

# Abu Hurayrah

*in the eyes of the Ahlul Bayt*

رَضِيَ اللهُ عَنْهُ

By:

Al-Āl wal Aṣḥāb Society - Bahrain

[WWW.MAHAJJAH.COM](http://WWW.MAHAJJAH.COM)

## Transliteration key

أ- 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ḏ
ت - t	ع - 'a
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

## Contents

	1
<b>Introduction</b>	<b>5</b>
<b>Sayyidunā Abū Hurayrah</b>	<b>7</b>
<b>Sayyidunā Abū Hurayrah and his love for Sayyidunā ‘Alī and Sayyidah Fāṭimah</b>	<b>11</b>
<b>Sayyidunā Abū Ḥurayrah and his love for Sayyidunā Ḥasan</b>	<b>12</b>
<b>Sayyidunā Abū Hurayrah and his love for Sayyidunā Ḥusayn</b>	<b>14</b>
Narrations of the Ahl al-Bayt from Sayyidunā Abū Hurayrah	17
Narrations of Imām Zayn al-‘Ābidīn from Abū Hurayrah	17
Narrations of Imām Muḥammad al-Bāqir and Imām Ja‘far al-Šādiq from Abū Hurayrah	19
Narrations of Muḥammad ibn al-Ḥanafiyah and his son from Abū Hurayrah	22
Narrations of ‘Alī ibn Zayd ibn ‘Alī ibn Ḥusayn from Abū Hurayrah	22
<b>The ‘Alawīs and Hāshimīs never disparaged Sayyidunā Abū Hurayrah</b>	<b>24</b>
<b>Conclusion</b>	<b>28</b>



## Introduction

All praise belongs to Allah, Lord of the entire universe, the Most Beneficent, Most Merciful, Master of the Day of Judgement. Verily Allah sent his Trustworthy Prophet ﷺ who nurtured the best of nations, who subsisted on little and accorded plenty; thus becoming exemplars for all nations and rulers of empires and countries. May the best of salutations and peace—which fills the heavens and earth, all between them and even more—descend upon Muḥammad ﷺ, his progeny, and Companions.

Any person who studies the lives of this illustrious group and one who reflects on the perfection of that generation will be certain that Allah ﷻ had carefully selected them to be the Companions around the Messenger ﷺ, who would gain eminence through him, assist his initiative, spread his message, and propagate his practices.

No sane person would assume that a relationship of enmity and revulsion existed between the Prophet ﷺ and his Companions, rather they had such a bond of love and an affectionate relationship which no person can deny.

Yet you will still find certain authors penning books—relying on feeble historical reports—filled with lies and deception, such that they portray a lover as a hater and a champion as an enemy; transgressing all limits of decency. In this brief treatise we seek to present—with Allah’s permission—a glimpse of the harmonious relationship between a great Companion—who possesses such virtues and merits which earned him the station of being the greatest transmitter of the traditions of Islam—and the Ahl al-Bayt, may Allah shower his pleasure and blessings upon them.

It is a message from a friend and words of a well-wisher, read it—my brother—with your heart and it will remove all doubts and rid your mind of any misgivings.



## Sayyidunā Abū Hurayrah

During the Days of Ignorance his name was ‘*Abd Shams* (lit. Servant of the Sun), and Imām Bukhārī listed his biography under this name<sup>1</sup>. The scholars have differed regarding what his name was changed to after he embraced Islam, but the strongest opinion is that his name was changed to ‘*Abd al-Rahmān*.<sup>2</sup> He is from the clan of Daws from the Azd tribe of Yemen. His ancestry is known and been preserved until the founder of his tribe: al-Azd ibn al-Ghawth. In fact, he is from the progeny of Banū Dhiyāb, who were the chiefs of the Daws, making this Companion from the leaders and nobility of his tribe.

The reason for the agnomen *Abū Hurayrah* has been narrated by him personally:

I was called Abū Hurayrah because I would tend to the goats of my family, and one day I found a stray kitten which I placed in my sleeve. When I returned to my people they heard the kitten purr in my sleeve and they asked, “What is that, O ‘Abd Shams?” I replied, “A kitten I found.” “So you are *Abū Hurayrah* (Father of cats),” they responded and the name stuck thereafter.<sup>3</sup>

Sayyidunā Abū Hurayrah رضي الله عنه embraced Islam at the hands of Sayyidunā Ṭufayl ibn ‘Amr al-Dawsī, who in turn embraced Islam at the hands of the Messenger صلى الله عليه وسلم in Makkah, thereafter returning to his people and inviting them to Islam.<sup>4</sup>

---

1 Al-Bukhārī: *Al-Tārīkh al-Kabīr*, 3/132.

2 Ibn ‘Abd al-Barr: *al-Istī‘āb*, 4/205.

3 *Mustadrak*, 3/506, with an authentic chain, corroborated by al-Dhahabī.

4 Ṭufayl ibn ‘Amr al-Dawsī after embracing Islam in Makkah returned to his people and invited them to Islam, and the first to accept was Abū Hurayrah رضي الله عنه, whilst many of the tribe were still insistent on their disbelieving ways. Thus Abū Hurayrah رضي الله عنه embraced Islam prior to the Hijrah. Shortly thereafter, Ṭufayl ibn ‘Amr رضي الله عنه returned to Makkah with Abū Hurayrah to complain to the Prophet صلى الله عليه وسلم about the stubbornness of the Daws tribe. They approached the Prophet صلى الله عليه وسلم and said, “O Messenger of Allah, the Daws have disobeyed and rejected, supplicate to Allah against them!” The Prophet صلى الله عليه وسلم then lifted his hands to supplicate, Abū Hurayrah رضي الله عنه says, “I said the Daws are destroyed [now]!” continued.....

