

## Rethinking the Polemical Studies on Abu Hurayrah's Transmitted Hadiths

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### ABSTRACT

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After the Holy Quran, as the first book containing divine information, the Hadith is also the second sacred book. Abu Hurayrah was one of the most famous transmitters of the large Hadiths and has also attracted some criticism, leading to polemical studies on his transmitted Hadiths. Thus, this study aims to offer new insights into these seminal works. Furthermore, this study aims to rethink the critiques against Abu Hurayrah. The method of this study is qualitative, and the approach is argumentative and analytic. It relies on content analysis and analogical deduction. The results of the study show demonstrates that Abu Hurayrah really transmitted the large Hadiths due to his ascetic lifestyle. It shows that Abu Hurayrah transmitted nine Hadiths every day for the period of a year and nine months. It also proves that Abu Hurayrah and the other companions like him transmitted large Hadith without having a close relationship to the Prophet.

**Keywords:** Abu Hurayrah, Hadith, transmission, Prophet.

### ABSTRAK

Setelah Al-Qur'an Suci, sebagai kitab pertama yang memuat informasi ilahi, Hadits juga merupakan kitab suci kedua. Abu Hurairah adalah salah satu perawi Hadits besar yang paling terkenal dan juga menuai beberapa kritik, yang mengarah pada studi polemik pada Hadits yang diriwayatkannya. Dengan demikian, penelitian ini bertujuan untuk menawarkan wawasan baru ke dalam karya-karya penting ini. Lebih lanjut, penelitian ini bertujuan untuk memikirkan kembali kritik terhadap Abu Hurairah. Metode penelitian ini adalah kualitatif, dan pendekatannya argumentatif dan analitis. Itu bergantung pada analisis isi dan deduksi analogis. Hasil penelitian ini menunjukkan bahwa Abu Hurairah benar-benar meriwayatkan Hadits besar karena gaya hidup asketisnya. Ini menunjukkan bahwa Abu Hurairah meriwayatkan sembilan Hadits setiap hari selama periode satu tahun sembilan bulan. Ini juga membuktikan bahwa Abu Hurairah dan para sahabat lainnya seperti dia meriwayatkan Hadits besar tanpa memiliki hubungan dekat dengan Nabi.

**Kata Kunci:** Abu Hurairah, Hadis, Penuluran, Nabi.

## INTRODUCTION

Knowledge of Hadith is important in the orthodox Sunni tradition. Hadith is believed to be the second primary source from which we deduce Islamic laws, after the Qur'an. Although Allah had promised to protect and safeguard His reminder, the Qur'an and Hadith, however, it is still incumbent upon all the students to safeguard all the reminders of Allah from any corruptions and distortions. Hadiths, which were the prophetic transmitted traditions, must of course be protected. That is why the criticism of the knowledge contents and transmission is born in the history of the scholastic discussions. The methods used in the criticism vary from the Orient to the Occident. It also varies from one orient sect to another. Abu Hurayrah's transmitted Hadith and its polemical studies are the subject matter of this study's discourse.

Before we delve into discussing the transmission of Hadiths and Abu Hurayrah, it is important to define these terms: "*Hadith, Khabar & Sunnah*". The word '*Hadiith*' is an Arabic word that is coined from the root '*H-D-TH*' meaning to happen, occur, occasion, rise and transpire. When the middle letter, '*D*', is applied with the Arabic character of intensity '*shaddah*', the word will connote to converse, to give information and to update. Thus, '*Hadith*' means 'new', which is the opposite word for 'old'. Literally, '*Hadith*' means news and update. Technically, Hadith is the reported information and news of the Prophet's speech, action, traits, characters and tacit consent to the lifestyles of his companions (al-Uthaimin, 2008).

It is also worthy of note that '*Hadith*' is interchangeably used with other words like '*Khabar*' and '*Sunnah*'. The word '*khabar*' also means information or news, while '*Sunnah*' means tradition (Az-zubaidi, 2001).

The words '*Hadith*' and '*Sunnah*' are more used synonymously than '*Khabar*' to denote the prophetic traditions in the classical literature of Hadith. While '*Khabar*' is sometimes used to mean the prophetic tradition and it is sometimes used to refer to information transmitted from a companion. That is why it is called '*Khabar Mawquuf*'.

