CRITICAL STUDY ON SHARAF AL-DĪN AL-MŪSAWI'S CRITICISM OF ABŪ HURAYRA'S TEXTUAL TRADITION

THESIS

Submitted to Ushuluddin Faculty in Partial Fulfillment of
The Requirements for the Degree of S-1 of Islamic Theology
on Tafsir and Ḥadīth Department

Written by:

ASNA ISTIFADA

NIM: 084211028

USHULUDDIN FACULTY
ISLAMIC STATE UNIVERSITY
WALISONGO
SEMARANG
2015

THESIS STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for any contents of this thesis. Other writer's opinion or findings written in this thesis are quoted or cited in accordance with the ethic and academic standards.

Semarang, 15th of June 2015

The Writer,

ASNA ISTIFADA
NIM. 084211028

ADVISOR APPROVAL

CRITICAL STUDY ON SHARAF AL-DĪN AL-MŪSAWI'S CRITICISM OF ABŪ HURAYRA'S TEXTUAL TRADITION

THESIS

Submitted to Ushuluddin Faculty in Partial Fulfillment of
The Requirements for the Degree of S-1 of Islamic Theology
On Tafsir and Ḥadīth Department
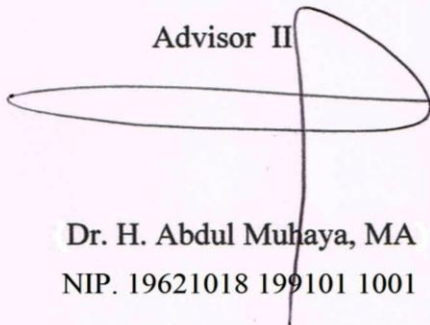
Written by:

ASNA ISTIFADA

NIM: 084211028

Semarang, 15th of June 2015

Approved by

Advisor II   Advisor I

Dr. H. Abdul Muhaya, MA   Dr. H. A. Hasan Asy'ari Ulama'i, M.Ag

NIP. 19621018 199101 1001   NIP. 19710402 199503 1001

RATIFICATION

The thesis of Asna Istifada Registration Number 084211028 has been examined by the Thesis Examiner Council of Ushuluddin Faculty, Islamic State University (UIN) Walisongo Semarang, on:

24th of June 2015

and has been accepted and approved as fulfillment of requirements for obtaining undergraduate degree (S-1) of Islamic Theology.
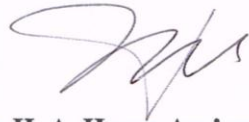
Dean of Faculty/ Chairman of Meeting
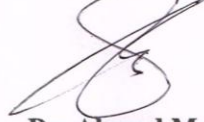
Dr. Muhyar Fanani, M.Ag
19730314 200112 1001

Academic Advisor I   Examiner I
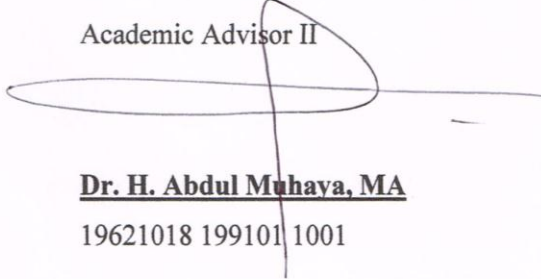
Dr. H. A. Hasan Asy'ari U, M.Ag   **Dr. Ahmad Musyafiq, M.Ag**
19710402 199503 1001   19720709 199903 1002

Academic Advisor II   Examiner II
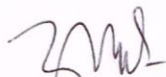
Dr. H. Abdul Muhaya, MA   **H. M. Syaifuddien Zuhriy, M.Ag**
19621018 199101 1001   19700504 199903 1010

Secretary of Meeting

Fitriyati, S.Psi. M.Si
19690725 200501 2002

iv

MOTTO

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوٓاْ ...

"O you who believe! If a wicked person comes to you with any news, ascertain the truth ..." {Q.C Al-Hujurat, 49:6}

أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: بَلِّغُوا عَنِّي وَلَوْ آيَةً
{ أخرجه البخاري }

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ
{ أخرجه مسلم }

TRANSLITERATION

Transliteration Table: Consonants, Vowels and Diphthongs*

Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	'
ج	j		غ	Gh
ح	ḥ		ف	F
خ	kh		ق	Q
د	d		ك	K
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	ṣ		ء	'
ض	ḍ		ي	y
ـَ	a		ـًا، ـًى	an
ـُ	u		ـٌو	un
ـِ	i		ـٍي	in
ـَا، ـَٰ، ـَى،	ā		ـَوْ	aw
ـُو	ū		ـَيْ	ay

*Quoted from Pedoman Penulisan Skripsi Fakultas Ushuluddin IAIN Walisongo, p. 142-144, from http://rotas.iium.edu.my/?Table_of_Transliteration

ACKNOWLEDGMENT

Bismillāhirrahmānirrahīm

All praise is to Allāh the Almighty and the Beneficent, upon His guidance and His mercy so that the writer is able to finish this thesis writing.

This thesis entitled "Critical Study on Sharaf Al-Dīn Al-Mūsawi's Criticism of Abū Hurayra's Textual Tradition" is written to fulfill one of requirements to get undergraduate degree (S-1) on Tafsir and Ḥadīth Department of Ushuluddin Faculty, Islamic State University (UIN) Walisongo Semarang.

In the process of this thesis writing, the writer gets many guidance and suggestions from some sides until this thesis can be completely done. For this, the writer dedicates the special regards to:

1. Dr. H.M. Mukhsin Jamil, M.Ag, as the Dean of Ushuluddin Faculty, Islamic State University (UIN) Walisongo Semarang for blessing this thesis discussion.

2. Dr. H. A. Hasan Asy'ari Ulama'i, M.Ag and Dr. H. Abdul Muhaya, MA, as the Academic Advisor I and the Academic Advisor II who gave the time and, energy, and thought for giving guidance and instructions in writing this thesis.

3. Dr. Muhyar Fanani, M.Ag as the vice Dean I of Ushuluddin Faculty for his care and very kind support to all of the students.

4. Miswan, S.Ag as the chief of the library who gave the permission and literature services which are needed in writing this thesis.

5. All lecturers of Ushuluddin Faculty, Islamic State University (UIN) Walisongo Semarang, who gave various kinds of knowledge so that the writer is able to finish this thesis writing.

6. My family; father, mother and sisters, thank you for the kind supports and prays.

7. My private tutor, Hanik Rosyida, thank you for all supports and helps, for the unoccupied times, for the suggestions and guidance.

8. All member of FUPK 2008; Anisa Fadlilah, Ayis Mukholik, Bayu Agustiar Rahman, Faridatus Shofiyah, Fatmawati Ningsih, Hanik Rosyida, Maslikhah, M. Autad An-Nasher, M. Abdul Aziz, M. Rikza Muqtada, M. Zulfa, Naili Ni'matul Illiyyun, Noor Jannah, Radhila Falah, Rofiq Hidayat, Siti Fatimah, Sofyan Effendi, Ubaydillah Fajri, Vicky Nurul Ulya.

9. All parties which directly or indirectly helped and supported the writer by moral and material support in this thesis writing.

Finally, the writer realizes that this thesis writing is not perfect yet, but the writer hopes that this thesis can be useful especially for the writer and generally for the reader.

Semarang, June 15, 2015
The Writer,

Asna Istifada

TABLE OF CONTENT

ABSTRACT

Main discussion on *ḥadīth* study is on its authenticity and validity. *Ḥadīth* criticism is a part from the efforts of maintaining the authenticity and validity of *ḥadīth*. *Ḥadīth* criticism is done both on the narrator and the content or text of the tradition. Among so many traditions found nowadays, many of it was narrated by Abū Hurayra. He was known as the prolific narrator, his large number of narration during his companionship with the Prophet that lasts only for three to four years, caused distrustfulness and criticism to appear from both classical and contemporary scholars both on his credibility and his narrations.

Sharaf al-Dīn Al-Mūsawi is a Shi'a figure who criticized Abū Hurayra. He assessed Abū Hurayra as unjust narrator and valuated his traditions as false. Al-Mūsawi used many argumentations in criticizing the content of Abū Hurayra's traditions from Qur'an verses, prophetic traditions, historical facts, and his rationality. He aimed to show that what was narrated by Abū Hurayra were invalid.

This research aims to find the reasons of Al-Mūsawi in criticizing Abū Hurayra and his traditions, the measuring rods he used in his criticism, and the accuracy of his criticism. This research is done by historical approach for this is a research of a figure who lived in a certain time in the past, and content analysis method, since this research is based on text and it aims to give description about a figure's thought; the meaning that consists in the critique given by Sharaf al-Dīn al-Mūsawi to the narrations of Abū Hurayra. The critique then will be analyzed by using the standard of *ḥadīth* textual criticism set by the *ḥadīth* scholar.

The result of this research found that the reason of Al-Mūsawi in criticizing Abū Hurayra and his tradition mainly caused by his political purpose. The measuring rods used by al-Mūsawi in his criticism are Qur'ān, prophetic tradition, historical fact, and rationality. These measures are the same measure used by the ḥadīth scholars. Yet in applying these measures, al-Mūsawi did it in different way for his prior purpose; to show that Abū Hurayra fabricated the tradition. His criticism can't be considered as accurate, since he forced the data to accord with his premise.

CHAPTER I

INTRODUCTION

A. Background

Ḥadīth is identical to *sunna*, it is often translated as prophetic traditions, it is the transcription of teachings, saying and deeds of Prophet Muḥammad. Vast majority of Muslim consider *ḥadīth* as the second source of *shari'a* only after Qur'ān. *Ḥadīth* functions as explanation of the Holy Qur'ān verses. Qur'ān gives information about general principals and laws, while *ḥadīth* gives the details of the verses so it becomes clearer, moreover it is able to stand alone in deciding law.[1]

Ḥadīth has been through very long journey till the Muslim community reached it nowadays. The efforts of its spreading and maintenance has been done for generations and continuously by the Companions, Successors and the generations after,[2] till the Muslim community find a big amount of it in many collection books, such as *ṣaḥīh*, *musnad*, *sunan*, etc.[3]

Among the big amount of *ḥadīth*, some were narrated by Abū Hurayra. His narrations are up to 5374[4] *ahādīth* during his companionship with the Prophet. The quantity of those narrations are much comparing to the narrations of other companions who accepted Islam before him and had early companionship with

---

[1] M.M. Abū Shuhbah, *Fi Rihab al-Sunna al-Kutub al-Ṣihhāh al-Sittah*, Trans. Maulana Hasanuddin, Pustaka Litera AntarNusa, Bogor, Ist Edition, 1991, p. 4-7.

[2] The history of *ḥadīth*'s collection and codification began by its delivery by Prophet to the companions, which then being memorized and wrote in the document. The companions and then deliver it to the successors, till at the end of Ist AH or in the early IInd AH formal codification was done. (Saifuddin, *Arus Tradisi Tadwin Hadis dan Historiografi Islam*, Pustaka Pelajar, Yogyakarta, 1st Edition, 2011, p. 91)

[3] The codification system of *ḥadīth* still growing since the beginning of its formal codification was done. The previous codification was done at random without systematization and classification, just in the period of *atba' al-taābi'in* systematic compilation and codification based on certain chapters or subjects was about to be done. The codification works in this period entitled such as *muwaththa'*, *jami'*, *sunan*, and *musnad*. In the period of *atba' atba' al-tābi'in* process of sorting and separation was done between Prophet's *ḥadīth* and other thing. Written works of *ḥadīth* were entitled like *musnad*, *ṣahih, sunan*. This process was being continued to the generations after. (*Ibid.*, p. 148-180)

[4] Badri Khaeruman, *Otentisitas Hadis: Studi Kritis Atas Kajian Hadis Kontemporer*, PT. Remaja Rosdakarya, Bandung, Ist Edition, 2004, p. 112.

the Prophet, such as Abū Bakr, Umar, Uthman, 'Ali.[5] As Abū Hurayra's large number of narration -while his companionship with the Prophet lasts only for three to four years-[6] distrustfulness and critique from both classical and contemporary scholars appear both on his credibility and his narrations.

'Abd al-Husayn Sharaf al-Dīn Al-Mūsawi is a figure who criticized Abū Hurayra. He is one of the Shi'ite scholars. The Shi'a group has different opinion in appraising the Companion of the Prophet; some of them who did not contribute to their group were viewed negative. Abū Hurayra is one of the companions who got negative accusation from the Shi'ite. As the Shi'ite scholar, al-Mūsawi's criticism is based on his stand point as a Shi'a, which differentiates him from other critics[7] who criticized Abū Hurayra as well. He wrote his critique in a book entitled *"Abū Hurayra"*. He criticized him both on his personality -that is his credibility- and also his narrations. Some important points of his critique about Abū Hurayra's credibility are his habit in narrating *ḥadīth* like he heard it directly from the Prophet although in fact he did not heard it, his confession about his presence in a certain event but actually he was not there at the time, and the refusal of his narration by other companions such as 'Aisha, Umar, and 'Ali. A unique thing is that the narrations of Abū Hurayra which are criticized by Al-Mūsawi exist in the reference books used by the Shi'a.[8]

---

[5] Abū Bakar narrated 142 *ahādīth*, Umar narrated 537 *ahādīth*, Uthman narrated 146 *ahādīth*, 'Ali narrated 586 *ahādīth*, total of those narrations are 1411 and it is equal to 21% of all narrations of Abū Hurayra.(*Ibid.*, p. 113.)

[6] Abū Hurayra arrived in Khaybar in the month of Safar 7 AH, and the Prophet died on Rabi'ul Awwal 11 AH, so the length of his companionship was four years, but Abū Hurayra himself declared that he accompanied the Prophet for three years as narrated by al-Bukhārī. ('Abd al-Mun'im Ṣalih al-'Ali al-'Izzi, *Difa'u an Abi Hurayra*, Dār al-Shurūq, Bairut, I[st] Edition, 1973, p. 26)

[7] There are many critics of Abū Hurayra both from Muslim and non-Muslim scholars, such as Mahmud Abū Rayya an oxidentalist whom sharply criticized him and also has been followed by O. Hashem, Abū Ja'far al-Iskafi (Mu'tazilite), Fatima Mernissi –a feminist which emphasizes her critique on the narration related to the femininity-, Sprenger, Ignaz Goldziher and Alfred Guillaume (Islamicist). (Badri Khaeruman, *Otentisitas Hadis*, p. 111-115; Muḥammad 'Ajjāj al-Khathīb, *Abū Hurayrah Rāwiyat al-Islam*, Maktabah Wahbah, IIIrd Edition, 1982, p. 159-160.)

[8] A research has been done by Abdul Aziz 'Ali al-Naṣir to the source of Al-Mūsawi's criticism. He found that the criticized narrations of Abū Hurayra can be found in the Shi'a reference book. (Abdul 'Aziz 'Ali al-Naṣir, *al-Burhān fi Tabriati Abi Hurayra min al-Buhtān*, Dār al-Naṣr, Egypt, 1988.)

In his book *"Abū Hurayra"* he wrote his critique to Abū Hurayra's personality and criticized forty narrations of him.[9] He gives his judgment as ūa Shi'a figure. The Shi'a does not accept narration except those which are narrated by *ahlul bait*, family of the Prophet, Ali's inherit and their leaders (*imām*).[10] Al-Mūsawi assesses Abū Hurayra as untruthful companion, his judge on Abū Hurayra's credibility impacted to his assessment to his narrations. He sees that the narrations are fabricated or fake. The narrations that are being questioned by al-Mūsawi are those which are not viewed as problematic by the Sunni scholars. In criticizing Abū Hurayra's narrations, al-Mūsawi gives different commentary of every narration, sometimes he writes a long commentary by revealing Koranic verses or another narration and gives the short one to other narration.

Ḥadīth criticism is an inseparable part from the effort of maintaining the validity and authenticity of *ḥadīth*. *Ḥadīth* criticism aims to examine and analyze critically whether the historical fact of *ḥadīth*'s revelation can be proven or not, including to the aspect of narrator in the chain transmission, and also the composition of the speech which is exposed in text (*matn*).[11] *Ḥadīth* criticism both on the chain transmission and the text is very important to do since the authenticity of *ḥadīth* is not guaranteed like the Koran, and not all of ḥadīth are written in the era of the Prophet, moreover the fabrication of *ḥadīth* happened in the past.

Ḥadīth textual criticism is very important to do, as it is explained by Ṣalāḥuddīn al-Adlabī that this is based on two reasons, those are fabrication of ḥadīth and error happened during the time of narration.[12] Hence, a narration with valid chain transmission must be examine carefully in its text composition in order to break the possibility of motive (*'illat*) that may take the quality of a

---

[9] 'Abd al-Husayn Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, no publisher, Najāf, IInd Edition, 1956.

[10] G.H.A Juynboll, *Kontroversi Hadis di Mesir (1890-1960)*, Trans. Ilyas Hasan, Mizan, Bandung, I[st] Edition, 1999, p. 91.

[11] Hasjim Abbas, *Kritik Matan Hadis: Versi Muhaddisin dan Fuqaha*, Teras, Yogyakarta, I[st] Edition, 2004, p. 11.

[12] Shalāhuddīn al-Adlabī, *Metodologi Kritik Matan Hadis*, Translated by M. Qodirun and Ahmad Musyafiq, Gaya Media Pratama, Jakarta, I[st] Edition, 2004, p. 25.

narration to become weak (*ḍa'if*) or even fabricated (*mawḍu'*),[13] so that acceptable narration can be distinguished from rejected narration.[14]

Textual criticism is a difficult process. Comparing to the chain reporter criticism, textual criticism has more level of difficulties. Ṣalāḥuddīn al-Adlabī wrote that the difficulties caused by some factors,[15] those are:

1. A minimum discussion of textual criticism and its method
2. The discussions of textual criticism are not recorded in certain chapters
3. Worrying to make wrong description of a tradition

According to Muḥammad Syuhudi Ismail, there are some factors causing the difficult on textual (*matn*) research, those are: there are narrations according to intent rather than literal, many references used as approach, the background of a tradition sometimes is hard to, guideline of some traditions relate to supra rational, there are only few books that specially discussing about textual research.[16]

In the textual research there are some measuring rods needed in deciding whether a tradition is valid or invalid. Ṣalāḥuddīn al-Adlabī mentions four measuring rods of textual research, those are:

1. In line with guidance of Koran
2. In line with valid tradition
3. In line with common sense, senses and history.
4. The structure of the statement shows prophetical characteristics.[17]

---

[13] A valid tradition requires conditions, those: every reporter in the chain transmission is connected one to each other, all reporter are *'ādil* and *ḍābiṭ*, and the narration is free from *syadh* and *'illat*. (Mahmud al-Thahhan, *Taysir Musthalah al-Hadits*, Dar al-Hikmah, Jakarta, VIIth Edition, 1985, p. 34-35)

[14] Ṣalāḥuddīn al-Adlabī, *Metodologi Kritik Matan Hadis*, p. 25.

[15] *Ibid.*, p. 11-14.

[16] Muḥammad Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi*, Bulan Bintang, Jakarta, 1992, p. 130.

[17] Ṣalāḥuddīn Al-Adlabī, *Metodologi Kritik Matan Hadis*, p. 209.

Textual criticism developed since the classical era up till now. It has begun in the era of the Prophet PBUH and it keeps developing in the era of Companion up to the generations after it. The motive of *ḥadīth* reporting criticism in the Prophet's era was confirmation, clarification, and effort of getting testimony to examine truthfulness validity of a report in the final goal.[18] In the Companion's era, the main motive of *ḥadīth* criticism was in order to protect Prophet's lessons from any falsehood. *Ḥadīth* criticism tradition in the Companion circle was applying *muqaranah* and *mu'aradah* rule.[19] In the *muḥaddithīn* period, the development of *ḥadīth* criticism moved along with scholarly specialization and religious thinker interest willingness of the critics.[20]

Even if *ḥadīth* textual criticism is hard to do, it does not withdraw researchers' intention in their effort to find the truth of a tradition, because research of *ḥadīth* will never end. Syuhudi Ismail explains the importance of textual research reasons, that are:

- The result of the previous research is an individual interpretation and judgment (*ijtihad*) that might be true or false. There might be mistake in a tradition that has been asserted by *ḥadīth* scholar as valid after repeat research is done.
- Some scholars regard a tradition as valid, and others assert it as invalid.
- Human knowledge develops from time to time. This development must be used to review the result of previous research.
- *Ḥadīth* scholars might be mistaken. It is not impossible to find any mistake in their research result.
- Research on the reporter (*rawi*) is not easy since many factors may influence his personality. Scholars often have different opinions in

---

[18] Hasjim Abbas, *Kritik Matan Hadis*, p. 23.
[19] *Ibid.*, p. 27-33.
[20] *Ibid.*, p. 36.

asserting the reporter (*rawi*). Research is also needed to the scholar who gives assessment to the reporter.[21]

Repeat research toward tradition, either in *sanad* or *matn* is necessary and important to do because there might be mistake and fault in the previous research.[22]

Al-Mūsawi assesses Abū Hurayra as untruthful narrator, and his narrations regarded as fabrication. If al-Mūsawi's thought is true, then all narration of Abū Hurayra as much 5374 narrations will be fall. This is because the assessment from a critic toward a narrator will effect on the quality of the narration. Narrations which are narrated by a narrator who is assessed as *thiqah* – '*ādil* and *ḍābiṭ*- can be declared as valid or *ṣahih*, the other way if a narrator is assessed as untruth, his narrations will be rejected. This case is because in the *ḥadīth* science theory a narration of an untruth narrator is inacceptable. Refusal of Abū Hurayra's narrations resulted in refusal of Islamic doctrine sources based on his narrations.

Abū Hurayra -who got negative assessment from al-Mūsawi- among majority of Muslim is known as a companion with good personality, a loyal companion of the Prophet and narrated many *ḥadīth*. Among the companion of the Prophet he is known as courageous person, a companion who asked the Prophet many questions. *Ḥadīth* scholars assess him as companion who memorized *ḥadīth* the most. Badri Khaeruman cited scholars' opinion about Abū Hurayra, Ibn Kathir said: Abū Hurayra is credible, he has photographic memory, modest, religious, *zuhud*, and doing many good deeds; according to Imam al-Dhahabī, Abū Hurayra is the person who has photographic memory and knows details of the letters so he is able to know whenever the narration is false; Imam al-Shāfi'ī said that Abū Hurayra is the best person who memorize *ḥadīth* in his era; according to Abū Ṣalih al-Sam'ani, Abū Hurayra is the expert of *ḥadīth* among the companions about Prophet's *ḥadīth*, and Ibn Hajar al-'Asqalani said

---

[21] M. Syuhudi Ismail, *Metodologi Penelitian Hadis*, p. 29-30.
[22] *Ibid.*, p. 124.

that Abū Hurayra is the most powerful in memorizing *ḥadīth* from every narrator in his era, and no one from the companions is like him.[23]

Al-Mūsawi's assessment about Abū Hurayra's personality is different from assessment of other companions and scholars. Considering the important position of Abū Hurayra in *ḥadīth* narration, so it is necessary to review and to pay close attention to Al-Mūsawi's criticism is it true or false?

Al-Mūsawi's criticism toward Abū Hurayra is not missed from the review of *sunna* defender. Negative accusations addressed by al-Mūsawi toward Abū Hurayra have been answered by many scholars; among them are 'Ajjāj al-Khaṭīb in his two works, *al-Sunna Qabla a-Tadwīn* and *Abū Hurayra Rāwiyat al-Islām*. Defense of Abū Hurayra is also done by Abdul 'Aziz Ali Al-Naṣir, which is written in his book *al-Burhān fi Tabriati Abī Hurayra min al-Buhtān*. Both researches show data that clarify Abū Hurayra's quality as *'ādil* and *ḍābiṭ* companion and narrator.

Although many scholars defend Abū Hurayra and show his credibility as a narrator, yet his narrations are not turn to be *ṣaḥīḥ* or valid and can be used as *hujjah*. Because once Abū Hurayra narrated a tradition inadvertently,[24] or there was a person in a certain capacity fabricated *ḥadīth* in the name of Abū Hurayra.[25] In other word, research on the transmission of *ḥadīth* is not enough, the text of *ḥadīth* must be researched too, and that include the narrations of Abū Hurayra.

The effort actually has been done by al-Mūsawi. In his book entitled *Abū Hurayra,* he criticized Abū Hurayra not only in his personality and his credibility

---

[23] Badri Khaeruman, *Otentisitas Hadis,* p. 165-166.

[24] Ali RA narrated that the Prophet said after doing *witir*: *"Oh Ahlu Qur'ān, do witir because Allāh is the one and He likes the odd"*. The possibility is that Abū Hurayra heard this narration from the Prophet PBUH and then he delivered it by its meaning using his own text, so that he was wrong. Ahmad narrated this *ḥadīth* from him by the sentence "Who does not do *witir*, he is out of our group (the believers)". (Ṣalāḥuddīn al-Adlabī, *Metodologi Kritik Matan Hadis*, p. 91-92)

[25] *Ḥadīth* falsifier leaned his fake *ḥadīth* to *ahli hadits* in order to deceive Muslims. Al-Adlabī shows an example of fake *ḥadīth* narrated by al-Bayhaqiy in the book *al-Asma' wa al-Shifat*, passing through Muḥammad ibn Shajja' al-Thalji from Abū Hurayra from the Prophet Saw., he said: *"Allāh created horse, and rode it until sweating. Then He created Himself from that horse"*. (*Ibid.*, p. 33)

as a narrator, but also his textual narrations (*matn*). The criticism of Al-Mūsawi to Abū Hurayra's narrations is written in forty different themes. Al-Mūsawi mostly quoted Koranic verse and some traditions supporting his argument. He mentioned some related narrations in each theme and then analyzed it, either briefly or exhaustively.

Al-Mūsawi did not explain clearly about his measuring rod and his method he used in criticizing text of *ḥadīth*, however from his criticism can be seen that he does not use a same measuring rod in every criticized *ḥadīth*, moreover his criticism way seems unlike the textual criticism method formulated by the *ḥadīth* scholars (*ulama' al-ḥadīth*). Al-Mūsawi seems to force his argument in his criticism in order to show that the narration of Abū Hurayra is false.

In the effort of guarding the *sunna* –which are recorded in the *ḥadīth*- as one of the Islamic *shari'a* sources, the validity of al-Mūsawi's criticism is needed to be revised for avoiding a loss of Prophet's guidelines for Muslim. Therefrom researcher needs to uncover al-Mūsawi's criticism of Abū Hurayra's textual tradition, the measuring rod he used, his consistency and validity of his criticism in the light of *Ḥadīth* Scholar's standard *ḥadīth* criticism. This research will be entitled "CRITICAL STUDY ON 'ABD AL-HUSAYN SHARAF AL-DĪN AL-MŪSAWI'S CRITICISM OF ABŪ HURAYRA'S TEXTUAL TRADITION"

B. Research Problem

According to the aforementioned background of research, the main problems of this research can be listed as follow:

1. What are the reasons of Al-Mūsawi in criticizing the traditions narrated by Abū Hurayra?
2. What are the measuring rods used by Al-Mūsawi in his criticism?
3. How is the accuracy of Al-Mūsawi's criticism?

C. Aim And Significance Of Research

Based on the aforementioned problems, the aim of this research is to know how is Sharaf al-Dīn al-Mūsawi's criticism of Abū Hurayra's narrations, what are the measuring rods used by Sharaf al-Dīn al-Mūsawi in criticizing the narration and how is the accuracy of his criticism in the light of *ḥadīth* scholar's textual criticism standard.

The significance of this research is expected to be useful for the academician and researcher in the field of *ḥadīth* to extend the knowledge in *ḥadīth* criticism, especially *ḥadīth* textual criticism.

D. Prior Research

Related researches to the critique of Sharaf al-Dīn al-Mūsawi to Abū Hurayra –especially written in his book *Abū Hurayra*- have been done by some researchers, among those are:

  a. Usman Ghani wrote a thesis entitled *Abū Hurayra a Narrator of Ḥadīth Revisited: An Examination into the Dichotomous Representations of an Important Figure in Ḥadīth with Special Reference to Classical Islamic Modes of Criticism.*[26] In this thesis Ghani discusses about Abū Hurayra and his alleged status as a prolific narrator of *ḥadīth*. He critically examines and analyses the life and the narrations of Abū Hurayra in view of the academic debates from both classical and modern scholars on the wider issues of the authenticity of the sources. And the research's goal is to highlight how Abū Hurayra is depicted and perceived by both classical *ḥadīth* scholarship and modern *ḥadīth* scholarship.

  b. Abdul Aziz Ibn ʿAli al-Naṣir and his work entitled *al-Burhān fi Tabriati Abī Hurayra min al-Buhtān*.[27] The whole content of this book contains of answers and clarifications to the accusations addressed by

---

[26] Usman Ghani, *Abū Hurayra a Narrator of Ḥadīth Revisited An Examination into the Dichotomous Representations of an Important Figure in Ḥadīth with Special Reference to Classical Islamic Modes of Criticism*, Thesis, University of Exeter, 2011.

[27] Abdul Aziz Ibn ʿAli Al-Nashir, *loc.cit.*

al-Mūsawi and Abū Rayyah to Abū Hurayra. In the first chapter of the book Al-Naṣir explains the life of Abū Hurayra, and then he analyzes the narrations which are criticized by al-Mūsawi. Here he emphasizes the review about the sources that al-Mūsawi refers to. He reveals the fact that the narration criticized by al-Mūsawi also written in the Shi'a sources. Al-Nashir indirectly shows the reader that what has been done by al-Mūsawi by criticizing the narrations of Abū Hurayra is like criticizing his own group (Shi'a).

c. Sodiq wrote a mini-thesis entitled *Abū Hurairah Dalam Pandangan Sharafuddin al-Mūsawi (Studi Atas Kritik Sharafuddin al-Mūsawi Tentang Keadilan Abū Hurairah)*.[28] In the research, Sodiq focused on the study of al-Mūsawi's assessment to the truthfulness of Abū Hurayra. In his work al-Mūsawi finally concluded Abū Hurayra as infidel, after doing the research by historical approach, Sodiq concluded that al-Mūsawi's view on Abū Hurayra was being motivated by two main factors; those are his desire and his wrong interpretation which is not in line with the fact.

Al-Mūsawi criticized Abū Hurayra both on his personality and his narrations. The aforementioned researchers have done their study on al-Mūsawi's criticism to Abū Hurayra's personality. Those researchers in their works have not do a specific study on al-Mūsawi's criticism in textual tradition of Abū Hurayra.

Research on al-Mūsawi's criticism of Abū Hurayra's textual narration is an important and interesting to be studied, since there is an unsolved problem inside it. Al-Mūsawi questioned the narrations that were not being questioned by the Sunni *ḥadīth* scholars. So that it is needed to look and to research how is that criticism, what are the measuring rods used in doing the criticism, how is the originality and how is the accuracy of the criticism in the light of the *Ḥadīth* Scholars' standard of *ḥadīth* criticism. This research will have different study

---

[28] Sodiq, *Abū Hurairah Dalam Pandangan Sharafuddin Al-Mūsawi (Studi Atas Kritik Sharafuddin al-Mūsawi Tentang Keadilan Abū Hurairah)*, Skripsi, Fakultas Ushuluddin IAIN Walisongo, Semarang, 2004.

object and focus from the previous researches. This research will focus on the study of al-Mūsawi's criticism on Abū Hurayra's textual narration.

E. Research Method

Research method is approach, way, and technique that will be used in the process of research implementation which is depend on the used discipline and formulated main problem.[29]

1. Type and Approach

The type of this research is qualitative. Qualitative research intends to find new theory;[30] it is applied on humanistic or interpretative knowledge which technically emphasize on the text study, participant observation or grounded research.[31] This research intends to examine al-Mūsawi's criticism on Abū Hurayra's textual tradition and to find the measuring rods used in his criticism and finally to assess his criticism by using the *ḥadīth* criticism standard formulated by the *ḥadīth* scholars (*ulamā' al- ḥadīth*). The researcher will compile data relate to the focus of the research and then classify it and finally take conclusion.

This research is a study of a figure that lives in a certain time in the past; he is 'Abd al-Husayn Sharaf al-Dīn al-Mūsawi and his criticism to the narrations of Abū Hurayra. So that, researcher will view that this research using historical approach.[32]

2. Data

Design of this research is library research, since the data which are being studied are based on literature or document. Data are collected by using documentation technique.[33] There are two kinds of data sources; those are primary

---

[29] Tim Revisi Buku Pedoman Skripsi, *Pedoman Penulisan Skripsi*, Fakultas Ushuluddin IAIN Walisongo Semarang, 2007, p. 23.

[30] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, Alfabeta, Bandung, I[st] Edition, 2006, p. 16-17.

