

## COMPANION PROBLEMATICS: ABU RAYYAH'S CRITICAL STUDY OF ABU HURAIRAH AND HIS ROLE IN HADITH UNDERSTANDING

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**Abstract:** This article aims to analyse Abu Rayyah's criticism of Abu Hurairah in the context of understanding the hadith. The discussion of the narrators of the Prophet's hadith has invited long-standing problems among hadith researchers ranging from friends to hadith recorders, which cannot be separated from this study. The negative aspect causes the Prophet's hadith to be faced with doubt about its truth and opens up opportunities for those who have bad intentions towards Islam in general, especially towards the Prophet's hadith. This article was reviewed using a literature study. Data collection techniques were conducted through identification, classification, and critical analysis of the hadith text, *sanad*, and *matan*. The analysis is done with a descriptive-analytical approach. This article concludes that the Prophet's hadith polemics towards the *matan* and the *sanad*, which are made up of the narrators of the hadith themselves. The harshest accusations were directed at the Prophet's companions, especially at the person of Abu Hurairah and his role in narrating the hadith of the Prophet. Mahmud Abu Rayyah said that in Abu Hurairah's history, there were lies because he had memorised many hadiths. Indirectly, this accusation essentially casts doubt on the authenticity of Abu Hurairah in particular and in general to all of the Prophet's companions. In the study of hadith science, all of the Prophet's companions must have a just nature.

**Keywords:** Hadith, Companions, Prophet

### A. Introduction

The Qur'an and Hadith of the Prophet Muhammad are believed by Muslims to be the main sources of Islamic teachings. These two sources

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are not only studied in educational institutions but also disseminated to various levels of society. In the study of hadith, what is studied is not only the content and application of its instructions, as well as those related to it, but also its narration. The study of the transmission of Prophetic traditions is very important because some of what people claim to be Prophetic traditions turn out to be, upon scrutiny, very weak statements to be accepted as Prophetic traditions.

According to the scholars of hadith, a hadith is any word, action, attitude, and behaviour of the Prophet Muhammad (peace be upon him) (Al-Khatib, 1981). Today, all these aspects of hadith have been collected in various books of hadith. At the time of the Prophet, the transmission of traditions was more oral than written because the Prophet's traditions did not always occur in the presence of the Prophet's Companions, who were good at writing. Moreover, the number of the Prophet's Companions who could write was relatively small. This is one of the reasons why the Prophet's traditions were recorded late, just as the Qur'an, once revealed, was immediately written down by the Companions, so that some Companions are known as writers of revelation.

The delay in recording the Prophet's traditions, apart from the prohibition imposed by Umar bin Khattab when he became caliph, was because the people were afraid of being distracted from the Qur'an, and the Companions who were skilled writers were very limited. However, at that time, there were many individual companions of the Prophet who wrote down the traditions as personal collections (Ismail, 1986).

The idea of compiling the Prophetic traditions in writing for the first time officially came from the head of the state who ordered the compilation of the Prophetic traditions, Caliph Umar bin Abdil Aziz, who reigned from 99 to 101 A.H. corresponding to 717-720 A.D. (Osman, 1970). A great calamity had occurred in the history of hadith before Caliph Umar bin Abdil Aziz issued the order for the compilation of the Prophetic traditions there had been numerous hadith forgeries, and the reasons for the forgeries varied.

To save the Prophetic traditions from these destructive and misleading taints, scholars have worked hard to develop various knowledge, create various rules, compile various terms, and create various methods of researching the *sanad* and *matan* of the Prophetic traditions.

The study of the narrators of the Prophetic traditions has been a long-standing issue among hadith researchers, from the companions to the recorders of the traditions. The negative aspect is that the Prophetic traditions are faced with doubts about their veracity and open

opportunities for those who have bad intentions towards Islam in general and the Prophetic traditions in particular. This is evidenced by the emergence of various schools that deny the position of the Prophet's hadith or Sunnah as the second source of law after the Qur'an, which continues to demand after demand is made so that some of the teachings of Islam are adjusted, at least to the will of certain passions and groups that want the destruction of Islamic teachings.