The word '*Sunnah*' is coined from the root '*S-N-N*', meaning to thread or to follow a track or path. Literally, '*Sunnah*' means a track, path, lifestyle, tradition and culture. In the context of Islamic Studies, '*Sunnah*' is the term that encompasses all the Prophet's lifestyles. Thus, the lifestyles '*Sunnah*' can also be regarded as his recorded speeches, actions, traits, characters and his tacit consent to the actions of his companions (al-A'zamiy, M 1980).

As the definitions of the words '*hadith*', '*khabar*' and '*Sunnah*' have all been discussed above, then in the context of Islamic Studies, their definition can be synthesised into a single

one as any speech, action, personal traits, characters and tacit approvals that are credited to the Prophet SAW (al-Umary, 2019).

Furthermore, Hadith is classified into '*Mutawaatir*', '*Aahaad*', '*Qudsi*' and '*Ghayr Qudsi; non-Qudsi*'. Having defined '*Mutawaatir*' before, as the kind of information that is collectively transmitted by some groups of companions, '*Aahaad*' is the information transmitted by the companions in a more limited manner. *Hadith Qudsi* is a kind of information that the Prophet SAW got directly from God, without the intermediary of angel Gabriel, while non-*Qudsi* hadith is the normal information he disseminated to the companions. Credit is more given to the *Hadith mutawaatir* and the *Qudsi* ones because of the large carriers that transmitted the former, while the latter is because of its immediate divine source without the intermediary of the angel. It is noteworthy that *Qudsi Hadiths* and the revealed word of God, "al-Qur'an", are both called '*Wahy*', meaning 'revelation'. However, al-Qur'an is regarded as a recited revelation, while *Hadith Qudsi* is a non-recited revelation. Both the Qur'an and the Hadith have been transmitted to the companions from the Prophet's lifetime before he passed away (at-Tahhan, 2004). To transmit is to pass across a thing, an idea or knowledge, etc, to others. In Arabic, the word 'transmission' means '*an-Naql*'. The phrase '*Naql al-Hadith*' means passing on the information or knowledge of the prophetic tradition to others.

By and large, this study aims to rethink the critiques against Abu Hurayrah. Specifically, it aims to prove that Abu Hurayrah transmitted the large Hadiths within a short time period, and it aims to clarify the issue that a companion must be as close to Aisha as the Prophet SAW before he will be able to transmit large Hadiths. It also aims to remediate the culture of scepticism that is used to study Abu Hurayrah's Hadiths.

The why of this study is that rethinking the debated issues concerning the hadiths transmitted by Abu Hurayrah is of utmost benefit and importance in contributing to the discourses on Abu Hurayrah's personality and his transmitted Hadiths. The outcome of this study gives insights into the similar and not-yet-researched polemical studies on other companions of the Prophet Muhammad SAW.

## METHOD

This study was conducted qualitatively. The approach is argumentative. In this approach, content analysis, document analysis and analogical deduction were adopted to conduct the research. Both primary and secondary data are used for this study. Primary data are

from the classical works of Hadiths and other classical disciplines. While secondary ones are the regular works on Islamic studies, which include the previous studies of Mehl et al. (2007).

## RESULT AND DISCUSSION

Transmission of Hadith can be traced back to the prophetic era till our contemporary time. Transmitting Hadith has gone through many phases, which are: oral transmission, semi-documentation and full documentation. Oral transmission is known in Arabic as '*at-Tahdiith*'. This transmission is a process whereby the carrier of the prophetic tradition verbally passes on the knowledge to his recipients. In this process, the transmitted information is mostly memorised by the carriers and the recipients. This practice has been there since the time of the Prophet SAW, where companions like Abu Hurayrah would sit with the Prophet and memorise every key message he disseminated. This practice had remained like that till the demise of the Prophet SAW. In the era of the companions, transmitting Hadiths orally continued covertly. During this era, companions transmitting Hadiths from one another were discouraged and persuaded to halt the practice, due to the fear that it might be mixed up with the transmission of al-Qur'an. However, despite all the discouragements, the oral transmission of Hadith later continued to flow (Duhainiy, 2006).