[31] Tim Revisi Buku Pedoman Skripsi, *Pedoman Penulisan Skripsi*, p. 23.

[32] Muḥammad Nazir, *Metode Penelitian*, Ghalia Indonesia, Jakarta, 1988, p. 56-57.

[33] Documentation is one of the collecting data technique in qualitative research. Data can be written text, picture, or monumental work of a figure. (Sugiyono, *Memahami Penelitian Kualitatif*, CV. Alfabeta, Bandung, 2005, p. 63&82.)

and secondary source. Primary source is direct related data source of the research object[34] that is a book entitled *Abū Hurayra* wrote by 'Abd al-Husayn Sharaf al-Dīn al-Mūsawi.

All supporting and relating data to this research are included to the secondary source, such as book about *ḥadīth* research method and *ḥadīth* textual criticism method.

3. Analysis

Content analysis method[35] will be used in analyzing data in this research, since this research is based on text and it aims to give description about a figure's thought. This method will be used to analyze the meaning that consists in the critique given by Sharaf al-Dīn al-Mūsawi to the narrations of Abū Hurayra. The critique then will be analyzed by using the standard of *ḥadīth* textual criticism set by the *ḥadīth* scholar. The analysis will take a role after data are being described, so that the characteristic of this study is descriptive-analytic.

Al-Mūsawi wrote his critique in forty numbers with some different themes, and those can be classified into seven categories which each of it consists different number of tradition,[36] those are:

1. Tradition relate to mind, its power and horizon. It consists of eight titles;

    a. Moses slaps the angel of death

    b. A rock runs away with Moses' cloths

    c. Gold locusts falling down over Ayyoub

    d. A cow and a wolf speak in eloquent Arabic

    e. Doing a thing in unbelievable period

    f. A nation was metamorphosed into mice

    g. Two newborn babies talking about the unseen

    h. The Satan steals for his hungry children

---

[34] *Ibid*. p. 65.

[35] Krippendrorff defines content analysis as a research technique for making valid and replicable conclusion from text (or other meaning matter) to the context of its using. (Emzir, *Metodologi Penelitian Kualitatif: Analisis Data*, Rajawali Pers, Jakarta, IIIrd Edition, 2012, p. 283)

[36] This classification is made by al-Mūsawi himself. He mentions it in the beginning of his book, *Abū Hurayra*.

2. Tradition Relate to Belief, Its Meaning and Aspect. It consists of four titles;

   a. Allāh Created Adam like His Own Image

   b. Seeing Allāh in the Day of Resurrection in Different Images

   c. Hell Won't be Full Until Allāh Puts His Leg in it

   d. Allāh descends to the Lower Heaven Every Night.

3. Tradition Relate to Natures of the Prophets. It consists of ten titles;

   a. Solomon Breaks His Father David's Verdict

   b. Solomon Goes to Bed With a Hundred Women in One Night

   c. People Resort to the Prophets Hoping Their Intercession

   d. Doubt of Prophets, Criticizing Lot, Preferring Yousuf to Muḥammad in Patience

   e. Criticizing Moses for Burning the Villages of Ants

   f. The Prophet Forgets Two Sections of the Prayer

   g. Prophet Muḥammad Hurt, Whipped, Abūsed and Cursed Innocent People

   h. Satan Comes to Disturb the Prophet's Prayer

   i. The Prophet Misses the *Fajr* (dawn) Prayer

   j. The Abyssinians Play in the Mosque.

4. Contradictory Traditions. It consists of four titles;

   a. They Denied His Tradition so He Changes His Mind

   b. Two Contradictory Traditions (contagious disease)

   c. The Servant of Abū Hurayra

   d. His Mother Becomes a Muslim by the Prophet's Pray.

5. Unscientific Tradition. It consists of a title; Abrogation before the Time of Performance.

6. Tradition Relate to Political Interest (adulation of the Umayyad). It consists of five titles;

   a. Making Abū Bakr Emir of Hajj

   b. The Angels Talk With Omar

    c.   The Heritage of the Prophet is for Charity

    d.   Abū Ṭalib Refuses to Say *Shahada*

7.   Imaginative Tradition. It consists of eight titles;

    a.   An Imaginative Story about Charity

    b.   Another Fable about Good Results of Fidelity

    c.   A Third Fable about Good Results of Gratefulness

    d.   A Fourth Imaginative Story about Injustice

    e.   A Fifth Imaginative One about Mercy

    f.   Another Like the Previous

    g.   Allāh Forgives an Excessive Unbeliever

    h.   Allāh Forgives a Sinful Man Forever

F.   Structure Of Writing

This research consists of five chapters as follow:

The first chapter contains an introduction that consists of the background of main issues, the main problem research, the purpose of and benefit of the research, the review of the prior researches, research method and writing systematic.

The second chapter contains a comprehensive data related to discourse on Abū Hurayra's textual tradition, and it contains of the explanation about the definition of textual tradition, the measuring rods of textual tradition's validity and the views from both classical and modern scholars to Abū Hurayra's textual tradition.

The third chapter is a presentation of the literature research data; it is concerning the criticism of Sharaf al-Dīn al-Mūsawi to Abū Hurayra's textual tradition. The first study is about biography of Sharaf al-Dīn al-Mūsawi, which includes study of his life, education, works and political preference. The second study is about his criticism to Abū Hurayra's textual tradition, there will be thirteen representative samples taken from forty traditions including seven

categories; tradition relate to mind, belief, natures, contradictory traditions, unscientific tradition, political tradition (adulation of Umayyad), and imaginative tradition.

The forth chapter is the analysis to al-Mūsawi's criticism. In this chapter, researcher will view al-Mūsawi's critique by using the standard of *ḥadīth* criticism set by *ḥadīth* scholar.

The fifth chapter provides conclusion, suggestions and closing. This is the last chapter that contains of final result of the whole study explained in the research.

CHAPTER II

DISCOURSE ON ABŪ HURAYRA'S TEXTUAL TRADITION

Qur'ān is the first and main source in forming the Islamic laws. *Ḥadīth* which is identical with *sunna* occupies the second source of Islamic law only after Qur'ān. Al-Qur'ān contains of principals and universal laws, while *ḥadīth* explains its verses so that it can be easily understood and applicable, moreover it is able to stand alone in forming the law.[1] Although *ḥadīth* has an important position, still its application as *hujjah* needs a process of sorting, since the authenticity and validity of it is not guaranteed like the holy Qur'ān. Allah guarantees the authenticity of Al-Qur'ān saying:

$$إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ$$

It means: *"We have, without doubt, sent down the Message; and we will assuredly guard it (from corruption)."*[2]

The codification of the holy Koran verses has been done since the era of Muhammad. He has a personal secretary who writes it down whenever it revealed from God. On the other side, *ḥadīth* just had legally codified at the end of I[st] AH or in the early IInd AH, when the Prophet and his companions as the prior source are no longer exist.[3] Although it was began to be wrote in the era of the Prophet, but only few of the companions who did it for the prohibition to write the *ḥadīth*. During the long time of break from the death of the Prophet and the codification of *ḥadīth*, *ḥadīth* faces problems. Political rupture in the time of companion breaks Muslim into some sects. In order to strengthen the group, each sect makes fake *ḥadīth* to support their interest.

The companions of the Prophet have important role in Islam. They lived together with the Prophet and did support him, became the witness of revelation,

---

[1] M.M. Abū Syuhbah, *Fi Rihab al-Sunna al-Kutub al-Shihhah al-Sittah*, Translated by Maulana Hasanuddin, Pustaka Litera AntarNusa, Bogor, 1st Edition, 1991, p. 4-7.

[2] QC. Al-Hijr, [15]:9.

[3] Zuhad, *Kritik Orientalis Terhadap Hadis Dalam Pandangan Sarjana Muslim*, Penelitian Individual, Fakultas Ushuluddin, IAIN Walisongo, Semarang, p. 3.

and the forming of Islamic laws. For this reason the companions knock better than other generations about the Islamic laws and its implementation after the Prophet.

In the process of narration, the companions of the Prophet have an important role as they are the prime witness of *ḥadīth*. They receive *ḥadīth* from the Prophet and extend it to other generation. However, the condition of every companion was not always the same in receiving *ḥadīth*, some of them directly receive it and some other have it indirectly, some of them may have photographic memory and some may not.[4] Such conditions may be created as a motive to put their occupation of narrating *ḥadīth* in doubt.[5] The doubt increases by the different assessment of companions by the Muslim community who is affiliated in some different politic groups.[6] The criticism of the companion seems to be appeared in line with the political rupture among the companion. The political rupture which firstly appeared on the score of the election of leader as successor of the Prophet, then developed into dispute in the understanding of Islamic teaching, even each sect made fake narration for the sake of their group.[7] The criticism of narrator is started to be done after the death of Umar.[8]

One of the conditions of valid tradition requires a *'ādil* narrator. All of the narrators in the chain transmission must be ensured that they were *'ādil*. *'Ādil* itself literally has some meanings; justice (*al-'adālat*), straightness (*al-i'tidal*), uprightness (*al-istiqāmat*), inclining to the truth (*al-mayl ilā al-haqq*).[9] Ḥadīth scholars define *'ādil* in some different way. Some of them define it as the perfect straightness in various type of act and religious activity, free from godless and any other thing which break self-esteem.[10] Majority of scholars define *'adālah* as a

---

[4] Badri Kaheruman, *Otentisitas Hadis*, PT. Remaja Rosdakarya, Bandung, 1st Edition, 2004, p. 99.

[5] *Ibid.*

[6] *Ibid.*

[7] M. Syuhudi Ismail, *Pengantar Ilmu Hadis*, Bandung, Angkasa, 10th Edition, no year, p. 93.

[8] Badri Khaeruman, "On the Truthfulness of Abū Hurayra in "Jurnal Usuluddin XXVI (2007)

[9] M. Syuhudi Ismail, *Kaedah Keshahihan Sanad Hadis*, PT. Bulan Bintang, Jakarta, 1st Edition, 1988, p. 113.

[10] *Ibid.*, p. 115.

behavior which leads to god-fearing and protecting self-esteem.[11] Syuhudi Ismail concludes four main conditions from many requisites formed by the scholars, i.e.: Islam, *mukalaf* (reason and mature), doing religious requirements, and protecting self-esteem.[12] In fact, there are different arguments about *'adālah* of the companion. Sunnite scholars have a notion that all companions are truthful or *'ādil* whether having or not having experience in the *Fitna*.[13] Some scholars assess them as truthful by formulating a theorem said that *aṣṣahābatu kulluhum 'udul*, means all the companions are truthful. This argumentation is built based on the verses of Al-Qur'ān in Surah al-Baqarah: 143, Surah 'Ali Imran: 110, Surah al-Fatḥ: 18 and 29; and *ḥadīth* which contains of the prohibition to curse out the companion of the Prophet and the explanation that the best generation is the Prophet's generation, which is the companion of the Prophet.

1. Al-Baqarah: 143

$$\text{وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا ...}$$

It means: *"Thus, have we made of you an Ummat justly balanced ..."*

2. 'Ali Imran: 110

$$\text{كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ...}$$

It means: *"Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah ..."*

3. Al-Fatḥ: 18

---

[11] *Ibid.*

[12] M. Syuhudi Ismail, *Kaedah Keshahihan Sanad Hadis*, p. 118.

[13] Muhammad 'Ajjāj al-Khathib, *Ushul al-Hadits*, Translated by Qodirun Nur & Ahmad Musyafiq, Gaya Media Pratama, Jakarta, 4th Edition, 2007, p. 382.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ

عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿٨٦﴾

It means: *"Allah's good pleasure was on the believers when They swore fealty to Thee under the tree: He knew what was In their hearts, and He sent down tranquillity to them; and He rewarded them with a speedy Victory"*.

4. Al-Fatḥ: 29

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ

فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ... ﴿٢٩﴾

It means: *"Muhammad is the apostle of Allah and those who are with Him are strong against Unbelievers, (but) compassionate amongst Each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) good Pleasure..."*

5. The Prophet has reported to say

لَا تَسُبُّوا أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ

Don't you bark at my companions. If perhaps you give alms of gold as big as Uhud hill, it surely won't be equal to a Mudd[14] or half Mudd of my companions.[15]

6. The Prophet has reported to say

خَيْرُكُمْ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ

The best of you all (Muslim society) is my generation, then the next generation, then the next generation.[16]

---

[14] *Mudd* is a dry measure. (Hans Wehr, *A Dictionary of Modern Written Arabic*, Ed. J. Milton Cowan, Beirut, Librairie Du Liban, IIIrd Edition, 1980, p. 897.)

[15] Bukhāriy, *Ṣaḥīḥ al-Bukhāriy*, Vol. II, p. 292

While Sunnite scholars argue that all of the companions are truthful, some scholars said that the truthfulness status of the companion is the same as the truthfulness status of other people who live after the companion's era, so it means that the research must be done on it.[17] Quoting Arifuddin Ahmad, Tasmin wrote that the verses above which be used as the argumentation of the truthfulness of the companion is incorrect argumentation, since the verses apply to all Muslim, not only for the companion.[18] The contemporary scholars, such as Ahmad Amin and Abū Rayyah questioned the truthfulness of the companion. According to them, not all of the companions are truthful, so that the conditions of truthfulness must be applied on them, in order to get the authentic *ḥadīth* from the Prophet.[19]

From amongst *ḥadīth* we find nowadays, a big proportion of it narrated by the companion Abū Hurayra. There are various kinds of his narrations, from ethics to law. Abū Hurayra as the companion who was closely related to the narration of *ḥadīth* got more attention from both *ḥadīth* scholars and critics. His narrations have been looked upon skepticism and criticism, as his own personality, by the classical and modern *ḥadīth* scholars.[20] Some critics doubted the truth of Abū Hurayra's history of life, and this for sure impacted to the doubt of his narrations.

This chapter will look to the discourse of Abū Hurayra's textual tradition (*matn al-ḥadīth*). Firstly, there will be discussion around the term of *ḥadīth*, text of *ḥadīth*, *ḥadīth* criticism, criteria or measuring rod for valid text, and criticism toward Abū Hurayra.

---

[16] *Ibid.*, p. 101-102, 287-288

[17] Muhammad 'Ajjāj al-Khathib, *Ushul al-Hadits*, p. 382.

[18] Tasmin Tangngareng, *"Telaah Historis Terhadap Keadilan Sahabat* in "Al-Fikr XIV 3 (2010)   p. 451.

[19] *Ibid.*, p.453.

[20] Usman Ghani, '*Abū Hurayra' a Narrator of Ḥadīth Revisited: An Examination into Dichotomous Representation of an Important Figure in Ḥadīth with Special Reference to Classical Islamic Modes of Criticism*, Thesis, University of Exeter, 2011, p. 10.

A. General Terminology in *Ḥadīth* Science

Ḥadīth derives from Arabic word; *al-ḥadīth, al hidthan* and *al-hudthan*.[21] Literally, it means communication, story, conversation; religious or secular, historical or recent.[22] Etymologically it means everything that is new.[23] According to *Muḥaddithīn, ḥadīth* refers to what was transmitted on the authority of the Prophet, his deeds, sayings, tacit approval, or description of his features, meaning his physical appearance.[24] While according to *fuqahā'* the physical appearance of the Prophet is not included to the category of *ḥadīth*.[25]

In the *ḥadīth* science there are other terms which have similar meaning to *ḥadīth*, those are *sunna, khabar* and *athar. Sunna* etymologically means way or course, whether it is good or bad.[26] *Ḥadīth* scholars define *sunna* as everything which comes from the Prophet, his sayings, his deeds, his decision, his physical and non-physical characteristics, this term is synonymous as *ḥadīth*.[27] While jurists (*fuqahā'*) define *sunna* as what was originated from the Prophet which is not include to obligation (*wajīb*).[28]

Lexically *ḥadīth* and *khabar* are synonymous, both meaning a speech that occurs outside the timeframe of the event to which it refers, whether it actually correlates with the event or not.[29] While *ḥadīth* is specifically refers to what was come down from the Prophet, *khabar* is general term encompassing the word of the Prophet, as well as the companion, the followers, etc.[30] *Athar* is more general than *ḥadīth* and *khabar*, it is the term for what has been narrated from the Prophet as well as other.[31]

---

[21] M. Syuhudi Ismail, *Kaedah Keshahihan Sanad Hadis*, p. 24.

[22] M. Musthafa Azami, *Ḥadīth Methodology and Literature*, American Trust Publication, Indiana, 1977, p. 1.

[23] Muhammad 'Ajjāj al-Khathib, *Ushul al-Hadits*, p. 7.

[24] Azami, *Ḥadīth Methodology and Literature*, p. 3.

[25] *Ibid.*

[26] Muhammad 'Ajjāj al-Khathib, *Ushul al-Hadits*, p. 1.

[27] *Ibid.*, p. 2.

[28] *Ibid.*, p. 3.

[29] 'Abd al-Hadi al-Fadli, *Introduction to Ḥadīth*, London, Islamic College for Advance Studies (ICAS), 2002, p. 63.

[30] *Ibid.*

[31] *Ibid.*

The word *"ḥadīth"* began to be used almost exclusively for the narration about or from the Prophet, Azami said, as it can be found in the Qur'ān and also in saying of the Prophet.[32]

The using of *ḥadīth* firstly refers to stories and news in the common meaning, when someone tells the story of a visible event, audible event or other event which is found from other man about everything happens, then in the Arabic tradition it called as ḥadīth. But along with the spread of the narration of the deed, saying and approval of the Prophet in the companion's circumstances, the meaning of ḥadīth is limited. Later it develops to the new meaning. The meaning is shifted from general to specific meaning of *ḥadīth*, it is exclusively use to refer prophetic stories. In other word, when "*ḥadīth*" is mentioned in word, then it is understandable as the prophetic story.[33]

Ḥadīth which is translated to tradition comprises of two fundamental components, those are *sanad* (chain transmission) and *matn* (the text or content). *Sanad* is the arrangement of the reporters (*rawi*) chain, from the first reporter who got the *ḥadīth* from the Prophet until the last reporter; and *matan* is the content which is brought by the narrators. Before *ḥadīth* is used, its validity must be investigated by ensuring the validity of the chain transmission and the text. In other word, although the chain transmission of a *ḥadīth* is proven as valid, but to ensure it, the text of *ḥadīth* must be examined carefully.

In this research, *ḥadīth*'s meaning refers to the definition given by the *ḥadīth* scholars that is what was transmitted on the authority of the Prophet, his deeds, sayings, tacit approval, or description of his features, meaning his physical appearance.

---

[32] Azami, *Ḥadīth Methodology and Literature*, p.1-3.
[33] Musahadi, *Evolusi Konsep Sunnah-Hadis dan Implikasinya Terhadap Perkembangan Hukum Islam*, IAIN Alauddin, Ujung Pandang, 1998, p. 58.

B. Textual Tradition (*matn*) And Its Validity

1. Definition of Textual Tradition (*matn al-ḥadīth*)

Etymologically *matn* derives from Arabic word *ma-ta-na* (متن) means surface of way, high and hard soil,[34] it also means main part (of a document) or text (of a tradition).[35] Al-Damini adopts the idea of al-Thibī explains that *matn al-ḥadīth* is the words which is able to form a meaning.[36] According to the *ḥadīth* science, *matn* is the end of the chain, which is the utterance of the Prophet *pbuh* placed after the chain transmission. Al-Fadli explains that the content of the tradition means the text which is original articulation of the speech uttered by the original narrator of the traditional.[37] The text itself is divided into two further components: the wording and the meaning.[38] The text is made up of words ordered in a structural grammatical arrangement.[39] It can also be said that the textual wording consists of two components: the individual words and the phrases formed with these individual words. Individual words have three types of meanings: the lexical meaning which is deduced from the root of the word; the morphological meaning which is deduced from the structure of the word; the grammatical meaning which is deduced from the function and position of the word with respect to the whole speech.[40]

For the text is the heart of *ḥadīth*, substantively criticism of *ḥadīth* can't ignore its textual aspect, even in the beginning of *ḥadīth* criticism emergence in the era of the Prophet and the companion, the criticism was limited on textual criticism by using simple method, up to the spread of *ḥadīth* over the length of world and the science of *ḥadīth* had been formulated by the *ḥadīth* scholars.

---

[34] Ibn Mandzur, *Lisan al-Arab*, Mesir, Dar al-Mishriyyah li al-Ta'lif wa al-Tarjamah, 1868, p. 434-435.

[35] Hans Wehr, *A Dictionary of Modern Written Arabic*, p. 890.

[36] Hasjim Abbas, *Kritik Matan Hadis*, Yogyakarta, Penerbit Teras, 1st Edition, 2004, p. 13.

[37] ʿAbd al-Hadi al-Fadli, *Introduction to Ḥadīth*, p. 90.

[38] *Ibid.*

[39] *Ibid.*

[40] *Ibid.*

2. Measuring Rods of Textual Tradition's Validity

Vast majority of Muslim community are agree-upon the use of *ḥadīth* as the second source of *shari'a*. However, not all of *ḥadīth* can be used as *hujjah*, but only some of it which are proven as valid or *ṣaḥīḥ*. Since its validity is not guaranteed, so that to know it a research must be done. According to the *ḥadīth* scholars, a valid tradition requires some conditions, those are: every reporter in the chain transmission is connected one to each other, all reporters are *'ādil* and *ḍabiṭ*, and the narration is free from anomaly (*syadh*) and defect (*'illat*).[41] The first three conditions are applied especially to the chain transmission, and the last two are applied both on the chain transmission and the text. To know whether a tradition is valid or invalid, there must be done a research on it. *Ḥadīth* criticism is a way to find out the validity of a tradition.

Criticism or *naqd* literally means to examine critically, to criticize, to call account, to find fault, to show up the shortcomings.[42] It is an effort to differentiate between the true or authentic and the fake one.[43] *Ḥadīth* criticism aims to examine and to analyze critically whether the fact of the history of tradition can be proven or not, including the composition of the sentence which is exposed in the text (*matn*).[44] As *ḥadīth* has two main components –chain transmission and text– there are two kind of *ḥadīth* criticism; chain transmission criticism (*naqd al-sanad*), also called as external criticism (*al-naqd al-kharijī*) and textual criticism (*naqd al-matn*) which is known as internal criticism (*al-naqd al-dakhilī*). *Naqd al-sanad* is a research on the narrator of tradition, every narrator in the chain transmission is observed to make sure that every narrator in the chain is connected one to another. While textual criticism (*naqd al-matn*) is focused on the text or content of *ḥadīth* which is the essence of what has been uttered from the Prophet. In the process of *ḥadīth* criticism, chain criticism is the first and main procedure must be done

---

[41] Mahmūd al-Thaḥḥan, *Taysir Musthalah al-Hadits*, Dar al-Hikmah, Jakarta, VIIth Edition, 1985, p. 34-35.
[42] Hans Wehr, *A Dictionary of Modern Written Arabic*, p. 990.
[43] Hasjim Abbas, *Kritik Matan Hadis*, p. 9.
[44] *Ibid*., p. 11.

before doing textual criticism. After the chain transmission is ascertained as valid, so that the next step that is textual criticism can be done.

Ḥadīth criticism has begun in the era of the Prophet, whether it is done by the Prophet himself or by the companion. At this stage, criticism took it simplest way of verifying since the Prophet is still exist. Anyone can go to the Prophet to verify something he has reported to be said.[45] This practice of referring to the Prophet ceased naturally with the death of the Muhammad (*pbuh*). At the next stage, the companions such as Abū Bakr, 'Umar, 'Ali, 'Aisha and other companions took part in it. With the spread of Islam, *ḥadīth* also began to spread. The spread of *ḥadīth* was contributed by 'Umar's work which sent the army of companions, the pious worshipper and the teachers to teach Qur'ān and *ḥadīth* to outlying provinces.[46] Errors occurred during the time of spreading the *ḥadīth*, so that the necessity of criticism became apparent.

The rule of *ḥadīth* criticism in this time was focused on validity testing that the Prophet clearly did informed a tradition.[47] Abbas records that there are two rules used by the companion in their tradition of textual tradition criticism. The first one is *muqaranah* or inter-narration comparison from fellow companion.[48] The procedure reflects an effort to get a result from inter-justify cross reference to the fact of tradition which is reported by a certain companion.[49] For sample, Abū Bakr rejects the report of Mughirah bin Shu'bah that the Prophet allots one per six of the inheritance to the grandmother as heir; he trusts the report only after the same testimony comes from Muhammad bin Maslamah al-Anṣari.[50] The second rule is *mu'araḍah*, the core of this method is checking off the concept which is the main content of textual tradition, so that the harmony among the concept, other *ḥadīth* and another argumentation of Islamic laws can be

---

[45] Azami, *Ḥadīth Methodology and Literature*, p. 48.
[46] *Ibid*., p. 49.
[47] Abbas, *Kritik Matan Hadis*, p. 28.
[48] *Ibid.*
[49] *Ibid.*
[50] *Ibid.*

protected.[51] Other steps of reconciliation are done by the explicit guideline of Al-Qur'ān, historical knowledge and common sense reasoning.[52] Abbas gives a sample of compatibility test of *ḥadīth* with the Koran: a confession from Faṭimah binti Qais, she said that when she got *ṭalaq ba'in* from her husband, the Prophet did not charge her husband to give basic necessities of life (*nafaqah*) during the *'iddah* period. Umar ibn Khaṭṭab rejected her confession, since according to Umar's conviction, that information contradicts the explicit guidance of Koran in *surah* al-Ṭalaq: 49 & 51. Umar said: *"We won't ignore the rule of our God's holy book just because of a speech of a woman which may be remember of forget"*. When the data of Faṭimah bint Qais is verified, known that formerly she asked the Prophet to let her to not spend her *'iddah* period in her ex-husband village, since there were many wild animals there. So, Faṭimah's confession is an excess of her own perception that Prophet's approval signs that no facility for necessity of life and housing during *'iddah* after *ṭalaq ba'in*.[53]

Ḥadīth criticism method in the period of the companion was emphasized on the object of text of *ḥadīth* essence, by inter-narration comparison method (*muqaranah*) and *muaraḍah*.[54] *Ḥadīth* textual criticism also develop in the era of the successor (*tabi'in*) which done by confirmation method.[55] Ayyub al-Sakhtiyani, a successor said: "if you want to know the error of your teacher, so you should sit (to study ḥadīth) with another teacher." Later in the era of *atba' al-tabi'in*, the scholars began to specialize themselves as *ḥadīth* critic, such as Malik, al-Thauri dan Syu'bah.[56]

Ḥadīth criticism as an effort to differentiate valid *ḥadīth* and the false one needs a clear criteria or measuring rods in order to make light of this work. Scholars made formulation of the criteria, such as Al-Khaṭib al-Baghdadi who

---

[51] *Ibid.*, p. 30.
[52] *Ibid.*
[53] *Ibid.*, p.
[54] *Ibid.*, p. 33.
[55] Umi Sumbulah, *Kritik Hadis; Pendekatan Historis Metodologis*, UIN-Malang Press, Malang, 1st Edition, 2008, p. 99.
[56] *Ibid.*

suggest some important elements which must be in the text of *ḥadīth* (*matn*) to meet the criteria of valid text:[57]

  a. In line with the common sense
  b. In line with the legal law of the Qur'ān
  c. In line with the consecutive tradition (*ḥadīth mutawatir*)
  d. In line with the deed that have been an agreement of classic scholars
  e. In line with the firm argumentation
  f. In line with valid isolated *ḥadīth* (*ḥadīth ahad*)

In line with al-Baghdadi, Ṣalāḥuddīn al-Adlabī mentions four measuring rods of textual research: in line with guidance of Koran, in line with guidance of valid tradition, in line with guidance of common sense, senses and history, and the structure of the statement shows prophetical characteristics.[58] While Israr Ahmad Khan mentions five objective criteria to check the authenticity of text: Qur'ān, highly authentic traditions, sound reason, established historical facts, and moderation.[59]

  a). Qur'ān

Qur'ān is the first criterion to be looked at in judging the authenticity of *ḥadīth*. Allah revealed to the Prophet the Qur'ān and its interpretation. The Prophet's utterances (*ḥadīth*) and practices (*sunna*) interpret the Qur'ān. In the *ḥadīth* study, there are main functions of *ḥadīth* toward Qur'ān. It functions to corroborate and to support the law explained in the Holy Qur'ān. Second, it functions to elaborate the details of the law that generally explained in Qur'ān. Third, it stands alone to form the law which is not explicitly mentioned in the Qur'ān, but it still in line with the spirit of Qur'ān. Qur'ān and its interpretation must be in harmony, both of them should be compliment, it means that there

---

[57] Bustamin, *Metodologi Kritik Hadis*, PT.Raja Grafindo Persada, Jakarta, I[st] Edition, 2004, p. 63.

[58] Shalahuddin Al-Adlabi, *Metodologi Kritik Matan Hadis*, Translated by M.Qodirun and Ahmad Musyafiq, Gaya Media Pratama, Jakarta, I[st] Edition, 2004, p. 209.

[59] Israr Ahmad Khan, *The Authentication of Ḥadīth: Redefining Criteria* in *The American Journal of Islamic Social Sciences*, XXIV, 2007, p. 52.

should not be any conflict between Qur'ān and *ḥadīth*. If the prophetic traditions conflict the Qur'ān, it must be rejected.[60] If we find a *ḥadīth* contradicts the Qur'ān, then it must be remember that Qur'ān is *qaṭ'iy al-wurūd* and *qaṭ'iy al-dalālah*, there is no doubt upon the authenticity and validity of Qur'ān since it has been guaranteed, while *ḥadīth* is *ẓanniy al-wurūd* and *ẓanniy al-dalālah*, which needs detail examination to ascertain its authenticity and validity.[61]

b). Authentic Tradition

Highly authentic traditions can be used to determine nature of other traditions related to the Prophet. The Prophet brought mission to spread Islam, thus he explained the Qur'ān, he taught his followers the implementation of Allah's commands in daily life, guided people in every matter, resolved any kind of problems, and Islamized their lives. All of these acts were realized in his *sunna* and recorded in *ḥadīth*. But then after the death of the Prophet some person pursued their own interest by circulating their wishes in the name of the Prophet. In such situation, well known *sunna* and *ḥadīth*, as well as the Qur'ān, can be used to determine the nature of traditions attributed to the Prophet.[62] Among *aḥādīth* which originally came from the Prophet won't contradict one to another. If perhaps the condition is about to reject a *marfū'* narration of the Prophet for it contradicts with another narration, then there are two requirements that must be fulfilled: firstly, if there is possibility to fuse (*al-jam'u*) between those two narrations, then no need to reject one of them, but if the contradiction cannot be fused, then *tarjīḥ* must be done.[63] Secondly, only consecutive *ḥadīth* (*ḥadīth mutawatir*) that can be used to reject other contradictive *ḥadīth*.[64]

---

[60] Israr Ahmad Khan, *The Authentication of Ḥadīth: Redefining Criteria*, The International Institute of Islamic Thought (IIIT), USA, 2012, p. 10.

[61] Al-Adlabi, *Metodologi Kritik Matan Hadis,* p. 210.

[62] Ahmad Khan, *The Authentication of Ḥadīth*, *loc.cit.*

[63] Al-Adlabi, *Metodologi Kritik Matan Hadis,*p. 234.

