



Est. 1923 as Jamiatul Ulama Transvaal

Supplementary Notes:

SAYYIDUNĀ

ABŪ HURAYRAH رَضِيَ اللَّهُ عَنْهُ



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Sacrifice:

Abū Hurayrah رضي الله عنه narrates:

خرجت يوماً من بيتي إلى مسجد فوجدت نفرًا فقالوا: ما أخرجك؟ قلت الجوع. فقالوا: ونحن والله ما أخرجنا إلا الجوع. فقمنا فدخلنا على رسول الله صلى الله عليه وسلم. فقال ما جاء بكم هذه الساعة؟ فأخبرناه، فدعا بطبق فيه تمر. فأعطى كل رجل منا تمرتين وقال: كلوا هاتين التمرتين واشربوا عليها من الماء فإنها ستجزيانكم يومكم هذا. فأكلت تمرًا وخبأت الأخرى فقال يا أبا هريرة لم رفعتها؟ قلت لأبي. قال كلها فسنعطيك لها تمرتين

One day I left my house and went to the Masjid. I found a group of people and they asked me, “What has brought you out?” They said, “By Allah only hunger that brought us out as well.” We thus stood up and went to Rasūlullāh صلى الله عليه وسلم. He asked us, “What has brought you here at this time?” We informed him. He thus called for a platter of dates, gave each one of us two dates and said, “Eat them and drink water over them, for they will suffice for you for today.” Hence I ate one date and picked up the other one. He thus asked, “Why did you pick up the other one?” I replied, “For my mother.” He said, “Eat it and we will give you two more for her.”¹

Likewise, he tells us:

حدثني أبو نعيم بنحو من نصف هذا الحديث حدثنا عمر بن ذر حدثنا مجاهد أن أبا هريرة كان يقول أله الذي لا إله إلا هو إن كنت لأعتمد بكبدي على الأرض من الجوع وإن كنت لأشد الحجر على بطني من الجوع ولقد قعدت يوماً على طريقهم الذي يخرجون منه فمر أبو بكر فسألته عن آية من كتاب الله ما سألته إلا ليشبعني فمر ولم يفعل ثم مر بي عمر فسألته عن آية من كتاب الله ما سألته إلا ليشبعني فمر فلم يفعل ثم مر بي أبو القاسم صلى الله عليه وسلم فتبسّم حين رأيته وعرف ما في نفسي وما في وجهي ثم قال يا أبا هريرة قلت لبيك يا رسول الله قال الحق ومضى فتبعته فدخل فاستأذن فأذن لي فدخل فوجد لنا في قده فقال من أين هذا اللبن قالوا أهده لك فلان أو فلانة قال أبا هريرة قلت لبيك يا رسول الله قال الحق إلى أهل الصفة فادعهم لي قال وأهل الصفة أضياف الإسلام لا يأوون إلى أهل ولا مال ولا على أحد إذا أتته صدقة بعث بها إليهم ولم يتناول منها شيئاً وإذا أتته هدية أرسل إليهم وأصاب منها وأشركهم فيها فساءني ذلك فقلت وما هذا اللبن في أهل الصفة كنت أحمق أنا أن أصيب من هذا اللبن شربة أتقوى بها فإذا جاء أمرني فكنت أنا أعطيهم وما عسى أن يبلغني من هذا اللبن ولم يكن من طاعة الله وطاعة رسوله صلى الله عليه وسلم بد فأتيتهم فدعوتهم فأقبلوا فاستأذنوا فأذن لهم وأخذوا مجالسهم من البيت قال يا أبا هريرة قلت لبيك يا رسول الله قال خذ فأعطهم قال فأخذت القدر فجعلت أعطيته الرجل فيشرب حتى يروى ثم يرد علي القدر فأعطيته الرجل فيشرب حتى يروى ثم يرد علي القدر حتى يشرب حتى انتهيت إلى النبي صلى الله عليه وسلم وقد روي القوم كلهم فأخذ القدر فوضعه على يده فنظر إلي فتبسّم فقال أبا هريرة قلت لبيك يا رسول الله قال بقيت أنا وأنت قلت صدقت يا رسول الله قال أقعد فاشرب فتعدت فاشرب فقال اشرب فاشرب فما زال يقول اشرب حتى قلت لا والذي بعثك بالحق ما أجد له مسلماً قال فأرني فأعطيته القدر فحمد الله وسمى وشرب الفضلة