After the era in which oral transmission of Hadith had flourished, then came the era of documentation, '*Asr at-Tadwiin*'. The documentation of Hadith passed through two stages: semi-documentation and full documentation. Semi-documentation of hadith had also begun since the time of the Prophet SAW till the era of the Omayyad Caliph, precisely the era of Umar bin Abdul Aziz. There are several reports that the Prophet Muhammad SAW had prohibited documenting his Hadiths; however, scholars of the science of Hadith had faulted the reports except the report of Sa'iid al-Khudriy. However, the report of Sa'iid al-Khudriy had been regarded as '*Mawquuf*', that is, the only report that can be credited to him and not the Prophet SAW. After the demise of the Prophet SAW, like the system of transmission, the Caliphs were reported to have also discouraged the documentation of Hadiths, but as usual, some companions covertly documented the Hadiths and kept them safely for their private use. This practice of covert documentation continued till the ascent of the Omayyads to the Caliphate. As Umar bin Abdul Aziz became the Caliph, the covert documentation changed to the full documentation. During this era, Abu Bakr bin Hazm became the person who was trusted with the job of documenting. After the demise of the Caliph, Abu Bakr bin Hazm abandoned the job due to a change of regime. It was the regime of a new Omayyad Caliph, Hisham bin Abdul Malik, in

105 A.H. By this time, the documentation of Hadiths had become fully active. In this era, every carrier of Hadiths fully disseminated the prophetic tradition to their students till the ascent of the Abbasids. In the era of the Abbasids, more people were interested in Hadith literature. Then the system of documenting Hadiths was developed into the practice of authoring books. From this Abbasid era, authoring books like '*Kutub as-Sittah*', '*Kutub as-Sihaah*', etc, began to surface. Thus, the practice of transmitting Hadiths continued like this till our contemporary time (Duhainiy, 2006).

Despite all the stages of transmission that the prophetic information passed through, it is not exempt from various criticisms. Although all the divine information which is in the form of the al-Qur'an and Hadith is believed to be in its perfect form and under divine protection. Prophet was reported to have said, whoever ascribes to him what he did not say should find a place in hellfire (al-Bukhariyy, 2015).

The divine protection and the serious caution of handling prophetic traditions are the common factors considered to guarantee the protection of the divine messages from any mix-up. However, while human beings remain as the carriers of these messages, transmitting them would surely have some traces of human imperfections. This is because mistakes and forgetfulness are the nature of human beings. Of course, whilst transmitting the Hadith, the carriers are susceptible to making mistakes out of forgetfulness or out of ignorance. Having acknowledged these facts that are involved in transmitting Hadiths, then setting up measures to confront these challenges is incumbent. That is why the measures of criticism have been there since the time of the first Caliphs. The rationale behind the prevalence of the Hadith criticism from this period is not just for the sake of competition or seeking pleasure in discarding people's effort in recording the prophetic traditions, but for the sake of having a tranquil feeling towards the Hadith.

Hadith criticism is known in Arabic as '*an-Naqd*'. The standards that were first set out for the criticisms are '*al-Adaalah*' and '*Ad-Dabt*', meaning integrity and retentiveness of memory. In the classical literature, words like '*at-Ta'n*' and '*ar-Rad*' are used to mean Hadith criticism. And the considered standards before a transmitted Hadith will be free from the criticisms are: the carrier must have dignity and a retentive memory; the content of the hadith must have a strong and connected chain of narration, it must not be faulted and strange. Failure to attain these standards, the transmitted Hadith shall be criticised and downgraded to any of the categories of the weak reports (al-Asqalani, 2019).

Furthermore, the criticism of transmitting Hadith could be traced to the first caliphs, as they discouraged recording and transmitting it due to the fear that it might get mixed up with the Qur'an. The first two caliphs, Abu Bakr and Umar, and Aishah, the wife of the Prophet SAW, were the first people to set out standards of Hadith criticisms. Then, many people followed the same standards in the Hadith criticism, to the extent that two schools of thought on criticism later prevailed in Madinah and Iraq, respectively. This was followed by the period of the late successors, during which the tradition of criticism was expanded and embraced by more schools of thought in the Islamic world. Eventually, most of the methods used in Hadith criticism have been challenged by some people, despite these methods had been proven to be scientific by Imam Muslim. It is also noteworthy that the most common method devised by the early critics is the scrutiny of the carriers of the hadith and its contents. However, content criticism was not popular then (al-A'zami, 1990).