Sayyidunā Abū Hurayrah رضي الله عنه was the one who answered his call.<sup>1</sup> He remained in the company of the Messenger صلى الله عليه وسلم for four years<sup>2</sup> and he was an excellent attendant of the Messenger صلى الله عليه وسلم, following carefully in his footsteps, memorising his words, adhering to his practices, and absorbing his wisdom. He is amongst those Companions who were honoured in the Noble Qur’ān, among which are these verses:

مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا  
مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۗ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۗ وَمَثَلُهُمْ فِي  
الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ  
وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

*Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.*<sup>3</sup>

---

*continued from page 7*

But to his surprise the Prophet صلى الله عليه وسلم instead of supplicating against them supplicated for them saying, “O Allah guide Daws and bring it to Islam.” [*Ṣaḥīḥ al-Bukhārī*: chapter on Maghāzī: sub-chapter regarding the story of Daws and Ṭufayl ibn ‘Amr al-Dawsī: ḥadīth no. 4392. Abū Hurayrah being present and eye witness to this is established from the narration of Imām Aḥmad in *Faḍā’il al-Ṣaḥābah*, # 1672] This Du‘ā’ had borne its fruits and had brought approx. eighty families of the Daws tribe into Islam thereafter. [*Ṭabaqāt Ibn Sa’d* 4/225: biography of Ṭufayl Ibn ‘Amr al-Dawsī] Abū Hurayrah رضي الله عنه in the year 7 A.H then migrated to Madīnah along with the other families of Daws who had embraced Islam. [translator’s note]

1 *Mustadrak*, 3/259.

2 *Musnad Aḥmad*, 4/111; *Sunan Abī Dāwūd*, 1/19; *Sunan al-Nasā’ī*, 1/130; *Ṭabaqāt Ibn Sa’d*, 4/327; *Ma‘ānī al-Āthār*, 1/14, with an authentic chain.

3 *Sūrah al-Fatḥ*: 29.

And of the last verses that were revealed:

قَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ

*Allah has already forgiven the Prophet and the Muhājirīn and the Anṣār who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.*<sup>1</sup>

He is included amongst the Muhājirīn, as the Prophet ﷺ said:

There is no hijrah after the Conquest (of Makkah).<sup>2</sup>

and whatever virtue has been reserved for them, in addition to those accolades conferred to this esteemed Companion from the blessed supplications of the Prophet ﷺ.

He lived in poverty, with no wealth nor any occupation—relying on what Allah ﷻ allotted for him. He was amongst the Companions of Ṣuffah, who survived on the gifts given to them by people and the food which the Messenger ﷺ shared with them.

He only migrated to Madīnah and the Prophet ﷺ during the Battle of Khaybar and therefore was not able to participate in the Battles of Badr Uḥud, and Khandaq; however, he participated in all the expeditions that took place after Khaybar: Conquest of Makkah, Battle of Ḥunayn, Battle of Ṭā'if, Battle of Tabūk, and the Battle of Mu'tah. He also participated in the Battles against the apostates, the Battle of Yarmūk, and conquest of Armenia, and other battles.

---

1 Sūrah al-Tawbah: 117.

2 Ṣaḥīḥ al-Bukhārī.

Sayyidunā Abū Hurayrah رضي الله عنه prided himself upon his memory, and he was not wrong when he said:

I do not know any of the Companions of the Messenger صلى الله عليه وسلم who has memorised more aḥādīth of the Messenger صلى الله عليه وسلم than me.<sup>1</sup>

The reason for this phenomenal feat was that he had freed his mind from all other preoccupations during the lifetime of the Prophet صلى الله عليه وسلم and devoted it entirely to the memorisation of ḥadīth.<sup>2</sup>

When Sayyidunā Abū Hurayrah رضي الله عنه had reached 80 years of his life, he bid farewell to this temporal abode after having conveyed the trust that was placed on his shoulders; spreading the Ḥadīth of the Prophet صلى الله عليه وسلم and teaching the Ummah. An arduous fulfilling journey: migrating from a faraway land with little provision, remaining constantly in the company of the Prophet صلى الله عليه وسلم, fighting alongside him against the Mushrikīn then again in the wars of apostasy, witnessing the Conquest, defending the Khilāfah, abstaining from tribulation, propagating the Ḥadīth of the Messenger صلى الله عليه وسلم. All that remained was the final step of the journey to meet his beloved Rabb of the entire universe.

---

1 *Ibn Sa'd*, 4/332, with an authentic chain; *Sunan al-Dāramī*, 1/86, with an authentic chain.

2 It is often claimed that Abū Hurayrah رضي الله عنه narrated 5000 some odd ḥadīths from Rasūl Allah صلى الله عليه وسلم. However, a deeper study informs us that this amount reflects his ḥadīths with their repetitions (or various variations and transmissions, each of which has been considered to be a distinct ḥadīth). Without these repetitions his narrations only amount to 1475 according, of which only 935 are considered authentically established from him. [Muḥammad ibn 'Alī ibn Jamīl al-Maṭarī: *'Adad Aḥādīth Abī Hurayrah Taḥqīq wa Istiqrā'*, p. 1] Furthermore it is important to note that most of his narrations are corroborated by the other Ṣaḥābah رضي الله عنهم, which leaves him with only 110 narrations which he exclusively narrates from Rasūl Allah صلى الله عليه وسلم. [Ibid.] Deeper analysis further established that only 8 authentic narrations are exclusively reported by Abū Hurayrah رضي الله عنه. Over and above this it should be borne in mind that more than eight hundred people narrated from him, [Siyar A'lām al-Nubalā', 2/579, biography of Abū Hurayrah] amongst who were Ṣaḥābah, eminent jurists of the successors and expert retainers of ḥadīth [4] and not to mention scholars of the Ahl al-Bayt as well. A list of the people who narrate from him can be seen in 'Abd al-Mun'im Ṣāliḥ al-'Azzī: *Difā' an Abī Hurayrah*, p. 273. All of this makes it abundantly clear that he was a meticulous narrator who was honest and sincere in his narration of ḥadīth; he was not one to forge narrations and attribute them to Rasūl Allah صلى الله عليه وسلم. [translator's note]