By Allah, except Who none has the right to be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger. One day I sat by the way from where they (Nabī صلى الله عليه وسلم and his Ṣaḥābah) used to come out. When Abū Bakr passed by, I asked him about a Verse from Allah’s Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then ‘Umar passed by me and I asked him about a Verse from Allah’s Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abū al-Qāsim (Nabī صلى الله عليه وسلم) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, “O Abā Hīr (Abū Hurayrah)!” I replied, “Labbaik, O Allah’s Apostle!” He said to me, “Follow me.” He left and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, “From where is this milk?” They said, “It has been presented to you by such-and-such man (or by such and such woman).” He said, “O Abā Hīr!” I said, “Labbaik, O Allah’s Apostle!” He said, “Go and call the people of Ṣuffah to me.” These people of Ṣuffah were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to Nabī صلى الله عليه وسلم, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of Nabī صلى الله عليه وسلم upset me, and I said to myself, “How will this little milk be enough for the people of Ṣuffah?” I thought I was more entitled to drink from that

1 Ṭabaqāt Ibn Sa’d, 5/234, biography of Abū Hurayrah رضي الله عنه. All narrators reliable besides the father of Muḥammad ibn Hilāl, regarding him there is difference of opinion.

milk in order to strengthen myself, but behold! Nabī ﷺ came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allah and His Apostle so I went to the people of Şuffah and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house. Nabī ﷺ said, "O Abā Hīr!" I said, "Labbaik, O Allah's Apostle! He said, "Take it and give it to them." So I took the bowl (of Milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached Nabī ﷺ who took the bowl and put it on his hand, looked at me and smiled and said, "O Abā Hīr!" I replied, "Labbaik, O Allah's Apostle!" He ﷺ said, "There remain you and I." I said, "You have said the truth, O Allah's Apostle!" He ﷺ said, "Sit down and drink." I sat down and drank. He said, "Drink!" and I drank. He kept on telling me repeatedly to drink, till I said, "No. by Allah Who sent you with the Truth, I have no space for it (in my stomach)." He ﷺ said, "Hand it over to me." When I gave him the bowl, he praised Allah and pronounced Allah's Name on it and drank the remaining milk.¹

Later, when Allah had granted him affluence he would say:

نشأت يتيما وهاجرت مسكينا، وكنت أجير لبسرة بنت غزوان بطعام بطني وعقبة رجلي. فكنت أخدم إذا نزلوا وأحدو إذا ركبوا. فزوجنيها الله، فالحمد لله الذي جعل الدين قواما وجعل أبا هريرة إماما

I grew up as an orphan and migrated as a pauper. I was the employee of Busrah the daughter of Ghazwān who would pay me food to satiate my hunger and give me turn to ride on the animal. I would serve when they would halt and would sing chants (to make the animals move faster) when they would ride. Allah then got me married to her. So all praise is to Allah who made Dīn a support and Abū Hurayrah a leader.²

One day sitting upon the pulpit he said:

الحمد لله الذي هدى أبا هريرة للإسلام. الحمد لله الذي علم أبا هريرة القرآن، الحمد لله الذي من على أبي هريرة بمحمد، الحمد لله الذي أطعمني الخمير وألبسني الحبير. الحمد لله الذي زوجني ابنة غزوان بعد ما كنت أجير لها بطعام بطني وعقبة رجلي. أرحتني فأرحلتها كما أرحتني

All praise is due to Allah who guided Abū Hurayrah to Islam. All praise is due to Allah to taught Abū Hurayrah the Qur'ān. All praise is due to Allah who graced Abū Hurayrah with the companionship of Muḥammad ﷺ. All praise is for Allah who fed me the *Khamīr* delicacy and has clothed me with fine clothing. All praise is for Allah who got me married to the daughter of Ghazwān whose employee I was once upon time in lieu of the food of my belly and my turn to ride. Before she would give me a ride and now I provide for her a ride just as she provided for me.³

From these narrations we can gauge the extent to which Abū Hurayrah رضي الله عنه had sacrificed in his early days. These sacrifices were all solely because of his zeal for knowledge and his desire to assimilate as many Ḥadīth as possible

