallaahu Anhuma) a question and at that time Abu Hurairah was also present. So Ibn Abbaas

addressed Abu Hurairah and said, “Please answer him the issue is very difficult.” (Siyar A’laam an-Nabula (2/437), Tahdheeb ut-Tahdheeb (12/266).

Once a person came to Zayd bin Thaabit (Radhiyallaahu Anhu) and asked him a question so Zayd bin Thaabit said, “Do not let go of Abu Hurairah.” (Siyar A’laam an-Nabula (2/437), Tahdheeb ut-Tahdheeb (12/266).

Muhammad bin A’maarah bin Hazm mentions that once he had the opportunity in going to a gathering in which the major companions were also sitting and Abu Hurairah was reciting ahadeeth to them. When one of the companions would forget a word of a hadeeth they would ask Abu Hurairah. I found out from that day that Abu Hurairah was a great memoriser of hadeeth from all the companions. (Fath ul-Baaree (1/225).

A’amash narrates from Saaleh as-Samaan who said Abu Hurairah was the biggest preservers of hadeeth from all the companions. I do not mean Abu Hurairah was the most virtuous from all the companions rather I want to say he was the companion who preserved the most hadeeth from all the companions. (Tadhkiratul-Huffaadh (1/34), Ibn Aasaakir (47/486).

Imaam Shaafi’ee said Abu Hurairah was the Haafidh of hadeeth of his time. (Tadhkiratul-Huffaadh (2/31).

Allaamah Dhahabee said Abu Hurairah was a vessel of knowledge and had a lofty status amongst the Imaams who issued verdicts. (Tadhkiratul-Huffaadh (2/28).

Imaam Bukhaari said Abu Hurairah benefited from 800 companions of knowledge, he was the biggest preserver of hadeeth in his time. (Tahdheeb ut-Tahdheeb (12/26), al-Bidaayah Wan-Nihaayah (8/103), Ibn Aasaakir (47/483).

Haafidh Ibn Abdul Barr said Abu Hurairah was the biggest preserver of hadeeth from amongst the companions of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) (al-Esteeya’aab Fee Ma’arifatul-Ashaab (4/315).

Haafidh Ibn Hajr said Abu Hurairah was a bigger preserver of hadeeth than the narrators of his time and no one from amongst the companions had such a treasure of hadeeth as Abu Hurairah did. The scholars of hadeeth agree on many of his narrations from amongst the companions. (Asaabah (2/204), Tahdheeb ut-Tahdheeb (12/266).

Imaam Ibn Taymiyyah said Abu Hurairah was the renowned memoriser of hadeeth from amongst all the Ummah and he would narrate ahadeeth in the exact

manner he would hear them. (ar-Radd al-Qayyum A'la Mujrim al-Atheem (pg.260).

Haafidh Ibn Qayyim in agreeance with his teacher Imaam Ibn Taymiyyah said Abu Hurairah without doubt was the preserver of the Ummah and the ahadeeth he narrated from the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) are authentic. (ar-Radd al-Qayyum A'la Mujrim al-Atheem (pg.260)

Haafidh Ibn Katheer said Abu Hurairah was an example of memorization, firmness, honesty, trustworthiness, worship and righteous actions. He narrated many ahadeeth and he is counted amongst the companions who preserved ahadeeth. (al-Bidaayah Wan-Nihaayah (8/110).

The famous historian Ibn E'maad al-Hanbalee said Abu Hurairah was a worshipper and the one who remembered abundantly. Similarly Allaah had gifted him with excellent manners. He was one the Ameer of Madeenah. He was a great Haafidh of hadeeth amongst the companions and narrated many ahadeeth. (Shadhraat adh-Dhahab (1/63).

The next statement is a somewhat of a decisive statement from a great Imaam. In it he indicates and implicates the hanafee's of these horrendous crimes of accusing the companions of being non-faqeeh's and at the same time he refutes the one's who think they are hanafee. So the people with any understanding will know (which Imaam) he is referring to.

So the Muhaddith, the faqeeh, the Mujtahid and the Imaam Abu Bakr Muhammad bin Ishaq Ibn Khuzaimah (d.311H) writes,

“The people who do not accept the hadeeth of Abu Hurairah are those people whose hearts Allaah has made blind and they are unable to understand the meanings of this hadeeth. From the groups of people who deny the hadeeth of Abu Hurairah are,

- (1) The Jahmiyyah wa Mu'attilah Sect
- (2) Khawaarij
- (3) Qadariyyah
- (4) The Juhala (the ignorant ones)

And the juhala are those people who although are jaahil (ignorant) still consider themselves to be jurists. Such people when they see some of the ahadeeth of Abu

Hurairah are contrary to their madhab they reject them and begin to raise all kinds of objections on Abu Hurairah and when they find some that conform to their madhab, they accept them. (Mustadrak (3/513))

Conclusion

The defence of this great Sahaabee is endless as well as his life and his favour upon the Muslims up until Yaum al-Qiyaamah. Up until Ahlul-Bid'ah Wal-Zaigh remain the attacks and allegation upon these illustrious companions will also remain especially from the hanafee's. May Allaah grant us the Tawfeeq and Quwwah in defending them. Ameen.