[64] *Ibid.*, p. 235.

c). Sound Reason

Sound reason can be defined as "a critical and analytical faculty governed by the Islamic principles of loyalty and accountability of Allah, God-consciousness, justice, honesty, truthfulness, sincerity, and deep knowledge of the Islamic laws".[65] In human life, reason has an important role, since it elevates humanity to the highest position on earth and it differentiates human being with other creatures. Qur'ān itself leads human to use the mind in order to understand the true messages of Allah. If intellectual power is an instrument to understand the Qur'ān, then it should also be a means to understand the prophetic traditions.[66] Khan said, the mind that is used should be governed by Islamic faith, knowledge, wisdom and sincerity toward Allah and the Prophet.[67]

d). Historical Facts

History represents accounts of past events; it can be a mirror of a people's past and it can be a guide for people which helps correct any mistakes which occurred earlier.[68] *Ḥadīth* literature contains many historical accounts including subject matter which often dealt with history. In the situation that a tradition contradicts the history, regardless of its chain's authenticity, is to be rejected or at least categorized as dubious.[69] To check for historical authenticity of tradition, it can be compared with established history related to famous battles, historical records, dates of birth and death, time consistency, etc.

e). Prophetical characteristics on the structure of the statement

For the *ḥadīth* scholars, to decide whether a speech is unlike the prophetical statement is a bit difficult, but the most important to note is that in the

---

[65] Ahmad Khan, *The Authentication of Ḥadīth*, p. 62.
[66] *Ibid.*, p. 61.
[67] *Ibid.*, p. 62.
[68] *Ibid.*, p. 66.
[69] *Ibid.*, p. 67.

prophetical statement there is no randomness, low meaning, and unlike the speech of contemporary scholars (*ulamā' khalāf*).[70]

 f). Moderation

Naturally human being prefers what is moderate and tends to reject or dislike what is immoderate. Islam was revealed as a balanced path of life. Qur'ān invites people to take the middle way in every situation and condition, and the Prophet advised his followers to be just and balance in the life, the Prophet himself with all his deeds, sayings and teachings represent moderation.[71]

The measuring rod of valid *ḥadīth* refers to the criteria of valid *ḥadīth* defined by the *ḥadīth* scholars. For a valid chain transmission, all five requirements of valid *ḥadīth* must be fulfilled, while for a valid text it must be free from anomaly (*shādh*) and defect (*'illat*). Umi Sumbulah wrote that anomaly (*shādh*) in the text of *ḥadīth* is a contradictory and unconformity narration of an isolated narrator with other narrator who has stronger memory and recitation.[72] The contradiction is in transferring the text of *ḥadīth*, so that occur addition, reduction, transposition (*maqlūb*), and any other weakness and defect.[73] The following are forms of anomaly (*shādh*) in the text of *ḥadīth* and its sample as explained by Umi Sumbulah in her book, *Kritik Hadis*:[74]

1. Insert in the text (*al-idraj fi al-matn*). *Idraj* is understood as the speech of some narrator from the circumstances of companions or generation after them, where the speech later serializes with the original text of *ḥadīth*, so that it is difficult to differentiate the real text and the inserted speech. The inserted speech in the text of *ḥadīth* may exist in the beginning, in the middle or in the end of the text. For example:

---

[70] Al-Adlabi, *Metodologi Kritik Matan Hadis*, p. 270.

[71] *Ibid.*, p. 68.

[72] Umi Sumbulah, *Kritik* Hadis, p. 103.

[73] *Ibid.*

[74] *Ibid.* p. 104-108.

حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِاللهِ بْنِ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي

يُوْنُسُ عَنِ ابْنِ شِهَابٍ قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ

أَخْبَرَتْهُ أَنَّهَا قَالَتْ كَانَ أَوَّلُ مَا بُدِئَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ مِنَ الوَحْيِ الرُّؤْيَا الصَّادِقَةَ

فِى النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبِّبَ إِلَيْهِ الخَلَاءُ فَكَانَ يَخْلُو بِغَارِ حِرَاءٍ

يَتَحَنَّثُ فِيْهِ وَهُوَ التَّعَبُّدُ اللَّيَالِيَ أُولَاتِ العَدَدِقَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ. مسلم

The inserted speech in the above text is *wa huwa al-ta'abbudu*, which actually is interpretation of al-Zuhri toward the word *yatahannath*.

2. Transposition of text (*al-qalb fi al-matn*), it means that the narrator inverted a part of word in the text, intentionally or unintentionally. Below is a sample:

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُبْنُ المثنَّى جَمِيْعًا عَنْ يَحْيَى القَطَّانِ قَالَ زُهَيْرُ حَدَّثَنَا يَحْيَى بْنُ سَعِيْدٍ

عَنْ عُبَيْدِ اللهِ أَخْبَرَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَانِ عَنْ حَفْصٍ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ

(ص) قَالَ سَبْعَةٌ يُظِلُّهُمُ اللهُ فِى ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ الإِمَامُ العَادِلُ وَشَابٌّ نَشَأَ بِعِبَادَةِ اللهِ

وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِى المَسَاجِدِ وَرَجُلَانِ تَحَابَّا فِى اللهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ

ذَاتَ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى <u>لَا تَعْلَمَ مَا يَمِيْنُهُ</u>

<u>تُنْفِقُ شِمَالُهُ</u> وَرَجُلٌ ذَكَرَاللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ. رواه مسلم

The anomaly (*shādh*) of the above text is caused by transposition of text, which originally it should be (لا تعلم شماله ما تنفق يمينه), the alms properly given by the right hand, not the left one.

3. Some *ḥadīth* have the same quality, and no one can be considered as superior (*idhṭirāb fi al-matn*). *Mudhṭarib ḥadīth* is traditions narrated by one or more narrator by some texts with the same quality, so that one of it can't be

considered as superior nor be compromised, although this case is rarely happen on the text but often happen in the chain transmission, such as *ḥadīth* below:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيْمِ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو حَدَّثَنَا زَائِدَةُ عَنْ الْأَعْمَشِ عَنْ مُسْلِمٍ الْبَطِيْنِ عَنْ سَعِيْدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ جَاءَ رَجُلٌ اِلَى النَّبِي (ص) فَقَالَ يَا رَسُوْلَ اللهِ إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ أَفَأَقْضِيْهِ عَنْهَا قَالَ نَعَمْ قَالَ فَدَيْنُ اللهِ أَحَقُّ أَنْ يُقْضَى. مسلم

Al-A'mash found *idhṭirab* in aforementioned *ḥadīth*, he has a notion that in the above *ḥadīth* there are some narrators who narrate the *ḥadīth* from Ibn Abbas by different wording, that is:

عَنْ ابْنِ عَبَّاسٍ قَالَتْ امْرَأَةٌ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ أُخْتِي مَاتَتْ عَلَيْهَاصِيَام

But among the narrators transmit the *ḥadīth* from Ibn Abbas by different wording:

عَنْ ابْنِ عَبَّاسٍ قَالَتْ امْرَأَةٌ لِلنَّبِي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ نَذْرٍ

From two wordings in the above *ḥadīth* can be known that *idhṭirāb* is in the word *ukhti* and *ummi,* while both *ḥadīth* have the same quality which one of it can't be considered as superior nor be compromised.

4. Error spelling (*al-taṣḥīf wa al-taḥrīf fi al-matn*). *Taṣḥīf* is error in the voweling (*shakal*), while in *Taḥrīf* error occurs in the letter. Sample of *taḥrīf* is:

مَنْ صَامَ رَمَضَانَ وَأَتْبَعَهُ شَيْأًمِنْ شَوَّالٍ فَكَأَنَّمَا صَامَ الدَّهْرِكُلّه

The sound (*ṣaḥīḥ*) *ḥadīth* is:

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيْعٍ حَدَّثَنَا أَبُوْ مُعَاوِيَةَ حَدَّثَنَا سَعْدُ بْنُ سَعِيْدٍ عَنْ عُمَرَ بْنُ ثَابِتٍ عَنْ أَبِي أَيُّوْب قَالَ قَالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ فَذَالِكَ صِيَامُ الدَّهْرِ.

الترمذي

Taḥrīf which happens on the above text is alteration word from *sittan* (ستا) to be *shai'an* (شيئا) which is done by Abū Bakr al-Shauli. Sample of *taṣḥīf* is:

رَمَى أُبَيْ يَوْمَ الأَحْزَابِ عَلَى اكحله فكواه رسول الله صلى الله عليه وسلم

Taṣḥīf in mentioned *ḥadīth* is in the word *ubay* (أُبَيْ) it should not be vowelized like that, but *abī* (أَبِيْ) as the authentic wording below:

رمى أَبِيْ يوم الأحزاب على اكحله فكواه رسول الله صلى الله عليه وسلم

Whereas defect (*'illat*) in the text of *ḥadīth* is den defect in the text which externally looks sound (*ṣaḥīḥ*), something undiscovered here is sentence of other text of *ḥadīth* in a certain *ḥadīth*, which is not the utterance of the Prophet, and that text often disapproving of other valid *ḥadīth*.[75]

According to al-Salafi there are some criteria and method to reveal and to know the defect in the text of *ḥadīth*, as cited by Umi Sumbulah below:[76]

1) Collecting *ḥadīth* that have same meaning and comparing the chain transmission and the text, so that the defect inside it is known.

2) If a narration of a narrator contradicts with other narration from a stronger (*thiqah*) narrator, then the narration from the first narrator is judged as defected (*ma'lūl*), which means that the text is not sound (*ṣaḥīḥ*) and is defected.

3) If a narration of a narrator contradicts with other narration in his written book, or moreover the narration does not exist in his book, then this contradiction makes the text to be defected (*ma'lul*) and no longer sound (*ṣaḥīḥ*).

4) If trough the selection process of a scholar or *shaikh* known that a narrator never accept the narration that he narrated, it means that the narration actually did not reach to him.

5) A narrator did not directly hear the narration from his teacher

---

[75] *Ibid.*, p. 108.
[76] *Ibid.*, p. 108-109.

6) If a narration is well-known among the people, but later comes a narrator who narrated other *ḥadīth* trespassing former known *ḥadīth*, then latest one is considered to be defected.

7) There is a doubt that the main theme of the *ḥadīth* comes from the Prophet.

C. Scholars' View On Abū Hurayra's Textual Tradition

1. A Brief Biography of Abū Hurayra

Abū Hurayra is a famous nickname (*kunyah*) of a companion of the Prophet and the narrator of many *ḥadīth*. One day he was found keeping a cat in his sleeve, since that he is called Abū Hurayra, means father of kitten.[77] There are some different opinions about his real name, but the most reliable statement about his true name is 'Abd al-Rahman Ibn Sakhr.[78] His name in the age of pagan was 'Abd Shams, means worshiper of the sun, but it was changed by the Prophet into 'Abd al-Rahman.[79]

He was born in Baha, in the region of Tihamah on the coast of Red Sea.[80] He comes from the descendants of Daus ibn 'Udsan, Azd tribe in the region of al-Daus in Yemen, southern Arabia.[81] He embraced Islam trough Tufayl, the chief of his tribe, who has come back to the settling after having met with the Prophet and embraced Islam at Mecca. After the Prophet returns from Khaybar, Abū Hurayra clung to Him until He died. He accompanies the Prophet for three to four years. He went for expedition and journeys with Him. During the period of time, he has narrated thousands of *ḥadīth*. He has been described to have a photographic memory.

A majority of Sunni scholars consider Abū Hurayra to be one of major trustworthy narrators of *ḥadīth*. They believe that he was blessed with unfailing memory, a miracle from God that was bestowed upon him after Prophet

---

[77] Muhammad 'Ajjāj al-Khathīb, *Abū Hurayrah Rawiyat al-Islam*, Maktabah Wahbah, 2nd Edition, 1982, p. 67.

[78] Badri Kaheruman, *Otentisitas Hadis*, p. 146.

[79] al-Khathib, *Abū Hurayrah Rawiyat al-Islam*, p.67.

[80] Wikipedia. 2015. *Abu Hurairah*. Retrieved on 19th March 2015 from http://en.wikipedia.org/wiki/Abu_Hurairah

[81] 'Abd al-Mun'im Ṣalih al-'Ali al-'Izzi, *Difa' 'an Abi Hurayrah*, Maktabah Nahḍah, Baghdad, 1st Edition, 1973, p. 18.

Muhammad prayed for him.[82] Whereas Shi'a tradition rejects the authenticity of Abū Hurayra's narration, seldom accepting when there are similar *ḥadīth* narrated by other companions or the family of Muhammad who are considered reliable to Shi'a. They consider him as the enemy of 'Ali, Ḥasan and Ḥusayn due to having been in favor of Mu'awiyya according to Shi'a sources, and thus hold him in low regard.[83]

Among the companions of the Prophet, Abū Hurayra was considered important not because he was political figures, but because he was among the most active companions in preserving and transmitting the Prophetic traditions.[84] The companions of the Prophet came from varied society, which have different professions. Some of them were busy as businessman or trader like 'Abd al-Rahman ibn 'Auf,[85] and some companions were known by their profession as transmitter of the Prophetic traditions -whom were called as *al-mukthirūn fi al-riwāyah*- and Abū Hurayra was belong to this group.[86] Abū Hurayra was busier in collecting the Prophetic traditions and transmitting it to Muslim society. He concentrated on *ḥadīth* transmission, in spite of being busy with the trading and business field in Medina at that time.[87]

Abū Hurayra has a big intention in *ḥadīth*. During four years of companionship, he heard many traditions, he witnessed the *sunna* in detail, and he watched the application of Islamic laws.[88] He aspired to seek knowledge and to deepen theology, thus he was very enthusiastic in it.[89]

He was so curious about many things, thus he asked the Prophet many things. As he was close to the Prophet, then he has many chances to ask many

---

[82] Wikipedia. 2015. *Abu Hurairah*. Retrieved on 19th March 2015 from http://en.wikipedia.org/wiki/Abu_Hurairah

[83] *Ibid.*

[84] Fu'ad Jabali, *A Study of The Companions of The Prophet: Geographical Distribution and Political Alignments*, Institute of Islamic Studies McGill University, Montreal, 1999, p. 17.

[85] Muhammad Zain, *Profesi Sahabat Nabi dan Hadis yang Diriwayatkannya*, UIN Sunan Kalijaga, Yogyakarta, 2007, p. 357

[86] *Ibid.*, p. 358.

[87] *Ibid.*, p. 359.

[88] Muhammad 'Ajjāj al-Khathib, *Hadis Nabi Sebelum Dibukukan*, Trans.Akrom Fahmi, Jakarta, Gema Insani Press 1st Edition, 1999, p. 454.

[89] *Ibid.*

questions. He asked the Prophet the thing that any other companions did not ask him about, 'Ajjāj al-Khaṭib cites the statement of Ubay ibn Ka'b who said:[90]

إنّ أبا هريرة كان جريئاً على أن يسأل رسول الله صلى الله عليه و سلم عن أشياء لا نسأله عنها

Abū Hurayra narrated *ḥadīth* from the Prophet and other companions, such as Abū Bakar, 'Umar ibn Khaṭṭab, 'Aisha, al-Faḍl ibn 'Abbas, Usamah ibn Zayd, Baṣrah ibn Abi Baṣrah, dan Ubay ibn Ka'b.[91] He has so many students who narrate *ḥadīth* from him; from among them are Ibn Abbas, Ibn 'Umar, Anas ibn Malik, Wathilah Ibn Aqsa', Jabir ibn Abdullah al-Anṣari dan Abū Ayub al-Anṣari.[92]

For Abū Hurayra's most authentic chain, scholars have different opinion. Ghani collects those opinions as follow:[93]

1. 'Ali ibn al-Madini said that the most authentic chain is:
   Hammad---Ayyub---Muhammad ibn Sirin---Abū Hurayra

2. According to Sulayman ibn Daud the authentic chain is:
   Yahya ibn Abi Kathir---Abū Salama---Abū Hurayra

3. Suyuṭi and Dhahabi suggest three authentic chain from Abū Hurayra:
   Zuhri---Sai'd ibn al-Musayyib---Abū Hurayra
   Abū al-Zinad---A'raj---'Abd al-Rahman ibn Hurmuz---Abū Hurayra
   Ibn 'Awn---Ayyub---Muhammad ibn Sirin---Abū Hurayra

4. Ahmad Shakir adds another six chains to the list of most authentic chain from Abū Hurayra:
   Malik--- Zuhri---Sa'id ibn al-Musayyib---Abū Hurayra
   Sufyan ibn Uyayna--- Zuhri---Sa'id ibn al-Musayyib---Abū Hurayra
   Ma'mar--- Zuhri---Sa'id ibn al-Musayyib---Abū Hurayra
   Hammad ibn Zayd--- Ayyub---Muhammad ibn Sirin---Abū Hurayra
   Isma'il ibn Abi Hakim---Ubayda ibn Sufyan al-Hadrami---Abū Hurayra

---

[90] 'Ajjāj al-Khaṭīb, *Abū Hurayra*, p. 106.
[91] Usman Ghani, '*Abū Hurayra*', p. 82.
[92] *Ibid.*
[93] *Ibid.*, p. 83-84.

Ma'mar---Hammam Ibn Munabbih---Abū Hurayra

Abū Hurayra is well known as a prolific narrator among other companions. Total of his narrations are 5374.[94] He included to one of *al-mukthirūn*.[95] His various kinds of narration can be found in many *ḥadīth* collection books. Some critics questioned this case, saying how could Abū Hurayra narrate those large numbers of narration while he has short period of companionship? On occasion of his large number of narration, a research was done by Dr. Muhammad Abdo Yamani. Important part of the research shows that when these *aḥādīth* are inserted to the PC and into the 6 most important books of the Muslims, the number was 5374 *ahādīth*. Then the computer calculated the *ḥadīth* which are repeated and the number was 4074, so basically the *ahādīth* he narrated in the six books are 1300 only and the rest is just the same *ḥadīth* printed 6 times in the six books. And when this number of tradition was tracked, the research proved that almost all *ḥadīth* he narrated have been narrated by several other chains from other companions, so basically he did not make it up or fabricate it by him-self. Then a process of deletion was applied and they got only around 10 *ahādīth* which are exclusively narrated by him as *Ahad*, so if he was to fabricate something then it had to be one of these 10.[96]

The narrations in the *ḥadīth* collection books written by *'an abī hurairata* are not automatically become sound/valid, a research on the chain transmission is needed to ensure its validity.[97]

---

[94] 5374 is a calculation from Baqi ibn Makhlad, in his *Musnad*; Ahmad ibn Hanbal in his *Musnad*, narrated from Abū Hurayra as many as 3848 *ḥadīth* with repetition; al-Bukhāriy narrated 93 *ḥadīth* in his *Ṣaḥīḥ* and Muslim narrated 189 *ḥadīth*.('Ajjāj al-Khathib, *Hadis Nabi Sebelum Dibukukan*, p. 465-466)

[95] Some other companion who narrate many *ḥadīth* are: 'Abd Allah bin Umar 2630, Anas bin Malik 2286, 'Aisha bint Abi Bakr 2210, 'Abd Allah bin 'Abbas 1660, Jabir bin 'Abd Allah 1540 and AbūSa'id al-Khudri 1170. (*Ibid*., p.84)

[96] TripolySunni, 2010. *In Defense of Abu Huraira (Abd Rahman ibn Sakhr al-Azdi) (RAA)*.   Retrieved   on   21st   October   2012   from http://www.sunniforum.com/forum/showthread.php?57218-In-Defense-of-Abu-Huraira-(Abd-al-Rahman-ibn-Sakhr-Al-Azdi)-(-RAA)

[97] Badri Khaeruman, *Otentisitas*, p. 158.

Abū Hurayra also known as a figure of scholar at his time who gave a binding rule in religious matter (*fatwa*) whether from Koran, *ḥadīth* or his individual interpretation (*ijtihad*). He works in this field for more than twenty years, and he was included to one of five *muftis* in Medina city.[98]

Abū Hurayra died in 681 or 59 AH at the age of 78, other said that he was died at 58 or 57 AH, but the clear thing was that Abū Hurayra prayed for 'Aisha and he died at the same year.[99]

2. Abū Hurayra in Modern *Ḥadīth* Criticism

Criticism toward Abū Hurayra and his narration has been done since the era of the companion. It was the contemporary of Abū Hurayra who did it. Among the companions, we can find Abū Bakr, Umar, Uthman, 'Ali, 'Aisha, Ibn Abbas, Anas ibn Malik and 'Ubadah ibn Samit known as the figures who actively research and criticize other narrator.[100] In the modern *ḥadīth* criticism, Abū Hurayra might be the most popular companion among the researchers. Many researches of his personality have been done, both from classical or modern scholars. According to the Muslim historians none of the Companions who narrated *ḥadīth* as much as which narrated by Abū Hurayra.[101] During his short time of companionship with the Prophet,[102] he has narrated 5.374 narrations, it is a great quantity compared to the amount of narration from other companion who had early companionship.[103] Here then a doubts is referred to Abū Hurayra, the companion regarded as the most prolific narrator. The orthodox scholars had put

---

[98] *Ibid.*

[99] *Ibid.*

[100] Atho'illah Umar, "Budaya Kritik Ulama Hadis; Analisa Historis dan Praktis in, *"Jurnal Mutawatir*, I 1 (January-June 2011), p. 139.

[101] G.H.A. Juynboll, *Kontoversi Hadis di Mesir (1890-1960)*, Bandung, Mizan, I[st] Edition, 1999, p. 90.

[102] Abū Hurayra spent his life for accompanying the prophet for three to four years, since he arrived in Khaybar in the month of Safar 7 AH, and the Prophet died on Rabi'ul Awwal 11 AH, so the length of his companionship was four years, but Abū Hurayra himself declared that he accompanied the Prophet for three years as narrated by al-Bukhāriy. ('Abd al-Mun'in Shalih al-'Ali al-'Izzi, *Difa'u an Abi Hurayra*, Dar al-Syuruq, Bairut, I[st] Edition, 1973, p. 26)

[103] Such as Khulafa' al-Rasyidin and 'Aisha (Badri Khaeruman, *Otentisitas Hadis*, p. 113)

big efforts to defend him from any doubts, but there are still many contemporary scholars who sharply attack him.

Badri Khaeruman said that for the critics, Abū Hurayra is only someone who intelligently searched popularity among the companions, especially after the death of the Prophet, and preserved his popularity by acting as if he accepted many *ḥadīth* from the Prophet and then circulated it dishonestly. They also regard Abū Hurayra as the enemy of Islam mantled by his popularity and examine all of his defects as a human being and regard him as the most dishonest companion.[104]

Scholars from both classical and contemporary era have different assessments on Abū Hurayra. Some of them give positive estimation but some other underestimates him. Criticisms are given both on his personality and his narrations.

Sharaf al-Din al-Mūsawi is the Lebanese Shi'a who criticizes Abū Hurayra. Al-Mūsawi said that Abū Hurayra's narrations are denied by all human being in his era and he is a big liar among the companions.[105] It is said also that Abū Hurayra was beaten by 'Umar ibn Khaṭṭab for narrating too many *ḥadīth* and lied in the name of the Prophet. Al-Mūsawi assesses Abū Hurayra as untruth companion, and his narrations are all fabricated. Later, his ideas are used by Abū Rayya as reference.[106] Indeed, Rayya assesses Abū Hurayra more negative. He calls Abū Hurayra as *Sheikh al-Mudirah* which means one who heavy eater for cookies. Rayya criticizes Abū Hurayra in his book by such title, *Syeikh al-Mudirah*. He argues that 'Ali ibn Abi Ṭalib stated that Abū Hurayra is a liar.

O. Hashem does the same effort as his predecessor also sharply criticizes Abū Hurayra. In his book *Saqifah: Awal Perselisihan Ummat*, he stated that Abū Hurayra has a weak personality, Umar beats him and calls him the enemy of Allah and Muslim community, moreover none of his narration is accepted and he bans him to narrate *ḥadīth*.[107]

---

[104] Badri Khaeruman, "On the Truthfulness of Abū Hurayra in Narrating *Ḥadīth* in,"*Jurnal Ushuluddin* XXVI (2007), p. 26.
[105] Sharaf al-Din al-Musawi, *AbūHurayra*,
[106] 'Ajjāj al-Khathib, *Hadis Nabi Sebelum Dibukukan*, p. 472.
[107] Badri Kaheruman, *Otentisitas Hadis*, p. 112.

Gautier Juynboll is one of the *ḥadīth* specialists who considered for having great contribution in the field of *ḥadīth*. He discussed Abū Hurayra in three of his works, *The Authenticity of Ḥadīth Literature: Discussion in Modern Egypt*, *Muslim Tradition* and *Encyclopaedia of Canonical Ḥadīth*. Although he did not directly criticized Abū Hurayra in his personality and his traditions, Juynboll discussed him in the light of debates around the authenticity of *ḥadīth* amongst the scholars of Egypt in the previous century, especially in the subject area of the collective *ta'dil* of the companion.[108]

Fatima Mernissi is a sociologist of international reputation. She is known as Islamic feminist who is concerned with Islam and women's role in it. She argues that Islam came to emancipate all humankind from oppression and the Prophet upheld the equality of true believers, but then she found subordination of women in the text of *ḥadīth* narrated by Abū Hurayra. She argues that Abū Hurayra was a misogynist, and that he has dubious reputation among the scholars, thus his narrations were doubted. In her book, *Women and Islam*, Ghani notes that Mernissi claims that Abū Hurayra was anti feminine and the ḥadīth he narrated regarding women are evidence for this.[109] She takes a sample of Abū Hurayra's narration, saying: the Prophet said: *"a community will not be successful which entrusts its affairs to a woman"*, accusing Abū Hurayra of giving personal resentment towards women.[110] Examining the history and the reputation of Abū Hurayra, she argues that he had personal reasons for the origination of anti-female *ḥadīth*.[111]

Those are some critics who criticize Abū Hurayra, whether his personality or his narrations, besides them there are many figures in the list of Abū Hurayra's critics. They come from different background and criticize Abū Hurayra accord with their concerned field. In criticizing Abū Hurayra, some of them do it objectively and some more subjective.

---

[108] Ghani, '*Abū Hurayra*', p.308.
[109] *Ibid.*, p. 24.
[110] *Ibid.*
[111] Fatima Mernissi, *The Veil and The Male Elite; A Feminist Interpretation of Women's Right in Islam*, translated by Mary Jo Lakeland, Basic, New York, 1991.

CHAPTER III

SHARAF AL-DĪN AL-MŪSAWI'S CRITICISM
OF ABŪ HURAYRA'S TEXTUAL TRADITION

A.   A Brief Biography of Sharaf Al-Dīn Al-Mūsawi

1.   Birth and Upbringing

Sayyid ʿAbd al-Ḥusayn Sharaf al-Dīn al-Mūsawi was born in Kazimiyya, north Baghdad, Iraq in 1290 A.H. or 1872 A.D. His father is Yousuf, son of Jawad son of Ismail. His mother is Zahra, daughter of Sayyid Hadi son of Sayyid Muḥammad ʿAli, ending in a short kinship of Sharaf al-Dīn, one of renowned dignitaries of this good family.[1]

He grew up in a house for which the avenues of the scholarly mastership had been paved, whose pillars were erected upon renowned dignitaries of good reputation, whose favor and services are acclaimed and appreciated throughout the Islamic world.[2]

He grew up in that lofty house, nurtured in the gardens of knowledge ethics, ascending the heights of dignity. When he reached tender adolescence he became fully acquainted with the causes of goodness, the following of which made him embodiment of virtue. Upon making his first stride in the scholarly life, he was distinguished by notable achievements. His students kept him company. He had a reverberating voice in the learning centers of Samarra and Najāf where he achieved distinction. Ever since that day, his star had always been shining amidst the circle of knowledge, its light extending far and wide as his knowledge expanded.[3]

At thirty two of his age, he went back to ʿAmila, south Lebanon, when his maturity received recognition. He started his new life in ʿAmila aiming at strict implementation of religion.[4]

---

[1] Sayyid ʿAbd al-Husayn Sharaf al-Dīn al-Mūsawi, *Al-Muraja'at; A Shi'i Sunni Dialogue*, translated by Yasin T. al-Jibouri, Imam Husayn Islamic Foundation, Beirut, 1994, p. 13.
[2] *Ibid.*
[3] *Ibid.*, p. 14.
[4] *Ibid.*

2.   Education and Works

At eight of his age, his father brought him to 'Amila, south Lebanon, the provenance of his father. There he learns many sciences relates to Arabic language, *balagha*, logic, *fiqh*, *uṣūl fiqh*, etc. At seventeen of his age, he traveled around Najāf,[5] Samira[6] and other cities in Iraq to continue his study. He stayed there for fifteen years until he became a *Mujtahid* or independent reasoning in legal issues at the age of thirty two. He then returned to his home in mountain of 'Amil and based himself in the city of Sur where he became locally known in short time. Later, the highest ranking religious authority in Lebanon, Sayyid Ali al-Amin authorized him to issue juridical rulings or *fatawa*.[7]

He advanced his stage until the scholarly life was cultivated for him at the hands of many a genius among the pillars of knowledge in Najāf and Samarra such as Ṭabaṭaba'i, Khurasani, FatḥAllāh al-Asfahani, Shaykh Ḥasan al-Karbala'i and many other renown pillars of religion and imams of knowledge.[8] Upon making his first stride in the scholarly life, he was distinguished by notable accomplishment and achievements. His students and admirers kept him company. He had a reverberating voice in the learning centers of Samara and Najāf where he achieved distinction.[9]

His scholarship and his seriousness in the field of knowledge are indicated by expressing his ideas in some works. He wrote and published many books during his life, those are:

1. In the year 1327 A.H he published *al-Fuṣul al-Muhimmah fi Ta'lif al-Ummah* (The Important Chapters for Unifying the Nation). It contains 192 pages

---

[5] Najāf is one -and the most prominent- of four most sacred Shi'a shrine cities. It is religious and intellectual center of Shi'a; it is also center of Shi'a culture and politics. (Ali al-Shamrani, *The Iraqi Opposition Movement: The Post-Gulf War Era 1990-1996*, Department of War Study, University of London, no year, p. 94)

[6] Samira or Samarra is included to one of four most sacred Shi'a shrine cities in Iraq. (*Ibid.*)

[7] Wikipedia, 2014. *Abd al-Husayn Sharaf al-Dīn al-Mūsawi*. Retrieved on 12th May 2014 from http://en.wikipedia.org/wiki/Abd_al-Husayn_Sharaf_al-Dīn_al-Mūsawi

[8] *Ibid.*

[9] *Ibid.*

which deal with controversial matters regarding which Sunnis and Shi'as dispute in the light of *Kalam*, reason, deduction and analysis.[10]

2. In 1331 A.H he had an opportunity to implement his views on Muslim unity. He visited Egypt and met Shaykh Salim al-Biṣri, the head of al-Azhar. They met quite often and exchanged discussion dealing with the significant matters of logic (*Kalām*) and basics of jurisprudence (*Uṣūl*). The outcome of their discussion and long correspondence was the book *al-Muraja'at*. This book has been translated into English, Persian, Urdu, Indian, and Indonesian. [11]

3. In 1355 A.H al-Mūsawi published his book *Ajwibat Masa'il Musa JarAllāh* (Answers to Musa JarAllāh's Questions). It contains 152 small pages answers to twenty questions put forth by Musa JarAllāh to Shi'a scholars, such as the question of why Shi'as consider some Companion as infidel and denounce them, and the allegation that Shi'as altered the text of the Koran and made *Jihad* unlawful, and also matters like change of destiny by Allāh (*Bada'*), temporary marriage (*Mut'a*), dissociation from the enemy of Allāh (*Barā'a*), a law of inheritance adopted by Sunnis (*'awl*), etc. it has in introduction about a call for unity and a conclusion regarding the ignorance of those who raise such issues and propagate such allegation about Shi'a literature, and also of the confusion which exist in some Sunni books.[12]

4. *Al-Kalimah al-Gharra' fi Tafḍil al-Zahra* (The Convincing Statement in Preferring al-Zahra). Its forty half size pages have combined with the text of the second edition of *Fuṣul al-Muhimmah*. It contains the deepest studies. It is most authentic in style and derivation. It testifies to the overflow of the writer's pen.[13]

5. *Abū Hurayra*[14] is an analytical book of biography of a Companion of the Prophet. It deals in the light of knowledge and reason with the life of Abū Hurayra, his time, circumstances, friends, traditions and the special attention

---

[10] Sharaf al-Dīn al-Mūsawi, *Al-Muraja'at*, p. 16.
[11] *Ibid.*
[12] *Ibid.*
[13] *Ibid.*
[14] Sayyid 'Abd al-Ḥusayn Sharaf al-Dīn al-Mūsawi al-'Amili, *Abū Hurayra*, al-Maṭba'ah al-Haydariya, Najāf, 2nd Edition, 1956.

meted to him by the six *ṣahih* books which quote his tradition. Here, he also wrote some critics of his narrations which viewed as problematic.[15]

6. *Bughyat al-Raghibin* (Quest of the Willing) is a unique family manuscript tracing the Sharaf al-Dīn family tree and close relatives. It stands as a grand, magnificent and excellent work among the literature of diaries in its own accomplished method of classification. He narrates in it the biographies of some renown master authors, as well as their times and circumstances.[16]

7. *Ṭabt al-Athbat fi Silsilati al-Ruwat* (The Ultimate Proof in the Chain of Narrators). This book contains the list of the author's mentors among renown Muslim sects in a sequence which goes back to the Prophet and Imams, to works and their authors traced through various numerous avenues. He narrates some of them by way of reading or hearing, or creeds, as well as from Sunnis. [17]

8. *Al-Majalis al-Fakhirah fi Ma'atim al-'Ithrah al-Ṭahirah* (The Magnificent Commemorative Speeches in Honor of Purified Progeny). It contains an explanation of the philosophy of conducting commemorative Husayni ceremonies, and the secrets of the Taff martyrdom.[18]

Besides all the aforementioned works, al-Mūsawi also wrote some other works, but unfortunately those books were lost, they were burnt during the 1920 raid. The list of those book is mentioned by the author in his book al-Kalimah al-Gharra', some of the titles are : *Sharḥ al-Tabsirah, Risālah fi Munjazat al-Marid, Sabil al-Mu'minīn, al-Nuṣūṣ al-Jaliyyah, Tanzil al-Āyat al-Bahira, Tuhfatul Muhaddithīn fi ma Akhraja 'anhu al-Sittah min al-Muda'afin, Tuhfatul Ashab fi Hukm Ahlu al-Kitāb, al-Thari'a, al-Majālis al-Fakhira*, etc.