Zeal for Knowledge

إن أبا هريرة حدث عن النبي صلى الله عليه وسلم أنه قال: من صلى على جنازة فله قيراط ومن صلى عليها وتبعها فله قيراطان. فقال له عبد الله بن عمر: انظر ما تحدث يا أبا هريرة فإنك تكثر الحديث عن رسول الله صلى الله عليه وسلم فأخذ بيده فذهب بها إلى عائشة رضي الله عنها فصدقت أبا هريرة. فقال له أبو هريرة رضي الله عنه: يا أبا عبد الرحمن ما كان يشغلني عن رسول الله صلى الله عليه وسلم الصفق في الأسواق، ما كان يهمني إلا كلمة يعلمنيها أو لقمة يلقيها

Abū Hurayrah once narrated, "A person who performs the funeral prayer of a deceased will get the reward of one Qirat. And if he follows the Janazah thereafter he will get the reward of two Qirats. 'Abd Allāh ibn 'Umar رضي الله عنه said to him, "Be

1 *Şaḥīḥ al-Bukhārī*, sub-chapter regarding how the life of Rasūlullāh ﷺ and his companions was, ḥadīth no. 6087.

2 *Ṭabaqāt Ibn Sa'd*, 5/231, biography of Abū Hurayrah رضي الله عنه.

3 *Ṭabaqāt Ibn Sa'd*, 5/240.

careful of what you narrate, for I see that you narrate excessively from Rasūlullāh ﷺ.” Abū Hurayrah ﷺ thus held his hand and took him to ‘Ā’ishah ﷺ. ‘Ā’ishah ﷺ verified whereafter he said to ‘Abd Allāh ibn ‘Umar, “O Abū ‘Abd al-Raḥmān, trading in the market place did not deter me from Rasūlullāh ﷺ, my only concern was a word which I wanted him to teach me and a morsel of food which I wanted him to feed me.”¹

Once a person came to Zayd ibn Thābit ﷺ and asked him something. Zayd ﷺ referred him to Abū Hurayrah ﷺ saying:

عليك بأبي هريرة فإني بينما وأبو هريرة وفلان في المسجد ندعو الله ونذكر، إذ خرج علينا رسول الله صلى الله عليه وسلم حتى جلس إلينا فقال: عودوا للذي كنتم فيه. قال زيد فدعوت أنا وصاحبي، فجعل رسول الله صلى الله عليه وسلم يؤمن على دعائنا. ودعا أبو هريرة فقال: إني أسألك ما سأل صاحبك وأسألك علما لا ينسى. فقال رسول الله صلى الله عليه وسلم آمين. فقلنا يا رسول الله وإننا نسألك علما لا ينسى. فقال سبقكم بها الغلام الدوسي.

Go to Abū Hurayrah ﷺ. One day I, Abū Hurayrah, and so and so were in the Masjid praying to Allah ﷻ and remembering him. Rasūlullāh ﷺ came out to us, and sat by us. He said, “Continue doing what you were doing.” I thus prayed and my friend prayed and Rasūlullāh ﷺ said “Āmīn.” Thereafter Abū Hurayrah ﷺ prayed saying, “I ask you for that which my two friends have asked, and I ask you for knowledge which will not be forgotten.” Rasūlullāh ﷺ said “Āmīn.” We thus said, “And we also ask for knowledge which will not be forgotten.” He replied, “The Dawsī youngster has surpassed you.”²

His Love for Rasūlullāh ﷺ and the Ahl al-Bayt ﷺ

The following incident will shed some light on how much Abū Hurayrah ﷺ loved Rasūlullāh ﷺ:

إن رجلا دخل على معاوية رضي الله عنه فقال: مررت بالمدينة فإذا أبو هريرة جالس في المسجد، حوله حلقة يحدثهم فقال حدثني خليلي أبو القاسم نبي الله صلى الله عليه وسلم ثم استعبر فبكى ثم عاد فقال: حدثني خليلي أبو القاسم نبي الله صلى الله عليه وسلم ثم استعبر فبكى ثم قام.