Moreso, unlike the early critics of the transmitted Hadiths, whose method is usually concentrated on the carriers of the Hadith and its chains of transmissions, the Orientalists came up with an entirely different one. The Orientalists' method of Hadith criticism is motivated by colonialism. The orientalist's method is colonialist in nature because they attempt to define truth using a Western-centric epistemological basis. They attempted to dominate the indigenous Muslims' perspectives with an entirely different method and narratives. This orientalist method is also for the sake of re-shaping and controlling the Muslim societies (Said, 1977).

Having highlighted the factors that led to the Orientalists' criticisms of hadith, it is important to discuss their methods. Some of their common methods of Hadith criticisms are: historical critical method, analytical critical method, materialist empirical method and eclectic method (al-Umriy, 2015).

The historical critical method is rooted in European Renaissance humanism and Enlightenment thoughts '*tanwiri*'. In the process of this criticism, scepticism is used to interrogate historical sources, assuming there is human fabrication of Hadith and inconsistencies in the contents. Methodical analysis is used to study the social patterns and historical distance. The analytical critical method can also be traced back to the Renaissance humanism. This method deals with breaking the object of study, the content of the Hadith, into specific components. The components will further be critically studied to determine whether they are of social, political or religious circumstances. The materialist empirical method was inspired by the Marxist Materialist philosophy. It uses a dialectical and materialist approach to peruse the historical backgrounds of the contents of study. It analyses class relations, social

conflict, and social transformation. In other words, this method uses socio-economic factors to analyse the objects of the study. That is why some orientalists adopted this method to peruse the content of the Hadiths. Lastly, the eclectic method is rooted in a selective process to study and critique the subject. It is a method that is constituted from several theories and ideas in order to gain a complete insight into the content of Hadith, and draws upon different theories in different cases.

### **Brief Biography of Abu Hurayrah**

He is one of the great companions of the Prophet SAW, and his actual name is '*Abdur Rahmaan bin Sakhr ad-Dawsiy*'. He is of Yemeni descent from the tribe of *Daws*. He was nicknamed '*Abu Hurayrah*', meaning the father of a small cat, due to his constant carriage of the small cat. He was born in the year 602 A.D. He was one of those who memorised and transmitted plentiful Hadiths, most among the companions of the Prophet, to an extent that he was accused of Hadith fabrication. This accusation, however, could be out of jealousy and astonishment at how a single person claims to have transmitted and memorised such a huge number of Hadiths. He reported large Hadiths that amount to 5374 and transmitted them to lots of his fellow companions and their successors. Abu Hurayrah grew up during the pre-Islamic period as a young and helpless orphan. He became a Muslim when he came to Khaybar, to meet the Prophet SAW, in the city of Madinah, in the sixth year of Hijrah. He constantly stayed with the Prophet SAW. As he stayed with him throughout his life, he learnt from him most of the things he could not learn from others. As a result of his diligence, the prophet prayed to Allah that he would be pleased by all the believers. After the demise of the Prophet SAW, Abu Hurayrah RTA decided to stay in Madinah and became a governor of Madinah in the period of the first Caliph. He was also later appointed as a governor of Bahrain by the caliph Umar RTA. He was later removed by Umar, when he discovered too much leniency in his administration of Bahrain, and that he was too much preoccupied with Ibaadaat, to the extent that he could not have enough time for his administration. Abu Hurayrah RTA later died in Madinah as an honourable and ascetic one in 679 A.D (al-Misriyy, et al. 2011).