---

[15] This book has been translated into English by Abdullah al-Shahin and published in Iran under the same title by Ansariyan Publications, and also translated into Bahasa Indonesia under the title *Menggugat Abū Hurairah, Menelusuri Jejak Langkah dan Hadis-hadisnya* by Mustofa Budi Santoso and published by Pustaka Zahra.

[16] Sharaf al-Dīn al-Mūsawi, *Al-Muraja'at*, p. 17.

[17] *Ibid.*

[18] *Ibid.*

His ideas gives influences to people in many countries around the world, since many of his works have been translated into some languages; Persian, Urdu, English and Indonesian, among them are: *al-Muraja'at*, *Abū Hurayra*, and *al-Fuṣūl al-Muhimmah fi Ta'lif al-Ummah*.

The ideas of al-Mūsawi also got attention from other researcher. Some of his works got reply from other writers; Mahmud al-Za'bi wrote *al-Bayyinat fi al-Radd 'ala Abāṭil al-Muraja'at*,[19] which is a note to what Sharaf al-Dīn wrote in his book *al-Muraja'at*, and Abdul Aziz Ibn 'Ali al-Nashir writes *al-Burhān fi Tabriati Abi Hurayra min al-Buhtān*[20] to clarify Sharaf al-Dīn's assessment of Abū Hurayra.

From many books written by al-Mūsawi, mostly of those works having the same main theme which gives priority to the unity of Muslim or an approach to the different sects that have different concept, such as *al-Fuṣūl al-Muhimmah fi Ta'lif al-Ummah, Abū Hurayra, Al-Kalimah al-Gharra' fi Tafḍil al-Zahra*. He argues in his book, "We do not intend with this book, I swear by Allāh, to split the unity between the different sects of Muslim, which is now going to be active at these days of waking, but to strengthen it with freedom in option and belief to put it in the right way."[21]

3. Political Inclination

Al-Mūsawi was born Iraq and studied in Najāf the city of where became the central of Shi'a culture and politics. Najāf plays significant role in building his personality. No wonder that Najāf –for Shi'a- is the fourth sacred city after Mecca, Medina and Jerussalem.[22] An indication of Najāf as the center of world's Shia'ism shown by the fact that the leaders of Islamic Revolution in Iran were

---

[19] Mahmud al-Za'bi, *Sunni yang Sunni;Tinjauan Dialog Sunnah-Syi'ahnya al-Mūsawi*, Translated by. Ahmadi Thaha dan Ilyas Ismail, Bandung, Pustaka, 1st Edition, 1989.
[20] Abdul Aziz Ibn 'Ali Al-Nashir, *al-Burhān fi Tabriati Abi Hurayra min al-Buhtān*, Dār al-Naṣr, Egypt, 1988.
[21] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 12.
[22] Ali al-Shamrani, *The Iraqi Opposition Movement*, p. 95.

educated in this city or spend several years there.[23] Al-Mūsawi studied there for seventeen years, thus later made him as one of the Shi'a scholars.

Shi'a may be the one and only sect which ran on both religion and politics. No wonder for Shi'a occurs firstly by political interest. This sect has some main different ideas with other sects in Islam. In Shi'a Imam plays very important role in the social life, even in the science discipline. In the terms of *hadith*, Shi'as scholars expand its limit not only to what was transmitted from the Prophet, but they determine the doctrine (*fahm*) as the highest doctrine and puts its position in the same level as the Prophet's position.[24] A sound (*şahih*) tradition according to Shi'a is what was leaned from the Prophet, 'Ali ibn Abi Ţalib, the eleventh Imams and reported through a fair reportage which came from Shi'a's Imam in each level.[25] For the narrator, their narration can be accepted only if they were affiliated to the group.

As known that Muslim community is divided into two big sects, Sunni and Shi'a. Al-Mūsawi as one of Shi'a scholars has done some efforts in order to unite both sects. He wrote many books which brought idea of Muslim unity. Together with other scholars from Shi'a and Sunni, al-Mūsawi talked about aim and effort for gathering and uniting both groups. The unity idea uttered by al-Mūsawi seems like kind of different concept, for his effort in making other to follow his ideas. Al-Siba'i said that Sharaf al-Dīn's mind is peculiar, for his different attitude of his saying and his deed. Al-Sibā'i and Sharaf al-Dīn once met and talked about the effort to break of the difference between Sunni and Shi'a, but then it can be realized since Sharaf al-Dīn published his work about Abū Hurayra which contains of Abūsive word for that companion of the Prophet.[26]

In political field, al-Mūsawi actively struggle to oppose French colonialism which colonize Lebanon at that time. By his speech, he braces up the

---

[23] *Ibid.*

[24] Mohammad Akib Muslim, "Konsep Hadis Shahih Dalam Perspektif Syi'ah Imamiyyah Isna 'Asy'ariyyah in "Empirisma XV 1 (January, 2006), p. 1.

[25] *Ibid.*

[26] Musṭafā Al-Sibā'i, *Al-Hadits Sebagai Sumber Hukum,* Translated by Dja'far Abd. Muchith, CV. Diponegoro, Bandung, 2nd Edition, 1982, p. 23-24.

spirit of patriotism to chase away the colonizer. This makes the magisterial government to make every endeavor to arrest or to kill him. Some government's abettors try to attack his house but failed. Then al-Mūsawi and his family flee to Damascus since his house in Shuhur and Shur was burnt by his enemies. Then he travelled to Egypt during the climax of upheavals which inflicted the region.

He died in Amila, Lebanon on 8th of Jumadil Akhir 1377 or December 30th, 1957 at 87 of his age. He was laid to rest in the family cemetery in Najāf, Iraq.[27]

This is some information about which Sharaf al-Dīn al-Mūsawi was. He was born in the Shi'a family, lived and studied in cities where Shi'a bases are there; therefore his thoughts are identical to the thought of the group and he became one of its scholars.

B.   Sharaf al-Dīn al-Mūsawi's Hadith Criticism

In his book, *Abū Hurayra*, al-Mūsawi writes criticism toward Abū Hurayra as the narrator of *hadith*, both in his personality and his narrations. In the beginning of the book, al-Mūsawi explains his reasons in refusing the narrations of Abū Hurayra, saying

> Was it possible for any wise man to accept his large number of traditions narrated by this man, which were more than all what were narrated by the four caliphs, the nine wives of the Prophet, and all the Hashimites, men and women? Could an illiterate man, lately became a Muslim and therefore the period of his companionship with the Prophet was short, to comprehend from the Prophet so much many traditions that the first Muslim and the relatives of the Prophet could not? The good sense and the scientific criterion would not accept a lot of the plentifulness and the wonders narrated by this man.[28]

The reasons of his refusal of mainly because of his large number of narration during his short period of companionship with the Prophet and that from his narrations al-Mūsawi sees it problematic, since among his narrations he finds

---

[27] *Ibid.*

[28] Abdul Hussayn Sharafuddeen al-Mūsawi, *Abū Hurayra*, Translated by Abdullah al-Shahin, Ansariyan Publications, Iran, 2nd Edition, 2006, p. 10.

it irrational, contradictory, unscientific, and inappropriate with the historical facts. Al-Mūsawi said that during three years of companionship, Abū Hurayra narrated 5374 *aḥādīth*, while four caliphs who had longer period of companionship narrated *hadith* in less number than Abū Hurayra; Abū Bakar narrated 142 *aḥādīth*, Umar narrated 537 *aḥādīth*, Uthman narrated 146 *aḥādīth*, 'Ali narrated 586 *aḥādīth*, total of those narrations are 1411 *aḥādīth*, even total number of the narrations of the four caliphs are constitute only twenty one percent of Abū Hurayra's narrations.[29] Al-Mūsawi then compares their number of narration and the length of companionship, also the important position of four caliphs and Abū Hurayra who was unknown, and he concludes that what Abū Hurayra did is impossible and it can't be true.

Hadith is the record of the *sunna*, al-Mūsawi said that *sunna* is "the method of Islam and the law of life, according to which life must be typical in morals, beliefs, social relationship, science and literature".[30] Explaining the important roles of *sunna* to the life, al-Mūsawi claims that the aim of his criticism is cleaning off the book of hadith from any traditions narrated by Abū Hurayra which can't be accepted by mind.[31]

Companionship was a great virtue, but it did not make the companions of the Prophet to be infallible. The Sunnis respected the companions of the Prophet, as well as Abū Hurayra who was considered as a prolific narrator. Some Sunnis scholars view that the companions were just (*'ādil*) and fair, which make them free of criticism. Al-Mūsawi did not agree toward this theorem. He sees that among the companions there were saints, veracious and honest men, as well as hypocrites who committed guilt and crime. So that criticism, means a deep research on them is very important, that we can depend upon the just companions. The goal of criticizing the companions is just to sanctify the Prophet and his *sunna*.[32]

---

[29] Badri Khaeruman, *Otentisitas Hadis*, p. 113.
[30] Al-Mūsawi, *Abū Hurayra,* p. 10.
[31] *Ibid*.
[32] *Ibid*., p. 11.

Al-Mūsawi's judges Abū Hurayra as an unjust companion. His assessment of Abū Hurayra's personality impacted to his narrations. Many of his narrations were considered as fake. He said that Abū Hurayra fabricated many traditions. He sees that the content of the tradition are irrational, made of his imagination, far away from scientific bases derived from religious principles, contradicts one each other, and made of political interest.

In his book, *Abū Hurayra*, there are forty numbers of *hadith* which are criticized. Those forty numbers of narration consist of many themes. Instead of specializes the criticism in a theme, such as law or ethic, Mūsawi chooses to take some different topics, as Mūsawi mentions in his book:

> We will talk about different thoughts here; some of them dealt with mind and its power and horizon, some touched the belief in its aspects and meanings, some touched the natures, others were contradictory refuting each other, some were away from the scientific bases derived from the essence of religion and many of them were adulation to the Umayyad or to the public opinion at those days, and some were of imagination and insanity.[33]

From the aforementioned statement, it can be concluded that there are seven different themes of traditions that al-Mūsawi chooses to be criticized; tradition relate to mind, belief, natures, contradictory traditions, unscientific tradition, political tradition (adulation of Umayyad), and imaginative tradition. Here, in this second part of this chapter, the criticism of al-Mūsawi will be explained to see how al-Mūsawi did his textual criticism. There are some representative samples which are taken from all of forty numbers of narrations in the book *Abū Hurayra*. The following pages contain of some samples of tradition traditions and al-Mūsawi's criticism.

1. Traditions Relate to Mind, Its Power and Horizon.

Al-Mūsawi mentions some traditions relate to power and horizon of mind. There are eight numbers of traditions which are entitled as follow: Moses slaps the angel of death, a rock runs away with Moses' cloths, gold locusts falling down

---

[33] *Ibid.,* p. 13.

over Ayyoub, a cow and a wolf speak in eloquent Arabic, doing a thing in unbelievable period, a nation was metamorphosed into mice, two newborn babies talking about the unseen, and the Satan steals for his hungry children.

a). Two newborn babies talking about the unseen

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "كَانَ رَجُلٌ فِي بَنِي إِسْرَائِيلَ يُقَالُ لَهُ جُرَيْجٌ يُصَلِّي،

فَجَاءَتْهُ أُمُّهُ، فَدَعَتْهُ، فَأَبَى أَنْ يُجِيبَهَا، فَقَالَ: أُجِيبُهَا أَوْ أُصَلِّي، ثُمَّ أَتَتْهُ فَقَالَتْ: اللَّهُمَّ لاَ تُمِتْهُ حَتَّى

تُرِيَهُ وُجُوهَ المُومِسَاتِ، وَكَانَ جُرَيْجٌ فِي صَوْمَعَتِهِ، فَقَالَتِ امْرَأَةٌ: لَأَفْتِنَنَّ جُرَيْجًا، فَتَعَرَّضَتْ لَهُ، فَكَلَّمَتْهُ

فَأَبَى، فَأَتَتْ رَاعِيًا، فَأَمْكَنَتْهُ مِنْ نَفْسِهَا، فَوَلَدَتْ غُلاَمًا فَقَالَتْ: هُوَ مِنْ جُرَيْجٍ، فَأَتَوْهُ، وَكَسَرُوا

صَوْمَعَتَهُ، فَأَنْزَلُوهُ وَسَبُّوهُ، فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الغُلاَمَ، فَقَالَ: مَنْ أَبُوكَ يَا غُلاَمُ؟ قَالَ: الرَّاعِي، قَالُوا:

نَبْنِي صَوْمَعَتَكَ مِنْ ذَهَبٍ، قَالَ: لاَ، إِلَّا مِنْ طِينٍ". [34] (قَالَ أَبُو هُرَيْرَةَ) وَكَانَتِ امْرَأَةٌ تُرْضِعُ ابْنًا لَهَا

مِنْ بَنِي إِسْرَائِيلَ، فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذُو شَارَةٍ فَقَالَتْ: اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَهُ، فَتَرَكَ ثَدْيَهَا وَأَقْبَلَ

عَلَى الرَّاكِبِ، فَقَالَ: اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى ثَدْيِهَا يَمَصُّهُ – قَالَ: أَبُو هُرَيْرَةَ كَأَنِّي أَنْظُرُ

إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَمَصُّ إِصْبَعَهُ – ثُمَّ مُرَّ بِأَمَةٍ، فَقَالَتْ: اللَّهُمَّ لاَ تَجْعَلِ ابْنِي مِثْلَ هَذِهِ،

فَتَرَكَ ثَدْيَهَا، فَقَالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا، فَقَالَتْ: لِمَ ذَاكَ؟ فَقَالَ: الرَّاكِبُ جَبَّارٌ مِنَ الجَبَابِرَةِ، وَهَذِهِ

الأَمَةُ يَقُولُونَ: سَرَقْتِ، زَنَيْتِ، وَلَمْ تَفْعَلْ "

Narrated Abū Hurayra, Allāh's Apostle said: "There was an Israeli man called Juraij, while he was praying, his mother came and called him, but he did not respond to her call. He said (to himself) whether he should continue the prayer or reply to his mother. She came to him the second time and called him and said: "O

---

[34] Muḥammad ibn Ismail Abū AbdAllāh al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Dār Tūq al-Najāḥ, no place, 1st Edition, 2002, Vol. III, p. 137.

Allāh! Do not let him die until he sees the faces of prostitutes". Juraij used to live in hermitage. A woman said that she would entice Juraij, so she went to him and presented herself (for an evil act) but he refused. She then went to a shepherd and allowed him to commit an illegal sexual intercourse with her and later she gave birth to a boy. She alleged that the baby from Juraij. The people came to Juraij and broke down his hermitage, pulled him out of it and Abused him. He performed ablution and offered the prayer, then he went to the (male) baby and asked him; "O boy! Who is your father?" the baby replied that his father was the shepherd. The people said that they would build for him a hermitage of gold but Juraij asked them to make it of mud only." A lady from Bani Israel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allāh! Make my child like him'. On that child left her breast, and acing the rider said, 'O Allāh! Do not make me like him'. The child then started to suck her breast again. (Abū Hurayra further said, "As if now I were looking at the Prophet sucking his finger (in way of demonstration"). After a while the people passed by, with a lady slave and she (i.e. the child's mother) said, 'O Allāh! Do not make my child like this (slave girl)'. On that the child left her breast and said, 'O Allāh! Make me like her'. When she asked why, the child replied, "The rider is one of the tyrants. And this slave girl, they were saying: 'You have committed theft; you have committed sexual intercourse, whereas she has not committed both."[35]

Al-Mūsawi writes only a short commentary toward this narration. He said, 'Neither Juraij was neither a prophet nor any of the two babies. There was not any reason for miracles to happen'. The tradition tells that two babies were able to speak, according to al-Mūsawi, what these two babies did was against the verse of Qur'an

$$ ... \text{فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ} $$

It means: *"... Allāh's handiwork according to the pattern on which He has made mankind: no change (let there be) In the work (wrought) by Allāh. That is the standard religion: but Most among Mankind understand not."*[36]

Al-Mūsawi did not write any explanation about the content of the tradition, but he only focused on saying that what happened to Juraij and the babies were impossible since they were only common human beings and they were not prophet, without giving clear explaning which based his criticism.

---

[35] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. IV, p. 165.
[36] Q.C al-Rūm, [30]:30.

b). The Satan Steals for His Hungry Children

وَقَالَ عُثْمَانُ بْنُ الهَيْثَمِ أَبُو عَمْرٍو، حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ،

قَالَ: وَكَّلَنِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِحِفْظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي آتٍ فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ

فَأَخَذْتُهُ، وَقُلْتُ: وَاللَّهِ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنِّي مُحْتَاجٌ، وَعَلَيَّ عِيَالٌ

وَلِي حَاجَةٌ شَدِيدَةٌ، قَالَ: فَخَلَّيْتُ عَنْهُ، فَأَصْبَحْتُ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا أَبَا هُرَيْرَةَ،

مَا فَعَلَ أَسِيرُكَ البَارِحَةَ» ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، شَكَا حَاجَةً شَدِيدَةً، وَعِيَالًا، فَرَحِمْتُهُ، فَخَلَّيْتُ

سَبِيلَهُ، قَالَ: «أَمَا إِنَّهُ قَدْ كَذَبَكَ، وَسَيَعُودُ» ، فَعَرَفْتُ أَنَّهُ سَيَعُودُ، لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ إِنَّهُ سَيَعُودُ، فَرَصَدْتُهُ، فَجَاءَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ، فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى

اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: دَعْنِي فَإِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ، لَا أَعُودُ، فَرَحِمْتُهُ، فَخَلَّيْتُ سَبِيلَهُ، فَأَصْبَحْتُ،

فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أَسِيرُكَ» ، قُلْتُ: يَا رَسُولَ اللَّهِ

شَكَا حَاجَةً شَدِيدَةً، وَعِيَالًا، فَرَحِمْتُهُ، فَخَلَّيْتُ سَبِيلَهُ، قَالَ: «أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ» ، فَرَصَدْتُهُ

الثَّالِثَةَ، فَجَاءَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ، فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ، وَهَذَا آخِرُ ثَلَاثِ مَرَّاتٍ،

أَنَّكَ تَزْعُمُ لَا تَعُودُ، ثُمَّ تَعُودُ قَالَ: دَعْنِي أُعَلِّمْكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا، قُلْتُ: مَا هُوَ؟ قَالَ: إِذَا

أَوَيْتَ إِلَى فِرَاشِكَ، فَاقْرَأْ آيَةَ الكُرْسِيِّ: {اللَّهُ لَا إِلَهَ إِلَّا هُوَ الحَيُّ القَيُّومُ} [البقرة: 255] ، حَتَّى تَخْتِمَ

الآيَةَ، فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلَا يَقْرَبَنَّكَ شَيْطَانٌ حَتَّى تُصْبِحَ، فَخَلَّيْتُ سَبِيلَهُ،

فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا فَعَلَ أَسِيرُكَ البَارِحَةَ» ، قُلْتُ: يَا رَسُولَ

اللَّهِ، زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللَّهُ بِهَا، فَخَلَّيْتُ سَبِيلَهُ، قَالَ: «مَا هِيَ» ، قُلْتُ: قَالَ لِي: إِذَا

أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الآيَةَ: {اللَّهُ لاَ إِلَهَ إِلَّا هُوَ الحَيُّ القَيُّومُ}،

وَقَالَ لِي: لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلاَ يَقْرَبَكَ شَيْطَانٌ حَتَّى تُصْبِحَ – وَكَانُوا أَحْرَصَ شَيْءٍ

عَلَى الخَيْرِ – فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُخَاطِبُ

مُنْذُ ثَلاَثِ لَيَالٍ يَا أَبَا هُرَيْرَةَ» ، قَالَ: لاَ، قَالَ: «ذَاكَ شَيْطَانٌ»

Narrated Abū Hurayra: Allāh's Apostle deputed me to keep Sadaqat (al-Fitr) of Ramadan. A comer came and started taking handfuls of the foodstuffs (of the Sadaqa) (stealthily). I took hold of him and said, "By Allāh, I will take you to Allāh's Apostle". He said, "I am a needy and have many dependents, and I am in a great need." I released him and in the morning Allāh's Apostle asked me, "What did your prisoner do yesterday?" I said, "O Allāh's Apostle! The person complained of being needy and of having many dependents, so I pitied him and let him go." Allāh's Apostle said, "Indeed, he told you a lie and will be coming again". I believed that he would show up again and Allāh's Apostle had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allāh's Apostle". He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again". I pitied him and let him go. In the morning Allāh's Apostle asked me, "What did your prisoner do?" I replied, "O Allāh's Apostle! He complained of his great need and of too many dependents. So I took pitied on him and set him free". Allāh's Apostle said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when (he came) and started stealing handfuls of foodstuff, I caught hold of him and said, "I will surely take you to Allāh's Apostle as it is the third time you promise not to return, yet you break your promise and come." He said, "(Forgive me and) I will teach you some words which Allāh will benefit you." I asked, "What are they?" he replied, "Whenever you go to bed, recite Ayat al-Kursi –Allāhu la ilāha illa huwa al-hayyu al-qayyūm– till you finish the whole verse. (If you do so) Allāh will appoint a guard for you who will stay with you and no Satan will come near you till morning." So I released him. In the morning Allāh's Apostle asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allāh will benefit me, so I let him go." Allāh's Apostle asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite Ayat al-Kursi from the beginning to the end – Allāhu la ilāha illa huwa al-hayyu al-qayyūm–.' He further said to me, (If you do so) Allāh will appoint a guard for you who will stay with you and no Satan will come near you till morning'. (Abū Hurayra or another sub-narrator) added that they (the companions) were very keen to do good deeds. The Prophet said, "He really spoke the truth, although he is an absolute liar. Do you know whom you

were talking to, these three nights, O Abū Hurayra?" Abū Hurayra said, "No". He said, "It was Satan." [37]

Al-Mūsawi said that the content of the tradition was a superstition. It was a strange story that Abū Hurayra told about Satan. He narrated many different stories about Satan; he said that Satan came to steal for his hungry children, in other narration he said that Satan would ran away if he heard azan, he said also that Satan was tied to a pillar in the mosque. [38]

Based on the above narration, Al-Mūsawi judges that Abū Hurayra made three mistakes. In the tradition, written that Abū Hurayra felt pity to the thief, which means he believed him. Al-Mūsawi said that in believing the thief, Abū Hurayra denied the saying of the Prophet when he said to him 'He told you a lie'. [39] Abū Hurayra swore that he will take the thief to the Prophet, but then he broke his promise. Abū Hurayra was not permitted to give anything from the zakat but he was entrusted only to keep it, by letting the thief steal from it that means that Abū Hurayra broke his responsibility. [40]

2. Traditions Relate to Belief, Its Meaning and Aspect.

Al-Mūsawi mentions four traditions relate to meaning and aspects of belief that written under these following titles: Allāh created Adam like His own image, seeing Allāh in the Day of Resurrection in different images, hell won't be full until Allāh puts His leg in it, and Allāh descends to the lower heaven every night. According to al-Mūsawi, the content of these four titles describe the form of Allāh.

a). Allāh Created Adam Like His Own Image

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ

عَلَيْهِ وَسَلَّمَ قَالَ: " خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُّونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ

---

[37] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. III, p. 101.
[38] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 138
[39] *Ibid.*
[40] *Ibid.*

عَلَى أُولَئِكَ، النَّفَرِ مِنَ الملاَئِكَةِ، جُلُوسٌ، فَاسْتَمِعْ مَا يُحَيُّونَكَ، فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، فَقَالَ:

السَّلاَمُ عَلَيْكُمْ، فَقَالُوا: السَّلاَمُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَزَادُوهُ: وَرَحْمَةُ اللَّهِ، فَكُلُّ مَنْ يَدْخُلُ الجَنَّةَ عَلَى

صُورَةِ آدَمَ، فَلَمْ يَزَلِ الخَلْقُ يَنْقُصُ بَعْدُ حَتَّى الآنَ "

Narrated Abū Hurayra, The Prophet said, Allāh created Adam like His own image, making him sixty cubits tall. When He created him, He said: Go and greet that group of angels, listen to their reply, for it will be your greeting (salutation) and the greeting (salutation of your offspring). So Adam said (to the angels): As-salamu-'alaikum (Peace be upon you). The angels said: As-salamu 'alaika wa Rahmatullah (Peace and Allāh's mercy be upon you). Thus the angels added to Adam's salutation expression: 'wa rahmatullah'. Any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam's creation.[41]

and from another way mentioned in *Musnad Ahmad*:

حَدَّثَنَا رَوْحٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ

رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانَ طُولُ آدَمَ سِتِّينَ ذِرَاعًا فِي سَبْعَةِ أَذْرُعٍ عَرْضًا

Narrated Abū Hurayra that the Apostle of Allāh said: the length of Adam was sixty cubits tall and seven cubits wide.[42]

Al-Mūsawi presumes that the narration was taken by Abū Hurayra from the Jews for its similarity with the text in the Old Testament, 'Allāh created man like His own image. Like the image of Allāh He had created him. Male and female He had created them'.[43] Al-Mūsawi rejects the exegesis which interprets the tradition by ascribing the pronoun (his image) to Adam himself, not to Allāh. If it is interpreted this way, so the meaning will be that Allāh had created Adam in Paradise in an image same to that when he descended to the earth, that Allāh had completed him in one time and made him sixty cubits long and seven cubits wide,

---

[41] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. VIII, p. 50.

[42] Abū 'AbdAllāh Aḥmad ibn Muḥammad ibn Ḥanbal, *Musnad al-Imam Aḥmad ibn Ḥanbal*, Muassasah al-Risalah, no place, 1st Edition, 2001, Vol. XVI, p. 532.

[43] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 52-53.

the same image which his offspring on the earth saw, and he did not advance from a state to another.

To strengthen his argumentation in refusing such interpretation, al-Mūsawi mentions another tradition narrated By Abū Hurayra by the wording *"Adam had been created corresponding to the image of the Beneficient (Allāh)"*, he quoted this from al-Qasṭalani in his book *Irsad al-Sari*, and that al-Qasṭalani said that the pronoun (his) in Abū Hurayra's tradition is referred to Allāh and not to Adam. Also another narration from Abū Hurayra saying *"Prophet Moses beat the rock with his stick for the Israelites and water gushed out. He said to them: Drink water, donkeys. Then Allāh revealed to him: You intended to compare the human beings, whom I had created according to My image, to donkeys"*, al-Mūsawi said that Ibn Qutayba mentioned this tradition in his book *Ta'wil al-Mukhtalaf al-Hadith*, and made this as evidence that the pronoun (his) in Abū Hurayra's narration is referred to Allāh not to Ādam.[44]

Al-Mūsawi mentions another narration from Abū Hurayra *"When any one of you fights with his brother, he should avoid his face for Allāh created Adam in His own image"*,[45] *"If someone of you hits another, let avoid the face and not say: May Allāh worsen your face and the face whoever looks like you, because of Allāh had created Ādam according to His image"*.[46] These two narrations corroborate previous tradition that the pronoun (his) in it could not refer to Ādam but it must be referred to Allāh.[47]

Toward the content of the tradition, al-Mūsawi writes two notes, firstly is about the size of Ādam. If he is sixty cubits long, then he must be seventeen and one seventh wide. If his width is seven cubits, then his length must be twenty four and a half cubits, because of the normal man equals two seventh of his length. If

---

[44] *Ibid.*, p. 53.
[45] Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Dār Ihyā' al-Turāth al-'Arabī, Beirut, no year, Vol. IV, p. 2016.
[46] Al-Bukhārī, *Ṣaḥīḥ Bukhārī*, Vol. III, p. 151. Abū 'AbdAllāh Aḥmad ibn Muḥammad ibn Ḥanbal, *Musnad al-Imam Aḥmad ibn Hanbal*, Vol. XII, p. 382.
[47] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 54.

Abū Hurayra said that Adam is sixty cubits long and seven cubits wide, it means that Adam has a disproportionate body shape.[48] Whereas Allāh said,

$$\text{لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ}$$

It means:*"We have indeed created man in the best of moulds."*[49]

Secondly, the tradition informs the expression of greeting in Islam, whereas it was just legislated when Islam came. Al-Mūsawi quoted from al-Qastalani that the Prophet said: *"The Jews did not envy you a thing as much as they envied you your greeting"*, if the Prophet said this, so how could Abū Hurayra said *"When Allāh created Adam, He said: Go and greet that group of angels, listen to their reply, for it will be your greeting (salutation) and the greeting (salutation of your offspring)."* Al-Mūsawi questions how would researcher say about this tradition? And what would they say about his saying that people began to grow less since then up till now?[50]

b).   Allāh Descends to The Lower Heaven Every Night

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللهِ الْأَغَرِّ، وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرُ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ "

Abū Hurayra reported Allāh's messenger (may peace be upon him) as saying: "Our Lord, the Blessed and the Exalted, descends every night to the lower heaven when one-third of the latter part of the night is left, and says: Who supplicates Me

---

[48] *Ibid.*, p. 55.
[49] Q.C al-Tīn, [95]:4.
[50] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 55.

so that I may answer him, who asks Me so that I may give to him, who asks Me forgiveness so that I may forgive him."[51]

Commenting on this tradition, al-Mūsawi said that Allāh is Exalted and He far above ascending and descending, coming and going, moving about and any other happening.[52] He assessed this tradition as the source of the embodiment of God in Islam as it appeared in the time of intellectual complication. Quoting Ibn Batuta, he explains that there are many heresies and aberrations came out by the Hanbalis, especially Ibn Taymiyya, who ascended the pulpit of the Umayyad mosque in Damascus on the Friday preaching, he said through his heresies: 'Allāh descends to the lower heaven every night like my descending now', he descended one step of the pulpit to show the people how Allāh descends in a real motion up and down. A Maliki jurisprudent called Ibn al-Zahra contradicted him and denied what he said. The people in the mosque rushed to the Maliki jurisprudent and beat Ibn Taymiyya with hand and shoes, they carried him to the judge of Hanbalis and he was then cast into prison…etc.[53]

3. Tradition Relate to Natures

Al-Mūsawi criticizes the traditions of Abū Hurayra which contain of the stories of the prophets. Those stories described the natures of the prophets. He assesses that what was described in the narration of Abū Hurayra is inappropriate with the natures that the prophets should have. He mentions eight traditions which are entitled as follow: Solomon breaks his father David's verdict; Solomon goes to bed with a hundred women in one night; people resort to the prophets hoping their intercession; doubt of prophets, criticizing Lot, preferring Yousuf to Muḥammad in patience; criticizing Moses for burning the villages of ants; the Prophet forgets two sections of the prayer; Prophet Muḥammad hurt, whipped, Abused and cursed innocent people; Satan comes to disturb the Prophet's prayer; the Prophet misses the *Fajr* (dawn) prayer; and the Abyssinians play in the

---

[51] Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Vol. I, p. 521.
[52] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 60.
[53] *Ibid*. p. 61.

mosque. Here we take two sample of his criticism to see how he criticizes the tradition.

a). Prophet Muḥammad Hurt, Whipped, Abused and Cursed Innocent People

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَالِمٍ، مَوْلَى النَّصْرِيِّينَ، قَالَ:

سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «اللهُمَّ إِنَّمَا مُحَمَّدٌ بَشَرٌ،

يَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ، وَإِنِّي قَدِ اتَّخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ، فَأَيُّمَا مُؤْمِنٍ آذَيْتُهُ، أَوْ سَبَبْتُهُ،

أَوْ جَلَدْتُهُ، فَاجْعَلْهَا لَهُ كَفَّارَةً، وَقُرْبَةً، تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ»

Salim, the freed slave of Naṣriyyin said, I heard Abū Hurayra as saying that he heard Allāh's Messenger (may peace be upon him) as saying, O Allāh, Muḥammad is a human being. I lose my temper just as human beings lose temper, and I have held a covenant with Thee which Thou wouldst not break. For a believer whom I gave any trouble or invoke curse or beat, make that an expiation (of his sins and source of) his nearness to Thee on The Day of Resurrection.[54]

The tradition informs that the Prophet said that he was just other human beings, who might get angry, and the Prophet asked Allāh to give His mercy for anyone who was being hurt, whipped, Abused, or cursed by the Prophet. According to Al-Mūsawi, it was impossible for the Prophet to hurt or whip or Abuse or curse anyone who does not deserve it. He mentions some narrations to strengthen his statement; the Prophet said: *"Abūsing Muslim is transgression"*.[55] Abū Hurayra said: It was said to the Prophet: *"O Messenger of Allāh! You may curse the hypocrites ". He said: "I had not been sent by Allāh to be a curser but as mercy for people"*.[56] *Thus he was with the hypocrites, how would he be with the innocent believers? He said: "The curser will never be intercessor or witnesses in the Day of Resurrection".*[57] *'AbdAllāh b. Amr said: "The Prophet*

---

[54] Muslim ibn Ḥajjāj, *Ṣaḥīḥ Muslim*, Vol. IV, p. 2008.
[55] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. I, p.19. Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Vol. I, p. 81.
[56] Muslim ibn al-Ḥajjāj *Ṣaḥīḥ Muslim*, vol. IV, p. 2006.
[57] *Ibid.*

wasn't impolite or dishonest". He said: "The best of you are those who are high-minded".[58] *Anas b. Malik said: "The Prophet wasn't impolite, and curser, or an Abuser".*[59] *Someone asked 'Aisha about the moral of the Prophet Muḥammad. She said: "Did you read the Qur'an?" He said: "Yes I did". She said: "The Qur'an was his moral."*

No wonder that the moral of the Prophet was an actualization of Qur'an. Al-Mūsawi quotes some verses of Qur'an showing the moral of the Prophet:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا

It means: *"And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin."*[60]

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

It means: *"Those who avoid the greater crimes and shameful deeds, and, when they are angry Even then forgive."*[61]

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

It mean: *"Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allāh loves those who do good."*[62]

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

It means: *"And the servants of (Allāh) Most gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"*[63]

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

---

[58] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. IV, p. 189.
[59] *Ibid.*, vol. VIII, p. 15.
[60] Q.C al-Aḥzāb, [33]:58.
[61] Q.C al-Syūra, [42]: 37.
[62] Q.C Ali Imrān, [3]: 134
[63] Q.C al-Furqān, [25]: 63

It means: *"Hold to forgiveness; command what is right; but turn away from the ignorant."*[64]

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

It means: *"Nor can goodness and evil be equal. Repel (evil) with what is better: then will He between whom and Thee was hatred become as it were Thy friend and intimate!"*[65]

Those are some verses which describe the moral of Muḥammad in the relationship with Muslim and non-Muslim. Al-Mūsawi writes that the Prophet said: *"The real man is he who can control himself when becomes angry." "He who has no kindness will be deprived of welfare."*[66] *"If kindness is added to a thing it will become beautiful and if it is deprived of a thing it will become ugly."*[67] *"Allāh is kind. He loves kindness and gifts people for their kindness what He doesn't gift for violence or anything else."*[68]

Al-Mūsawi argues that this tradition was fabricated by Abū Hurayra during the reign of Mu'awiya. Abū Hurayra –by this tradition– made so in order to flatter Mu'awiya and the family of Abūl 'Ass and the rest of Umayyads and to miss out other traditions, in which it was proved that the Prophet cursed a member of the Umayyad hypocrites and oppressor.[69]

Al-Mūsawi writes that one day the Prophet saw in his dream that the family of Hakam ibn Abūl 'Ass were leaping on his pulpit like monkeys and disturbing people backward. He then was never seen smiling until he died. Allāh revealed

[64] Q.C al-A'rāf, [7]: 199
[65] Q.C Fuṣṣilat, [41]: 34
[66] Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Vol. IV, p. 2003.
[67] *Ibid.*, p. 2004, no. 2594.
[68] *Ibid.*, p. 2003, no. 2593.
[69] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 88.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ

وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا

It means: *"Behold! We told Thee that Thy Lord doth encompass Mankind round about: we granted the vision which we showed thee, but As a trial for men,- As also the cursed Tree (mentioned) In the Qur'an: we put terror (and warning) into them, but it only increases their inordinate transgression!"*[70]

Al-Mūsawi states that cursed tree mentioned in the verse was Umayyad Family.[71] After this statement he write long explanation which full of Shiite argumentation.