## Sayyidunā Abū Hurayrah and his love for Sayyidunā ‘Alī and Sayyidah Fāṭimah

Love for ‘Alī رضي الله عنه is sign of belief, an integral component that should be in the heart of every believer and expressed with the tongue of every person who loves the Messenger صلى الله عليه وسلم, on account of his familial relation to the Prophet صلى الله عليه وسلم, his precedence in Islam, his heroic exploits in all the battles of Islam, and not to mention his marriage to the Queen of the women of this Ummah—Sayyidah Fāṭimah al-Zahrā’ رضي الله عنها.

Īmān will not remain in the heart of a Muslim if his heart harbours malice for Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه.

Sayyidunā Abū Hurayrah رضي الله عنه is the one who has relayed to us the virtue of Sayyidunā ‘Alī رضي الله عنه announced by the Prophet صلى الله عليه وسلم during the Battle of Khaybar. Imām Muslim has reported from Abū Hurayrah رضي الله عنه that the Prophet صلى الله عليه وسلم said on the Day of Khaybar:

I will give this flag to a man who loves Allah and His Rasūl, Allah will grant victory at his hands.<sup>1</sup>

Is there any indication of enmity for Sayyidunā ‘Alī رضي الله عنه in this narration?

Concerning the virtue of Sayyidah Fāṭimah رضي الله عنها, Sayyidunā Abū Hurayrah رضي الله عنه narrates the statement of the Prophet صلى الله عليه وسلم:

Verily Fāṭimah is the Queen of the women of my Ummah.<sup>2</sup>

Why would she not be the Queen of the women of this Ummah when she endured all the difficulties experienced by her father, the Prophet صلى الله عليه وسلم: the ridicule, oppression, and rejection. She then lived in Madīnah with abstinence and scarcity, content with a little which she ground with her own hands رضي الله عنها.

---

1 Ṣaḥīḥ Muslim, 7/ 121.

2 Al-Bukhārī: *al-Tārīkh al-Kabīr*, 1/232.

## Sayyidunā Abū Ḥurayrah and his love for Sayyidunā Ḥasan

The aḥādīth of Sayyidunā Abū Hurayrah رضي الله عنه are replete with love for both Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما, but more so for Sayyidunā Ḥasan رضي الله عنه specifically. There are many incidents and interactions between them which inform us of the immense love he bore for Sayyidunā Ḥasan رضي الله عنه, such love which cannot be equalled by all those who loved Ḥasan رضي الله عنه. Sayyidunā Abū Hurayrah رضي الله عنه narrates:

Ḥasan ibn ‘Alī stood to walk and around his neck was a necklace. When the Prophet صلى الله عليه وسلم saw him he stretched his hand out like this and Ḥasan stretched his hand (to the Prophet صلى الله عليه وسلم.” The Prophet صلى الله عليه وسلم embraced him and said, “O Allah, I love him so You love him too, and love the one who loves him.” There was none more beloved to me after the Prophet صلى الله عليه وسلم said this than Ḥasan ibn ‘Alī.<sup>1</sup>

Sayyidunā Abū Hurayrah رضي الله عنه also related to us another picture of the loving bond shared between the Prophet صلى الله عليه وسلم and Sayyidunā Ḥasan رضي الله عنه:

I have not stopped loving this man after I had seen the Messenger صلى الله عليه وسلم doing with him as he had did. I saw Ḥasan sitting in the lap of the Prophet صلى الله عليه وسلم and he was playing with the beard of the Prophet صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم placed his mouth on his mouth. The Prophet صلى الله عليه وسلم then said, “O Allah I love him so You love him too.”<sup>2</sup>

Sa‘īd al-Maqbarī has related to us another example of the love that Sayyidunā Abū Hurayrah رضي الله عنه had for Sayyidunā Ḥasan رضي الله عنه:

We were sitting with Abū Hurayrah when Ḥasan ibn ‘Alī approached us and greeted us. We returned his greeting but Abū Hurayrah was not aware

---

1 *Ṣaḥīḥ al-Bukhārī*, 7/205, 3/82; *Faḍl Allāh al-Ṣamad Sharāḥ al-Adab al-Mufrad*, 2/567; *Ṣaḥīḥ Muslim*, 7/129/130.

2 *Mustadrak*, 3/169, with an authentic chain, corroborated by al-Dhahabī.

that he had greeted. So we said to him, “O Abu Hurayrah, Ḥasan ibn ‘Alī has greeted us.” He then went to him and said, “And may peace be upon you my leader.” He then said, “I heard the Messenger of Allah ﷺ saying, ‘He is a leader.’”<sup>1</sup>

When this is the love that Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ had for Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ, it is not surprising to find Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ weeping the day Ḥasan رَضِيَ اللَّهُ عَنْهُ passed away, and telling others to grieve as well. Those around him on that day relate:

I saw Abū Hurayrah standing in the Masjid and weeping the day Ḥasan passed away, calling at the top of his voice, “Today the beloved of the Prophet ﷺ has passed away, so cry!”<sup>2</sup>

---

1 *Mustadrak*, 3/169, with an authentic chain. Al-Haythamī has reported it from al-Ṭabarānī in *Majma‘ al-Zawā‘id*, 9/178, and declared the narrators reliable.