The polemics over the Prophetic traditions were both against the *matan* and the *sanad*, which consisted of the narrators of the traditions themselves. The harshest accusations were levelled against the companions of the Prophet, especially against the person of Abu Hurairah and his role in narrating the Prophetic traditions. According to them, Abu Hurairah was a person who was good at gaining popularity among the Prophet's companions and then maintaining that popularity by pretending to have received many traditions from the Prophet and spreading them falsely (Gibb & Kramer, 1961). The Orientalists and the Shiites openly attacked the Companions, especially those who narrated many of the Prophet's traditions, including Aisha, the Prophet's wife, as a person with no personality.

Even Mahmud Abu Rayah, the author of the book "*Adhwa 'ala al-Sunnah*", attacked a prominent companion of the Prophet in the field of hadith narration, namely Abu Hurairah, whom he called shaykh al-Mudhirah (a word of reproach) as a cake-eating champion named al-Mudhirah, and his book was titled by that name "Sheikh al-Mudhirah Abu Hurairah" and another book titled "*Adhwa 'ala al-Sunnah*" both of which strongly criticised Abu Hurairah as the companion who narrated the most Prophetic traditions. Hence, this article discusses Abu Rayyah's accusation that so harshly attacked a companion of the Prophet, namely Abu Hurairah, in his accusation as a narrator of the Prophet's traditions.

## B. Research Methods

The research methodology used in this study is a type of library research, which is conducted by examining, analysing, and criticising relevant literature sources, especially in the field of hadith. This research focuses on collecting data from primary and secondary hadith books, such as *Sahih al-Bukhari Sahih Muslim*, and the commentaries of prominent hadith scholars, such as Fath al-Bari by Ibn Hajar al-Asqalani. Data collection techniques were conducted through identification, classification, and critical analysis of the hadith text, *sanad*, and *matan*. The analysis was conducted using a descriptive-analytical approach, describing the content of the hadith texts and relating them to the historical, social, and cultural

contexts. In addition, the *sanad* and *matan* critique methods were used to assess the validity of the traditions studied. The study follows a normative approach to identify the relevance of the hadith to contemporary issues and a historical-critical approach to understand the background and development of the hadith. Thus, the study produced a comprehensive analysis in assessing the authority and validity of the hadith in the context of modern scholarship (Azmi, 2010; Al-Khatib, 2001).

## C. Results and Discussion

### 1. History of Hadith Transmission and the Role of the Prophet's Companions

M. Syuhudi Ismail states that in the history of hadith transmission, it was not only those who were skilled and honest but also those who were not skilled or honest who actively transmitted the hadith (Ismail, 1986). To save the Prophet's -hadith from the taints that corrupt and mislead it, scholars worked hard to develop various knowledge, create various rules, formulate various terms, and create various methods of researching the hadith's *sanad* and *matan*.

With the various -tools and methods of *sanad* research and *matan* criticism of the traditions created by these scholars, it was possible to identify some traditions that have the status of *mutawatir* and others that are *abad*. In addition, it was also possible to identify *abad* traditions that were of valid and invalid quality as well as statements that were categorised as false traditions.

These statements seem very convincing in their assertion that the Prophetic traditions are beyond debate. But this is not the case for other thinkers such as the orientalist, the Shi'a or those who deliberately want to cast doubt on some of the Prophetic hadiths. The Shi'ah, for example, claim that Abu Hurairah is a companion of the Prophet whose fairness is in doubt because he narrated a hadith about the non-admission to Islam of Abu Talib, the Prophet's uncle.

The Shi'ah point out that Abu Hurairah can't narrate the event of Abu Talib's death, which occurred in the 5th year of the Prophetic Year, while Abu Hurairah only entered Islam at the battle of Khaibar, which happened in the 7th year of Hijriyah, and some say in the 9th year of Hijriyah. This means that there was a gap of 15 years between the death of Abu Talib and the Islam of Abu Hurairah.