A person came to Mu‘āwiyah ﷺ and told him, “I passed by Madīnah and Abū Hurayrah ﷺ was sitting in the Masjid and around him was a group of people who he was narrating ḥadīth to. He thus said, “My Khalīl Abū al-Qāsim ﷺ told me,” and thereafter he started weeping. Again he said, “My Khalīl Abū al-Qāsim ﷺ told me,” and again began weeping. Thereafter he stood up and left.³

His Love for Ḥasan ﷺ

Similarly ‘Umayr Ibn Ishāq narrates:

كنت أمشي مع الحسن بن علي في طرق المدينة فلقينا أبا هريرة، فقال للحسن: اكشف لي عن بطنك جعلت فداك حتى أقبل حيث رأيت رسول الله صلى الله عليه وسلم يقبله. قال فكشف عن بطنه فقبل سرتة ولو كانت من العورة ما كشفها

I was walking with Ḥasan ibn ‘Alī ﷺ in the streets of Madīnah. We met Abū Hurayrah ﷺ and he said to Ḥasan, “May I be sacrificed for thee, can you please upon your belly so that I may kiss it where I saw Rasūlullāh ﷺ kissing it.” Hence he opened it and Abū Hurayrah ﷺ kissed him on his navel. Had it been from the ‘Awrah (portion of the body which ought to be covered) he would not have opened it.⁴

Similarly, Once Abū Hurayrah ﷺ was with Rasūlullāh ﷺ when he embraced Ḥasan ﷺ and said, “O Allah! I love him so love the one who loves him.” He says:

1 *Ṣaḥīḥ al-Bukhārī*, sub-chapter regarding the virtue of following the Janāzah, ḥadīth no. 1323.

2 *Sunan al-Nasā’ī al-Kubrā*, chapter of knowledge, sub-chapter regarding knowledge which is not forgotten, ḥadīth no. 5839. In *al-Iṣābah* Ibn Ḥajar has stated that its transmission is Jayyid.

3 *Ṭabaqāt Ibn Sa’id*, 5/239, biography of Abū Hurayrah ﷺ.

4 *Mustadrak Ḥākim*, ḥadīth no. 4785, (*Ṣaḥīḥ ‘alā Sharḥ al-Shaykhayn*); *Ṣaḥīḥ Ibn Ḥibbān*, ḥadīth no. 3302.

فَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ الْحَسَنِ بْنِ عَلِيٍّ بَعْدَ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ

There was no one who was more beloved to me than Ḥasan ibn ‘Alī رضي الله عنه after Rasūlullāh صلى الله عليه وسلم said regarding him what he said.¹

And yet in another narration Abū Sa‘īd al-Maqburī says,

كنا مع أبي هريرة رضي الله عنه فجاء الحسن بن علي بن أبي طالب علينا فنسلم فرددنا عليه السلام ولم يعلم به أبو هريرة رضي الله عنه فقلنا له: يا أبا هريرة هذا الحسن بن علي قد سلم علينا فلقته وقال: وعليك السلام يا سيدي. ثم قال سمعت رسول الله صلى الله عليه وسلم يقول إنه سيد

“Once we were sitting with Abū Hurayrah رضي الله عنه when Ḥasan ibn ‘Alī came to us and greeted us. We replied. Abū Hurayrah رضي الله عنه did not know of his presence so we said to him, “O Abū Hurayrah! This is Ḥasan ibn ‘Alī greeting us.” He thus went to him and said, “and peace be upon you as well o my Sayyid (leader).” Thereafter he said, “I heard Rasūlullāh صلى الله عليه وسلم saying that he is a leader.”²

His love for Ḥusayn رضي الله عنه

Abū Hurayrah رضي الله عنه narrates:

ما رأيت الحسين بن علي إلا فاضت عيني دموعا، وذاك أن رسول الله صلى الله عليه وسلم خرج ذات يوما فوجدني في المسجد فأخذ بيدي واتكأ علي فانطلقت معه حتى جاء سوق بني قينقاع قال: وما كلمني فطاف ونظر ثم رجع ورجعت معه فجلس في المسجد واحتبى ثم قال: ادع لي لكاع فأنى حسين يشتد حتى وقع في حجره ثم أدخل يده في لحية رسول الله صلى الله عليه وسلم فجعل رسول الله صلى الله عليه وسلم يفتح فم الحسين فيدخل فاه في فيه ويقول اللهم إني أحبه فأحبه

Whenever I saw Ḥusayn ibn ‘Alī رضي الله عنه my eyes well up with tears. This is because Rasūlullāh صلى الله عليه وسلم left one day and found me in the Masjid. He took my hand, rested upon me and I went with him till he came to the market place of the Banū Qaynuqā. He did not talk to me, he went, had a look and then returned. I returned with him. He sat in the Masjid with his arms wrapped around his legs and then said (affectionately), “Call the silly boy for me.” Ḥusayn رضي الله عنه came running and fell in the lap of Rasūlullāh صلى الله عليه وسلم and put his hand in the beard of Rasūlullāh صلى الله عليه وسلم. Rasūlullāh صلى الله عليه وسلم then kissed him on the mouth and then said, “O Allah I love him so love him.”³