2 *Al-Tahdhīb*, 2/301, on the authority of Ibn Ishāq.

## Sayyidunā Abū Hurayrah and his love for Sayyidunā Ḥusayn

The love Sayyidunā Abū Hurayrah رضي الله عنه had for Sayyidunā Ḥusayn رضي الله عنه was no less than the love he had for Sayyidunā Ḥasan رضي الله عنه. Sayyidunā Abū Hurayrah رضي الله عنه relates to us another incident:

I have never looked at Ḥusayn ibn ‘Alī except that my eyes begin to tear. This is because the Messenger صلى الله عليه وسلم came out one day and found me in the Masjid. He took my hand and leaned on me. So I went with him until the market of Banū Qaynuqā’. He did not speak with me: he walked, took a look around, and then returned; and I returned with him. He then sat in the Masjid, his hands around his legs as he sat. He said to me, “Call the little one for me.” So Ḥusayn came wobbling until he fell into his lap. He then began playing with the Messenger of Allah’s beard and the Messenger صلى الله عليه وسلم placed his mouth on his mouth. He was saying, “O Allah, I love him so You love him too.”<sup>1</sup>

A similar incident was reported by al-Bukhārī with the exception that Ḥasan رضي الله عنه is mentioned in place of Ḥusayn رضي الله عنه. However, al-Ḥākim has indicated that both narrations are authentically recorded which is a definite possibility; more so when this narration mentions it happening when he returned to the Masjid.

Which of the narrations is more authentic is not of much importance, as Sayyidunā Abū Hurayrah رضي الله عنه narrates another incident with both of them together.

Al-Ḥākim reports from Sayyidunā Abū Hurayrah رضي الله عنه:

The Messenger of Allah صلى الله عليه وسلم came out to us, and with him were Ḥasan and Ḥusayn, each on his shoulders. He would kiss the one and the other until he reached us. Someone said to him, “O Messenger of Allah, do you love them?” The Prophet صلى الله عليه وسلم said, “Yes, whoever loves them loves me and whoever hates them hates me.”<sup>2</sup>

---

1 *Mustadrak*, 3/178, with an authentic chain, corroborated by al-Dhahabī.

2 *Mustadrak*, 3/166, with an authentic chain, corroborated by al-Dhahabī.

Imām Aḥmad also reported this narration but more concisely.<sup>1</sup>

Al-Ḥākim has also reported from Sayyidunā Abū Hurayrah رضي الله عنه:

We were praying 'Ishā' with the Messenger of Allah صلی الله علیه وسلم. When he proceeded into sajdah, Ḥasan and Ḥusayn climbed on his back, and when he raised his head he lifted them off gently. When he proceeded into sajdah again they climbed on top of him again. When he stood to read he placed one on his left and one on his right. I went to him [later after the ṣalāh] and asked, "O Messenger of Allah, should I take them to their mother?" The Prophet صلی الله علیه وسلم replied in the negative when suddenly there was a flash of lightning, so he said, "Take them to their mother." They continued walking in the light until they reached her.<sup>2</sup>

Ibn Ḥajar has reported another incident:

Ishāq ibn Abī Ḥabībah reports from Abū Hurayrah رضي الله عنه:

I bear witness that we went out with the Messenger صلی الله علیه وسلم, when we had travelled some distance the Messenger صلی الله علیه وسلم heard Ḥasan and Ḥusayn crying by their mother. The Prophet صلی الله علیه وسلم hurried until he reached them.

I heard him saying, "What is the matter with my (grand)sons?"

Fāṭimah replied, "Thirst!"

The Messenger صلی الله علیه وسلم reached for his water skin to see if it had any water [but it did not] and water was scarce that day. People were out searching for water, and the Messenger صلی الله علیه وسلم called out, "Does any one of you have any water?" But none of them had even a single drop of water.

---

1 *Musnad Aḥmad*, 14/260, with an authentic chain.

2 *Mustadrak*, 3/167; *Dalā'il al-Nubuwwah*, pg. 494; *al-Tahdhīb*, 2/297. .

The Prophet ﷺ said, “Hand one of them to me,” and she passed him to the Prophet ﷺ from under the veil. The Prophet ﷺ held him and hugged him to his chest, but he continued crying. The Messenger of Allah ﷺ then took out his tongue and the child started sucking on it until he was pacified. The Prophet ﷺ then did the same with the other as well.<sup>1</sup>

Again we find Sayyidunā Abū Hurayrah رضي الله عنه sharing their virtues with the masses on the day when Sayyidunā Ḥasan رضي الله عنه passed away. Al-Ḥākim reports from Abū Ḥāzim:

I was present the day Ḥasan ibn ‘Alī passed away; I saw Ḥusayn ibn ‘Alī saying to Sa‘īd ibn al-‘Āṣ, pushing him forward, “Advance (to lead the prayer), were it not Sunnah I would not have put you forward.” And there were ill-feelings between them, Abū Hurayrah thus said, “Are you all acting miserly towards the son of your Prophet for a little sand to be buried in? Verily I heard the Messenger of Allah ﷺ saying, ‘Whoever loves them both loves me, and whoever hates them both hates me.’”<sup>2</sup>

Sayyidunā Abū Hurayrah رضي الله عنه said to Marwān when he refused to allow Ḥasan رضي الله عنه to be buried alongside his grandfather صلى الله عليه وسلم:

You are not the governor, the governor is someone else. Leave him be!

He then said:

You are putting your nose in matters that do not concern you, seeking to gain favour with one (Mu‘āwiyah رضي الله عنه) who is not present.<sup>3</sup>

May Allah be pleased with you, O Abū Hurayrah, the lover of ‘Alī and his progeny.

---

1 *Al-Tahdhīb*, 2/298.