Similarly, Abu Rayyah's lawsuit against Abu Hurairah's person, as the focus of this research, sues Abu Hurairah, a person who said Abu Hurairah hung out with the Prophet for approximately only three

years between the years 9-11 Hijriyah. Because in the year 11, Hijriyah the Apostle died. But he narrated the most hadith from the Prophet among the companions of the Prophet.

For example, history records the Companions who narrated many hadith as follows:

1. Abu Hurairah, who narrated 5,374 traditions;
2. Anas bin Malik, who narrated 2,286 traditions;
3. Abdullah bin Umar narrated 2,630 traditions;
4. Aisyah narrated 2,210 hadiths;
5. Abdullah bin Abbas narrated 1,660 hadith;
6. Jabir bin Abdillah narrated 1,540 hadith;
7. Abu Said Al-Khudri narrated 1,170 traditions;
8. Abdullah bin Mas'ud narrated 848 hadith;
9. Abdullah bin Amr bin Ash narrated 700 traditions.

There is a clear difference between the number of traditions narrated by Abu Hurairah and Abdullah bin Amr bin Ash. Abu Hurairah himself stated that the companion of the Prophet who narrated the most traditions from the Prophet was Abdullah bin Amr bin Ash. Because he in addition to writing the hadith he received from the Prophet, he also memorised it. At the same time, Abu Hurairah himself was only able to memorise because he was not used to writing.

If these statements are justified, then perhaps the Islamic world will lose at least 5374 traditions, especially those from Abu Hurairah. If a narrator's credibility is in doubt, then everything he narrates should be dropped as a source of Islamic teachings. So, to what extent can criticism be justified, and his criticism of the Companions justified in Hadith Science? Because there is a rule stating that all the companions of the Prophet are fair (الصابة كلهم عدول).

The main task of the Prophet Muhammad SAW, who was sent by Allah SWT as a Messenger, is to guide mankind so as not to go astray in their lives. The Prophet was given the task of providing concrete examples of how to realise the teachings he brought. Therefore, the hadith, in the sense of the sunnah of the Prophet in its function towards the Qur'an, is to provide practical instructions on how the teachings should be practised.

So, knowing the main task of the Prophet is very necessary to explain the functional relationship between the hadith and the Qur'an. The teachings of al-Sunnah contained in the hadith must be obeyed by Muslims.

تركت فيكم شيئين لن تضلوا بعدهما كتاب الله وسنتي (ر. الحاكم عن أبي هريرة)

*“I have left you two things, after which you will never go astray, namely: The Book of Allah and my Sunnah”*

According to al-Shafi'i:

- Bayan *Tafshil* explains mujmal verses, which are very concise instructions.
- Bayan *Takhsish*, determining something from the generality of the verse.
- Bayan *Ta'yin*, determining which of two or three possible things is meant.
- Bayan *Tashri*, determining a ruling that is not found in the Qur'an textually.
- Bayan *Nasakh*, determining which is *nasikh* and which is *mansukh* from the verses of the Qur'an that appear to be contradictory (Syakir, 2005).

## 2. Abu Rayyah's Criticism of Abu Hurairah's Reporting

Every Prophet and Messenger sent by Allah SWT. Has followers or friends who are loyal to help disseminate the teachings of God that he carries so that the religion brought by each Messenger reaches the people of his day.

*“The loyalty of the Companions of the Prophet has been proven by them in various aspects of their lives and associations during their lives with the Prophet who experienced several wars against the infidels, their loyalty as recorded in the Qur'an and Islamic history when they held “Baia al-Ridwan” in Hudaibiyah, which is a pledge of allegiance pronounced under a tree in defence of the messenger of the Apostle who was detained by the polytheists, the loyalty of their fellow herds is approved by Allah SWT as He says in the Qur'an Surah al-Fath verse 18.”*

Their loyalty to the Prophet, their discipline and even their negligence often received a warning from God through the revelation that He sent down to the Prophet, or in other words, the Qur'an was revealed and *asbab al-nuzul* because of the attitudes and actions of the Companions.