Ṭabaṭaba'i, a Shi'i commentator, as quoted by Quraish Shihab, interprets the cursed tree in the Qur'an by the group of the hypocrites who pretended to be Muslim, and it was originated in the Muslim circumstances, with their offspring or by their belief, thought and behavior.[72]

Toward this narration, Al-Mūsawi doesn't try to understand the meaning of what the Prophet said, all argumentations he gives are meant to deny this tradition narrated by Abū Hurayra, whereas such tradition also narrated by other companions, i.e. 'Aisha, Jabir b. 'AbdAllāh, Anas and *Ahl al-Bayt*. Below is such kind of tradition narrated by *Ahl al-Bayt*, as it is quoted by Abdul Aziz 'Ali al-Naṣir :[73]

فعن علا عن محمد عن أبي جعفر(ع) قال: قال رسول الله صلى الله عليه وآله وسلم إنما أنا بشر

أغضب وأرضى، وأيّما مؤمن حرمته وأقصيته او دعوت عليه فاجعله كفّارة وطهوراً ، وأيما كافر قربته

أو حبوته أو أعطيته أو دعوت له ولا يكون لها أهلا فاجعل ذلك عليه عذاباً ووبالا ·

---

[70] Q.C al-Isrā', [17]:60

[71] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 89.

[72] Muhammad Quraish Shihab, *Tafsir al-Mishbah*, Lentera Hati, Jakarta, Vol. VII, 2nd Edition, 2004, p. 500.

[73] Abdul 'Aziz 'Ali al-Naṣir, *al-Burhān fi Tabriati Abi Hurayra min al-Buhtān*, Dār al-Naṣr, Egypt, 1988, p. 207.

Hadith expert read the meaning of the tradition as the affection of the Prophet to Muslim community, his care of their goodness, and his will to give all useful things to them.[74] Bad prayer of the Prophet must be understood that it will become mercy or expiation of sin for anyone, if he is not deserved a bad prayer, curse, etc.[75]

b).   Satan Comes to Disturb Prophet's Prayers

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ صَلَّى صَلاَةً، قَالَ: " إِنَّ الشَّيْطَانَ عَرَضَ لِي فَشَدَّ عَلَيَّ لِيَقْطَعَ الصَّلاَةَ عَلَيَّ، فَأَمْكَنَنِي اللَّهُ مِنْهُ، فَذَعَتُّهُ وَلَقَدْ هَمَمْتُ أَنْ أُوثِقَهُ إِلَى سَارِيَةٍ حَتَّى تُصْبِحُوا، فَتَنْظُرُوا إِلَيْهِ، فَذَكَرْتُ قَوْلَ سُلَيْمَانَ عَلَيْهِ السَّلاَمُ: رَبِّ {هَبْ لِي مُلْكًا لاَ يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي} فَرَدَّهُ اللَّهُ خَاسِيًا "

Narrated Abū Hurayra: The Prophet once offered the prayer and said: "Satan came in front of me and tried to interrupt my prayer, but Allāh gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Solomon, 'My Lord! Bestow me a kingdom such as shall not belong to any other after me'. Then Allāh made him (Satan) return with his head down (humiliated).[76]

Al-Mūsawi argues that what was mention in the narration contradicts to the infallibility of the Prophet and his high status and his noble position, Satan won't be able to do such thing.[77] Allāh said to Satan:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ

It means: *"For over My servants no authority shalt Thou have, except such as put themselves in the wrong and follow thee."*[78]

---

[74] Imam al-Nawawi, *Syarah Shahih Muslim*, Translated by Ahmad Khatib, Pustaka Azzam, Jakarta, 1st Edition, 2011, Vol. XVI, p. 564.

[75] *Ibid.*

[76] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. II, p. 64.

[77] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 92.

[78] Q.C al-Hijr, [15]: 42.

Al-Mūsawi mentions other tradition from Abū Hurayra saying that if the Satan heard the azan or the call for prayers from any Muslim, he would flee fearly and would fart because of terror.[79] If so, how would Satan come to the Prophet and disturb his prayer? Allāh said:

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ . إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ

It means, *"Surely he (the Satan) has no authority over those who believe and rely on their lord. His authority is only over those who befriend him and those who associate others with Him."*[80]

Allāh had warned the Prophet from incitement of anger. He called it as interference of Satan, metaphorically, to make the Prophet avoid it and be far away from it.[81] Then Allāh said:

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

It means, *"And if (at any time) an incitement to discord is made to Thee by the evil one, seek refuge In Allāh. He is the one who hears and knows all things."*[82]

In the tradition narrated by Abū Hurayra written that the Prophet said: *"... I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him..."*, toward this, al-Mūsawi questions, does Satan have physical body which is enable him to be tied in the pillar?

Al-Mūsawi argues that Abū Hurayra dared to say such thing because of his mind's failure in understanding the meaning of the verses of Qur'ān. He said, Abū Hurayra thought that Qur'anic verses sensed has such kind of thing when he heard Allāh's saying talking about Solomon,[83]

---

[79] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 93.
[80] Q.C al-Naḥl, [16]: 99-100.
[81] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 94.
[82] Q.C Fuṣṣilat, [41]: 36.
[83] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 98.

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ . وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ .

وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ

It means: *"Then we subjected the wind to His power, to flow gently to His order, Whithersoever He willed, as also the evil ones, (including) every kind of builder and diver, as also others bound together in fetters."*[84]

Abū Hurayra thought that the Satan was fettered in the bond just like human being. He did not know that Satan were fettered according to their satanic world with chains corresponding with their nature, in order to prevent them from ravaging whereas none of human could see them.[85]

4. Contradictory Traditions

Contradictory traditions (*mukhtalaf al-ḥadīth*) can be defined as a state of two traditions which apparently contradicts one to each other. Imam al-Nawawi said that the contradiction is on the external meaning, and between the contradictory traditions can be compromised or can be choose one of two to be more valid.[86] Upon the contradictory traditions, hadith expert formulated four methods to break of the contradiction: *al-jam'u* (compromise), *al-tarjiḥ*, *nasakh-mansukh* and *al-tawqif*. *Al-jam'u* is a way to bring two traditions presumed as contradictory into a line since there is other argumentation which refuses the contradiction, so that both traditions can be applied.[87] *Al-tarjiḥ* is a method to determine one of two contradictory traditions as more valid and to apply its content.[88] In *nasikh-mansukh* method, one of two contradictory traditions is considered to be valid and it can be applied, while the other one is cancelled.[89] *Al-*

---

[84] Q.C Ṣad, [38]:36-38.
[85] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 99.
[86] Zuhad, *Metode Pemahaman Hadis Mukhtalif dan Asbab al-Wurud*, RaSAIL, Semarang, 1st Edition, 2011, p. 1.
[87] *Ibid.*, p. 9-10.
[88] *Ibid.*, p. 75.
[89] *Ibid.*, p. 9.

tawqif is a "waiting for" process until other argumentation which is able to clear of the contradiction is found.[90]

Al-Mūsawi mentions four traditions narrated by Abū Hurayra which he sees as contradictory. Those are written under the title: They denied his tradition so he changes his mind; Two contradictory traditions (contagious disease); The servant of Abū Hurayra; and His mother becomes a Muslim by the Prophet's pray. Below is the sample from his criticism to see how he views the contradictory traditions.

a). There Is No *'Adwa*, Nor *Ṣafar*, Nor *Hama*

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ

أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لاَ عَدْوَى وَلاَ صَفَرَ، وَلاَ هَامَةَ»

فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ، فَمَا بَالُ الإِبِلِ، تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظِّبَاءُ، فَيُخَالِطُهَا البَعِيرُ الأَجْرَبُ

فَيُجْرِبُهَا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فَمَنْ أَعْدَى الأَوَّلَ»

Al-Bukhārī mentioned a tradition narrated by Abū Salama that Abū Hurayra had said: The Prophet said, "No 'Adwa (i.e. no contagious disease in conveyed to others without Allāh's permission); nor (any evil omen in the month of) Safar; nor Hama."[91] A Bedouin stood said, "O Allāh's Apostle! What about the camels which, when on the sand (dessert) look like deers, but when a mangy camel mixes with them they all get infected with mange?" On that Allāh's Apostle said, "Then who conveyed the (mange) disease to the first (mangy) camel?"[92]

Right after mentioning the above tradition, al-Bukhārī mentions other tradition from Abū Salama relates to the tradition, below is the complete narration:

---

[90] M. Syuhudi Ismail, *Hadits Nabi Menurut Pembela dan Pengingkarnya*, Gema Insani Press, Jakarta, 1st Edition, 1995, p. 113.

[91] A bird, which pre-Islam Arabs pretended that the soul or the bones of the dead turn into. Islam refuted this superstition. It might also be said that *hama* was the owl, which they saw an evil omen in, and when Islam came refuted that. (Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 135)

[92] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. VII, p. 138. Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Vol. IV, p. 1742.

وَعَنْ أَبِي سَلَمَةَ: سَمِعَ أَبَا هُرَيْرَةَ، بَعْدُ يَقُولُ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لاَ يُورِدَنَّ مُمْرِضٌ عَلَى

مُصِحٍّ» وَأَنْكَرَ أَبُو هُرَيْرَةَ حَدِيثَ الأَوَّلِ، قُلْنَا: أَلَمْ تُحَدِّثْ أَنَّهُ: «لاَ عَدْوَى» فَرَطَنَ بِالْحَبَشِيَّةِ، قَالَ أَبُو

سَلَمَةَ: فَمَا رَأَيْتُهُ نَسِيَ حَدِيثًا غَيْرَهُ

Abū Salama said: I heard Abū Hurayra said: The Prophet (may peace be upon him) said: "Do not put a patient with a healthy one" (or said: "the cattle (sheep, cows, camel, etc.) suffering from a disease should not be mixed up with the healthy cattle"). Abū Hurayra denied the first narration, we said: Don't you narrate that: "No transitive disease". Then he said some words in Abyssinian language. Abū Salama said: I do not see whether Abū Hurayra has forgotten other narration.[93]

Al-Mūsawi judges that both traditions are contradict one to each other, since the first text informs that there is no contagious disease and the second text informs as distinct from the first one. Upon the aforementioned traditions al-Mūsawi did not give any detail criticism and long explanation which clarifies the contradiction between both traditions, yet he only wrote a commentary saying how would Abū Hurayra's defenders interpret those two narrations to avoid the contradiction between them? It looks that al-Mūsawi just wants to show the reader that Abū Hurayra narrated a contradictory traditions. Later he said *"this, always, was the state of those who walk in two different ways"*. He quoted Qur'ān verse

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنْذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ

It means: *"Here is a Message for mankind: let them take warning therefrom, and let them know that He is (no other than) one Allāh. Let men of understanding take heed."*[94]

If al-Mūsawi is in a state to show that both traditions are contradictory, he should have mentioned argumentations that strengthen his opinion. He did not mention a single verse of Qur'an and other valid traditions which shows that those two traditions are contradictory. A verse that he quoted in it has no relation with

[93] Al-Bukhārī, *Ibid.*
[94] Q.C Ibrāhīm, [14]: 52.

the content of those traditions, since the verse talks about the unity of God (*tawhid*), it explains about the purpose of the presence of Qur'an; that is expostulation, knowledge and awareness of the unity of God.[95] His criticism only from the external meaning occurs in the text (*matn*), thus he read and understood the text as it is.

b). Observing Fast in Impure Condition (*junub*)

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، ح وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، – وَاللَّفْظُ

لَهُ – حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ،

عَنْ أَبِي بَكْرٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، يَقُصُّ، يَقُولُ فِي قَصَصِهِ: «مَنْ أَدْرَكَهُ الْفَجْرُ جُنُبًا

فَلَا يَصُمْ»، فَذَكَرْتُ ذَلِكَ لِعَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ – لِأَبِيهِ – فَأَنْكَرَ ذَلِكَ، فَانْطَلَقَ عَبْدُ الرَّحْمَنِ

وَانْطَلَقْتُ مَعَهُ، حَتَّى دَخَلْنَا عَلَى عَائِشَةَ وَأُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهُمَا، فَسَأَلَهُمَا عَبْدُ الرَّحْمَنِ عَنْ ذَلِكَ،

قَالَ: فَكِلْتَاهُمَا قَالَتْ: «كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصْبِحُ جُنُبًا مِنْ غَيْرِ حُلُمٍ، ثُمَّ يَصُومُ» قَالَ:

فَانْطَلَقْنَا حَتَّى دَخَلْنَا عَلَى مَرْوَانَ، فَذَكَرَ ذَلِكَ لَهُ عَبْدُ الرَّحْمَنِ، فَقَالَ مَرْوَانُ: عَزَمْتُ عَلَيْكَ إِلَّا مَا

ذَهَبْتَ إِلَى أَبِي هُرَيْرَةَ، فَرَدَدْتَ عَلَيْهِ مَا يَقُولُ: قَالَ: فَجِئْنَا أَبَا هُرَيْرَةَ، وَأَبُو بَكْرٍ حَاضِرُ ذَلِكَ كُلِّهِ،

قَالَ: فَذَكَرَ لَهُ عَبْدُ الرَّحْمَنِ، فَقَالَ أَبُو هُرَيْرَةَ: أَهُمَا قَالَتَاهُ لَكَ؟ قَالَ: نَعَمْ، قَالَ: هُمَا أَعْلَمُ، ثُمَّ رَدَّ أَبُو

هُرَيْرَةَ مَا كَانَ يَقُولُ فِي ذَلِكَ إِلَى الْفَضْلِ بْنِ الْعَبَّاسِ، فَقَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ ذَلِكَ مِنَ الْفَضْلِ، وَلَمْ

أَسْمَعْهُ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَرَجَعَ أَبُو هُرَيْرَةَ عَمَّا كَانَ يَقُولُ فِي ذَلِكَ، قُلْتُ لِعَبْدِ

الْمَلِكِ: أَقَالَتَا: فِي رَمَضَانَ؟ قَالَ: كَذَلِكَ كَانَ يُصْبِحُ جُنُبًا مِنْ غَيْرِ حُلُمٍ ثُمَّ يَصُومُ

---

[95] M. Quraish Shihab, *Tafsir al-Mishbah*, Lentera Hati, Jakarta, 2nd Edition, 2004, Vol. VII, p. 83.

'Abd al-Malik ibn Abū Bakr ibn 'Abd al-Rahman, said that Abū Bakr reported: I heard Abū Hurayra (Allāh be pleased with him) narrating in his stories, he said that he who is overtaken by dawn in a state of seminal emission should not observe fast. I made a mention of it to 'Abd al-Rahman b. Harith (i.e. to his father) but he denied it. 'Abd al-Rahman went and I also went along with him till we came to 'Aisha and Umm Salama (Allāh be pleased with both of them) and 'Abd al-Rahman asked them about it. Both of them said: (At times it so happened) that the Apostle of Allāh (may peace be upon him) woke up in the morning in the state of junub (but without seminal emission in a dream) and observed fast. He (the narrator) said: We then proceeded till we went to Marwan and 'Abd al-Rahman made a mention of it to him. Upon this Marwan said: I stress upon you (with an oath) that you better go to Abū Hurayra and refer to him what is said about it. So we came to Abū Hurayra and Abū Bakr had been with us throughout and 'Abd al-Rahman made a mention of it to him, whereupon Abū Hurayra said: Did they (the two wives of the Holy Prophet) tell you this? He replied: Yes. Upon this (Abū Hurayra) said: They have better knowledge. Abū Hurayra then attributed that what was about it to Faḍl b. Abbas and said: I heard it from Fadl and not from the Apostle of Allāh (may peace be upon him). Abū Hurayra then retracted from what he used to say about it. Ibn Juraij (one of the narrators) reported: I asked 'Abd al-Malik, if the (the two wives) said (made the statement) in regard to Ramadan, whereupon he said: It was so, and he (the Holy Prophet) (woke up in the) morning in a state of junub which was not due to the wet dream and then observed fast.[96]

Al-Mūsawi criticizes this narration from it historical fact. In the tradition mentioned that Abū Hurayra said that he got the narration from al-Faḍl, according to al-Mūsawi al-Faḍl surely has died in the era of Abū Bakr, while the case of the narration happened during Mu'awiyah's government. When other companions found that what was narrated by Abū Hurayra was not in line with what the Prophet's wives said, he (Abū Hurayra) easily attributed the speech to al-Faḍl, it means that he heard it from al-Faḍl, not from the Prophet.[97] If al-Faḍl has died before this case happened, how could Abū Hurayra said that he narrated from him? Main point of al-Mūsawi's criticism here is in the historical fact of the tradition is that Abū Hurayra said he narrated from al-Faḍl whereas al-Faḍl has died.

---

[96] Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Vol. II, p. 779. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. III, p. 29.

[97] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 187.

Abū Bakr reported that Abū Hurayra saying that everyone who is impure after the dawn should not observe fast. 'Aisha and Umm Salama –the wives of the Prophet– clarified what was said before by Abū Hurayra, they mentioned that the Prophet once woke up in the morning in the state of *junub* and observed fast. The information from the Prophet's wives has higher validity since they knew this case better than others. It is also in line with the Qur'an verse,

$$\text{أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ...}$$

It means, *"Permitted to you, on the night of the fasts, is the approach to your wives..."*[98]

This verse informs that couple of husband and wife is permitted to do intercourse in the night of fast till close to the dawn, which the consequence of this is that the couple is still impure after the dawn. Thus the fast that has been intended since the night is considered as valid.[99]

The statement of 'Aisha and Umm Salama explain that the Prophet woke up in the morning in the state of *junub* but without seminal emission in a dream or without a wet dream. Toward this statement, Al-Mūsawi argues that the Prophet was more perfect, honored and gloried than what they thought. He said that the Prophet was far away from impurity and wet dreams, especially during the days of fasting. He insists that all prophets had no wet dreams for they were exalted and infallible.[100] This means that al-Mūsawi denies the information from the Prophet's wives. Saying that prophets had no wet dreams, he did not mention any clear argumentations underlining his opinion. Al-Nawawi said that scholars have different opinion, whether prophet may have a wet dream or no. This tradition (narration from Prophet's wives) becomes argumentation for scholars who argue that prophet can have a wet dream, although this is debatable. The well-known opinion said that the prophets did not experience a wet dream, since the scholars said that wet dream is a result of Satan's trick, while they were out of it. So that

---

[98] Q.C Al-Baqarah, [2]:187.
[99] Imam al-Nawawi, *Syarah Shahih Muslim*, Vol. VII, p. 665.
[100] Sharaf al-Dīn al-Mūsawi al-'Amili, *Abū Hurayra*, p. 134.

the tradition must be understood that the Prophet was impure because of having a sexual intercourse, not wet dream.[101]

In the end of the tradition, Abū Hurayra clarified that he actually heard the information from al-Faḍl. Al-Nawawi said that in the narration of al-Nasā'ī mentioned that Abū Hurayra admitted to get the information from Usamah ibn Zayd. In other narration mentioned that Abū Hurayra heard from so-and-so and so-and-so. From these kinds of narration, it can be estimated that Abū Hurayra heard the narration from al-Faḍl and Usamah.[102]

Concerning the case of being impure in the morning during observing the fast, al-Nawawi claims that majority of scholars have agreed that the fast will not be nullified, either it caused by wet dream or sexual intercourse.[103]

5. Unscientific Tradition

Other theme that al-Mūsawi discusses is tradition that is away from scientific bases derived from the essence of religion. There is one title which is included to this theme and al-Mūsawi entitled it as "abrogation before the time of performance".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ بُكَيْرٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي بَعْثٍ فَقَالَ: «إِنْ وَجَدْتُمْ فُلاَنًا وَفُلاَنًا فَأَحْرِقُوهُمَا بِالنَّارِ»، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ أَرَدْنَا الخُرُوجَ: «إِنِّي أَمَرْتُكُمْ أَنْ تُحْرِقُوا فُلاَنًا وَفُلاَنًا، وَإِنَّ النَّارَ لاَ يُعَذِّبُ بِهَا إِلَّا اللَّهُ، فَإِنْ وَجَدْتُمُوهُمَا فَاقْتُلُوهُمَا»

Narrated Abū Hurayra: Allāh's Apostle sent us in a mission (i.e. an army unit) and said: If you find so-and-so and so-and-so, burn both of them with fire. When we intended to depart, Allāh's Apostle said: I have ordered you to burn so-and-so

---

[101] *Ibid*., p. 668.
[102] *Ibid*., p. 669.
[103] *Ibid*.

and so-and-so, and it's none but Allāh Who punishes with fire, so if you find them, kill them.[104]

This tradition informs that the Prophet firstly gave an order to burn so-and-so and so-and-so, but then this order was cancelled before it was done. Al-Mūsawi said that this tradition is invalid since it shows the abrogation of an order before performing it.[105] Al-Mūsawi argues that every utterance of the Prophet is revealed by Allāh, as His saying

$$ وَمَا يَنْطِقُ عَنِ الْهَوَى ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى ۝ $$

It means: *"Nor does He say (aught) of (his own) desire. It is no less than inspiration sent down to him."*[106]

So that when the Prophet said *"... burn them with fire"*, and then he abrogates it, saying *"... it's none but Allāh Who punishes with fire, so if you find them, kill them"*, this case shows the fatuity of God.[107]

6. Traditions Relate to Political Interest (Adulation of The Umayyad)

Al-Mūsawi assesses that Abū Hurayra has been enslaved by the Umayyad's favors, so that Abū Hurayra fabricated many traditions for their political purposes in against 'Ali and the Prophet's progeny. Al-Mūsawi said that the fake traditions contain of the information about the virtues of the Umayyad and two caliphs.[108] Below are five titles of traditions which are criticized by al-Mūsawi as it were considered to be made in adulation of the Umayyad: Making Abū Bakr emir of hajj; The angels talk with Omar; The heritage of the Prophet is for charity; Abū Ṭalib refuses to say *shahada*; and The Prophet warns his tribe. Here we take two samples to see how al-Mūsawi criticizes the narrations.

a).   Making Abū Bakr Emir of hajj

---

[104] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. IV, p. 61.
[105] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 132.
[106] Q.C al-Najm, [53]: 3-4.
[107] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 132.
[108] *Ibid*.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، قَالَ يُونُسُ: قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ

أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ بَعَثَهُ فِي الحَجَّةِ الَّتِي أَمَّرَهُ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى

اللهُ عَلَيْهِ وَسَلَّمَ قَبْلَ حَجَّةِ الوَدَاعِ يَوْمَ النَّحْرِ فِي رَهْطٍ يُؤَذِّنُ فِي النَّاسِ «أَلاَ لاَ يَحُجُّ بَعْدَ العَامِ مُشْرِكٌ،

وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ»

Narrated Abū Hurayra, in the year prior to the last Hajj of the Prophet when Allāh's Apostle made Abū Bakr the leader of the pilgrims, the latter (Abū Bakr) sent me in the company of a group of people to make a public announcement: "No pagan is allowed to perform hajj after this year, and no naked person is allowed to perform Tawaf of the Ka'ba". [109]

Al-Bukhārī mentioned another tradition narrated by Humaid, that Abū Hurayra said:

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، وَأَخْبَرَنِي حُمَيْدُ بْنُ

عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَعَثَنِي أَبُو بَكْرٍ فِي تِلْكَ الحَجَّةِ فِي مُؤَذِّنِينَ بَعَثَهُمْ يَوْمَ

النَّحْرِ يُؤَذِّنُونَ بِمِنًى، أَنْ لاَ يَحُجَّ بَعْدَ العَامِ مُشْرِكٌ وَلاَ يَطُوفَ بِالْبَيْتِ عُرْيَانٌ، قَالَ حُمَيْدُ بْنُ عَبْدِ

الرَّحْمَنِ: ثُمَّ «أَرْدَفَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِعَلِيِّ بْنِ أَبِي طَالِبٍ، وَأَمَرَهُ أَنْ يُؤَذِّنَ بِبَرَاءَةَ»،

قَالَ أَبُو هُرَيْرَةَ: فَأَذَّنَ مَعَنَا عَلِيٌّ يَوْمَ النَّحْرِ فِي أَهْلِ مِنًى بِبَرَاءَةَ، «وَأَنْ لاَ يَحُجَّ بَعْدَ العَامِ مُشْرِكٌ، وَلاَ

يَطُوفَ بِالْبَيْتِ عُرْيَانٌ»

Narrated Humaid ibn Abd al-Rahman, Abū Hurayra said: Abū Bakr sent me in that hajj which he was the chief of the pilgrims along with the announcers whom he sent in the Day of Nahr to announce at Mina: "No pagan shall perform hajj after this year, and none shall perform the Tawaf around the Ka'ba in naked state." Humaid added: That the Prophet sent 'Ali ibn Abi Ṭalib (after Abū Bakr) and ordered him to recite aloud in public Surat Barā'a. Abū Hurayra added, "So, 'Ali along with us, recited Barā'a (loudly) before the people at Mina on the Day

---

[109] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. II, p. 153.

of Nahr and announced "No pagan shall perform hajj after this year, and none shall perform the Ṭawaf around the Ka'ba in naked state."[110]

In criticizing this tradition, al-Mūsawi starts by evaluating the narrators. He assesses Abū Hurayra and Humayd as the abettor of the Umayyad, so that they voluntarily narrated such kind of tradition.[111] Al-Mūsawi presents a reason showing that this tradition is invalid; Abū Hurayra, before he enjoyed the pleasure of the Umayyad, he narrated:

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ مُحَرَّرِ بْنِ أَبِي هُرَيْرَةَ، عَنْ أَبِيهِ أَبِي

هُرَيْرَةَ، قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ حِينَ " بَعَثَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى أَهْلِ مَكَّةَ

بِبَرَاءَةٌ ". فَقَالَ: مَا كُنْتُمْ تُنَادُونَ؟ قَالَ: كُنَّا نُنَادِي: أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ، وَلَا يَطُوفُ بِالْبَيْتِ

عُرْيَانٌ، وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ، فَإِنَّ أَجَلَهُ أَوْ أَمَدَهُ إِلَى أَرْبَعَةِ

أَشْهُرٍ، فَإِذَا مَضَتِ الْأَرْبَعَةُ الْأَشْهُرِ فَإِنَّ اللهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ، وَلَا يَحُجُّ هَذَا الْبَيْتَ بَعْدَ

الْعَامِ مُشْرِكٌ. قَالَ: فَكُنْتُ أُنَادِي حَتَّى صَحِلَ صَوْتِي

Narrated Abū Hurayra, he said:"I was among the delegation that the Prophet sent with 'Ali to the people of Mecca to inform of Surat Barā'a." His son Muharrir asked him: "What did you inform of?" He said: "We announced: No one enters Paradise except the believers, no polytheist is to come to hajj after this year, no one is to go around the Ka'ba nakedly and whoever has a covenant with the Prophet, it will be valid for four months, and if it passed four months, in truth Allāh and his messenger were free of the polytheists, and no polytheist is to come to hajj after this year. He said: I cried of that until my voice became hoarse."[112]

This tradition was narrated by Abū Hurayra and it was mentioned in the historian's books and those who collected the *hadith*.[113] In this narration Abū Hurayra did not mention Abū Bakr like in the first *hadith*. He said that the

---

[110] *Ibid.*, Vol. VI, p. 64.

[111] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 107.

[112] Aḥmad ibn Muḥammad ibn Ḥanbal, *Musnad al-Imam Aḥmad ibn Ḥanbal*, Vol. XIII, p. 356.