What Transpired between Marwān and Abū Hurayrah رضي الله عنه regarding the Love of Ḥasan and Ḥusayn:

Abū Hurayrah رضي الله عنه reports:

إن مروان إتيه في مرض الذي مات فيه، فقال مروان لأبي هريرة رضي الله عنه: ما وجدت عليك منذ اصطحبنا إلا في حيك الحسن والحسين، قال: فتحفظ أبو هريرة رضي الله عنه فجلس فقال: أشهد لخرجنا مع رسول الله صلى الله عليه وسلم حتى إذا كنا ببعض الطريق، سمع رسول الله الحسن والحسين وهما يكيان وهما مع أمهما، فأسرع السير حتى أتاهما، فسمعتة يقول: ما شأن ابني؟ فقالت: العطش، قال: فأخلف رسول الله صلى الله عليه وسلم إلى شنة يبتغي فيها ماء، وكان الماء يومئذ أعدارا والناس يريدون، فنادى: هل أحد منكم مع ماء فلم يكن أحد إلا أخلف بيده إلى كلامه يبتغي الماء في شنه، فلم يجد أحد منهم قطرة، فقال رسول الله صلى الله عليه وسلم ناوليني أحدهما فناولته إياه من تحت الخد، فرأيت بياض ذراعها حين ناولته، فأخذه فضمه إلى صدره وهو يضغو ما يسكت، فأدلع لسانه فجعل يمسه حتى هدأ أو سكن فلم أسمع له بكاء. والآخر يبكي كما هو ما يسكت. ثم قال: ناوليني الآخر، فناولته إياه ففعل به كذلك فسكتنا، فلم أسمع لهما صوتا ثم قال سيرا. فصدعنا يمينا وشمالا عن الطعائن حتى لقيناه على قارعة الطريق. فأنا لا أحب هذين وقد رأيت هذا من رسول الله صلى الله عليه وسلم.

Marwān came to visit him in his fatal illness and said to him, “I have not been disillusioned with you regarding anything since we been together but for the fact that you loved Ḥasan and Ḥusayn رضي الله عنه. Abū Hurayrah رضي الله عنه became emotional he sat up and then said, “I testify that once we set out with Rasūlullāh صلى الله عليه وسلم, when we were on the way Rasūlullāh صلى الله عليه وسلم heard Ḥasan and Ḥusayn رضي الله عنه crying and they were with their mother. He hasten and came to them. Subsequently I

1 *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 5884.

2 *Mustadrak Ḥākim*, ḥadīth no. 4792 (Ṣaḥīḥ)

3 *Mustadrak Ḥākim*, ḥadīth no. 4823. (Ṣaḥīḥ)

heard him saying, “What is the matter with my two sons?” She replied, “Thirst.” Rasūlullāh ﷺ thus headed for a water bag seeking water, water in those days was scarce and the people wanted water. He thus announced, “Does any of you have water?” Hearing this every person headed for his water bag seeking water, but none of them had any water. Rasūlullāh ﷺ thus said, “Give me one of them,” she thus gave him one of them from under the veil and I happened to see the whiteness of her arms when she gave the child to him. Hence he took him, embraced him, and he was crying relentlessly. He then took out his tongue and the child sucked on it till he became calm. I did not hear him crying thereafter. The other was still crying relentlessly and so he said, “Give me the other one.” She gave him the child, and he done the same to him as well and he also became quite. I did not hear them crying thereafter. He then told us, “Move on.” So we parted from him to the left and to the right and later met him at the edge of the road. So I should not love the two of them after seeing Rasūlullāh ﷺ do to them what he done.¹

Abu Hurayrah رَضِيَ اللهُ عَنْهُ has likewise narrated many narrations regarding the merits of the Ahl al-Bayt. He is for example the narrator of the ḥadīth regarding ‘Alī رَضِيَ اللهُ عَنْهُ in which he reports Rasūlullāh ﷺ to have said at the occasion of Khaybar:

لأعطين الراية غدا رجلا يفتح الله على يديه. يحب الله ورسوله ويحبه والله ورسوله

I will give the flag tomorrow to a person on whose hands Allah will grant victory. He loves Allah and his Rasūl, and Allah and his Rasūl love him.²