Examples of events below:

One day, a group from the tribe of Banu Tamim came to the Messenger of Allah (SAW), it happened that the group did not have a leader. This was known by Umar ibnu al-Khathab and Abu Bakr al-

Sidiq. Abu Bakr decided that A (Harith) should be the leader of the Banu Tamim, while Umar decided that B (Ma'bad bin Habis) should lead the group. The dispute escalated into a quarrel, even though the incident was witnessed directly by the Messenger of Allah, and the Messenger could not do anything about this incident. So the verse was revealed, which contained a warning from Allah against those who disputed and explained who had the right to determine a decree that they contested between Umar Ibn al-Khathab and Abu Bakr al-Sidiq, the verse that was revealed at the beginning of Surah Al-Hujurat.

The transmission of traditions that the Companions received from the Prophet differed in the way they were received. Each one of the Companions could not or could not have known all the "*Aqwal*" and "*af'al*" or "*Taqrir*" traditions directly. This is because the Prophet did not always speak in the presence of all the Companions and did not always speak in the presence of a large number of them, especially those sayings or actions that were done in his own house were not known to many except his servants and wives and the people with whom he always associated. The way the hadith was delivered was not as it is commonly done today in recitations or schools most hadith were delivered because there was a question or problem that required a solution from the Apostle directly.

Seeing the problem of hadith at the time of the Apostle like this, it seems to require people among the Companions who are bright-minded with smart brains and have the opportunity to hang out with the Apostle regularly because it is not always that the Companions have to continuously hang out with the Apostle, don't they also have other activities, such as being traders in the market, cultivating agriculture and even other activities that require a lot of time, such as being a warlord in various battlefields. Here, the role of someone from the Companions is needed to become a mediator or transmitter of traditions received directly from the Apostle to be conveyed to them.

Here, the role of someone from the companions is needed to become a mediator or transmitter of the hadith received directly from the Apostle to be conveyed to them this method seems to be taken by the companions who did not have the opportunity to hear the words of the Apostle directly. All the actions of the Prophet, as well as all the words and words of the Prophet, became the focus of the attention of the companions. All the actions of the Prophet make the guidelines for life.

The companions in receiving the hadith from the Prophet adhered to the strength of their memorisation, namely receiving it by



memorising, not by writing. After all, the companions who were able to write were relatively few. And the Companions memorised the traditions and conveyed them to others by rote as well. Only a few people recorded the traditions they heard from the Prophet. Like Abu Hurairah, who was known among the Companions as an accomplished memoriser of traditions, he also received traditions in addition to the Apostle directly during his association with the Apostle and after the Apostle died, he also received traditions from other Companions, such as those listed as Abu Hurairah's teachers among the Companions, among others: Abu Bakr al-Sidiq, Umar bin al-Khathab, Aisha umu al-Mu'minin (Al-Khatib, 1962).

The Companions who received many traditions from the Prophet are as follows:

- a. The early converts to Islam were called "*al-sabiquna al-awwalun*", such as Khulafa al-rasidin and Abdullah bin Mas'ud.
- b. Who were always beside the Prophet and memorised it, such as Abu Hurairah. And who recorded it like Abdullah bin Amir bin Ash.
- c. Those who lived long after the death of the Prophet and received traditions from fellow companions such as Anas bin Malik and Abdullah bin Abbas.
- d. Those who were closely related to the Prophet, viz: Ummuhatu al-Mu'minin, such as Aisha and Umm Salamah (Ash Shiddieqy, 1974).

Such was the role of the Companions in preserving the traditions of the Prophet that it is believed that no tradition was neglected by the Companions of the Prophet. Among the companions of the Prophet, they even became teachers (sources of transmission) for other companions who did not have the opportunity to hear and witness the Prophet's actions or the Prophet's attitude towards everything done by his companions.

That is why most hadith critics consider all the Companions to be trustworthy in general or in detail; they find no fault with any of the Companions, and nothing to do with lying, and very few critics treat the Companions as they would any other person.