### **Abu Hurayrah's Hadith Transmission**

According to al-A'zamiyy (1973), after Abu Hurayrah had embraced Islam, he had learnt many Hadiths directly from the Prophet SAW, and also from his fellow companions of the Prophet who had embraced Islam before him. As a result of this, he became the most memoriser of Hadiths. Abu Hurayrah was very enthusiastic in learning to an extent Prophet SAW had testified to his enthusiasm. This testimony is due to Abu Hurayra's question on the

matter of intercession 'ash-Shafaa'ah' on the day of the judgement. And the reply of the Prophet SAW was that he already knew Abu Hurayrah would be curious and ask about it, as he saw that he was very enthusiastic for knowledge. Moreso, part of Abu Hurayrah's unique attitude towards his yearning to transmit many Ahaadiith was the way he was not worried to take care of his belly. That is, he purposely inflicted hunger on himself, all for the sake of seeking knowledge. He was reported by Imam Ahmad for placing a big stone on his stomach, so that he would be relieved of hunger. Abu Hurayrah RTA, out of his ascetism, had also stayed with *Ahl as-Sufah*, who were like the group of visiting students to the Prophet SAW. Abu Hurayrah would stay with them, receive knowledge with them from the prophet and would also help and feed the group of learners the raw milk, that is donated by the prophet to them. In addition, it has also been reported that he would faint and fall in a place between Aisha's room and the podium of the Prophet, out of intense hunger. Some people would meet him there in his condition, thinking maybe he was crazy; however, they would later find out that it was not craziness, but an uncommon form of ascetism.

Furthermore, Abu Hurayrah was able to retain his enthusiastic style of disseminating knowledge, just like the way he acquired it. He had many centres in Mecca, Medina and Bahrain where he disseminated knowledge to his students. He taught all the hadiths of the Prophet, and he would say his mind would not be at peace if it were just two of the prophetic sayings that were not yet disseminated to the people. He had many learners from different regions who were up to 800 in number. Some of his popular students are as follows: Abu Salih, Bashir bin Nahik, Sa'id al-Maqbariy, Abdul Aziz bin Marwan, Abdullah bin Hurmuz, Abdullah bin Muwhib al-Qarshiyy, Uqbah bin Abi al-Hasana', Muhammad bin Siirin, Marwan bin al-Hakam and Hammam bin Munabbih.

In his reported Hadiths, Abu Hurayrah has likened his large reported hadiths to two bags. One of the bags has been distributed to the people, and the other one has not yet been distributed. He said if he were to disseminate everything that he learnt from the Prophet SAW at the same time, people would surely throw things like stones at him, maybe, out of jealousy and annoyance. However, companions like Abdullah bin Umar and Talhah bin Abdullah had testified to his memorisation of large hadiths. Abdullah bin Umar said Abu Hurayrah was the most accompanying of the Prophet SAW and was the most memorising one for his sayings. Talhah bin Abdullah also said Abu Hurayrah was able to transmit a large amount because he stayed a lot with the Prophet, every time. And that he was poor, that he did not have wealth that



could disturb him from learning, whereas other people were busy with their mundane affairs (al-A'zamiyy, 1973).

### **Criticising Abu Hurayrah's Transmitted Hadiths**

There have been so many accusations against most of the companions of the Prophet concerning transmitting the sayings of the Prophet SAW. Especially, the most polemic ones were against the personality of Abu Hurairah RTA and his role in transmitting the Prophetic traditions. The polemical studies on Abu Hurayrah's transmission of the large Hadith range from the orientalist's and the sectarian criticisms. According to Khaeruman (2007), Sprenger and Kramer are one of the good examples of the Orientalists who described Abu Hurayrah as an extreme pious of a deceptive one. The likes of these orientalist claim that Abu Hurayrah fabricated the acclaimed transmitted Hadiths to portray himself as a holy man by any means. According to Nawawi (2024), HAR. Gibb is among the other Orientalists who doubted the personality of Abu Hurayrah. Gibb recounted that there were many names of Abu Hurayrah, both before he became a muslim and after his Islam. Nawawi (2024) said most reliable accounts of his name are the most statements about the name that are considered reliable and doubtful are Abd al-Rahman bin Sakhr and Umair bin Amir. Of course, according to Khaeruman (2007), the Sunni societies of the world, including the majority of the Muslims from Pesantrans, who hold so much and strong traditions of respect for the companions of the Prophet SAW, have been impacted by these polemical studies of Hadiths too. Slowly, cultivating the tradition of critical thinking towards the transmitted religious contents increased within the circles of Muslim scholars, especially those who have studied in the West. This critical thinking has now become one of the characteristics of today's thinking process in Indonesia.