2 *Mustadrak*, 3/171, with an authentic chain, corroborated by al-Dhahabī.

3 *Al-Bidāyah wa al-Nihāyah*, 8/108.

## Narrations of the Ahl al-Bayt from Sayyidunā Abū Hurayrah

Some misguided authors have penned books—filled with deception and lies—in which they have labelled Sayyidunā Abū Hurayrah رضي الله عنه a liar, a baseless claim in contradiction with authentic reports and established facts. A number of the children of Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه have narrated from Sayyidunā Abū Hurayrah رضي الله عنه, and have relied upon his narrations.

## Narrations of Imām Zayn al-‘Ābidīn from Abū Hurayrah

Sayyidunā ‘Alī ibn Ḥusayn Zayn al-‘Ābidīn is an illustrious Imām, trustworthy scholar, and the grandson of Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib رضي الله عنه.

Al-Bukhārī reports—and all the narrations of *Ṣaḥīḥ al-Bukhārī* are authentic:

Aḥmad ibn Yūnus narrated to us—‘Āṣim ibn Muḥammad narrated to us—Wāqid ibn Muḥammad narrated to me—Sa’īd ibn Marjānah, the companion of ‘Alī ibn Ḥusayn— narrated to me:

Abī Hurayrah said to me, “The Prophet صلى الله عليه وسلم said, “Whoever frees a Muslim slave, Allah will save all the parts of his body from the (Hell) Fire as he has freed the body-parts of the slave.”

Sa’īd ibn Marjānah said, “I narrated that Ḥadīth to ‘Alī ibn Ḥusayn and he freed his slave for whom ‘Abd Allāh ibn Ja’far had offered him ten thousand Dirhams or one-thousand Dinars.”<sup>1</sup>

Another narration has more detail:

‘Alī ibn Ḥusayn asked, “O Sa’īd, did you hear this from Abū Hurayrah?”

Sa’īd replied, “Yes.”

---

1 *Ṣaḥīḥ al-Bukhārī*, 3/178; *Ṣaḥīḥ Muslim*, 4/218.

‘Alī ibn Ḥusayn then said to one of his slaves, who was in charge of all his slaves, “Call Muṭraf for me.”

When he arrived before ‘Alī ibn Ḥusayn, he said, “Go, as you are free for Allah’s pleasure.”<sup>1</sup>

It is clear that ‘Alī ibn Ḥusayn رضي الله عنه seeking clarification that it was indeed heard from Abū Hurayrah رضي الله عنه is a testimony to his reliability, him then proceeding to practice upon it after being told that it was indeed Abū Hurayrah رضي الله عنه who narrated it is a second testimony in his favour.

‘Alī ibn Ḥusayn and Ibn Marjānah then continued relaying this narration and informing people of the glad tidings of the Prophet صلى الله عليه وسلم transmitted by Abū Hurayrah رضي الله عنه. ‘Umar ibn ‘Alī ibn Ḥusayn later narrated it from Ibn Marjānah<sup>2</sup> and Zayd ibn Aslam narrated it from ‘Alī ibn Ḥusayn.<sup>3</sup>

Sa‘īd ibn ‘Abd Allāh ibn Marjānah is from the early Shī‘ah. Al-Barqī has counted him among the senior companions of ‘Alī ibn Ḥusayn رضي الله عنه<sup>4</sup> and “he was devoted to him and his accompanying him is known.”<sup>5</sup>

We see how Sayyidunā ‘Alī ibn Ḥusayn رضي الله عنه did not hesitate to attest to what Abū Hurayrah رضي الله عنه narrated, practicing on it, and then imparting what he had learnt from him to others.

It is well-known that Sayyidunā ‘Alī ibn Ḥusayn رضي الله عنه would attend the gatherings of Zayd ibn Aslam, Faqīh of Madīnah, who was one of those who narrated the aḥādīth of Abū Hurayrah رضي الله عنه. And there is no doubt that the narrations—he had heard directly and those he had heard from other students of Abū Hurayrah—

---

1 *Muntaqā Ibn al-Jārūd*, pg. 325, with an authentic chain; *Musnad Abī ‘Uwānah*, 1/145; *Faḥ al-Bārī*, 6/73.

2 *Ṣaḥīḥ Muslim*, 4/217; *Mushkil al-Āthār*, 1/311; *Tārīkh Jurjān*, pg. 66.

3 *Ṣaḥīḥ al-Bukhārī*, 8/181; *Musnad Aḥmad*, 2/420.

4 *Rijāl al-Barqī*, pg. 9.

5 *Al-Faḥ*, 6/72.

would be discussed in his gatherings but ‘Alī ibn Ḥusayn رضي الله عنه never once refuted these narrations or cautioned him against narrating from Abū Hurayrah. In fact, ‘Alī ibn Ḥusayn is the one who vindicated the gatherings of Zayd ibn Aslam, saying, “Verily a man sits with one who benefits his dīn.”<sup>1</sup>

## Narrations of Imām Muḥammad al-Bāqir and Imām Ja‘far al-Ṣādiq from Abū Hurayrah

Our excavation then revealed a priceless treasure before us; we found the two illustrious Imāms: Muḥammad al-Bāqir ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib and his son Ja‘far al-Ṣādiq ibn Muḥammad رضي الله عنه—the one to whom the Shī‘ah ascribe themselves without exception and after whom their fiqh is named—both narrating from Abū Hurayrah رضي الله عنه.

They both have transmitted the aḥādīth of Abū Hurayrah رضي الله عنه, in fact in two narrations found in *Ṣaḥīḥ Muslim* they can both be found in the same chain of narration.