### 3. Abu Hurairah's Role in Hadith Transmission

Many names attributed to this man from al-Daus have been dedicated to him, according to HAR. Gibb, there are many different statements about the correct name for Abu Hurairah, both when he was an idolater and after he converted to Islam. Most statements about the name that are considered reliable and doubtful are Abd al-Rahman



bin Shakhr and Umair bin Amir. Abu Hurairah was one of the family of Sulaiman bin Fahmi, a people from South Arabia of the tribe of Azd. Abu Hurairah or Abu Hir, his full name is Abd al-Rahman bin Shakhr al-Dausi al-Yamani (Gibb & Kramer, 1961).

Subsequently, Abu Hurairah migrated to Medina. He came on the eve of the Khaibar war, and he prayed the first Fajr prayer in Medina, mum to Siba bin Arfathah, the representative of the Prophet during the Apostle's war in Khaibar which occurred in 7 AH/629 AD. Since that year, Abu Hurairah has never been separated from the Messenger of Allah day and night. He has a lot of opportunities to learn, in contrast to the other companions who are busy taking care of their fields or busy with their merchandise, and some are devoted to helping the Prophet in battle and defence of the country. Abu Hurairah, for three years, that is, until the death of the Prophet, devoted all his opportunities to receive the traditions spoken by the Prophet and all the things that happened at that time. His livelihood was obtained from the gift of the Apostle in the form of food and obtained from the results of helping people and received wages in the form of food and lived on the porch of the mosque close to the house of the Apostle, who was later known as the Companion *ashabu al-Suffah* (Al-Khatib, 1961).

Abu Hurairah is proven to have devoted all his life with full sincerity to the advancement of science. Although in a relatively short time, he was brilliant and able to contribute so meaningful to emphasise the provisions of Islamic Shari'ah, not inferior to other companions.

The hadiths in Abu Hurairah's memory, which he memorised, were no less than 5374 (five thousand three hundred and seventy-four) hadiths. This is the largest number of narrations among the Companions who narrated the Prophet's traditions (Al-Shan'ani, 1988).

Abu Hurairah's memorisation ability is so high and supported by tenacity, also thanks to the Prophet's prayer so as not to forget easily. Abu Hurairah stated.

قلت يا رسول الله إني أسمع منك حديثا كثيرا انساه قال ابسط رداءك  
فبسطته قال فغرق بيديه ثم قال ضمه قضمته فما نسيت شيئا بعده.

*"O Messenger of Allah, I heard many traditions from you, but I often forget them" Then the Messenger of Allah prayed with a gesture, or symbolically, he told Abu Hurairah to spread out his cloth, then the Messenger of Allah scooped it up*

*with both hands, then he said: "tie it". Then Abu Hurairah tied it, then Abu Hurairah said: "After that, I never forgot anything."* (HR. Bukhari).

Another noble and praiseworthy trait which is so inherent and united with this prominent narrator is the determination and fortitude of Abu Hurairah's soul, which is admirable in carrying out this noble task.

It is only natural and appropriate that Abu Hurairah ranks higher in the narration of the Prophet's traditions than any other Companion, even though he had a longer association with the Prophet.

Abu Hurairah was not a companion who belonged to the ranks of the writers, but as has been described earlier, he was a skilled memoriser and had a strong memory. Having no land to cultivate or trade that would occupy him, he did not part with the Prophet, either on a journey or when settled.

Abu Hurairah died in the year 59 Hijri at the age of 78 years; some say he died in the year 58 and 57 Hijri. What is clear is that Abu Hurairah participated in the funeral of Aisha, and in that year, Abu Hurairah also died, who accompanied his body were Ibn Umar, Abu Said al-Hudri, present Marwan bin Hakam.

And the traditions narrated by Abu Hurairah have been written down by some of them, among others:

The Prophetic traditions related to Abu Hurairah were recorded by the Imams of Hadith in their respective books. As below: 1) Imam Ahmad ibn Hanbal narrated 5848 traditions in his Musnad, including those that were repeated; 2) Imam Baqi Ibn Mukhalad narrated 5374 traditions in his book; 3) Bukhari Muslim narrated 325 traditions; 4) Bukhari himself narrated 93 traditions. Muslims narrated 189 traditions.