[113] Al-Mūsawi quotes the tradition from *Mustadrak* by al-Hakim, *Talkhis* by al-Dhahabī and *Musnad Aḥmad* by Aḥmad Ibn Ḥanbal.

pilgrims whom the Prophet sent to Mecca were under the emirate of 'Ali, the same emirate which Abū Hurayra ascribed to Abū Bakr.[114]

Al-Mūsawi said that if Abū Hurayra was sent with Imam 'Ali by the Prophet, what would be the meaning of his saying *"Abū Bakr sent me in that hajj along with the announcers whom he sent in the Day of Naḥr"*, and *"The Prophet sent 'Ali ibn Abi Ṭalib and ordered him to recite aloud in public Surat Barā'a, so 'Ali along with us?"*. According to al-Mūsawi, there was a contradiction between these two narrations concerning the sender of Abū Hurayra and the other announcers, the place of the send; Medina or Mecca, and the date of the send; either the Day of *Naḥr* or before it.[115]

Al-Mūsawi writes five points of explanations which are intended to make clear the tradition; Firstly al-Mūsawi explains that the reality of the task –the send with Barā'a– happened in summer. He writes: "When the verses of Barā'a was revealed to the Prophet, he sent Abū Bakr to recite it in front of all the attendants in the day of the greater hajj, and to declare the dispensation of God and His messenger from the covenant between Muslims and the polytheists, and that no polytheists would be permitted to come to Ka'ba, none of them would go there nakedly and only believers would enter the paradise. When Abū Bakr went not so far, Allāh revealed to the Prophet that none would carry out his divine duties but himself or a man of his family. Then the Prophet called 'Ali and ordered him to follow after Abū Bakr to take Barā'a from him and then to go to Mecca to take along the tasks. The Prophet gave 'Ali full authority to be the chief of hajj and gave Abū Bakr two options; either going back to Medina or going on with the pilgrims. Abū Bakr asked 'Ali: "Why did you come?" He said: "The Prophet ordered me to take the verses of Barā'a from you and to go to void the covenant of the polytheist. You are free to return or to go with me." He said: "I return to him." 'Ali went to Mecca with the pilgrims of Medina, while Abū Bakr returned to Medina. He said to the Prophet: "You honored me with a thing I looked forward

---

[114] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 108.
[115] *Ibid.*

to it, but when I went to do it you ordered to bring me back. Did Allāh reveal to you something about me?" the Prophet said: "No, but Gabriel told me from Allāh that none would carry out my divine tasks except me or a man of my family. 'Ali is of mine and so he will do instead of me." [116]

Secondly, al-Mūsawi mentions some traditions mentioned by the Sunnis confirming what he has previously mentioned; that 'Ali was the emir of hajj. The narrations were narrated by Abū Bakar, 'Ali, Ibn 'Abbas, and Jumai' ibn 'Umair. Below are the narrations:

1) Narration from Abū Bakar

حَدَّثَنَا وَكِيعٌ، قَالَ: قَالَ إِسْرَائِيلُ، قَالَ أَبُو إِسْحَاقَ: عَنْ زَيْدِ بْنِ يُثَيْعٍ عَنْ أَبِي بَكْرٍ: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ بِبَرَاءَةٌ لِأَهْلِ مَكَّةَ: لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ، وَلا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، مَنْ كَانَ بَيْنَهُ وَبَيْنَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُدَّةٌ فَأَجَلُهُ إِلَى مُدَّتِهِ، وَاللهُ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ. قَالَ: فَسَارَ بِهَا ثَلاثًا، ثُمَّ قَالَ لِعَلِيٍّ، رَضِيَ اللهُ تَعَالَى عَنْهُ: " الْحُقْهُ فَرُدَّ عَلَيَّ أَبَا بَكْرٍ، وَبَلِّغْهَا أَنْتَ " قَالَ: فَفَعَلَ، قَالَ: فَلَمَّا قَدِمَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ بَكَى، قَالَ: يَا رَسُولَ اللهِ، حَدَثَ فِيَّ شَيْءٌ؟ قَالَ: " مَا حَدَثَ فِيكَ إِلَّا خَيْرٌ، وَلَكِنْ أُمِرْتُ أَنْ لَا يُبَلِّغَهُ إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي "

Narrated Abū Bakr, that the Prophet (may peace be upon him) sent him with Barā'a for the people of Mecca: "No polytheist is to come to hajj after this year, no one is to go around the Ka'ba nakedly, no one enters Paradise except the believers and whoever has a covenant with the Prophet it will be valid for the time until it's date, and that Allāh and his messenger were acquitted from the polytheists." He said: Abū Bakr went away for three days, then the Prophet said to 'Ali: "Follow after Abū Bakr and let him come back to me. Take Barā'a from him and go to inform of it." He said: he did it, and when Abū Bakr went back to the Prophet, he cried. He said: "O Apostle of Allāh, did something happen about

---

me?" He said: "Nothing but good happened about you, but I was ordered that no one was to carry out my divine tasks except me or a man of my family."[117]

2) Narration from 'Ali

حَدَّثَنَا عَبْدُ اللهِ، حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ، حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ، عَنْ سِمَاكٍ، عَنْ حَنَشٍ، عَنْ

عَلِيٍّ، قَالَ: لَمَّا نَزَلَتْ عَشْرُ آيَاتٍ مِنْ بَرَاءَةٌ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، دَعَا النَّبِيُّ صَلَّى اللهُ

عَلَيْهِ وَسَلَّمَ أَبَا بَكْرٍ فَبَعَثَهُ بِهَا لِيَقْرَأَهَا عَلَى أَهْلِ مَكَّةَ، ثُمَّ دَعَانِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي:

" أَدْرِكْ أَبَا بَكْرٍ، فَحَيْثُمَا لَحِقْتَهُ فَخُذِ الْكِتَابَ مِنْهُ، فَاذْهَبْ بِهِ إِلَى أَهْلِ مَكَّةَ، فَاقْرَأْهُ عَلَيْهِمْ " فَلَحِقْتُهُ

بِالْجُحْفَةِ فَأَخَذْتُ الْكِتَابَ مِنْهُ، وَرَجَعَ أَبُو بَكْرٍ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللهِ،

نَزَلَ فِيَّ شَيْءٍ؟ قَالَ: لَا، وَلَكِنَّ جِبْرِيلَ جَاءَنِي، فَقَالَ: " لَنْ يُؤَدِّيَ عَنْكَ إِلا أَنْتَ أَوْ رَجُلٌ مِنْكَ "

Narrated 'Ali, when ten verses of Bara'a had been revealed to the Prophet (may peace be upon him), he called for Abū Bakr and sent him to recite them for the people of Mecca. Then he called for me and said: "Follow after Abū Bakr, wherever you get him, take the book from him and go to recite it for the people of Mecca." I got him and took the book from him. He went back to the Prophet and said to him: "O messenger of Allāh, was anything revealed about me?" He said: "No, but Gabriel told me that no one would inform of the revelation except me or a man of me." [118]

3) Narration from Ibn 'Abbas

حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا أَبُو بَلْجٍ، حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ، قَالَ: إِنِّي لَجَالِسٌ

إِلَى ابْنِ عَبَّاسٍ، إِذْ أَتَاهُ تِسْعَةُ رَهْطٍ، فَقَالُوا: يَا أَبَا عَبَّاسٍ، إِمَّا أَنْ تَقُومَ مَعَنَا، وَإِمَّا أَنْ يُخْلُونَا هَؤُلَاءِ،

قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: بَلْ أَقُومُ مَعَكُمْ، قَالَ: وَهُوَ يَوْمَئِذٍ صَحِيحٌ قَبْلَ أَنْ يَعْمَى، قَالَ: فَابْتَدَءُوا

فَتَحَدَّثُوا، فَلَا نَدْرِي مَا قَالُوا، قَالَ: فَجَاءَ يَنْفُضُ ثَوْبَهُ، وَيَقُولُ: أُفْ وَتُفْ، وَقَعُوا فِي رَجُلٍ لَهُ عَشْرٌ،

[117] Aḥmad ibn Muḥammad ibn Ḥanbal, *Musnad al-Imam Aḥmad ibn Ḥanbal*, Vol. I, p. 183.

[118] *Ibid.*, vol. II, p. 427.

وَقَعُوا فِي رَجُلٍ قَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " لَأَبْعَثَنَّ رَجُلًا لَا يُخْزِيهِ اللهُ أَبَدًا، يُحِبُّ اللهَ وَرَسُولَهُ

"، قَالَ: فَاسْتَشْرَفَ لَهَا مَنِ اسْتَشْرَفَ، قَالَ: " أَيْنَ عَلِيٌّ؟ " قَالُوا: هُوَ فِي الرَّحَى يَطْحَنُ، قَالَ: " وَمَا

كَانَ أَحَدُكُمْ لِيَطْحَنَ؟ " قَالَ: فَجَاءَ وَهُوَ أَرْمَدُ لَا يَكَادُ يُبْصِرُ، قَالَ: فَنَفَثَ فِي عَيْنَيْهِ، قَالَ: ثُمَّ هَزَّ الرَّايَةَ

ثَلَاثًا، فَأَعْطَاهَا إِيَّاهُ، فَجَاءَ بِصَفِيَّةَ بِنْتِ حُيَيٍّ. قَالَ: ثُمَّ بَعَثَ فُلَانًا بِسُورَةِ التَّوْبَةِ، فَبَعَثَ عَلِيًّا خَلْفَهُ،

فَأَخَذَهَا مِنْهُ، قَالَ: " لَا يَذْهَبُ بِهَا إِلَّا رَجُلٌ مِنِّي، وَأَنَا مِنْهُ "، قَالَ: وَقَالَ لِبَنِي عَمِّهِ: " أَيُّكُمْ يُوَالِيِنِي

فِي الدُّنْيَا وَالْآخِرَةِ؟ "، قَالَ: وَعَلِيٌّ مَعَهُ جَالِسٌ، فَأَبَوْا، فَقَالَ عَلِيٌّ: أَنَا أُوَالِيكَ فِي الدُّنْيَا وَالْآخِرَةِ،

قَالَ: " أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ "، قَالَ: فَتَرَكَهُ، ثُمَّ أَقْبَلَ عَلَى رَجُلٍ مِنْهُمْ، فَقَالَ: " أَيُّكُمْ يُوَالِيِنِي

فِي الدُّنْيَا وَالْآخِرَةِ؟ " فَأَبَوْا، قَالَ: فَقَالَ عَلِيٌّ: أَنَا أُوَالِيكَ فِي الدُّنْيَا وَالْآخِرَةِ. فَقَالَ: " أَنْتَ وَلِيِّي فِي

الدُّنْيَا وَالْآخِرَةِ ". قَالَ: وَكَانَ أَوَّلَ مَنْ أَسْلَمَ مِنَ النَّاسِ بَعْدَ خَدِيجَةَ.[119]

Ibn ʿAbbas protested against the opponents of ʿAli and began to talk in details about the virtues of ʿAli and the conditions of preferring him to the whole *umma* after the Prophet. He said: *"... then the Prophet sent Abū Bakr with sura al-Tawba and sent ʿAli after him to take it from him. The Prophet said: None will go with it except a man, who is from me and I am from him."*

4) Narration from Jumaiʾ ibn ʿUmair

حَدَّثَنَا أَحْمَدُ بْنُ كَامِلٍ الْقَاضِي، ثنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى الْبِرْتِيُّ، ثنا إِسْحَاقُ بْنُ بِشْرٍ الْكَاهِلِيُّ،

ثنا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ، عَنْ جُمَيْعِ بْنِ عُمَيْرٍ اللَّيْثِيِّ قَالَ: أَتَيْتُ عَبْدَ اللَّهِ بْنَ

عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَسَأَلْتُهُ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، فَانْتَهَرَنِي، ثُمَّ قَالَ: أَلَا أُحَدِّثُكَ عَنْ عَلِيٍّ؟

هَذَا بَيْتُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ، وَهَذَا بَيْتُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، إِنَّ رَسُولَ

---

[119] *Ibid.*, vol. V, p. 179.

اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعَثَ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا بِبَرَاءَةٍ إِلَى أَهْلِ مَكَّةَ فَانْطَلَقَا، فَإِذَا

هُمَا بِرَاكِبٍ، فَقَالَا: مَنْ هَذَا؟ قَالَ: أَنَا عَلِيٌّ يَا أَبَا بَكْرٍ، هَاتِ الْكِتَابَ الَّذِي مَعَكَ، قَالَ: وَمَا لِي؟

قَالَ: وَاللَّهِ مَا عَلِمْتُ إِلَّا خَيْرًا، فَأَخَذَ عَلِيٌّ الْكِتَابَ فَذَهَبَ بِهِ، وَرَجَعَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ

عَنْهُمَا إِلَى الْمَدِينَةِ فَقَالَا: مَا لَنَا يَا رَسُولَ اللَّهِ؟ قَالَ: " مَا لَكُمَا إِلَّا خَيْرٌ، وَلَكِنْ قِيلَ لِي: إِنَّهُ لَا يُبَلِّغُ

عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ «هَذَا حَدِيثٌ شَاذٌّ وَالْحُمْلُ فِيهِ عَلَى جُمَيِّعِ بْنِ عُمَيْرٍ وَبَعْدَهُ عَلَى

إِسْحَاقَ بْنِ بِشْرٍ»

Jumai' ibn 'Umayr asked 'AbdAllāh ibn 'Umar about 'Ali, Ibn 'Umar scolded him and said: This is the house of the Prophet in the mosque and this is the house of 'Ali. Once, the Prophet sent Abū Bakr and 'Umar with Barā'a to Mecca. While they were on their way to Mecca, a rider came. They asked who he was. He said: "I am 'Ali. O Abū Bakr, give me the book, which is with you." He said: "Is there anything wrong about me?" 'Ali said: "I don't think but good." 'Ali took the book and went to Mecca. Abū Bakr and 'Umar went back to Medina and asked the Prophet: "What happened about us?" He said: "Nothing happened about you except good, but it was revealed to me that none was to carry out my divine tasks except me or a man of my family."[120]

Thirdly, according to al-Mūsawi, the acquittal with the polytheists brought great result to the Muslim, as well as it brought 'Ali more glory and highness near all of the Arabs, when Allāh and his Apostle chose him to do this task especially after the return of Abū Bakr. He strengthens this argument by quoting what the Prophet said to 'Ali when he sent him to take Bara'a from Abū Bakr; *"Either I go with you or you go." 'Ali said: "if it must be, then I will go." The Prophet said: "Go off. Allāh will confirm your tongue and guide your heart."* Below is the full narration:

حَدَّثَنَا عَبْدُ اللهِ، حَدَّثَنِي أَبُو بَكْرٍ، حَدَّثَنَا عَمْرُو بْنُ حَمَّادٍ، عَنْ أَسْبَاطِ بْنِ نَصْرٍ، عَنْ سِمَاكٍ، عَنْ

حَنَشٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ بَعَثَهُ بِبَرَاءَةٌ، فَقَالَ: يَا نَبِيَّ اللهِ إِنِّي لَسْتُ

---

[120] Abū 'AbdAllāh al-Hakim, *Mustadrak 'ala al-Ṣaḥīḥain*, Dār al-Kutub al-'Ilmiyyah, Beirut, 1st Edition, 1990, Vol. III, p. 53.

بِاللِّسَنِ، وَلَا بِالْخَطِيبِ، قَالَ: " مَا بُدَّ أَنْ أَذْهَبَ بِهَا أَنَا أَوْ تَذْهَبَ بِهَا أَنْتَ " قَالَ: فَإِنْ كَانَ وَلَا بُدَّ فَسَأَذْهَبُ أَنَا. قَالَ: " فَانْطَلِقْ فَإِنَّ اللهَ يُثَبِّتُ لِسَانَكَ وَيَهْدِي قَلْبَكَ " قَالَ: ثُمَّ وَضَعَ يَدَهُ عَلَى فَمِهِ[121]

Furthermore, he explains what the Prophet said: 'No, but Gabriel told me that no one would inform of the revelation except me or a man of me', that in the Arabic text he used (لن) (وَلَكِنَّ جِبْرِيلَ جَاءَنِي، فَقَالَ: " لَنْ يُؤَدِّيَ عَنْكَ إلا أَنْتَ أَوْ رَجُلٌ مِنْكَ) which means 'will never'. The meaning of the tradition is: no one at all to carry out anything of the divine tasks instead of you except a man of your family.[122] According to al-Mūsawi, this tradition is not concerned only to this task, but in general task, there are other tradition having the same meaning as this one;

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، وَابْنُ أَبِي بُكَيْرٍ، قَالَا: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حُبْشِيٍّ بْنِ جُنَادَةَ – قَالَ يَحْيَى بْنُ آدَمَ: السَّلُولِيُّ وَكَانَ قَدْ شَهِدَ يَوْمَ حَجَّةِ الْوَدَاعِ –، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " عَلِيٌّ مِنِّي وَأَنَا مِنْهُ، وَلَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ " وَقَالَ ابْنُ أَبِي بُكَيْرٍ: " لَا يَقْضِي عَنِّي دَيْنِي إِلَّا أَنَا أَوْ عَلِيٌّ "

In the day of farewell hajj, the Prophet said: "Ali is from me and I am from 'Ali. No one is to carry out my tasks except me and 'Ali." [123]

Fourthly, al-Mūsawi argues that the enemies of 'Ali who wronged him and tried to defame him –as well as Abū Hurayra– who flattered the enemies of 'Ali, all of them distorted this tradition and turned his virtues aside from him.[124]

---

[121] Aḥmad ibn Muḥammad ibn Ḥanbal, *Musnad al-Imam Aḥmad ibn Ḥanbal*, Vol. II, p. 423-424.

[122] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 116.

[123] Aḥmad ibn Muḥammad ibn Ḥanbal, *Musnad al-Imam Aḥmad ibn Ḥanbal*, vol. XXIX, p. 49. Ibn Majah, *Sunan Ibn Majah*, Dār al-Risālah al-'Alamiyah, no place, 1st Edition, 2009, Vol. I, p. 44.

[124] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 117.

Abū Hurayra, in the tradition mentioned *"Abū Bakr sent me … then he sent 'Ali after us to announce with us…"*, his words in this tradition made as if 'Ali was just one of the announcers sent by Abū Bakr to call out with Abū Hurayra. Al-Mūsawi said that by this Abū Hurayra transmitted the virtue of 'Ali to Abū Bakr which meant to flatter the government and endearing himself to the public by inventing what pleased him.[125] Before Abū Hurayra was employed to serve the Umayyad propaganda, he told this event without mentioning that Abū Bakr was the emir of the Hajj, but he only mentioned that he and other announcers were with 'Ali.[126]

Fifthly, during the Umayyad reign the political propaganda had committed serious crime by fabricating the prophetical utterance. The fake traditions were made in order to flatter the rulers, and the tradition narrated by Humayd was only a sample of it.[127] Al-Mūsawi argues that there are many fake tradition which have the same meaning as the tradition narrated by Humaid and Abū Hurayra, which against the family of the Prophet, and those are ascribed to 'Ali himself, the second is to his cousin 'AbdAllāh ibn 'Abbas, the third is to his companion Jabir ibn 'AbdAllāh, and the fourth is to his grandson Muḥammad al-Baqir.[128] Al-Mūsawi did not mention the narration of those fake traditions which ascribed to 'Ali, 'AbdAllāh ibn 'Abbas, Jabir ibn 'AbdAllāh and Muḥammad al-Baqir, but he explains the defect of each chain of the traditions; the defect in chain transmitter of the tradition ascribed to 'Ali is Abū Zar'a Wahab ibn Rashid for his hostility to 'Ali, the defect in the series of narrators ascribed to ibn Abbas is Abū al-Qasim Muqsim ibn Mazja'a for declaring his enmity to 'Ali and that he was not trusty, the defect in the tradition ascribed to Jabir is Abū Ṣalih for he was offensive and excessive in lying, and the defect of the tradition ascribed to Muḥammad al-Baqir is Muḥammad ibn Isḥaq for narrating unbelievable tradition.[129]

b).   Abū Ṭalib Refuses to Say *shahada*

---

[125] *Ibid*., p. 119.
[126] *Ibid.*
[127] *Ibid.*
[128] *Ibid*., p. 120.
[129] *Ibid*., p. 120-121.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ مَيْمُونٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ

الْأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِعَمِّهِ: " قُلْ: لَا إِلَهَ إِلَّا اللهُ،

أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ "، قَالَ: لَوْلَا أَنْ تُعَيِّرَنِي قُرَيْشٌ، يَقُولُونَ: إِنَّمَا حَمَلَهُ عَلَى ذَلِكَ الْجَزَعُ لَأَقْرَرْتُ

بِهَا عَيْنَكَ، فَأَنْزَلَ اللهُ: {إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللهَ يَهْدِي مَنْ يَشَاءُ}

It is narrated on the authority of Abū Hurayra that the Messenger of Allāh said to his uncle (at the time of his death): Make a profession of it that there is no god but Allāh and I will bear testimony (of you being a Muslim) on the Day of Judgment. He (Abū Ṭalib) said: Were it not the fear of the Quraysh blaming me (and) saying that it was the fear (approaching death) that induced me to do so, I would certainly delighted your eyes. It was then that Allāh revealed: "It is true Thou wilt not be able to guide every one, whom Thou lovest; but Allāh guides those whom He will and He knows best those who receive guidance".[130]

Another similar hadith also narrated by Abū Hurayra:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، وَابْنُ أَبِي عُمَرَ، قَالَا: حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ،

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِعَمِّهِ عِنْدَ الْمَوْتِ: " قُلْ: لَا إِلَهَ إِلَّا اللهُ،

أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ، فَأَبَى "، فَأَنْزَلَ اللهُ: {إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ} [القصص: 56] الْآيَةَ

It is narrated on the authority of Abū Hurayra that the Messenger of Allāh said to his uncle at the time of his death: Make a profession of it that there is no god but Allāh and I will bear testimony (of you being a Muslim) on the Day of Judgment. But he (Abū Ṭalib) refused to do so. Then Allāh revealed this verse: "It is true Thou wilt not be able to guide every one, whom Thou lovest; but Allāh guides those whom He will and He knows best those who receive guidance".[131]

Al-Mūsawi criticizes the traditions from its historical side. The historical fact shows that the case (conversation between the Prophet and Abū Ṭalib) happened many years before Abū Hurayra converts to Islam and accompanies the Prophet. Al-Mūsawi writes: *"Abū Ṭalib died in the tenth year of the prophet hood*

---

[130] Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Vol. I, p. 55.
[131] *Ibid.*

of Muḥammad (may peace be upon him), i.e. three years before hijra. It was also said that he was died in the ninth or eighth year. It means that he died ten years before Abū Hurayra came to Hijaz. Then how could Abū Hurayra meet the Prophet and his uncle while they were talking about what he narrated as if he had seen with his own eyes and also heard with his ears?"[132]

Al-Mūsawi argues that this tradition was one of many fake traditions made in order to flatter the enemies of ʿAli and his progeny, and the Umayyad tried many ways to spread this *hadith*. In the case of the truthfulness (faith) of Abū Ṭalib, al-Mūsawi said that there many scholars who denied that tradition and proved the faith of Abū Ṭalib with definitive evidences. Al-Mūsawi quotes one of Abū Ṭalib's poems: *"O Allāh may you witness, I have believed in the mission of Muḥammad."*[133]

7. Imaginative Tradition

In al-Mūsawi's valuation, many traditions narrated by Abū Hurayra were considered as result of his imagination or fantasy. Among forty titles of traditions discussed by al-Mūsawi, the last eight traditions are included to this theme. Those criticized traditions are entitled by al-Mūsawi as follow: an imaginative story about charity, another fable about good results of fidelity, a third fable about good results of gratefulness, a fourth imaginative story about injustice, a fifth imaginative one about mercy, another like the previous, Allāh forgives an excessive unbeliever, and Allāh forgives a sinful man forever. From these eight numbers, we'll take two as sample to see how al-Mūsawi criticizes it.

a). Allāh Forgives An Excessive Unbeliever

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ – قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ وَاللَّفْظُ لَهُ حَدَّثَنَا – عَبْدُ

الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، قَالَ: قَالَ لِي الزُّهْرِيُّ: أَلَا أُحَدِّثُكَ بِحَدِيثَيْنِ عَجِيبَيْنِ؟ قَالَ الزُّهْرِيُّ: أَخْبَرَنِي

---

[132] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 130.
[133] *Ibid*.

حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " أَسْرَفَ رَجُلٌ عَلَى

نَفْسِهِ، فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بَنِيهِ فَقَالَ: إِذَا أَنَا مُتُّ فَأَحْرِقُونِي، ثُمَّ اسْحَقُونِي، ثُمَّ اذْرُونِي فِي

الرِّيحِ فِي الْبَحْرِ، فَوَاللهِ لَئِنْ قَدَرَ عَلَيَّ رَبِّي لَيُعَذِّبُنِي عَذَابًا مَا عَذَّبَهُ بِهِ أَحَدًا، قَالَ فَفَعَلُوا ذَلِكَ بِهِ، فَقَالَ

لِلْأَرْضِ: أَدِّي مَا أَخَذْتِ، فَإِذَا هُوَ قَائِمٌ، فَقَالَ لَهُ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ فَقَالَ: خَشْيَتُكَ، يَا

رَبِّ – أَوْ قَالَ مَخَافَتُكَ – فَغَفَرَ لَهُ بِذَلِكَ " قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدٌ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ

اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «دَخَلَتِ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَبَطَتْهَا، فَلَا هِيَ أَطْعَمَتْهَا، وَلَا هِيَ

أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ، حَتَّى مَاتَتْ هَزْلًا» قَالَ الزُّهْرِيُّ: ذَلِكَ، لِئَلَّا يَتَّكِلَ رَجُلٌ، وَلَا

يَيْأَسَ رَجُلٌ

Abū Hurayra reported the Allāh's Messenger (may peace be upon him) as saying that a person committed sin beyond measure and when he was going to die, he left this will: (When I die), burn my dead body and the cast them (the ashes) to the wind and in the ocean. By Allāh, if my Lord takes hold of me, He would torment me as He has not tormented anyone else. They did as he has asked them to do. He (the Lord) said to the earth: Return what you have taken. And he was thus restored to his (original form). He (Allāh) said to him: What prompted you to do this? He said: My Lord, it was Thine fear or Thine awe, and Allāh pardoned him because of this. Abū Hurayra reported Allāh's Messenger (may peace be upon him) as saying that a woman was thrown into hell-fire because of a cat whom she has tied and did not provide it with food, nor did she set it free to catch insects of the euth until it died inch by inch. Zuhri said: (These two ahadith) show that a person should neither feel confident (of getting into Paradise) because of his deeds, nor should he lose (all hopes) of getting into Paradise.[134]

This tradition tells a story about a man who exceeded in committing sins during his life, when he was about to die he was desperate of the mercy of Allāh. He asked his son to burn his dead body and to cast the ashes in the ocean, he thought that Allāh would not be able to resurrect him. This tradition also informs that a woman was thrown into hell for the cat she tied and did not provide it with food.

---

[134] Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Vol. IV, p. 2110.

Al-Mūsawi said that this tradition tended to show that human being was not to be desperate of the mercy of Allāh, even if he or she was excessive in committing sins and not to think that he or she would be safe from His torture even if he or she was a believer.[135] Further, al-Mūsawi said that these two facts do not need to be supported by the stories of Abū Hurayra, since the Holy Qur'ān has clearly explained it,[136]

<div dir="rtl">... وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ</div>

It means: *"... and never give up hope of Allāh's Soothing mercy: truly no one despairs of Allāh's Soothing Mercy, except those who have no faith."*[137]

<div dir="rtl">أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ</div>

It means: *"Did They then feel secure against the plan of Allāh. but no one can feel secure from the plan of Allāh, except those (doomed) to ruin!"*[138]

If this tradition -that was attributed to the Prophet- was true, it means that the Prophet encouraged the excessive sinful people to keep on their sins, but it was impossible for him to do so.

b).   Allāh Forgives A Sinful Man Forever

<div dir="rtl">حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ</div>

<div dir="rtl">عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فِيمَا يَحْكِي عَنْ رَبِّهِ عَزَّ</div>

<div dir="rtl">وَجَلَّ، قَالَ: " أَذْنَبَ عَبْدٌ ذَنْبًا، فَقَالَ: اللهُمَّ اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا،</div>

<div dir="rtl">فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيْ رَبِّ اغْفِرْ لِي ذَنْبِي، فَقَالَ</div>

<div dir="rtl">تَبَارَكَ وَتَعَالَى: عَبْدِي أَذْنَبَ ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ</div>

---

[135] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 147.
[136] *Ibid.*
[137] Q.C Yūsuf, [12]: 87.
[138] Q.C al-A'rāf, [7]: 99.

فَقَالَ: أَيْ رَبِّ اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ،

وَيَأْخُذُ بِالذَّنْبِ، اعْمَلْ مَا شِئْتَ فَقَدْ غَفَرْتُ لَكَ "، قَالَ عَبْدُ الْأَعْلَى: لَا أَدْرِي أَقَالَ فِي الثَّالِثَةِ أَوِ

الرَّابِعَةِ: «اعْمَلْ مَا شِئْتَ»

Abū Hurayra reported from Allāh's Messenger (may peace be upon him) that his Lord, the Exalted and Glorious, thus said: A servant committed a sin and he said: O Allāh, forgive me my sins, and Allāh (the Exalted and Glorious) said: My servant committed a sin and the he came to realize that he has a Lord Who forgives the sin and takes to account (the sinner) for the sin. He then again committed a sin and said: My Lord, forgive me my sin, and Allāh (the Exalted and High) said: My servant committed a sin and then he came to realize that he has a Lord Who would forgive his sin or would take (him) to account for the sin. He again committed a sin and said: My Lord, forgive me for my sin, and Allāh (Allāh, the Exalted and High) said: My servant committed a sin and then he came to realize that he has a Lord Who forgives the sins or takes (him) to account for sin. O servant, do what you like. I have granted you forgiveness.[139]

This tradition describes the mercy of Allāh for His servant. Al-Mūsawi said that this tradition has the same style and same meaning with the previous one. It was made by the imagination of Abū Hurayra. Saying such tradition, Abū Hurayra aimed to explain that the mercy of Allāh is indefinite and beyond the estimation of human beings. Al-Mūsawi writes that the fact that Allāh's mercy is indefinite has clearly showed by the Holy Qur'an, prophetic traditions, reason and the consensus. This fact does not need any kind of support from Abū Hurayra's imaginative stories.[140] Al-Mūsawi quotes Qur'anic verses

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ

الْوَتِينَ ﴿٤٦﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾

It means: *"And if the apostle were to invent any sayings in our name, we should certainly seize Him by His right hand, and we*

---

[139] Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Vol. IV, p. 2112.
[140] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 148.

CHAPTER IV

ANALYSIS ON SHARAF AL-DĪN AL-MŪSAWI'S CRITICISM OF ABŪ HURAYRA'S TEXTUAL TRADITION

A.   The Reasons of Al-Mūsawi in Criticizing The Traditions Narrated by Abū Hurayra

The standard of *hadith* criticism which have been approved by the *hadith* scholars are both in the personality of the narrator and the text or content of the tradition. In criticizing Abū Hurayra and the traditions he has narrated, al-Mūsawi has standard and principle as the other *hadith* scholars has one. But, in its application, it looks that the criticism standard that al-Mūsawi has is different kind of *hadith* criticism done by other *hadith* scholars. *Hadith* criticism which is done by the *hadith* scholars is aimed to ascertain the authenticity and validity of a tradition, while al-Mūsawi criticizes the tradition narrated by Abū Hurayra with the goal to show that the traditions are false, and this is caused by some reasons, those are:

1. A maxim formulated by *hadith* scholars said that all companions were just (*al-ṣaḥābatu kulluhum 'udul*). Using this theorem, Abū Hurayra as one of the companions is considered as just (*'ādil*). Al-Mūsawi did not agree with this theorem. According to him, among the companions there were saints, veracious and honest men, as well as hypocrites who committed guilt and crime, it means that not all of the companion were just. So that to know whether a companion –as the narrator of *hadith*– were just or unjust, there must be done a criticism means a deep research on them, means investigation on their personality (*naqd al-sanad*) so that we can depend upon the just companions. The goal of criticizing the companions is just to

sanctify the Prophet and his *sunna*,[1] for it is Islamic source of *shari'a* after Qur'ān.

2. Abū Hurayra was one of the companions of the Prophet who was known as a prolific narrator. Al-Mūsawi criticized Abū Hurayra's personality and judged him as unjust or untruthful companion and narrator for his length of companionship and the number of the tradition he had narrated. He has a notion that Abū Hurayra somewhat late to convert to Islam and he narrated as much as 5374 traditions during his short period of companionship. His number of narration is large comparing to the traditions narrated by the four caliphs, Prophet's wives, and other companions who had converted to Islam earlier than him and had longer companionship with the Prophet. He said that Abū Hurayra narrated 5374 narration, but this number is not a result of his own calculation, al-Mūsawi quoted it from what was written by Ibn Hazm in his book *al-Milāl wa al-Nihāl*,[2] whereas, the total calculation of 5374 traditions included many repetitions and the real number was not that much. He was on his opinion and he was sure that Abū Hurayra narrated five thousand and more traditions for only three years of companionship, and he concluded that this was impossible. His conclusion leads him to accused Abū Hurayra for fabricating so many traditions. To proof it, let's take a look to a research done by Muḥammad Abdo Yamani. He calculated the number of Abū Hurayra traditions existed in the six book of *hadith* collection by using computer, and his research showed that from total number of 5374, the number of repeated tradition are 4074, so basically the *hadith* he narrated in the six books are 1300 only and the rest is just the same *hadith* printed 6 times in the six books. And again, when this number of traditions was tracked, the research proved that almost all *hadith* he narrated have been narrated by several other chains from other companions, so basically he did not make it up or fabricated it by him-self. Then a process of deletion

---

[1] Abdul Hussayn Sharafuddeen al-Mūsawi, *Abū Hurayra*, Translated by Abdullah al-Shahin, Ansariyan Publications, Iran, 2nd Edition, 2006, p. 11.

[2] *Ibid*. p. 53

was applied and they got only around 10 *ahādith* which are exclusively narrated by him as *Ahad*, so if he was to fabricate something then it had to be one of these 10.[3] Based on these reasons, al-Mūsawi judged that all tradition narrated by Abū Hurayra are false. This assessment is not objective, since the limited time of Abū Hurayra in companying the Prophet and the fact that he has narrated many traditions does not mean that he fabricates the all those prophetic traditions, since it was known that during his period of companionship, Abū Hurayra kept close to the Prophet for his curiosity and longing toward knowledge,[4] besides that, there are many steps of research must be done before assessing a tradition as fake (*mawḍu'*).