Another polemicist is an Egyptian, Mahmud Abu Rayyah, who has been suspected of Shiite Sectarianism. He grew up as a young man who admired the modern Muslim thinkers, such as Muhammad Abduh and Muhammad Rashid Rida. Especially, he admired their ideas of rejecting *taqlid*, specifically being dogmatic to the madhhab. He became a controversial Muslim intellectual whose thoughts are often categorised as those of modern-day anti-Sunnism. In his polemical studies of Abu Hurairah's transmissions, he postulated that Abu Hurairah's history consists of many lies concerning his memorisation of the large hadiths. Abu Rayyah emphasised the impossibility of Abu Hurayrah narrating his large Hadiths within the short period of his accompanying the Prophet SAW, that is, between the ninth to eleventh years of Hijrah when the Prophet SAW passed away. According to him, how could a person who was an ordinary friend to the Prophet SAW for only a year and nine months transmit the most

hadiths, let alone being just an ordinary friend? Common-sensically, the companions who have preceded him to become Muslims, like the four guided caliphs, who have been there with the Prophet SAW, must have been the ones to transmit such large Hadiths. Furthermore, Nawawi (2024) revealed that Abu Rayyah and the other Shiites continued to accuse Abu Hurayrah of transmitting the accounts of non-admission of the uncle of the Prophet SAW, Abu Talib, to Islam. He also failed to narrate the account of his death in the fifth year of Hijrah; meanwhile, Abu Hurayrah embraced Islam in the seventh or ninth year of Hijrah. Abu Rayyah continued to hammer on, that the sole motive of Abu Hurayrah's embracement of Islam is to satisfy his belly. Afterwards, Abu Rayyah authored a book, in which he specially critiqued Abu Hurayrah and his transmitted hadiths, entitled *Shaykh al-Mudhiirah: Abuu Hurayrah* as a development of the points in *Adhwaa 'alaa as-Sunnah al-Muhammadiyah*. He drew the attention of people to rethink and challenge the established discipline of the sciences of Hadith that had been developed for centuries.

Furthermore, according to Khaeruman (2007), it is said that whenever Abu Hurayrah wanted to transmit the Hadiths he had memorised to the people, Umar RTA would threaten to hit him if he made any attempts. It is also said that Abu Hurayrah himself admitted he was not brave enough to attempt transmitting Hadiths during the era of Umar's caliphate. However, Khaeruman (2007) later addressed this controversy by stating that Umar RTA had a lengthy dialogue and examination with Abu Hurayrah. The reason for this was due to his concern that transmitting Hadiths might become contaminated with the Qur'an. Ultimately, Umar RTA and Abu Hurayrah RTA agreed that the Hadiths could be transmitted.

In addition, Khaeruman (2007) also revealed that Muhammad Rashid Rida said that, had it been that Abu Hurayrah had died before 'Umar, the second caliph, the Muslim Ummah would have been saved from learning the transmitted Hadiths of Abu Hurayrah, that are full of superstitions, problematic issues and Jewish fables and folklores.

Khaeruman's (2007) discussion about Muhammad Rashid Rida's stance on Abu Hurayrah's transmission is not surprising. This is because, as Muhammad Rashid Rida already regarded himself as a Muslim modern thinker, his thinking process, of course, would have been influenced by the Orientalists' polemical approaches to the study of Hadiths. So, according to Muhammad Rashida, it is necessary to go by the demands of modernity in the issues like this.

In a nutshell, Nawawi (2024) in his study concluded that the accusations made in polemical studies on Abu Hurayrah and his Hadiths' transmissions are completely untrue. He stated that most of the arguments regarding the name and the role of Abu Hurayrah in

transmitting the Hadiths are only based on weak logic. Nawawi (2024) said most of the evidence supporting Abu Rayyah's arguments is from Shiites' sources, such as the sources from the transmissions of *Ja'far al-Iskafi*, who happened to be a Shiite and is not regarded as a trusted transmitter of reports by the scholars of hadith. Nawawi (2024) claimed that the assessments of these scholars of hadith towards Abu Hurayrah and his transmitted Hadiths are the most credible ones that preserved the Prophet's traditions till they were passed down to us in this century.