The most authentic hadith narrations received from Abu Hurairah are: 1) Al-Zuhri from Said b. al-Musayab from Abu Hurairah; 2) Abi al-Zinad, from Al-A'raj (Abdurrahman bin Hurmuz), Abu Hurairah; 3) Ibn Aoni, from Ayub, from Muhammad bin Sirin, from Abu Hurairah; 4) Malik, from al-Zuhri, from Said bin al-Musayab, from Abu Hurairah; 5) Sufyan bin Uyainah, from al-Zuhri, from Said bin Musayab, from Abu Hurairah; 6) Ma'mar, from al-Zuhri, from Said bin al-Musayab, from Abu Hurairah; 7) Ismail bin Abi Hakim, from Ubaidah bin Abi Sufyan al-Hadrami, from Abu Hurairah; 8) Ma'mar, from Human bin Nanbah, from Hurairah (Al-Khatib, 2001).

#### 4. Abu Rayyah's Scientific Reputation in Hadith Studies

There are two names of Mahmud Abu Rayyah in Egypt, both of whom are well-known figures who were influential in the land of Pharaoh. The first Mahmud Abu Rayyah was born in 1889 and died in 1970. The second is Mahmud Abu Rayyah, who lived from 1922-2004, a Muslim Brotherhood figure.

Mahmud Abu Rayyah (1889-1970) is the one referred to in this study, hereafter referred to as Abu Rayyah only. He grew into a young man who harboured great admiration for Muhammad Abduh and Muhammad Rashid Ridha, especially their ideas around the rejection of *taqlid*, especially *taqlid*, to the madhhab. He is one of the controversial Muslim intellectuals from Egypt whose thoughts are often categorised as modern-day Sunnah deniers. At a young age, Abu Rayyah attended Madrasah *ad-Da'wah wal Iryyad*, a *da'wah* institution founded by Muhammad Rashid Ridha. Abu Rayyah also attended a local theology course (Hasan, 1999).

He is a controversial Muslim thinker. The three books he has written, namely *Adhwâ'ala al-Sunnah al-Muhammadiyah*, first published in 1958, *Shaykh al-Mudhîrah: Abû Hurairah*, first published in 1969; and *Dîn Allâh Wâhid: Muhammad wa al-Masih Akhawâni*, first published in the early 1970s. It was because of these first two works that he was labelled as a Shi'a and even disbelieved (Esposito, 2001).

According to Subhan Zamzami, the main issues of *Adhwâ'ala al-Sunnah* revolve around several issues: 1) the transmission of traditions by meaning rather than by recitation; 2) the justice of the Companions; 3) the falsification of traditions; 4) the narration of *israi'liyyat*; 5) the credibility of Abu Hurairah; 6) the codification of the Qur'an; 7) the codification of traditions; 8) *al-Jarb wa al-Ta'dîl*; 9) hadith ahead; and 10) some important notes (Lubis, 1971).

Usually, these issues are dealt with by quoting the opinions of classical and contemporary scholars, exposing their shortcomings, criticising them severely and offering very few solutions. One of the solutions he offers is text criticism (*matan*), as hinted by Ibn Khaldun, Taha Husain and others. Hence, the vibe of deconstruction of hadith studies is more pronounced than its reconstruction in this book. Below, we will briefly review some of the key points.

*First*, the issue of narrating traditions by meaning rather than by recitation. Abu Rayyah criticised the method of transmitting traditions by meaning, which dominated the method of transmission rather than transmitting traditions by recitation, as allowed by the majority of

scholars. According to him, the narration of traditions with meanings only occurs because of the loss of the original texts and forgetfulness, which prompts him to change them because if the original texts are preserved, then there is no need to change them and narrating the original texts is certainly better than the meanings. Because of this leniency, the wording of even those traditions that are considered mutawatir is different. Abu Rayyah seems to be suggesting that by allowing the narration of traditions with meanings, the doors to disputes among Muslims will be wide open.