3. The objectivity of a critic in assessing a companion is priority. Al-Mūsawi's assessment on Abū Hurayra's personality and his traditions couldn't be separated from his background. He was a Shi'a scholar and his criticism toward Abū Hurayra was very influenced by the thought of this group. Shi'as have different standard of criteria in accepting the prophetic tradition. They accepted tradition only when the narrator was affiliated to Shi'a, while Abū Hurayra was not affiliated to Shi'a. He was accused to be affiliated in the group of Mu'awiya, which was considered as the opponent of 'Ali. He was then accused to fabricate many traditions flattering the Umayyad and driving 'Ali into corner. Whereas the fact shows that Abū Hurayra narrated from *Ahl Bayt* and many Shi'a narrators narrated from him.

---

[3] TripolySunni, 2010. *In Defense of Abu Huraira (Abd Rahman ibn Sakhr al-Azdi) (RAA)*. Retrieved on 21st October 2012 from http://www.sunniforum.com/forum/showthread.php?57218-In-Defense-of-Abu-Huraira-(Abd-al-Rahman-ibn-Sakhr-Al-Azdi)-(-RAA)

[4] The curiosity of Abū Hurayra can be proven by the statement of Ubay ibn Ka'b, who said:

إنّ أبا هريرة كان جريئاً على أن يسأل رسول الله صلى الله عليه و سلم عن أشياء لا نسأله عنها

(Muḥammad 'Ajjāj al-Khaṭīb, *Abū Hurayrah Rāwiyat al-Islam*, Maktabah Wahbah, 2nd Edition, 1982, p. 106.)

B.   Measuring Rods Used by Al-Mūsawi in His criticism

The negative assessment given by al-Mūsawi to Abū Hurayra brought him to the conclusion that all traditions narrated by Abū Hurayra were false and inacceptable. In his book, he criticizes Abū Hurayra's personality and then the text of the tradition he has narrated. He mentions many argumentations to refuse those traditions. Among his argumentations are:

1. Qur'ān Verse

The first and the most important thing used as reference to check out the truth and the validity of something is Qur'ān. Scholars used to refer to the Qur'ān in ensuring the validity of a tradition, and so did al-Mūsawi. In his criticism, he refer to many verses of the Qur'ān, it can be seen in some samples below:

a).   Two Newborn Babies Talking about the Unseen

Upon the tradition which tells about the story of Juraij and miracles happened to the babies, al-Mūsawi said that 'Neither Juraij was a prophet or any of the two babies, so that there was not any reason for miracles (*mu'jizat*) to happen to them'. The tradition tells that two babies were able to speak, according to al-Mūsawi, what these two babies did was against the verse of Qur'ān saying

... فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

It means: *"... Allāh's handiwork according to the pattern on which He has made mankind: no change (let there be) In the work (wrought) by Allāh. That is the standard religion: but Most among Mankind understand not."*[5]

Saying that the case of the tradition contradicts what was written in the Qur'ān, Al-Mūsawi did not quote the verse in complete version; he cut the first sentence. The complete verse is

---

[5] Q.C al-Rum, [30]:30.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

It means: *"So set Thou Thy face steadily and truly to the faith: (establish) Allāh's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allāh. That is the standard religion: but Most among Mankind understand not."*

By doing so, it looks that al-Mūsawi wants to adapt the verse to his premise. He did not give clear explanation what he meant by saying that the tradition contradicts the verse, nor explaining the meaning of the verse. By reading the wording of the verse quoted by al-Mūsawi, it can be predicted that he tried to correlate the verse with the characteristic of newborn baby which naturally are not able to talk. While this verse talks about the faith, natural tendency (*fitrah*) of religiousness. His saying *"... Allāh's handiwork according to the pattern on which He has made mankind"* means straightening the face to the right religion, where Allāh has created human being according to its natural tendency (*fitrah*); that is Allāh created them in their nature to accept faith and the unity of God.[6] So if al-Mūsawi used this verse to reject what was mentioned in the tradition, it is inappropriate, since the context of the verse and what al-Mūsawi meant by are different.

The refusal of al-Mūsawi to this tradition because of his premise that the baby must not be able to talk for they were not prophet is inaccurate, since there are other babies who were able to talk, as mentioned in other traditions:

---

[6] Syaikh Abū Bakar Jabir al-Jazairi, *Tafsir Al-Qur'ān Al-Aisar*, Translated by Fityan Amali, Darus Sunnah Press, Jakarta, 3rd Edition, 2012, Vol. V, p. 665.

1) حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " لَمْ يَتَكَلَّمْ فِي المَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى، وَكَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ جُرَيْجٌ، كَانَ يُصَلِّي، جَاءَتْهُ أُمُّهُ فَدَعَتْهُ،...٧

2) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ عِيسَى ابْنُ مَرْيَمَ، وَصَاحِبُ جُرَيْجٍ، وَكَانَ جُرَيْجٌ رَجُلًا عَابِدًا، فَاتَّخَذَ صَوْمَعَةً، فَكَانَ فِيهَا، فَأَتَتْهُ أُمُّهُ وَهُوَ يُصَلِّي...٨

3) حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنِي أَبِي، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ، يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى ابْنُ مَرْيَمَ، قَالَ: وَكَانَ مِنْ بَنِي إِسْرَائِيلَ رَجُلٌ عَابِدٌ يُقَالُ لَهُ: جُرَيْجٌ، فَابْتَنَى صَوْمَعَةً وَتَعَبَّدَ فِيهَا...٩

These traditions mention three babies who were able to speak; Isā ibn Maryam, the baby in the Juraij's case, and the one left which was not mentioned clearly in the tradition was the baby who was with the woman in the *hadith* of enchanter and priest, and in the story of *aṣḥābul ukhdūd*.[10]

Al-Nawawi explained that the content of this tradition –the story of Juraij– showed to do kindness to the parents prior to the optional religious services and other deeds. It also mentioned an advice for taking ablution before praying. This tradition also explained about the miracle (*karāma*) of the friend of God (*walī*

---

[7] Muḥammad ibn Ismail Abū AbdAllāh al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Dār Tūq al-Najāḥ, no place, 1st Edition, 2002 Vol. IV, p. 165.
[8] Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Dār Ihya' al-Turāth al-'Arabī, Beirut, no year, Vol. IV, p. 1976.
[9] Abū 'AbdAllāh Ahmad ibn Muḥammad ibn Ḥanbal, *Musnad al-Imam Aḥmad ibn Hanbal*, Muassasah al-Risālah, no place, 1st Edition, 2001,, Vol. XIII, p. 434 & 437.
[10] Imam al-Nawawi , *Syarah Shaḥīḥ Muslim*, translated by Ahmad Khatib, Pustaka Azzam, Jakarta, 1st Edition, 2011, p. 417

Allāh), which is the principle of Sunni. This tradition stated that the miracle happened in extraordinary event, proved by empirical evidence such as changing a form of an object, conduciving a thing which is not exist before, or other form of miracle.[11] What was happened to Juraij and the babies included into the case of miracle (*karāma*).

b).   The Prophet Hurt, Whipped, Abused and Cursed Innocent People

Al-Mūsawi mentions a tradition narrated by Abū Hurayra as saying that he heard Allāh's Messenger (may peace be upon him) as saying, '*O Allāh, Muḥammad is a human being. I lose my temper just as human beings lose temper, and I have held a covenant with Thee which Thou wouldst not break. For a believer whom I hurt or curse or beat, make that an expiation (of his sins and source of) his nearness to Thee on The Day of Resurrection.*'

Al-Mūsawi read this tradition literally which directs him to summarize that the tradition informs that the Prophet did hurt, curse and beat innocent people. He criticizes the content of the tradition saying that it against the verses of Qur'ān;

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا

It means: *"And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin."*[12]

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

It means: *"Those who avoid the greater crimes and shameful deeds, and, when they are angry Even then forgive."*[13]

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

It means: *"Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allāh loves those who do good."*[14]

---

[11] *Ibid.*, p. 419-420.
[12] Q.C al-Ahzab, [33]:58.
[13] Q.C al-Syura, [42]: 37.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

It means: *"And the servants of (Allāh) Most gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"*[15]

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

It means: *"Hold to forgiveness; command what is right; but turn away from the ignorant."*[16]

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

It means: *"Nor can goodness and evil be equal. Repel (evil) with what is better: then will He between whom and Thee was hatred become as it were Thy friend and intimate!"*[17]

Besides quoting the verses of Qur'ān, he mentioned some traditions which contained the prohibition of cursing people:

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنِي أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا شَقِيقٌ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

Abusing a Muslim is Fusūq (an evil doing), and killing him is Kufr (disbelief).[18]

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، وَابْنُ أَبِي عُمَرَ، قَالَا: حَدَّثَنَا مَرْوَانُ يَعْنِيَانِ الْفَزَارِيَّ، عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قِيلَ: يَا رَسُولَ اللهِ ادْعُ عَلَى الْمُشْرِكِينَ قَالَ: «إِنِّي لَمْ أُبْعَثْ لَعَّانًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً»

---

[14] Q.C Ali Imrān, [3]: 134
[15] Q.C al-Furqān, [25]: 63
[16] Q.C al-A'rāf, [7]: 199
[17] Q.C Fuṣṣilat, [41]: 34
[18] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. IX, p.50. Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Vol. I, p. 81.

Abū Hurayra said: It was said to the Prophet: "O Messenger of Allāh! You may curse the hypocrites ". He said: "I had not been sent by Allāh to be a curser but as mercy for people".[19]

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، وَأَبِي

حَازِمٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «إِنَّ اللَّعَّانِينَ

لَا يَكُونُونَ شُهَدَاءَ، وَلَا شُفَعَاءَ يَوْمَ الْقِيَامَةِ»

From Abū al-Darda', he heard the Prophet as saying: "The curser will never be intercessor or witnesses in the Day of Resurrection".[20]

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو

رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: " لَمْ يَكُنِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا، وَكَانَ يَقُولُ: «إِنَّ

مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلاقًا»

'AbdAllāh ibn Amr said: "The Prophet wasn't impolite or dishonest". He said: "The best of you are those who are high-minded".[21]

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنْ أَنَسٍ، قَالَ: لَمْ يَكُنْ

رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا، وَلاَ لَعَّانًا، وَلاَ سَبَّابًا

Anas ibn Malik said: "The Prophet wasn't impolite, and curser, or an abuser".[22]

If al-Mūsawi quoted those verses and tradition to describe the good moral of the Prophet, so it is right, but it can't be used to deny the content of the tradition. Al-Mūsawi's comprehension of this tradition lays aside the context that the Prophet was praying. The excoriation, bad prayer, or other negative utterance came from the Prophet was unintentionally be said, but it was a habit of the Arab

---

[19] Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Vol. IV, p. 2006.
[20] *Ibid.*
[21] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. IV, p. 189.
[22] *Ibid.*, vol. VIII, p. 15.

to continue his utterance by other expression which is not followed by intention. The Prophet was not intentionally saying the bad prayer, so that the Prophet was afraid that the prayer will be granted by god, and then he asked Allāh to make it as mercy and compensation of sin, besides as a way to get close to god.[23]

This tradition is not only narrated by Abū Hurayra, such kind of tradition also narrated by other companion;

1) حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ، يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنِّي اشْتَرَطْتُ عَلَى رَبِّي عَزَّ وَجَلَّ، أَيُّ عَبْدٍ مِنَ الْمُسْلِمِينَ سَبَبْتُهُ أَوْ شَتَمْتُهُ، أَنْ يَكُونَ ذَلِكَ لَهُ زَكَاةً وَأَجْرًا»[24]

2) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: دَخَلَ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ فَكَلَّمَاهُ بِشَيْءٍ، لَا أَدْرِي مَا هُوَ فَأَغْضَبَاهُ، فَلَعَنَهُمَا، وَسَبَّهُمَا، فَلَمَّا خَرَجَا، قُلْتُ: يَا رَسُولَ اللهِ مَنْ أَصَابَ مِنَ الْخَيْرِ شَيْئًا، مَا أَصَابَهُ هَذَانِ، قَالَ: «وَمَا ذَاكِ» قَالَتْ: قُلْتُ: لَعَنْتَهُمَا وَسَبَبْتَهُمَا، قَالَ: " أَوَ مَا عَلِمْتِ مَا شَارَطْتُ عَلَيْهِ رَبِّي؟ قُلْتُ: اللهُمَّ إِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُسْلِمِينَ لَعَنْتُهُ، أَوْ سَبَبْتُهُ فَاجْعَلْهُ لَهُ زَكَاةً وَأَجْرًا "[25]

These are some traditions that al-Mūsawi tried to refuse by using the verses of Qur'ān. Besides these aforementioned traditions, other traditions which al-Mūsawi refused its content by using Qur'an verses are which entitles as follow:

---

[23] Imam al-Nawawi, *Syarah Shahīh Muslim*, Translated by Ahmad Khatib, Pustaka Azzam, Jakarta, 1st Edition, 2011, Vol. XVI, p. 565

[24] Muslim Ibn Ḥajjāj, *Ṣaḥīḥ Muslim*, Vol. IV, p. 2009.

[25] *Ibid.*, p. 2007.

Satan Comes to Disturb Prophet's Prayer; Abrogation before the time of performance; Allāh Forgives an Excessive Unbeliever; and Allāh Forgives a Sinful Man Forever.

2. Historical Fact

Like the other *hadith* critics, al-Mūsawi shows historical data to criticize some tradition narrated by Abū Hurayra. By presenting the historical facts, al-Mūsawi tries to prove that what were narrated by Abū Hurayra were made by him. Among those narrations are:

a). A person Who Was Impure in the Morning Was Not to Observe Fast

Al-Mūsawi quoted from Muslim mentioned that 'Abd al-Malik ibn Abū Bakr ibn 'Abd al-Rahman said that Abū Bakr reported: I heard Abū Hurayra narrating in his story; he said that he who is overtaken by dawn in a state of seminal emission should not observe fast. He then made a mention of it to his father, 'Abd al-Rahman b. Harith, but he denied it. They went to 'Aisha and Umm Salama and asked them about it. Both of them said that the Apostle of Allāh woke up in the morning in the state of *junub* (but without seminal emission in a dream) and observed fast. They then proceeded till they went to Marwan and 'Abd al-Rahman made a mention of it to him. Upon this Marwan said: I stress upon you (with an oath) that you better go to Abū Hurayra and refer to him what is said about it. So they came to Abū Hurayra and Abū Bakr had been with us throughout and 'Abd al-Rahman made a mention of it to him, whereupon Abū Hurayra said: Did the two wives of the Holy Prophet tell you this? He replied: Yes. Upon this Abū Hurayra said: They have better knowledge. Abū Hurayra then attributed that what was about it to Faḍl b. Abbas and said: I heard it from Faḍl and not from the Apostle of Allāh. Abū Hurayra then retracted from what he used to say about it.

Al-Mūsawi denies this tradition by showing the fact that al-Faḍl has died during the reign of Abū Bakr, while the case of the tradition just happened during the reign of Mu'awiya, it means that al-Faḍl has died before the tradition

occurred. It was mentioned in the text that after getting knew information Abū Hurayra retracted from what he used to say and said that he heard the information from al-Faḍl, not directly from the Prophet, whereas al-Faḍl has died.

There are some opinions about the death of al-Faḍl. Ibn Hajar al-ʿAsqalani mentions four different information of this; Ibn Mu'in said that he was dead in the day of *Yarmuk*, Abū Dāwud said that he was killed in Damsyiq, al-Waqidi said that he was dead because of *ṭa'ūn 'amwās* in 18th A.D, and Ibn Sa'd said that he was dead in the era of Omar ibn al-Khattab.[26] Al-Mūsawi states that the case of the tradition happened in the era of Mu'awiya as the ruler, Al-Qāḍi as quoted by al-Nawawi also said that this case happened when Marwan was a ruler of Medina; it was exactly in the era Mu'awiyah.[27]

Looking at the explanation from Ibn Hajar, the historical fact proposed by al-Mūsawi was true that al-Faḍl has died during the reign of Abū Bakr, but it's not valid to use this reason to reject the tradition, since Abū Hurayra and al-Faḍl had ever lived in the same time, and they met personally.[28] So that, the possibility of Abū Hurayra made up this tradition was very small. "He who is overtaken by dawn in a state of seminal emission should not observe fast" was the statement that Abū Bakr heard from Abū Hurayra's story, which then he sought for the clarification to the wives of the Prophet. It was fact that Abū Hurayra met al-Faḍl and narrated from him, but fortunately Abū Bakr just heard the information that Abū Hurayra got from al-Faḍl few years after al-Faḍl died.

b).   Abū Ṭalib Refuses to Say *Shahāda*

Al-Mūsawi rejects the tradition for the case of it happened three years before *hijra*, it means ten years before Abū Hurayra met the Prophet. This historical fact was true, but it can't be an only reason to reject what was narrated by Abū Hurayra. This tradition is like the previous one. It was narrated by Abū

[26] Shihab al-Dīn Ahmad ibn ʿAli ibn Hajar al-ʿAsqalani, *Tahdhib al-Tahdhib*, Dār al-Fikr, Beirut, 1st Edition, 1983, vol. VIII p. 252.

[27] Imam al-Nawawi, *Syarah Shahih Muslim*, translated by Wawan Djunaedi Soffandi, Pustaka Azzam, Jakarta, 1st Edition, 2011, Vol. VII, p. 664.

[28] al-ʿAsqalani, *Tahdhib al-Tahdhib*, Vol. VIII p. 252; Vol. XII, p. 288.

Hurayra and it was rejected by al-Mūsawi since Abū Hurayra did not narrate it directly from the Prophet. This kind of tradition is included to the category of *hadith mursal ṣaḥabi*.[29] *Hadith* scholars rate such tradition as sound (*ṣaḥīh*) and considered it as *musnad* for the tradition narrated by the companion and for the companion's unknown identity is not regarded as the defect of the tradition since they were considered as just (*'ādil*).[30] Al-Mūsawi argues that one is allowed to lean a tradition to the Prophet which actually he heard it from other (*mursal*), but it can be rated as sound (*ṣaḥīh*) before knowing all the narrators in the chain and proving them as truthful.[31] In the case of this tradition, al-Mūsawi rejects it because it was narrated by Abū Hurayra, whom was considered as unknown and unjust by him. The reason of al-Mūsawi in refusing this tradition is insubstantial since Abū Hurayra was not the one to narrate this tradition; there are other companions who narrated such tradition;

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ:

أَخْبَرَنِي سَعِيدُ بْنُ المُسَيِّبِ، عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ: أَنَّهُ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَوَجَدَ عِنْدَهُ أَبَا جَهْلِ بْنَ هِشَامٍ، وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ المُغِيرَةِ، قَالَ رَسُولُ

اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِأَبِي طَالِبٍ: " يَا عَمِّ، قُلْ: لاَ إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ "

فَقَالَ أَبُو جَهْلٍ، وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ المُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ

اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعْرِضُهَا عَلَيْهِ، وَيَعُودَانِ بِتِلْكَ المَقَالَةِ حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ:

---

[29] *Hadith mursal ṣahabi* refer to the tradition which is narrated by the companion but he did not hear it directly from the Prophet, because of his young age or he was late to convert to Islam or he was not accompanying the Prophet when the case happened. (Nuruddin 'Itr, *'Ulumul Hadis*, Translated by Mujiyo, PT Remaja Rosdakarya, Bandung, 1st Edition, 2012, p. 391.)

[30] *Ibid.*

[31] Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 155.

هُوَ عَلَى مِلَّةِ عَبْدِ المُطَّلِبِ، وَأَبَى أَنْ يَقُولَ: لاَ إِلَهَ إِلَّا اللَّهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ:

«أَمَا وَاللَّهِ لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ» فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِ: {مَا كَانَ لِلنَّبِيِّ} [التوبة: 113][32]

From two aforementioned samples, we can summarize that the historical facts proposed by al-Mūsawi were valid and right, but the use of those historical data in his criticism are irrational and inappropriate, since it is forced to accommodate to his prior aim in criticizing the tradition narrated by Abū Hurayra.

3. Prophetic Tradition

a). Making Abū Bakr Emir of Hajj

Humaid ibn Abd al-Raḥmān narrated that Abū Hurayra said: Abū Bakr sent me in that hajj which he was the chief of the pilgrims along with the announcers whom he sent in the Day of Nahr to announce at Mina: "No pagan shall perform hajj after this year, and none shall perform the Tawaf around the Ka'ba in naked state." Humaid added: That the Prophet sent 'Ali ibn Abī Ṭalib (after Abū Bakr) and ordered him to recite aloud in public Surat Barā'a. Abū Hurayra added, "So, 'Ali along with us, recited Barā'a (loudly) before the people at Mina on the Day of Nahr and announced "No pagan shall perform hajj after this year, and none shall perform the Ṭawaf around the Ka'ba in naked state."

This tradition informs that Abū Bakr was the emir of Hajj. Al-Mūsawi criticizes the information of this tradition saying that Abū Bakr was the emir of the hajj. According to him, the real emir or chief of that pilgrimage was not Abū Bakr but 'Ali. His argumentation is based on the tradition narrated by Abū Hurayra which did not mention Abū Bakr as the emir;

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ مُحَرَّرِ بْنِ أَبِي هُرَيْرَةَ، عَنْ أَبِيهِ أَبِي

هُرَيْرَةَ، قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ حِينَ " بَعَثَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى أَهْلِ مَكَّةَ

---

[32] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. II, p. 95. Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Vol. I, p. 54. Muḥammad ibn Ḥanbal, *Musnad al-Imam Aḥmad ibn Ḥanbal*, Vol. XXXIX, p. 78.

بِبَرَاءَةٌ ". فَقَالَ: مَا كُنْتُمْ تُنَادُونَ؟ قَالَ: كُنَّا نُنَادِي: أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ، وَلَا يَطُوفُ بِالْبَيْتِ

عُرْيَانٌ، وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ، فَإِنَّ أَجَلَهُ أَوْ أَمَدَهُ إِلَى أَرْبَعَةِ

أَشْهُرٍ، فَإِذَا مَضَتِ الْأَرْبَعَةُ الْأَشْهُرِ فَإِنَّ اللهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ، وَلَا يَحُجُّ هَذَا الْبَيْتَ بَعْدَ

الْعَامِ مُشْرِكٌ. قَالَ: فَكُنْتُ أُنَادِي حَتَّى صَحِلَ صَوْتِي

Narrated Abū Hurayra, he said:"I was among the delegation that the Prophet sent with 'Ali to the people of Mecca to inform of Surat Barā'a." His son Muḥarrir asked him: "What did you inform of?" He said: "We announced: No one enters Paradise except the believers, no polytheist is to come to hajj after this year, no one is to go around the Ka'ba nakedly and whoever has a covenant with the Prophet, it will be valid for four months, and if it passed four months, in truth Allāh and his messenger were free of the polytheists, and no polytheist is to come to hajj after this year. He said: I cried of that until my voice became hoarse."[33]

He argues that the first tradition to occur was the one which did not mention Abū Bakr, while the other has just narrated during the rule of the Umayyad. Al-Mūsawi refuses this tradition by proposing other traditions which supported his argumentation, and those are narrated by Abū Bakr, 'Ali, Ibn 'Abbas, Sa'd ibn Waqas, Anas and Jumai'.

1) Narration from Abū Bakar

حَدَّثَنَا وَكِيعٌ، قَالَ: قَالَ إِسْرَائِيلُ، قَالَ أَبُو إِسْحَاقَ: عَنْ زَيْدِ بْنِ يُثَيْعٍ عَنْ أَبِي بَكْرٍ: أَنَّ النَّبِيَّ صَلَّى اللهُ

عَلَيْهِ وَسَلَّمَ بَعَثَهُ بِبَرَاءَةٌ لِأَهْلِ مَكَّةَ: لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ، وَلَا يَدْخُلُ

الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، مَنْ كَانَ بَيْنَهُ وَبَيْنَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُدَّةٌ فَأَجَلُهُ إِلَى مُدَّتِهِ،

وَاللهُ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ. قَالَ: فَسَارَ بِهَا ثَلَاثًا، ثُمَّ قَالَ لِعَلِيٍّ، رَضِيَ اللهُ تَعَالَى عَنْهُ: " الْحَقْهُ

فَرُدَّ عَلَيَّ أَبَا بَكْرٍ، وَبَلِّغْهَا أَنْتَ " قَالَ: فَفَعَلَ، قَالَ: فَلَمَّا قَدِمَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو

---

[33] Aḥmad ibn Muḥammad ibn Ḥanbal, *Musnad al-Imam Aḥmad ibn Ḥanbal*, Vol. XIII, p. 356.

بَكْرٍ بَكَى، قَالَ: يَا رَسُولَ اللهِ، حَدَثَ فِيَّ شَيْءٌ؟ قَالَ: " مَا حَدَثَ فِيكَ إِلَّا خَيْرٌ، وَلَكِنْ أُمِرْتُ أَنْ

لَا يُبَلِّغَهُ إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي "

Narrated Abū Bakr, that the Prophet (may peace be upon him) sent him with Barā'a for the people of Mecca: "No polytheist is to come to hajj after this year, no one is to go around the Ka'ba nakedly, no one enters Paradise except the believers and whoever has a covenant with the Prophet it will be valid for the time until it's date, and that Allāh and his messenger were acquitted from the polytheists." He said: Abū Bakr went away for three days, then the Prophet said to 'Ali: "Follow after Abū Bakr and let him come back to me. Take Barā'a from him and go to inform of it." He said: he did it, and when Abū Bakr went back to the Prophet, he cried. He said: "O Apostle of Allāh, did something happen about me?" He said: "Nothing but good happened about you, but I was ordered that no one was to carry out my divine tasks except me or a man of my family."[34]

The chain transmission of this tradition is weak (*ḍaif*). The narrators were *thiqah* except Zayd ibn Yuthai', he was among the unknown (*majhūl*). Ibn Hajar said that this chain transmission is ruptured (*munqaṭi'*) between Zayd ibn Yuthai' and Abū Bakr. Al-Jauraqanī put this tradition into *al-Abāṭil wa al-Manākir* from Ahmad ibn Hanbal's track, by this chain transmission. He said that this tradition is not recognized (*munkar*).

2) Narration from 'Ali

حَدَّثَنَا عَبْدُ اللهِ، حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ، حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ، عَنْ سِمَاكٍ، عَنْ حَنَشٍ، عَنْ

عَلِيٍّ، قَالَ: لَمَّا نَزَلَتْ عَشْرُ آيَاتٍ مِنْ بَرَاءَةَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، دَعَا النَّبِيُّ صَلَّى اللهُ

عَلَيْهِ وَسَلَّمَ أَبَا بَكْرٍ فَبَعَثَهُ بِهَا لِيَقْرَأَهَا عَلَى أَهْلِ مَكَّةَ، ثُمَّ دَعَانِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي:

" أَدْرِكْ أَبَا بَكْرٍ، فَحَيْثُمَا لَحِقْتَهُ فَخُذِ الْكِتَابَ مِنْهُ، فَاذْهَبْ بِهِ إِلَى أَهْلِ مَكَّةَ، فَاقْرَأْهُ عَلَيْهِمْ " فَلَحِقْتُهُ

---

[34] Aḥmad ibn Muḥammad ibn Ḥanbal, *Musnad al-Imam Aḥmad ibn Ḥanbal*, Vol. I, p. 183.

بِالْجُحْفَةِ فَأَخَذْتُ الْكِتَابَ مِنْهُ، وَرَجَعَ أَبُو بَكْرٍ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللهِ،

نَزَلَ فِيَّ شَيْءٌ؟ قَالَ: لَا، وَلَكِنَّ جِبْرِيلَ جَاءَنِي، فَقَالَ: " لَنْ يُؤَدِّيَ عَنْكَ إِلا أَنْتَ أَوْ رَجُلٌ مِنْكَ "

Narrated 'Ali, when ten verses of Bara'a had been revealed to the Prophet (may peace be upon him), he called for Abū Bakr and sent him to recite them for the people of Mecca. Then he called for me and said: "Follow after Abū Bakr, wherever you get him, take the book from him and go to recite it for the people of Mecca." I got him and took the book from him. He went back to the Prophet and said to him: "O messenger of Allāh, was anything revealed about me?" He said: "No, but Gabriel told me that no one would inform of the revelation except me or a man of me." [35]

The chain transmission of this tradition is weak (*ḍaif*) for Muḥammad ibn Jābir al-Ḥanafy who was assessed as weak, and Hanash was not recognized as *thiqah*. Ibn Kathir said that the chain is weak and the content is denied.

3) Narration from Ibn 'Abbas

حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا أَبُو بَلْجٍ، حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ، قَالَ: إِنِّي لَجَالِسٌ

إِلَى ابْنِ عَبَّاسٍ، إِذْ أَتَاهُ تِسْعَةُ رَهْطٍ، فَقَالُوا: يَا أَبَا عَبَّاسٍ، إِمَّا أَنْ تَقُومَ مَعَنَا، وَإِمَّا أَنْ يُخْلُونَا هَؤُلَاءِ،

قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: بَلْ أَقُومُ مَعَكُمْ، قَالَ: وَهُوَ يَوْمَئِذٍ صَحِيحٌ قَبْلَ أَنْ يَعْمَى، قَالَ: فَابْتَدَءُوا

فَتَحَدَّثُوا، فَلَا نَدْرِي مَا قَالُوا، قَالَ: فَجَاءَ يَنْفُضُ ثَوْبَهُ، وَيَقُولُ: أُفٍّ وَتُفْ، وَقَعُوا فِي رَجُلٍ لَهُ عَشْرٌ،

وَقَعُوا فِي رَجُلٍ قَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " لَأَبْعَثَنَّ رَجُلًا لَا يُخْزِيهِ اللهُ أَبَدًا، يُحِبُّ اللهَ وَرَسُولَهُ

"، قَالَ: فَاسْتَشْرَفَ لَهَا مَنِ اسْتَشْرَفَ، قَالَ: " أَيْنَ عَلِيٌّ؟ " قَالُوا: هُوَ فِي الرَّحَى يَطْحَنُ، قَالَ: " وَمَا

كَانَ أَحَدُكُمْ لِيَطْحَنَ؟ " قَالَ: فَجَاءَ وَهُوَ أَرْمَدُ لَا يَكَادُ يُبْصِرُ، قَالَ: فَنَفَثَ فِي عَيْنَيْهِ، ثُمَّ هَزَّ الرَّايَةَ

ثَلَاثًا، فَأَعْطَاهَا إِيَّاهُ، فَجَاءَ بِصَفِيَّةَ بِنْتِ حُيَيٍّ. قَالَ: ثُمَّ بَعَثَ فُلَانًا بِسُورَةِ التَّوْبَةِ، فَبَعَثَ عَلِيًّا خَلْفَهُ،

فَأَخَذَهَا مِنْهُ، قَالَ: " لَا يَذْهَبُ بِهَا إِلَّا رَجُلٌ مِنِّي، وَأَنَا مِنْهُ "، قَالَ: وَقَالَ لِبَنِي عَمِّهِ: " أَيُّكُمْ يُوَالِينِي

فِي الدُّنْيَا وَالْآخِرَةِ؟ "، قَالَ: وَعَلِيٌّ مَعَهُ جَالِسٌ، فَأَبَوْا، فَقَالَ عَلِيٌّ: أَنَا أُوَالِيكَ فِي الدُّنْيَا وَالْآخِرَةِ،

قَالَ: " أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ "، قَالَ: فَتَرَكَهُ، ثُمَّ أَقْبَلَ عَلَى رَجُلٍ مِنْهُمْ، فَقَالَ: " أَيُّكُمْ يُوَالِينِي

فِي الدُّنْيَا وَالْآخِرَةِ؟ " فَأَبَوْا، قَالَ: فَقَالَ عَلِيٌّ: أَنَا أُوَالِيكَ فِي الدُّنْيَا وَالْآخِرَةِ. فَقَالَ: " أَنْتَ وَلِيِّي فِي

الدُّنْيَا وَالْآخِرَةِ ". قَالَ: وَكَانَ أَوَّلَ مَنْ أَسْلَمَ مِنَ النَّاسِ بَعْدَ خَدِيجَةَ.[36]

Ibn 'Abbas protested against the opponents of 'Ali and began to talk in details about the virtues of 'Ali and the conditions of preferring him to the whole *umma* after the Prophet. He said: *"... then the Prophet sent Abū Bakr with sura al-Tawba and sent 'Ali after him to take it from him. The Prophet said: None will go with it except a man, who is from me and I am from him."*

4) Narration from Jumai' ibn 'Umair

حَدَّثَنَا أَحْمَدُ بْنُ كَامِلٍ الْقَاضِي، ثنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى الْبَرْتِيُّ، ثنا إِسْحَاقُ بْنُ بِشْرٍ الْكَاهِلِيُّ،

ثنا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ، عَنْ جُمَيْعِ بْنِ عُمَيْرٍ اللَّيْثِيِّ قَالَ: أَتَيْتُ عَبْدَ اللَّهِ بْنَ

عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَسَأَلْتُهُ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، فَانْتَهَرَنِي، ثُمَّ قَالَ: أَلَا أُحَدِّثُكَ عَنْ عَلِيٍّ؟

هَذَا بَيْتُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ، وَهَذَا بَيْتُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، إِنَّ رَسُولَ

اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعَثَ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا بِبَرَاءَةٍ إِلَى أَهْلِ مَكَّةَ فَانْطَلَقَا، فَإِذَا

هُمَا بِرَاكِبٍ، فَقَالَا: مَنْ هَذَا؟ قَالَ: أَنَا عَلِيٌّ يَا أَبَا بَكْرٍ، هَاتِ الْكِتَابَ الَّذِي مَعَكَ، قَالَ: وَمَا لِي؟

قَالَ: وَاللَّهِ مَا عَلِمْتُ إِلَّا خَيْرًا، فَأَخَذَ عَلِيٌّ الْكِتَابَ فَذَهَبَ بِهِ، وَرَجَعَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ

عَنْهُمَا إِلَى الْمَدِينَةِ فَقَالَا: مَا لَنَا يَا رَسُولَ اللَّهِ؟ قَالَ: " مَا لَكُمَا إِلَّا خَيْرٌ، وَلَكِنْ قِيلَ لِي: إِنَّهُ لَا يُبَلِّغُ

---

[36] *Ibid.*, vol. V, p. 179.

عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ «هَذَا حَدِيثٌ شَاذٌّ وَالحَمْلُ فِيهِ عَلَى جُمَيْعِ بْنِ عُمَيْرٍ وَبَعْدَهُ عَلَى

إِسْحَاقَ بْنِ بِشْرٍ»

Jumai' ibn 'Umair asked 'AbdAllāh ibn 'Umar about 'Ali, Ibn 'Umar scolded him and said: This is the house of the Prophet in the mosque and this is the house of 'Ali. Once, the Prophet sent Abū Bakr and 'Umar with Bara'a to Mecca. While they were on their way to Mecca, a rider came. They asked who he was. He said: "I am 'Ali. O Abū Bakr, give me the book, which is with you." He said: "Is there anything wrong about me?" 'Ali said: "I don't think but good." 'Ali took the book and went to Mecca. Abū Bakr and 'Umar went back to Medina and asked the Prophet: "What happened about us?" He said: "Nothing happened about you except good, but it was revealed to me that none was to carry out my divine tasks except me or a man of my family."[37]

Al-Dhahabī assessed this tradition as anomalous (*shādh*).

These traditions are mentioned by al-Mūsawi to strengthen his premise that the emir of hajj was 'Ali, not Abū Bakr. But here can be seen than some traditions which are proposed by al-Mūsawi that he aimed to refuse the tradition which mentioned Abū Bakr as the emir of hajj have been considered by the *hadith* scholars as invalid. If al-Mūsawi was in state to reject a tradition by using other tradition, he should mention only valid tradition, not the invalid one. Either al-Mūsawi did not know that those traditions he mentioned are weak because of he did not look it up before using it, or did he know that those are weak but he ignored it, the principle of refusing a tradition by another tradition is using the higher level validity of *hadith* as the repellent. The fact that al-Mūsawi used weak quality of traditions in supporting his premise –that the emir was 'Ali– shows his subjective assessment as the adherent of 'Ali.

b).   Two Contradictory Traditions

Al-Mūsawi mentioned a tradition narrated by Abū Hurayra that The Prophet said: *"No 'Adwā (i.e. no contagious disease in conveyed to others without*

---

[37] Abū 'AbdAllāh al-Hakim, *Mustadrak 'ala al-Ṣaḥīḥ ain*, Dār al-Kutub al-'Ilmiyyah, Beirut, 1st Edition, 1990, Vol. III, p. 53.

Allāh's permission); nor (any evil omen in the month of) Ṣafar; nor Hāma,"[38] A Bedouin stood said, "O Allāh's Apostle! What about the camels which, when on the sand (dessert) look like deers, but when a mangy camel mixes with them they all get infected with mange?" On that Allāh's Apostle said, "Then who conveyed the (mange) disease to the first (mangy) camel?"[39]

He said that it contradicts other tradition saying that The Prophet said: *"Do not put a patient with a healthy one"* (or said: *"the cattle (sheep, cows, camel, etc.) suffering from a disease should not be mixed up with the healthy cattle"*). *Abū Hurayra denied the first narration, we said: Don't you narrate that: "No transitive disease". Then he said some words in Abyssinian language. Abū Salama said: I do not see whether Abū Hurayra has forgotten other narration.*[40]

Looking at glance to those two traditions, the first one seems contradicts the second narration, since the first text mentions that there is no contagious disease but then the second text states not to put patient with the healthy. Thus the prohibition of uniting the sick and the healthy indicates the existence of contagious disease.

The Prophet's utterance *"No contagious disease…"* is not a negation (*nafyun*) but a prohibition (*nahyun*). Thus means: "Don't you infect a disease to your fellows" or "Don't you get on toward the contagious disease, but avoid it or keep away from the places where contagious disease is there".[41] This thing is similar to God's saying:

$$\text{... فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ...}$$

[38] A bird, which pre-Islam Arabs pretended that the soul or the bones of the dead turn into. Islam refuted this superstition. It might also be said that *hāma* was the owl, which they saw an evil omen in, and when Islam came it refuted that. (Sharaf al-Dīn al-Mūsawi, *Abū Hurayra*, p. 135)

[39] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. VII, p. 138. Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Vol. IV, p. 1742.

[40] Al-Bukhārī, *Ibid.*

[41] Abdullah bin Ali al-Najdy al-Qushaimy, *Memahami Hadits Musykil*, Translated by Kathur Suhardi, CV. Pustaka Mantiq, Solo, 1st Edition, 1993, p. 104.

It means: *"… if any one undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj…"*[42]

It is also similar to the Prophet's utterance: *"None of you harming yourself nor harming to other people"*, or *"No praying after afternoon prayer until sunset, and no praying after dawn until sunrise."* This answer is justified by the continuance of the tradition: *"no any evil omen in the month of Ṣafar"*. It means, do not believe to what will happen in the month of Ṣafar. So that it can't be meant as negation (*nafyun*).[43]

If it is to say negation (*nafyun*), so it is unlike what was understood by the people in the age of pagan (*jahiliyah*) in facing the contagious disease, since there were redundant to contagious disease and bad prognosis. They were very anxious of these two things, so that they did not want to visit patient, or to go on a travel for a bad forecast.[44]

Jumhur said that both traditions must be synchronized since both are sound (*ṣaḥīḥ*). The way to synchronize it is that *"No contagious disease…"* means negating what was declared by people before Islam, that disease and misfortune can spread by itself, without God's will. While *"Do not put a patient with a healthy one"*, makes a sign to avoid danger which usually happened by God's will. So it can be concluded that the first tradition negates the spread of disease by itself, and the second one indicates self-protection of any dangers that may happen by the deed and the will of God.[45]

In this case, it looks that al-Mūsawi's comprehension of this tradition is very textual and he laid aside the language principle.

4. **Rationality**

    a). Allāh Created Adam in His Own Image

---

[42] Q.C Al-Baqarah, [2]: 197.
[43] Abdullah bin Ali al-Najdy al-Qushaimy, *Memahami Hadits Musykil*, p. 104.
[44] *Ibid*., p. 105.
[45] Imam al-Nawawi, *Syarah Shahih Muslim*, Translated by Amir Hamzah, Pustaka Azzam, Jakarta, 1st Edition, 2011, Vol. XIV, p. 534-535.

Al-Mūsawi quoted from al-Bukhārī, Abū Hurayra narrated, The Prophet said, Allāh created Ādam like His own image, making him 60 cubits tall. Aḥmad added from another way by Sa'id ibn al-Musayyab : '... and seven cubits wide'.[46] When He created him, He said: Go and greet that group of angels, listen to their reply, for it will be your greeting (salutation) and the greeting (salutation of your offspring). So Adam said (to the angels): Assalāmu 'alaikum (Peace be upon you). The angels said: Assalāmu 'alaika wa Rahmatullāh (Peace and Allāh's mercy be upon you). Thus the angels added to Adam's salutation expression: 'wa rahmatullāh'. Any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam's creation.[47]

Al-Mūsawi, after quoting those two traditions rushes to conclusion that what narrated by Abū Hurayra that Ādam was sixty cubits tall and seven cubits wide was not a proportional body shape, whereas Allāh created human being in the best form, it means that the traditions against the verse of Qur'ān *"We have indeed created man in the best of moulds"*.[48] The verse explains that Allāh had created human being in the best physical and psychological form accord with its functions as the servant of God and His caliph in the world. The information about the size of Adam –besides what was mentioned before– can be found in some tradition mentioned in some *hadith* collection books;

١) عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ،

فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " خَلَقَ اللهُ عَزَّ وَجَلَّ آدَمَ عَلَى

صُورَتِهِ، طُولُهُ سِتُّونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ النَّفَرِ، وَهُمْ نَفَرٌ مِنَ

الْمَلَائِكَةِ جُلُوسٌ، فَاسْتَمِعْ مَا يُجِيبُونَكَ، فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، قَالَ: فَذَهَبَ فَقَالَ: السَّلَامُ

---

[46] Abū 'AbdAllāh Aḥmad ibn Muḥammad ibn Ḥanbal, *Musnad al-Imam Aḥmad ibn Ḥanbal*, Muassasah al-Risalah, no place, 1st Edition, 2001, Vol. XVI, p. 532.
[47] Muhammad ibn Ismail Abū AbdAllāh al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Dār Tūq al-Najāḥ, no place, 1st Edition, 2002, Vol. VIII, p. 50.
[48] Q.C al-Tīn, [95]:4.

عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ، قَالَ فَزَادُوهُ: وَرَحْمَةُ اللهِ، قَالَ: فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ

عَلَى صُورَةِ آدَمَ وَطُولُهُ سِتُّونَ ذِرَاعًا، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَهُ حَتَّى الْآنَ "[49]

2) وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " خَلَقَ اللهُ عَزَّ وَجَلَّ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُّونَ

ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ لَهُ: اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ النَّفَرِ – وَهُمْ نَفَرٌ مِنَ الْمَلَائِكَةِ جُلُوسٌ –

فَاسْتَمِعْ مَا يُجِيبُونَكَ ، فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ " قَالَ: " فَذَهَبَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ

فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ. فَزَادُوهُ: وَرَحْمَةُ اللهِ "، قَالَ: " فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ

آدَمَ، وَطُولُهُ سِتُّونَ ذِرَاعًا، فَلَمْ يَزَلْ يَنْقُصُ الْخَلْقُ بَعْدُ حَتَّى الْآنَ "[50]

3) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ﴿إِنَّ أَوَّلَ زُمْرَةٍ

يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ

إِضَاءَةً، لَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ، وَلَا يَتْفِلُونَ وَلَا يَمْتَخِطُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ

المِسْكُ، وَمَجَامِرُهُمُ الْأَلُوَّةُ الْأَنْجُوجُ، عُودُ الطِّيبِ وَأَزْوَاجُهُمُ الحُورُ العِينُ، عَلَى خَلْقِ رَجُلٍ وَاحِدٍ،

عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا فِي السَّمَاءِ﴾[51]

4) عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ عَلَى صُورَتِهِ "

" قَالَ عَبْدُ اللهِ بْنُ أَحْمَدَ وَكَانَ فِي كِتَابِ أَبِي: وَطُولُهُ سِتُّونَ ذِرَاعًا، فَلَا أَدْرِي حَدَّثَنَا بِهِ أَمْ لَا "[52]

Those are sound (ṣaḥīḥ) traditions and all of them mentioned only the height of Adam without his width. The width of Adam is mentioned only in *Musnad Ahmad*, the one was quoted by al-Mūsawi. The complete narration of the

---

[49] Al-Bukhārī, *Ṣaḥīḥ Muslim*, Vol. IV, p. 2183.
[50] Aḥmad ibn Muḥammad ibn Ḥanbal, *Musnad al-Imam Aḥmad ibn Ḥanbal*, Vol. XIII, p.506
[51] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. IV, p. 132.
[52] Aḥmad ibn Muḥammad ibn Ḥanbal, *Musnad al-Imam Aḥmad ibn Ḥanbal*, Vol. XIV, p. 46.

tradition that al-Mūsawi quoted from *Musnad Ahmad* explains that "the length of Adam was sixty cubits tall and seven cubits wide", this was valid narration except the sentence "… and seven cubits wide", it was not valid for the singularity of 'Ali ibn Zayd in narrating it. Whether al-Mūsawi did not know that it was false, or he knew it but he just ignored it, the result is that wrong conclusion made by him. So that al-Mūsawi was wrong for saying that the tradition narrated by Abū Hurayra about the size of Adam was false. The fault was on al-Mūsawi for quoting part of the tradition which has been considered as invalid. So it can be concluded that the tradition is not against the verse of Qur'ān. If the length of Adam was sixty cubits, than his width definitely fit to his length. By this fact, it looks that by his first intention –to show that Abū Hurayra was wrong– al-Mūsawi intentionally added that false sentence (*"… and seven cubits wide"*), so that the tradition seems to contradict the verse of Qur'ān, but actually the case does not.

b). Allāh Descends to The Lower Heaven Every Night

A tradition narrated by Abū Hurayra was judged by al-Mūsawi as describing Allāh like the creature; Abū Hurayra reported Allāh's messenger as saying: *"Our Lord, the Blessed and the Exalted, descends every night to the lower heaven when one-third of the latter part of the night is left, and says: Who supplicates Me so that I may answer him, who asks Me so that I may give to him, who asks Me forgiveness so that I may forgive him."*[53]

Al-Mūsawi read and comprehended this tradition only from its text. Thus he concluded that this tradition ascribing Allāh as ascend and descend like the creature. The scholars who comprehend the meaning of this tradition from its text, viewed that the content of the tradition is weak (*ḍa'if*) and even false (*mawḍu'*), since Allāh was described to ascend and descend to the lower heaven, which

---

[53] Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Vol. I, p. 521.

means that Allāh was being treat the same as the creatures. Whereas the content of this tradition is sound (*ṣaḥīh*) if it is understood accord with the context.[54]

Since al-Mūsawi read the text of tradition as it is, he did not explain the meaning of it. The meaning of the text which mentions that Allāh descends to the lower heaven is the flood of His mercies. One-third of the latter part of the night is chosen since at that time is the easiest time to get deeply absorbed in the praying. In such kind of condition, the mercies of God can be easily reached.[55] By this type of understanding, it does not mean that the mercy of God is not given except in one-third of night, but this time is special.[56]

C. The Accuracy of Al-Mūsawi's Criticism

A criticism is considered as valid as long as it is consistent with validity of data, consistency of the critic in applying the procedures of criticism, and the objectivity of the critic. In this case, the validity of al-Mūsawi's criticism of Abū Hurayra's textual tradition can be seen in the writer's explanation of previous sub chapter.

In his criticism of Abū Hurayra's textual tradition, the data given by al-Mūsawi come from Qur'ān verses, historical data, prophetic traditions and the result of his rationality. Some of it is true like the Qur'ān verses he quoted, all Qur'ān verses were correctly quoted although some are not completely quoted (i.e. the quotation of Q.C al-Rum, [30]:30 in the explanation of the tradition about newborn babies who were able to talk, in page 93), and the historical data about the death of Abū Ṭālib and al-Faḍl (in the explanation about the tradition of the fasting for someone who was impure in the dawn, in page 99) and the death of Abu Talib (in the explanation about the tradition of Abū Ṭalib who refuses to say *Shahāda*, in page 100), and some of it can't be considered as valid, such as some traditions he quoted that have been deemed as invalid after research done on it, the

---

[54] M. Syuhudi Ismail, *Hadis Nabi yang Textual dan Kontekstual*, Bulan Bintang, Jakarta, 1st Edition, 1994, p. 20.
[55] *Ibid*.
[56] *Ibid.*, p. 21.

sample are tradition about the width of Ādam (in the explanation about the size of Ādam, in page 112) and tradition about 'Ali's virtue (in the explanation about the refusal of Abū Bakr as the emir of hajj, in page 103-107).

Those data then became the measuring rods in his criticism. He was consistent in using the measurement, either using only one measurement or combining two or more measurement in criticizing a tradition. But then, in its presentation, which is in the data usage, it can't be considered as valid, since it looks to be forced to accord with al-Mūsawi's idea. The sample of it can be seen in aforementioned sub-chapter; there are some Qur'ān verses he quoted to refuse the tradition narrated by Abū Hurayra, whereas the verse and the content of tradition have different context, in other place he quoted weak tradition to refuse a sound (ṣaḥīh) tradition like the traditions he mentioned in refusing the hadith which informs about the assignment of Abū Bakr as emir of hajj.

Shi'a's viewpoint or doctrine toward the companions of the Prophet influences al-Mūsawi's assessment of Abū Hurayra. As Shi'a's negative assessment of Abū Hurayra, al-Mūsawi judged Abū Hurayra as unjust companion which then leads him to evaluate his traditions as false. There are many part of his textual criticism that shows his subjectivity more than his objectivity in presenting the reasons of his refusal to the tradition narrated by Abū Hurayra. Such kind of criticism is clearly visible on the traditions relate to political interest (i.e. making Abū Bakr as emir of hajj), here al-Mūsawi sharply criticize the tradition. Al-Mūsawi refused the assignment of Abū Bakr as the chief of pilgrimage, he was insistent that the real emir was 'Ali, so that al-Musawi proposed many traditions which support his argument, he mentioned the tradition which did not mention Abū Bakr as the emir, also other traditions describing the virtue of 'Ali. According to the *hadith* scholars, those traditions are not sound (ṣaḥīḥ) (as explained in page 104-107), yet al-Mūsawi used it as argumentation. Either al-Mūsawi did not know that those traditions are not sound, or he knew it but he intentionally ignored it, it shows his subjective assessment as a Shi'a in praising 'Ali whom was considered as the successor of Prophet Muḥammad.

CHAPTER V

CLOSING

A.   Conclusion

Based on the thorough explanation about al-Mūsawi's criticism of Abū Hurayra's textual tradition, researcher point out the conclusion as below:

1. The reasons of al-Mūsawi in criticizing the tradition narrated by Abū Hurayra are:

   a).   Al-Mūsawi's argumentation that not all of the companions were just (*'ādil*), so that he criticizes Abū Hurayra's personality and the result of his assessment is that Abū Hurayra is not a just narrator.

   b).   The big number of tradition narrated by Abū Hurayra in his short period of companionship, according to al-Mūsawi are impossible, he argues that Abū Hurayra's number of tradition should not more than the tradition of other companions who had earlier companionship and having close relation to the prophet like the four caliphs and the Prophet's wives and family.

   c).   Al-Mūsawi's has political purpose in doing his criticism to Abū Hurayra and the traditions he had narrated. Abū Hurayra, in Sunnis perspective was regarded as a just (*'ādil*) companion and considered as a prolific narrator, his narrations have been written in many Sunnis *hadith* collection books and used as argument (*ḥujjah*). While Shi'a's view on Abū Hurayra was the opposite of Sunni's view. Al-Mūsawi as a Shi'a scholar accused Abū Hurayra as the abettor of the Umayyad, which was the opponent of his group, thus he found many traditions narrated by Abū Hurayra which he saw it harmed his group like some narrations he viewed discrediting 'Ali and the Prophet's family, so that he criticized it.

2. The measuring rods used by al-Mūsawi in his criticism are: Qur'ān verses, prophetic traditions, historical facts and his rationality. These measurement are used to criticize seven categories of *hadith*; tradition relate to mind, belief, natures, contradictory traditions, unscientific tradition, political tradition (adulation of Umayyad), and imaginative tradition. He used each measure alternate between these measures, but sometimes the combined more than one measure in criticizing a tradition. The characteristic of al-Mūsawi's criticism can be divided into two types; rave notice and soft review. The rave notice especially addressed to criticize the traditions which relate to political interest, al-Mūsawi sharply criticized every tradition which has relation with Shi'a, such as the tradition al-Mūsawi saw as discrediting 'Ali.

3. The accuracy of Al-Mūsawi's criticism can be valuated from the data presentation and its usage. Various kinds of data which Al-Mūsawi presented in his criticism; from Qur'an, historical facts, prophetic traditions and the result of his rationality, some are true like the Qur'ān verses he quoted, and the historical data about the death of Abū Ṭālib and al-Faḍl, and some of it can't be considered as valid, such as some traditions he quoted that have been deemed as invalid after research done on it; tradition about the width of Ādam and tradition about 'Ali's virtue. The usage of the data in his criticism seemed to be forced to accord with al-Mūsawi's premise, and his subjective assessment make the criticism inaccurate.

B.   Suggestion

This research is a step that should be followed up with up-coming more interesting researches relate to the study of *hadith* criticism, *hadith* critics and deep research on the *hadith* narrated by Abū Hurayra. This research is not complete yet for it takes only few traditions as the sample, there are many left

traditions which have not been studied critically. The research on al-Mūsawi's criticism of Abū Hurayra's tradition –which especially written in the book *Abū Hurayra*– is one of efforts to analyze al-Mūsawi's criticism on *hadith*. Besides this, there are some books written by al-Mūsawi where he mentioned many *hadith* in it, such as *al-Fuṣul al-Muhimmah fi Ta'lif al-Ummah*, that can be criticize the selection and the usage of hadith in his argumentation.

Praise is to Allah. Along with mercies and blessings given to all human being, there must be thankful to the only god, Allah the Almighty. With His guidance this simple work could be presented as a mini-thesis which is not missed from faults and lacks in many aspects; the content and its presentation. So that researcher hopes for any suggestion and corrective critique from various sides to make this work to be better. Finally, the ultimate hope is that if this work has a point of usefulness and credit in enlarging reader's awareness of thinking.

BIBLIOGRAPHY

Abbas, Hasjim, *Kritik Matan Hadis: Versi Muhaddisin dan Fuqaha*, Teras, Yogyakarta, I[st] Edition, 2004

Azami, M. Muṣṭafā, *Hadith Methodology and Literature*, American Trust Publication, Indiana, 1977

Al-ʿAsqalani, Shihab al-Dīn Ahmad ibn ʿAli ibn Hajar, *Tahdzib al-Tahdzib*, Dar al-Fikr, Beirut, 1st Edition, 1983

Al-Bukhārī, Muḥammad ibn Ismāʾil Abū AbdAllāh, *Ṣahih al-Bukhārī*, Dār Tūq al-Najāh, no place, 1st Edition, 2002

Bustamin, *Metodologi Kritik Hadis*, PT. Raja Grafindo Persada, Jakarta, 1st Edition, 2004

Emzir, *Metodologi Penelitian Kualitatif: Analisis Data*, Rajawali Pers, Jakarta, 3rd Edition, 2012

Al-Fadli, ʿAbd al-Hadi, *Introduction to Hadith*, London, Islamic College for Advance Studies (ICAS), 2002

Ghani, Usman, *Abū Hurayra a Narrator of Hadith Revisited An Examination into the Dichotomous Representations of an Important Figure in Hadith with Special Reference to Classical Islamic Modes of Criticism*, Thesis, University of Exeter, 2011

Al-Ḥajjāj, Muslim ibn, *Ṣahih Muslim*, Dār Ihyāʾ al-Turāth al-ʿArabiy, Beirut, no year

Al-Hakim, Abū ʿAbdAllāh *Mustadrak ʿala al-Ṣahihain*, Dār al-Kutub al-ʿIlmiyyah, Beirut, 1st Edition, 1990, Vol. III

Ḥanbal, Abū ʿAbdAllah Aḥmad ibn Muḥammad ibn, *Musnad al-Imam Aḥmad ibn Ḥanbal*, Muassasah al-Risālah, no place, 1st Edition, 2001

Ismail, M. Syuhudi, *Kaedah Keshahihan Sanad Hadis*, PT. Bulan Bintang, Jakarta, 1st Edition, 1988

_____, *Metodologi Penelitian Hadis Nabi*, Bulan Bintang, Jakarta, 1992

_____, *Hadis Nabi yang Textual dan Kontekstual*, Bulan Bintang, Jakarta, 1st Edition, 1994

_____, *Hadits Nabi Menurut Pembela dan Pengingkarnya*, Gema Insani Press, Jakarta, 1st Edition, 1995

_____, *Pengantar Ilmu Hadis*, Bandung, Angkasa, 10th Edition, no year

'Itr, Nuruddīn, *'Ulumul Hadis*, translated by Mujiyo, PT Remaja Rosdakarya, Bandung, 1st Edition, 2012

Al-'Izzi, 'Abd al-Mun'in Ṣālih al-'Ali, *Difa'u an Abī Hurayra*, Dār al-Shurūq, Bairut, Ist Edition, 1973

Jabali, Fu'ad, *A Study of The Companions of The Prophet: Geographical Distribution and Political Alignments*, Institute of Islamic Studies McGill University, Montreal, 1999

Al-Jazairi, Syaikh Abū Bakar Jabir, *Tafsir Al-Qur'an Al-Aisar*, translated by Fityan Amali, Darus Sunnah Press, Jakarta, 3rd Edition, 2012

Juynboll, G.H.A, *Kontroversi Hadis di Mesir (1890-1960)*, translated by Ilyas Hasan, Mizan, Bandung, Ist Edition, 1999

Khaeruman, Badri, *Otentisitas Hadis: Studi Kritis Atas Kajian Hadis Kontemporer*, PT. Remaja Rosdakarya, Bandung, Ist Edition, 2004

Khan, Israr Ahmad, *The Authentication of Hadith: Redefining Criteria*, The International Institute of Islamic Thought (IIIT), USA, 2012

Al-Khathib, Muḥammad 'Ajjāj, *Ushul al-Hadits*, Translated by Qodirun Nur & Ahmad Musyafiq, Gaya Media Pratama, Jakarta, 4th Edition, 2007

     , *Abū Hurayrah Rāwiyat al-Islam*, Maktabah Wahbah, 2nd Edition, 1982

     , *Hadis Nabi Sebelum Dibukukan*, Translated by Akrom Fahmi, Jakarta, Gema Insani Press 1st edition, 1999

Majah, Ibn, *Sunan Ibn Majah*, Dār al-Risālah al-'Alamiyah, no place, 1st Edition, 2009

Mandzur, Ibn, *Lisan al-Arab*, Mesir, Dār al-Mishriyyah li al-Ta'lif wa al-Tarjamah, 1868

Mernissi, Fatima, *The Veil and The Male Elite; A Feminist Interpretation of Women's Right in Islam*, translated by Mary Jo Lakeland, Basic, New York, 1991.

Al-Mūsawi, Sayyid 'Abd al-Ḥusayn Sharaf al-Dīn *Abū Hurayra*, al-Matba'ah al-Haydariya, Najāf, 2nd Edition, 1956

     , *Al-Muraja'at; A Shi'i Sunni Dialogue*, Translated by Yasin T. al-Jibouri, Imam Husayn Islamic Foundation, Beirut, 1994

     , *Abū Hurayra*, Translated by Abdullāh al-Shahin, Ansariyan Publications, Iran, 2nd Edition, 2006

Musahadi, *Evolusi Konsep Sunnah-Hadis dan Implikasinya Terhadap Perkembangan Hukum Islam*, IAIN Alauddin, Ujung Pandang, 1998

Al-Naṣir, Abdul 'Aziz 'Ali *al-Burhān fi Tabriati Abi Hurayra min al-Buhtān*, Dār al-Naṣr, Egypt, 1988

al-Nawawi, Imam, *Syarah Shahih Muslim*, Vol. VII, Translated by Wawan Djunaedi Soffandi, Pustaka Azzam, Jakarta, 1st Edition, 2011

     , *Syarah Shahih Muslim*, Vol. XIV, Translated by Amir Hamzah, Pustaka Azzam, Jakarta, 1st Edition, 2011

_____, *Syarah Shahih Muslim*, Vol. XVI, Translated by Ahmad Khatib, Pustaka Azzam, Jakarta, 1st Edition, 2011

Nazir, Muhammad, *Metode Penelitian*, Ghalia Indonesia, Jakarta, 1988

Al-Qushaimy, Abdullah bin Ali al-Najdy *Memahami Hadits Musykil*, translated by Kathur Suhardi, CV. Pustaka Mantiq, Solo, 1st Edition, 1993

Saifuddin, *Arus Tradisi Tadwin Hadis dan Historiografi Islam*, Pustaka Pelajar, Yogyakarta, Ist Edition, 2011

Al-Shamrani, Ali, *The Iraqi Opposition Movement: The Post-Gulf War Era 1990-1996*, Department of War Study, University of London, no year

Shihab, Muhammad Quraish, *Tafsir al-Mishbah*, Lentera Hati, Jakarta, Vol. VII, 2nd Edition, 2004

Al-Sibā'i, Muṣṭafā, *al-Hadits Sebagai Sumber Hukum,* Translated by Dja'far Abd. Muchith, CV. Diponegoro, Bandung, 2nd Edition, 1982

Sodiq, *Abu Hurairah Dalam Pandangan Sharafuddin Al-Musawi (Studi Atas Kritik Sharafuddin al-Musawi Tentang Keadilan Abu Hurairah)*, Skripsi, Fakultas Ushuluddin IAIN Walisongo, Semarang, 2004.

Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, Alfabeta, Bandung, 1st Edition, 2006

Sugiyono, *Memahami Penelitian Kualitatif*, CV. Alfabeta, Bandung, 2005

Sumbulah, Umi, *Kritik Hadis; Pendekatan Historis Metodologis*, UIN-Malang Press, Malang, 1st Edition, 2008

Shuhbah, M.M. Abū, *Fi Rihāb al-Sunna al-Kutub al-Ṣihhah al-Sittah*, Translated by Maulana Hasanuddin, Pustaka Litera AntarNusa, Bogor, 1st Edition, 1991

Al-Ṭaḥḥan, Mahmud, *Taysir Muṣṭalāh al-Hadith*, Dār al-Hikmah, Jakarta, VIIth Edition, 1985

Tim Revisi Buku Pedoman Skripsi, *Pedoman Penulisan Skripsi*, Fakultas Ushuluddin IAIN Walisongo Semarang, 2007

Wehr, Hans, *A Dictionary of Modern Written Arabic*, Ed. J. Milton Cowan, Beirut, Librairie Du Liban, IIIrd Edition, 1980

Zain, Muhammad, *Profesi Sahabat Nabi dan Hadis yang Diriwayatkannya*, UIN Sunan Kalijaga, Yogyakarta, 2007

Al-Za'bi, Mahmud, *Sunni yang Sunni;Tinjauan Dialog Sunnah-Syi'ahnya al-Musawi*, Translated by Ahmadi Thaha dan Ilyas Ismail, Bandung, Pustaka, 1st Edition, 1989.

Zuhad, *Metode Pemahaman Hadis Mukhtalif dan Asbab al-Wurud*, RaSAIL, Semarang, 1st Edition, 2011

_____, *Kritik Orientalis Terhadap Hadis Dalam Pandangan Sarjana Muslim*, Penelitian Individual, Fakultas Ushuluddin, IAIN Walisongo, Semarang

JOURNALS

Khaeruman, Badri "On the Truthfulness of Abū Hurayra in Narrating Hadith in "Jurnal Ushuluddin XXVI (2007)

Khan, Israr Ahmad "The Authentication of Hadith: Redefining Criteria in "The American Journal of Islamic Social Sciences XXIV (2007)

Muslim, Mohammad Akib "Konsep Hadis Shahih Dalam Perspektif Syi'ah Imamiyyah Isna 'Asy'ariyyah in "Empirisma XV 1 (January, 2006)

Tasmin Tangngareng, *"Telaah Historis Terhadap Keadilan Sahabat* in "Al-Fikr XIV 3 (2010)

Umar, Atho'illah, "Budaya Kritik Ulama Hadis; Analisa Historis dan Praktis, in "Jurnal Mutawatir I (2011)

INTERNET SOURCES

http://en.wikipedia.org/wiki/Abd_al-Husayn_Sharaf_al-Din_al-Musawi

http://en.wikipedia.org/wiki/Abu_Hurairah

http://www.sunniforum.com/forum/showthread.php?57218-In-Defense-of-Abu-Huraira-(Abd-al-Rahman-ibn-Sakhr-Al-Azdi)-(-RAA)