Khaeruman (2007) also concluded in his study that, despite Abu Hurayrah's truthfulness being debated among the polemics, he remains a truthful personality. His poverty and his inability to live the life of the other companions, who were busy with their businesses and other mundane affairs, allowed him to learn so many traditions from the Prophet SAW, within the short period of time he lived with him.

### **Gaps From the Previous Studies**

In the previous studies, it is learnt that Abu Hurayrah has been accused of lying and deception in his transmissions of the large Hadiths within a short period, by the orientalist and some Shiites. Scholars like al-A'zamiyy (1973) and Nawawi (2024), who have tried to discuss and reply to Abu Hurayrah's transmitted Hadiths, only provided critical analysis of the *sanad* and the *matn*. Their studies did not reveal the possibility of transmitting such large Hadiths within a short period of time.

Moreover, it has also been observed that some scholars restricted the ability to transmit the large Hadiths to the condition that the transmitter must have a close relationship with Aisha RTA to the Prophet SAW. This restriction emanated from the polemical studies as the scholars tried to compare Abu Hurayrah and Aisha. Khaeruman (2007) and the other scholars have also failed to tell us the possibility of Abu Hurayrah transmitting the large Hadiths, despite he was not as close to the prophet as Aisha RTA. Yet other companions who were not close like Aisha to the Prophet were able to transmit large hadiths too.

For example, Nawawi (2024) showed that history records the companions who transmitted many hadiths, as Anas bin Malik and Abdullah bin Umar, who have transmitted more Hadiths than Aisha RTA, as follows: 1. Abu Hurayrah transmitted 5,374 Hadiths. 2. Anas bin Malik transmitted 2,286 Hadiths 3. Abdullah bin Umar transmitted 2,630 Hadiths 4. Aishah transmitted 2,210 Hadiths 5. Abdullah bin Abbaas transmitted 1,660 Hadiths 6. Jabir bin Abdillah transmitted 1,540 Hadiths 7. Abu Said Al-Khudriyy transmitted 1,170 Hadiths 8. Abdullah bin Mas'uud transmitted 848 Hadiths 9. Abdullah bin Amr bin Aas transmitted 700 Hadiths.

Lastly, it is also observed that the culture of excessive scepticism and doubts is used to study the transmitted Hadiths in Islam, especially those of Abu Hurayrah. Al-A'zamiyy (1973), Nawawi (2024) and Khaeruman (2007) in their studies did not address the issue of excessive scepticism whilst conducting studies on the transmitted Hadiths, especially on Abu Hurayrah's transmitted Hadiths.

### **Filling the Gaps**

As Abu Hurayrah RTA has been accused of lying and being deceptive in his transmissions of the large Hadiths within the short period of his accompaniment of the Prophet SAW. This allegation is coming from the Orientalists and some Shiites. The Shiites presented some evidence of their acclaimed lies from the sources that are sectarian in nature. Orientalists also claimed that the reason why Abu Hurayrah lied so much like that was to take care of his stomach. However, Khaeruman (2007) had tried to reply to the accusation of the Shiite source. In this study, it is crystal clear that the replies are not sufficient. Having discussed ab initio, in the literature review, that Abu Hurayrah was once appointed to a political office in Bahrayn by one of the caliphs, is enough to falsify the accusation of the orientalist Abu Hurayrah tried to take care of his stomach by lying in his Hadith transmissions. This study has also maintained that it is very possible for Abu Hurayrah to transmit such Hadiths within a short period. In this study, it is reiterated that Abu Hurayrah had lived an ascetic life. He lived as a man without business that could get him preoccupied. He had lived in a special place, which is the place of As'haab as-Sufah. With this ascetic life of Abu Hurayrah, we can assert that he truly transmitted the large Hadiths within a short period. To corroborate this further, we can say Abu Hurayrah was also a mystic throughout his life. This is because part of the theories of the early mystics and mysticism in Islam is that hunger is the experience of mysticism. With hunger as part of one's journey in mysticism, the person will be able to focus on their quest to know the absolute truth, '*al-Haqiiqah*'. Hence, doubting Abu Hurayrah's ascetic and mystical approach to learn the prophetic Hadiths should be questionable.