Disputes in worship, for example, Abu Rayyah cites evidence of nine variants of the Companions *tashabbud* recitation that differ from each other (Rayyah, n.d.). If, according to him, the variants of the recitation of the *tashabbud* included hadîth qawli, then it would be understandable, but the problem is that the variants of the recitation include mutawatir acts of worship that all the Companions performed on every occasion. Interestingly, still, according to Abu Rayyah, every Companion testified that the Prophet taught it to him as he taught them the Qur'an. As a result, scholars differed on the status of *tashabbud* and its ruling in prayer. And in turn, Muslims were divided.

*Second*, the issue of the status of justice of the Companions. Abu Rayyah sharply criticised the rule of al-Shahâbah Kulluhum Udul (all companions are fair), which was adopted by almost all Ahlus Sunnah scholars from time to time. According to him, the Companions were only ordinary humans who were not free from shortcomings like other humans. What makes them different from others is only because they were granted the opportunity to see and associate with the Prophet, nothing more.

The rule is an exaggerated attitude of trust and respect that contradicts the Qur'an, sunnah, and strong evidence and is not by human nature. For him, it applies only to the majority of them, not all of them. After all, the standard of justice is not "*ishmah*" (guarded against wrong and sin).

*Third*, the issue of *isra`iliyyat*. This time, Ka'ab al-Akhbar, Wahab b. Munabbih, Abdullah b. Salam, Tamim bin Aus al-Dari and Abu Hurairah became the target of his harsh criticism regardless of the praise the majority of Sunni scholars had for them. According to him, they are the ones responsible for the spread of *isra`iliyyat* narrations in Islam, especially in the realm of tafsir.

*Fourth*, the credibility of Abu Hurairah. This is a point that is often discussed in this book. Abu Hurairah is the main victim of Abu

Rayyah's sharp criticism. According to him, how could a person who was friends with the Prophet for only a year and nine months be the friend who narrated the most hadith, let alone he was just an ordinary friend? Logically, the companions who have been with the Prophet the longest, with the highest degree and religious knowledge, should be the most narrated companions, such as the first four caliphs, the ten people who are guaranteed to enter heaven and the leaders of the muhajirin and anshar.

But the fact is that this is not the case their narrations are very few, and some are even only one hadith. The motive for entering Islam and his friendship with the Prophet, according to him, was only for the sake of the stomach, he also often joked and conspired with Mu'awiyah and others. Not only that, afterwards, he wrote a book of special criticism of Abu Hurairah entitled *Shaykh al-Mudhârah: Abû Hurairah* as a development of the points in *Adhwâ'ala al-Sunnah al-Muhammadiyah*. With this book, he called for rethinking and challenging the established discipline of hadith science that had been developed over centuries.

## 5. Abu Hurairah in Abu Rayyah's Perspective

Abu Rayyah, in his two books *Adhwa Ala Al-Sunnah Al-Muhammadiyah* and *Sheikh Al-Mudhârah Abu Hurairah*, challenges not only the traditions he narrated but also his personality. I have quoted certain passages from Abu Rayyah's arguments in these two books. In terms of his name, Abu Rayyah doubts the truth of Abu Hurairah as a complete person, clearly identified as a companion of the Prophet who narrated many of the Prophet's traditions. Either before Abu Hurairah entered Islam or after he entered Islam. He quoted Ibn Abi al-Bar's statement in his "*al-Isti'ab*" that the name of this companion is disputed both his name and the name of his father, the differences in views, all of which can not be held as a *mu'tamad* evidence, both regarding the name during the Jahiliyyah period and the name after he entered Islam.

According to him, these contradictions lead to doubts, and none of the names are valid, and none of them can be held to be true. The fact that he is now known by the name "Abu Hurairah" proves that he has no name. And his famous chewing caused people to forget his real name, which many people disputed.

The state of his name has become controversial among people, as well as his origin before he entered Islam except that he mentioned that Abu Hurairah was a poor man, could eat from the results of helping people's households, came from Bani Usyairah Salim Ibn

Fahmi from the tribe. Azdi in the al-Daus region of Yemen. Abu Rayyah considered that the beginning of his friendship with the Prophet was really in revealing the nature of his origin, but it could not be said that he accompanied the Apostle based on love and guidance as the other companions of the Muslims in associating with the Apostle. But he was friendly with the Messenger, just to fulfil his stomach contents.