‘Abd al-Azīz al-Darāwardī, Ḥātim ibn Ismā‘īl, and Sulaymān ibn Bilāl<sup>2</sup> all three narrate — from Ja‘far al-Ṣādiq — from his father, Muḥammad al-Bāqir — from ‘Ubayd Allāh ibn Abī Rāfi‘, the freed slave and scribe of Imām ‘Alī ibn Abī Ṭālib رضي الله عنه — from Abū Hurayrah رضي الله عنه.<sup>3</sup>

Imām Muḥammad al-Bāqir رضي الله عنه did not just transmit the reports of Sayyidunā Abū Hurayrah رضي الله عنه but he also substantiated from his narrations and cited them as proof for various Fiqhī rulings, as mentioned by Imām al-Shāfi‘ī. Imām al-Shāfi‘ī رضي الله عنه while discussing the validity of *Khābar Wāḥid* (solitary narrations) and the permissibility of substantiating from it says:

---

1 *Al-Tahdhīb*, 3/396; al-Barqī includes Zayd ibn Aslam among the companions of ‘Alī ibn Ḥusayn.

2 Al-Darāwardī narrating from Ja‘far al-Ṣādiq has been reported in *Ibn Mājah*, 2/988, and others. Ḥātim ibn Ismā‘īl narrating from Ja‘far al-Ṣādiq has been reported in *Sunan al-Nasā‘ī*, 1/270, 290, 2/16, 65/274, and others. Sulaymān narrating from Ja‘far al-Ṣādiq has been reported in *Ṣaḥīḥ Muslim*, 3/9/11, 4/39/41, and others.

3 *Ṣaḥīḥ Muslim*, 3/15.

We found Muḥammad ibn ‘Alī ibn Ḥusayn, like this, reporting from Jābir from the Prophet ﷺ, and from ‘Ubayd Allāh ibn Abī Rāfi‘ from Abū Hurayrah from the Prophet ﷺ, establishing each of what they reported to be Sunnah.<sup>1</sup>

Imām al-Shāfi‘ī meant that Muḥammad ibn ‘Alī passed Fiqhī rulings based on the solitary narrations of Abū Hurayrah ﷺ as explained by Imām al-Shāfi‘ī himself.<sup>2</sup>

Just as we found ‘Alī ibn Ḥusayn ﷺ allowing his students and companions to freely transmit the narrations of Abū Hurayrah ﷺ, never prohibiting them from doing so; we also find the companions of his son, Muḥammad al-Bāqir, and grandson, Ja‘far al-Ṣādiq, freely transmitting the narrations of Abū Hurayrah ﷺ and they never prohibited them from doing so as well. Their silence on this is also a tacit approval of the narrations of Sayyidunā Abū Hurayrah ﷺ and recognising it as a valid proof of Sharī‘ah.

Among the companions of Imām al-Bāqir are:

- Faqīh of Madīnah, ‘Amr ibn Dīnār<sup>3</sup>,
- Muḥammad ibn Ishāq, author of the famous Sīrah<sup>4</sup>,
- Al-Awzā‘ī, Imām of the Syrians<sup>5</sup>,
- Al-Zuhrī,
- Abū Ishāq al-Hamdānī<sup>6</sup>,

---

1 *Al-Risālah lī Imām al-Shāfi‘ī*, pg. 455, # 1245.

2 *Al-Risālah lī Imām al-Shāfi‘ī*, pg. 453, # 1238.

3 He narrates from al-Bāqir in *Ṣaḥīḥ al-Bukhārī*, 3/119, 4/110, 5/173.

4 He narrates from al-Bāqir in *Sunan al-Nasā‘ī*; 7/229; *Rijāl al-Barqī*, pg. 10.

5 He narrates from al-Bāqir in *Sunan al-Nasā‘ī*, 6/266.

6 Ibn Abī Ḥātim mentioned them both amongst the companions of al-Bāqir in *al-Jarḥ wa Ta‘dīl*, 4/26 #1.

- ‘Abd Allāh ibn Shubrumah, the famous Faqīh of Kūfah<sup>1</sup>,
- Al-A‘raj,
- Ibn Jurayj,
- Al-A‘mash<sup>2</sup>.

As for the companions of Imām Ja‘far al-Şādiq, they transmitted the narrations of Abū Hurayrah رضي الله عنه copiously. Amongst them are:

- Al-Darāwardī,
- Ḥātim ibn Ismā‘īl,
- Sulaymān ibn Bilāl<sup>3</sup>,
- Imām Mālik<sup>4</sup>,
- Yaḥyā ibn Sa‘īd al-Qaṭṭān<sup>5</sup>,
- Yaḥyā ibn Sa‘īd al-Anṣārī<sup>6</sup>,
- Sufyān al-Thawrī<sup>7</sup>,
- Sufyān ibn ‘Uyaynah<sup>8</sup>,
- Ḥafṣ ibn Ghayyāth<sup>9</sup>,

---

1 Ibn Dāwūd al-Ḥillī mentioned them both amongst the companions of al-Bāqir in his *al-Rijāl*, pg. 206.

2 Ibn Ḥajar mentioned them in *al-Tahdhīb*, 9/350.

3 The first three were mentioned previously.

4 He narrates from al-Şādiq in *Ibn Mājah*, 1/322; *Sunan al-Nasā‘ī*, 5/230, 336.

5 He narrates from al-Şādiq in *Musnad Aḥmad*, 3/430; *Sunan Abī Dāwūd*, 1/444; *Sunan al-Nasā‘ī*, 3/58, 5/143, 157.

6 He narrates from al-Şādiq in *Sunan al-Nasā‘ī*, 1/208; *Rijāl Ibn Dāwūd al-Ḥillī*, pg. 374.

7 *Sunan al-Nasā‘ī*, Ṣaḥīḥ, 3/188; *Ṣaḥīḥ Muslim*, 3/11, and others.