Likewise he is the narrator of the following ḥadīth regarding the merit of Fāṭimah رَضِيَ اللهُ عَنْهَا:

إن فاطمة سيدة نساء أمتي

Fāṭimah is the queen of the women of my Ummah.³

He also narrates the following ḥadīth regarding Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا:

خرج علينا رسول الله صلى الله ومعه الحسن والحسين، هذا على عاتقه وهذا على عاتقه، وهو يلثم هذا مرة وهذا مرة حتى انتهى إلينا فقال له رجل يا رسول الله إنك تحبهما. فقال نعم من أحبهما فقد أحبني ومن أبغضهما فقد أبغضني

Rasūlullāh ﷺ came out to us and on his one shoulder was Ḥasan and on the other shoulder was Ḥusayn رَضِيَ اللهُ عَنْهُمَا. He was kissing this one and then that one till he reached us. A person asked him, “O Rasūlullāh do you love them?” He said, “Yes. The who loves them loves me and the one who hates them hates me.”⁴

From all these narrations it is abundantly clear that Abū Hurayrah رَضِيَ اللهُ عَنْهُ loved every member of the Ahl al-Bayt. He narrated ḥadīths regarding their merits and he personally expressed love and reverence to the grandsons of Rasūlullāh ﷺ. Therefore those who try to portray that he was an agent of the Umayyads and was indifferent toward the Ahl al-Bayt are simply wrong, their claim goes against all historical evidence.

Those of the Ahl al-Bayt who narrated from Abū Hurayrah رَضِيَ اللهُ عَنْهُ:

What further emphasises this point is that member of the Ahl al-Bayt in turn respected him and also went onto narrate ḥadīth from him.

From amongst those who have narrated from him from the Ahl al-Bayt are: ‘Alī Zayn al-‘Ābidīn (the son of Ḥusayn رَضِيَ اللهُ عَنْهُ),

1 *Majma‘ al-Zawā‘id*, 9/181.

2 *Ṣaḥīḥ Muslim*, chapter on the merits of ‘Alī رَضِيَ اللهُ عَنْهُ, ḥadīth no. 6172.

3 *Al-Tārīkh al-Kabīr*, 1/232, ḥadīth no. 728.

4 *Mustadrak Ḥākim*, ḥadīth no. 4777.

Muḥammad al-Bāqir, Ja'far al-Šādiq, Muḥammad ibn al-Ḥanafiyah, his son Ḥasan, Zayd ibn 'Alī (the son of 'Alī Zayn al-'Ābidīn), and Muḥammad ibn 'Abd Allāh ibn al-Ḥasan ibn al-Ḥasan ibn 'Alī (the great grandson of Ḥasan رضي الله عنه).¹

The Humour of Abū Hurayrah رضي الله عنه

Abū Hurayrah رضي الله عنه was a humorous person.

Abū Rāfi' narrates that at times when the children would be playing at night, without them realising he would jump in amongst them and would stamp his feet upon the ground. This would frighten them and they would run.²

And Abū Mālik al-Quraḏī states that Abū Hurayrah رضي الله عنه came in the market place carrying a bunch of wood, and at that time he was the deputy of Marwān, saying, "Make way for the Amīr."³

Abū Hurayrah رضي الله عنه the Governor:

'Umar رضي الله عنه had appointed Abū Hurayrah رضي الله عنه as the governor of Baḥrayn. At the end of his term he returned with 10 000 Dirhams. So 'Umar رضي الله عنه asked him:

استأثرت بهذه الأموال يا عدو الله وعدو كتابه

You have exclusively taken possession of this wealth, O enemy of Allah and His book?

He replied saying, "I am not the enemy of Allah and his book, but I am the enemy of those who oppose them"

'Umar رضي الله عنه asked him, "So then from where did you amass all this wealth?" He replied;

خييل نتجت: وغلة غلام لي، وأعطية تابعت

Horses that reproduced, the income of a slave of mine, and my stipends which accumulated.

When they investigated the matter they found it as he had said. Thereafter 'Umar رضي الله عنه offered him a post again but he refused to accept it.⁴

Abū Hurayrah رضي الله عنه and the Umayyads

The beginning of the relationship of Abū Hurayrah رضي الله عنه with Marwān:

Abū Hurayrah رضي الله عنه had defended 'Uthmān رضي الله عنه. He was willing to fight the rebels on his behalf and had even addressed them trying to avert them from causing any harm to him.