Abu Rayyah further calls Abu Hurairah “Sheikh al-Mudhirah” (Rayyah, n.d.), Sheikh al-Mudhirah as a word of reproach intended as a person who is good at eating cakes. More negative is the historian's assessment that Abu Hurairah was a man with a great sense of humour who attracted people's attention so that he could narrate many traditions with his humour, in other words, Abu Hurairah deceived people with his humour coupled with traditions to be believed.

He also narrated many traditions from the Prophet in the form of fables, fables that were shown as traditions when, in fact, he was playing with the Prophet's traditions and turning stories into traditions. Abu Hurairah narrated so many traditions that 5374 were recorded. Whereas according to his claim that the companion who narrated the most traditions of the Prophet was Abdullah bin Amer bin Ash with the admission that Abdullah bin Amer, in addition to memorising what was received from the Prophet, also recorded it, while I (Abu Hurairah) did not record it.

## 6. Hadith and Sources of Abu Hurayrah's Narrators Criticized by Abu Rayyah

Many of the hadiths derived from Abu Hurairah's narration were criticized by Abu Rayyah, as revealed in his two books, both in the book: Sheikh al-Mudhirah Abu Hurairah. and the book: Adhwa-'Ala al-Sunnah Muhammadiyah, among others as follows:

قال: حدثنا يحيى، عن ابن جريج، قال: حدثني عبد الملك بن أبي بكر بن عبد الرحمن بن الحارث بن هشام، عن أبيه أنه سمع أبا هريرة يقول: من أصبح جنباً فلا يصوم (ر. ألتزمذى عن أبي هريرة)

To prove the truth of the above tradition, Marwan was sent to Aisha and Hafsa to inquire about the truth of the tradition, and the two wives of the Prophet replied: “The Prophet was *junub* until dawn, but then he fasted.” The Prophet said: go to Abu Hurairah and explain

it to him, so Abu Hurairah replied: "I have narrated this hadith from al-Fadh al ibn Abbas."

According to Abu Rayyah, it is clear that Abu Hurairah is lying about the Prophet when he did not hear the tradition from the Prophet (Rayyah, 1969).

In Adhwa Ala al-Sunnah Abu Rayyah challenges the hadith reported by Abu Hurairah about the great tree in Paradise whose shadow can be crossed only after a hundred years of riding. The hadith in question is as follows:

حَدَّثَنَا أَبُو عُمَرَ الضَّرِيرُ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو  
عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ  
فِي الْجَنَّةِ شَجْرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِائَةَ سَنَةٍ لَا يَقْطَعُهَا

*Indeed, in Paradise, there is a tree (so big that it is) surrounded by a vehicle reaching its shadow in a hundred years (Hanbal, n.d.).*

The sources of Abu Hurairah's narration, whose credibility Abu Rayyah doubts, are Ka'ab al-Akhbar, Wahab bin Munabih, Abdullah bin Salam, Ibn Juraiz and others. According to Abu Rayyah, they were companions of the Prophet and tabi'in, the source of israi'iyat, which damaged the teachings of Islam (Rayyah, n.d.).

#### D. Conclusion

The accusations made by Abu Rayyah against Abu Hurayra are completely untrue. His arguments about the name and role of Abu Hurairah in narrating the Prophetic traditions are based on logic alone. Hadith critics from among the ahl al-sunnah are numerous; only Abu Rayyah dared to criticise Abu Hurairah, and even then, the arguments he used were Shi'i products, such as the narration of Ja'far al-Iskafi who was a Shi'i and was not recorded as a trustworthy narrator by the hadith scholars. The assessment of the scholars of hadith towards Abu Hurairah is the most meritorious in preserving the Prophet's hadith until it reaches us who live in this century. Abu Hurairah's role in the transmission of the Prophet's traditions was great. He narrated traditions not only from the Prophet directly but also from other companions. He also had disciples from all over the Arabian Peninsula, and it is recorded that his disciples reached 800 men from the tabi'in traditionists.



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