8 *Sunan al-Tirmidhī*, 1/53; *Sunan Ibn Mājah*, 2/1055; *Rijāl al-Barqī*, pg. 41.

9 *Sunan al-Nasā‘ī*, 5/275, 7/221; *Sunan Abī Dāwūd*, 1/444; *Sunan Ibn Mājah*, 1/191; *Tārīkh al-Bukhārī al-Şaghīr*, pg. 52.

- ‘Abd al-Wahhāb ibn ‘Abd al-Majīd al-Thaqafī<sup>1</sup>,
- Ibn Jurayj<sup>2</sup>,
- Yazīd ibn al-Hād<sup>3</sup>,
- Ismā‘īl ibn Ja‘far<sup>4</sup>,
- ‘Abd al-Malik ibn ‘Umayr,
- ‘Abd al-Razzāq ibn al-Humām<sup>5</sup>

and many other narrators whose names appear in the primary source books of Ḥadīth.

### Narrations of Muḥammad ibn al-Ḥanafīyyah and his son from Abū Hurayrah

Also of the sons of Sayyidunā ‘Alī ibn Abī Ṭālib عليه السلام is Muḥammad ibn ‘Alī ibn Abī Ṭālib, famously known as Ibn al-Ḥanafīyyah, the reliable scholar, ascetic, and devout worshipper. His narrations from his father appear profusely throughout *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. He narrated from Abū Hurayrah رضي الله عنه directly<sup>6</sup> and his son—Ḥasan ibn Muḥammad—followed his practice and is of those who narrated from Abū Hurayrah رضي الله عنه as well.<sup>7</sup>

### Narrations of ‘Alī ibn Zayd ibn ‘Alī ibn Ḥusayn from Abū Hurayrah

I found a mursal narration of ‘Alī ibn Zayd ibn ‘Alī ibn Ḥusayn from Abū Hurayrah رضي الله عنه about the virtue of Ḥasan عليه السلام,<sup>8</sup> which adds to the list of the Ahl al-Bayt who transmitted the narrations of Abū Hurayrah رضي الله عنه.

---

1 *Sunan Abī Dāwūd*, 1/443; *Sunan Ibn Mājah*, 1/17; *Rijāl al-Barqī*, pg. 25.

2 *Sunan al-Nasā’ī*, 5/162, 176.

3 *Sunan al-Nasā’ī*, 4/177, 5/164.

4 *Sunan al-Nasā’ī*, 5/164.

5 Both were mentioned by al-Barqī, *Rijāl al-Barqī*, pg. 24.

6 His narrations appear in *Musnad al-Ṭayālīsī*, pg. 335.

7 *Al-Tahdhīb*, 2/320.

8 Imām Aḥmad: *Al-‘Ilal wa Ma‘rifat al-Rijāl*, 1/258.

Also in the caravan of those who narrated from Abū Hurayrah رضي الله عنه is the grandson of Ḥasan al-Muthannā, Muḥammad ibn ‘Abd Allāh ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib رضي الله عنه, who has been deemed reliable by al-Nasā’ī and Ibn Ḥibbān.<sup>1</sup>

---

<sup>1</sup> *Al-Tahdhīb*, 9/252.

## The ‘Alawīs and Hāshimīs never disparaged Sayyidunā Abū Hurayrah

We have already discussed that Sayyidunā ‘Alī رضي الله عنه and his children never disparaged the eminent Companion Sayyidunā Abū Hurayrah رضي الله عنه in any way. Rather, they transmitted Ḥadīth from him. This is sufficient testimony of their reliance and trust in this great narrator of Ḥadīth.

We find Ḥasan and Ḥusayn رضي الله عنهما had many companions, and many of them narrated from Sayyidunā Abū Hurayrah رضي الله عنه but they never once forbade them from doing so. They would visit the Masjid of their grandfather صلى الله عليه وسلم and hear the aḥādīth of Abū Hurayrah رضي الله عنه being transmitted but never disapproved.

Among the companions of Sayyidunā Ḥasan رضي الله عنه:

- Muḥammad ibn Sirīn, Imām of his time<sup>1</sup>,
- ‘Ikrimah, freed slave of Ibn ‘Abbās,
- Abū Mijlaz Lāḥiq ibn Ḥumayd<sup>2</sup>,
- Salmān Abū Ḥāzim al-Ashja’ī<sup>3</sup>,
- ‘Abd al-Raḥmān ibn Buzarj, who narrated from Ḥasan and Ḥusayn رضي الله عنهما<sup>4</sup>,
- ‘Umayr ibn Ishāq—freed slave of the Banū Hāshim—considered reliable by Mālīk, Ibn Ma‘īn, and al-Nasā‘ī, who narrated from Ḥasan and Ḥusayn رضي الله عنهما<sup>5</sup>.

---

1 Ibn Ḥajar mentioned he narrated from Ḥasan رضي الله عنه in *al-Tahdhīb*, 9/214.

2 Ibn Ḥajar mentioned they both narrated from Ḥasan رضي الله عنه in *al-Tahdhīb*, 9/296.

3 *Al-Jarḥ wa Ta’dīl*, 2/297, # 2.

4 *Al-Jarḥ wa Ta’dīl*, 2/216, # 3.

5 *Al-Tahdhīb*, 8/143, his narrations from Abū Hurayrah رضي الله عنه are reported in *Musnad Aḥmad*, 2/427, 488.