He sought permission from 'Uthmān رضي الله عنه to address them. Subsequently he said:

إني سمعت رسول الله صلى الله يقول: إنكم تلقون بعدي فتنة واختلافا أو اختلافا وفتنة. فقال له قائل من الناس فمن لنا يا رسول الله؟ قال عليكم بالأمن واصحابه وهو يشير إلى عثمان بذلك.

1 *Difā' an Abī Hurayrah* رضي الله عنه, p. 177-p. 183.

2 *Siyar A'lām al-Nubalā'*, 2/614, biography of Abū Hurayrah رضي الله عنه. The chain of transmission is authentic.

3 *Ḥilyat al-Awliyā'*, 1/385, biography of Abū Hurayrah رضي الله عنه.

4 *Ibid.*, 1/380-381.

I have heard Rasūlullāh ﷺ saying, “You will encounter after me trials and differences, or differences and trials.” Someone asked, “So who will be there for us o Rasūlullāh?” He said, “Hold on to the leader and his companions,” pointing whilst saying that to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ.¹

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ was ready with his sword,² and he even told ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, “Today fighting with you will be a pleasure.”³

This did not go unnoticed by the Umayyads, especially Marwān. Hence he developed a good relationship with him and some of his sons, ‘Abd al-Malik ibn Marwān and ‘Abd al-‘Azīz Ibn Marwān even narrated ḥadīth from him.⁴ As time progressed, the relationship had reached an extent that Marwān would deputise Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ as the governor of Madīnah.⁵

But was Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ a puppet for the Umayyads, as is portrayed by the Shī‘ah, or did he engage with them and criticize them in matters which he found problematic?

Abū Hurayrah was not someone to remain silent when he saw the Umayyads faltering. His relationship with them did not stop him from rebuking them and advising them whenever he deemed it appropriate. The following narrations make this absolutely clear.

Firstly, when Marwān told Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ that the only reason he was disillusioned with Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ was that he loved Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا. Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ passionately replied and rebuked him for making such a statement, as has passed already.⁶

Secondly, once when Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ visited Marwān, the latter asked him to narrate something. He said told him that he heard Rasūlullāh ﷺ saying:

ليوشك رجل أن يتمنى إنه خر من الثريا ولم يل من أمر الناس شيئا

Very soon a person will desire that he fell from the heavens and did not take charge of the matter of the Muslims in any way.⁷

Can this be the advice of a person who wanted to please the Umayyads and be their ardent follower?

Thirdly, Abū Zur‘ah says that he entered with the house of Marwān with Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. He saw pictures/ statues being built in it. So he said, “Rasūlullāh ﷺ said that Allah سُبحانه و تعالی says:

ومن أظلم ممن ذهب يخلق كخلقي، فليخلقوا ذرة، أو فليخلقوا حبة، أو فليخلقوا شعيرة

Can there a transgressor greater than the one endeavours to create a creation like my creation? Let them create an iota, or a seed, or a grain of barley.⁸

1 *Mustadrak Hākim*, ḥadīth no. 4541.

2 *Tārīkh Khalīfah Ibn Khayyāt*, p. 173.

3 *Ibid*.

4 *Difā‘ an Abī Hurayrah*, p. 153.

5 *Ṣaḥīḥ Muslim*, chapter regarding what should be read in the Jumu‘ah Ṣalāh, ḥadīth no. 877.

6 See long narration on p. 7 of this document.

7 *Mustadrak Hākim*, ḥadīth no. 7105.

8 *Musnad Aḥmad*, Musnad Abū Hurayrah, ḥadīth no. 7166.

Fourthly, when they intended to bury Ḥasan رضي الله عنه next to his Grandfather Rasūlullāh صلى الله عليه وسلم, Marwān objected. So Abū Hurayrah رضي الله عنه admonishingly told him, “You are not the ruler, the ruler is someone else. But you interfere in matters which do not concern you in order to please the person who is not present...”¹

Lastly, there many a narrations which Abū Hurayrah رضي الله عنه has narrated regarding the merits of the Ahl al-Bayt. But there is not a single narration which he narrates regarding the merits of Mu‘āwiyah رضي الله عنه or any other member of the Umayyads beside ‘Uthmān رضي الله عنه.²

All of this shows that his relationship with Marwān was one of obedience yes, but not with compromise. Wherever he felt he needed to rebuke Marwān he did so without any leniency.