To corroborate the possibility of Abu Hurayrah's transmission of Hadiths further, the total number of his transmitted Hadiths can be analysed too. Having learnt that Abu Hurayrah stayed with the Prophet SAW for the period of three years, two years or one year and nine months according to different studies. Let's say Abu Hurayrah stayed with the Prophet SAW for one year and nine months. A year would be calculated as 360 days or thereabouts, and nine months would be calculated as 273 days thereabouts. Summing up a year and nine months together will give us 633 days. This shows that approximately Abu Hurayrah had learned about

9 Hadiths every day for the whole of one year and nine months. Going by this analysis, if a learner is diligent enough, they should be able to learn more than such reports. To substantiate this further, according to Mehl, Matthias & Vazire, Simine & Ramírez-Esparza, Nairán & Slatcher, Richard & Pennebaker, James (2007), conducted a study on the women's talkativeness. The data they obtained from the participants showed that both men and women use, on average, about 16,000 words per day, with very large individual differences around this mean. If ordinary men should use these numbers of spoken words every day, how do we imagine that of a religious leader, Prophet Muhammad SAW, whose sole assignment is to guide humanity to live a good life in the two worlds, and who people learnt from, every day during his lifetime? Of course, more daily spoken words should be expected from him. The longest spoken words of the Prophet SAW in a single Hadith, at-a-go, is the transmitted Hadith on intercession of the Prophet SAW '*as-Shafaa'ah*' which amounts to about 474 words. This implies that a Prophet could speak hundreds of shorter words in a day. It is also important that we remember that Abu Hurayrah's transmitted traditions of the Prophet SAW are not only spoken words, it is also of the Prophet's actions, traits and tacit consent to the companions' traditions too. By and large, Abu Hurayrah could transmit all the 5374 Hadiths, which are not only the spoken words but it is of other forms of traditions.

Moreover, in other polemical studies, the scholars tried to compare Abu Hurayrah and Aisha together in terms of closeness to the Prophet. Thus, they restricted the ability to transmit many Hadiths to the relationship of Aisha RTA to the Prophet SAW. To respond to this, it will be seen that Anas bin Malik and Abdullah bin Umar have also transmitted more than the Hadiths Aisha RTA transmitted. Yet they were not as close like Aisha to the Prophet SAW.

Lastly, the use of excessive scepticism whilst conducting studies on the transmitted Hadiths is alien to the Islamic culture of production and consumption of knowledge, especially on Abu Hurayrah's transmitted Hadiths. The excessive use of scepticism could be seen as colonialist and Western-centric in nature. According to Edward Said, it is colonialist because the motives that are behind the methods are to take over and control the knowledge production and consumption of the Orient. It is also western-centric as the orientalist perceive some of the oriental system of knowledge to be inferior. However, exploring other people's culture and traditions is not bad, but respecting their identity, their culture and traditions is very important. In Islamic traditions, excessive use of doubts and scepticism is highly discouraged as it might not be healthy, as the Prophet SAW advised Muslims to leave anything that they are doubtful of to which they are not. To corroborate this scientifically, Knapp (1890) submits that excessive

doubts are known as impulsive insanity. In impulsive insanity, an imperative representation can impel anybody to perform a single act; this is resisted for a time, but, finally, the impulse becomes irresistible, and the discharge takes place.

## CONCLUSION

As it is incumbent upon all the students of knowledge in Islam to safeguard all the reminders of God from any corruptions and distortions, Abu Hurayrah's transmitted Hadiths have undergone polemical studies, both from the orientalist and sectarian studies. This study finally showed the survival of Abu Hurayrah and his transmitted Hadith from all the accusations levelled against him. This study proved that Abu Hurayrah's ascetic and mystic lifestyle has aided him in transmitting such Hadiths. It shows that Abu Hurayrah was able to transmit nine Hadiths every day for the period of a year and nine months. It also proves that Abu Hurayrah and the other companions like him were able to transmit large Hadiths without having a close relationship to the Prophet, like Aisha R.T.A. Lastly, it shows that the usage of excessive scepticism to study Hadiths is alien to the Islamic epistemic culture (ad-Daarimiyy, 2000).

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