Among the companions of Sayyidunā Ḥusayn رضي الله عنه, aside from those mentioned already:

- Sinān ibn Abī Sinān al-Du'alī, who narrated from Ḥusayn<sup>1</sup> and Abū Hurayrah رضي الله عنه<sup>2</sup>,
- Bishr ibn Ghalib al-Asad, who narrated from them both as well<sup>3</sup>,
- 'Āmir al-Sha'bī<sup>4</sup>,
- the famous poet Farazdaq ibn Ghālib al-Tamīmī, who narrated from Abū Hurayrah رضي الله عنه<sup>5</sup>—his love for Sayyidunā Ḥusayn رضي الله عنه becomes evident from the poetry he recited for Ḥusayn رضي الله عنه when he met him outside Makkah on his way to Iraq.<sup>6</sup>

Also among the Ahl al-Bayt who transmitted the aḥādīth of Sayyidunā Abū Hurayrah رضي الله عنه:

From the progeny of Ḥasan ibn 'Alī رضي الله عنه:

- Zayd ibn Ḥasan ibn 'Alī ibn Abī Ṭālib,
- His son, Ḥasan ibn Zayd
- Muḥammad ibn 'Amr ibn Ḥasan ibn 'Alī ibn Abī Ṭālib,
- 'Abd Allāh ibn Ḥasan al-Muthannā ibn Ḥasan ibn 'Alī ibn Abī Ṭālib.

From the progeny of Ḥusayn ibn 'Alī رضي الله عنه:

---

1 *Al-Jarḥ wa Ta'dīl*, 2/252, # 1; *al-Tahdhīb*, 4/242.

2 *Ṣaḥīḥ al-Bukhārī*, 7/180; *Ṣaḥīḥ Muslim*, 7/31.

3 *Al-Jarḥ wa Ta'dīl*, 1/363, # 1.

4 *Al-Tahdhīb*, 2/345.

5 *Al-Jarḥ wa Ta'dīl*, 3/93, # 2.

6 Al-Aṣbahānī reported it in *al-Aghānī*.

- Ḥusayn ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib, student of ‘Abd Allāh ibn Mubārak,
- ‘Abd Allāh ibn ‘Alī ibn Ḥusayn ibn ‘Alī,
- ‘Umar ibn ‘Alī ibn Ḥusayn ibn ‘Alī,
- Zayd ibn ‘Alī ibn Ḥusayn ibn ‘Alī,
- Ḥusayn ibn Zayd ibn ‘Alī ibn Ḥusayn ibn ‘Alī.

From the progeny of Ja‘far al-Ṣādiq رضي الله عنه:

- Muḥammad ibn Ja‘far ibn Muḥammad ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib,
- Ishāq ibn Ja‘far ibn Muḥammad ibn ‘Alī,
- ‘Alī ibn Ja‘far ibn Muḥammad ibn ‘Alī

And also:

- ‘Alī ibn ‘Umar ibn Ḥusayn ibn ‘Alī.

From the progeny of Muḥammad ibn al-Ḥanafiyah:

- Muḥammad ibn Ḥanafiyah narrated directly from Abū Hurayrah رضي الله عنه.<sup>1</sup>

As for his sons, they never disparaged Sayyidunā Abū Hurayrah رضي الله عنه either. Why would they when they saw their own father narrating from him directly? Amongst the children of Muḥammad ibn al-Ḥanafiyah who narrated from Abū Hurayrah رضي الله عنه:

- ‘Abd Allāh ibn Muḥammad ibn ‘Alī ibn Abī Ṭālib,
- Ibrāhīm ibn Muḥammad ibn ‘Alī ibn Abī Ṭālib,

---

<sup>1</sup> We mentioned his narrations in the previous section.

- Ḥasan ibn Muḥammad ibn ‘Alī ibn Abī Ṭālib<sup>1</sup>.

From the progeny of ‘Umar ibn ‘Alī ibn Abī Ṭālib:

- Muḥammad ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib,
- ‘Abd Allāh ibn Muḥammad ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib,
- ‘Ubayd Allāh ibn Muḥammad ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib,

Aside from them there are many others from the Banū Hāshim—from the children of Ja‘far ibn Abī Ṭālib, ‘Aqīl ibn Abī Ṭālib—and the companions of Amīr al-Mu‘minīn ‘Alī رضي الله عنه from the Ṣaḥābah as well the Ṭābi‘īn who transmitted the aḥādīth of Sayyidunā Abū Hurayrah رضي الله عنه, never uttering a word of disparagement against him.

---

1 We mentioned in the previous section that he narrates from Abū Hurayrah رضي الله عنه just as his father.

## Conclusion

It is impossible after this for any Muslim to utter any word of criticism against Sayyidunā Abū Hurayrah رضي الله عنه. Instead he should say:

- ✓ Abū Hurayrah رضي الله عنه is a lamp from the radiant lights of Islam.
- ✓ Abū Hurayrah رضي الله عنه is a light that illuminates the heart.
- ✓ Abū Hurayrah رضي الله عنه is a luminary of Islam who strove to establish the foundations of Dīn.
- ✓ Abū Hurayrah رضي الله عنه is a symbol and paragon for the scholars of this Ummah who established the principles of the religion, explained the Qur’ān to us, expounded on the blessed life of our Prophet صلى الله عليه وسلم, formulated the prophetic traditions into aspects of belief, preserved his character, revived the spirit of Jihād... and as a result of which he has become the focus of all the enemy’s attacks and because of which he is despised by the followers of whims and passions.

On the contrary, this is the very reason why every devout Muslim and well-wisher of Islam loves Sayyidunā Abū Hurayrah رضي الله عنه.

When every Muslim is bound to accept the superiority and virtue of that blessed generation, as attested to by the Prophet صلى الله عليه وسلم when he said, “The best generation is my generation,” then how is it possible to imagine that they bore enmity for each other and hated each other at every turn. Especially when the signs of respect and honour for each other are so evidently clear!