Some of the Wise sayings of Abū Hurayrah رضي الله عنه

Knowing of the trials and tests which were to hit the Ummah after the sixtieth year A.H. Abū Hurayrah رضي الله عنه, once said to Abū Salamah ibn ‘Abd al-Raḥmān:

يا أبا سلمة إن استطعت أن تموت فمت، فوالذي نفس أبي هريرة بيده ليوشك أن يأتي على العلماء زمن يكون الموت أحب إلى أحدهم من الذهب الأحمر، أو ليوشك أن يأتي على الناس زمان يأتي الرجل قبر المسلم فيقول: وددت أني صاحب هذا القبر.

O Abū Salamah, if you are able to die then do so. For soon there will come a time upon the scholars wherein death will be more beloved to them than red gold. Or a time is soon to come wherein a person will visit the grave of a Muslim and will say (due to the trials and tribulations) ‘I wish I was in the place of the inmate of this grave.’³

Likewise, he did not have any regard whatsoever for the materialistic things of this world and its pleasures. He would say:

إن هذه الكناسة مهلكة دنياكم وآخرتكم، يعني الأموال والشهوات

This garbage will destroy your worldly life and your afterlife, i.e. money and carnal desires.⁴

And his awareness of the death was so profound that whenever a Janāzah would pass by him he would say:

روحوا فأنا غادون، واغدو فإننا رائحون، موعظة بليغة وغفلة سريعةً يذهب الأول ويبقى الآخر لا عقل له

Leave the world by evening for we will leave it by morning, or leave the world by morning for we will leave it by evening. Death is a profound admonisher but the people’s heedlessness regarding it is just as quick. The early people and the later people remain without any intellect and reflection.⁵

Likewise once a person of Madīnah asked him, “What should I write on the door of my house?” He replied:

اكتب على بابها: ابن للخراب، ولد للشكل، واجمع للوارث

Write upon its door: built for ruination, give birth to for bereavement, and gathered for the inheritor.⁶

1 *Siyar A‘lām al-Nubalā’*, 2/605.

2 Ḥārith ibn Sulaymān, *Abū Hurayrah Ṣāḥib Rasūlullāh*, p. 84.

3 *Ṭabaqāt Ibn Sa‘d*, 5/255.

4 *Ibid.*, 5/249.

5 *Ḥilyat al-Awliyā’*, 1/383.

6 *Ḥilyat al-Awliyā’*, 1/385.

He loved fever because it served as a source of forgiveness of sins and the accruing of reward. He would say:

ما وجع أحب إلي من الحمى لأنها تعطي كل مفصل قسطه من الوجع وإن الله تعالى يعطي كل مفصل قسطه من الأجر

There is no pain which is more beloved to me than fever. It gives every joint its share of pain and Allah ﷻ grants in lieu of that every joint its share of reward.¹

Similarly, ‘Aṭā’ ibn Abī Rabāḥ narrates that Abū Hurayrah ﷺ would say:

لا خير في فضول الكلام

There is no benefit in futile speech.²

What others have said about him:

Abū Sa’īd al-Khudrī ﷺ narrates that Rasūlullāh ﷺ said:

أبو هريرة وعاء العلم

Abū Hurayrah ﷺ is a vessel of knowledge.³

Rasūlullāh ﷺ also attested to him having great passion for Ḥadīth.⁴

‘Abd Allāh ibn ‘Umar ﷺ would praise Abū Hurayrah and tell him that he accompanied Rasūlullāh ﷺ the most and memorise his ḥadīth the most.⁵

Ṭalḥah ﷺ also attested to him accompanying Rasūlullāh ﷺ on the basis of which he narrated the most amount of narrations.⁶

Ubay ibn Ka’b ﷺ used to say:

إن أبا هريرة رضي الله عنه كان جريئاً على أن يسأل رسول الله عن أشياء لا نسأله عنها

Abū Hurayrah was brave enough to ask Rasūlullāh ﷺ things we would not ask him.⁷

1 *Ṣifāh al-Ṣafwāh*, p. 250.

2 *Ṭabaqāt Ibn Sa’d*, 5/ 245.

3 *Mustadrak Ḥākim*, merits of Abū Hurayrah ﷺ, ḥadīth no. 6159.

4 Refer to Bayān notes.

5 Refer to Bayān notes.

6 *Ibid*.

7 *Mustadrak Ḥākim*, Merits of Abū Hurayrah ﷺ, ḥadīth no. 6166.