

Sanad Hadith Criticism: Critical Study of the Prophet's Companions in Sanad Hadith

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Abstract: Hadith is the source of the second Islamic law after al-Qur'ân began to gain considerable attention among classical ulemas since the second century of Hijriyah. Hadith consists of two important parts namely sanad and matan. Companions are the first generation to receive and witness the direct words of the prophet Muhammad. Like humans, they have their own views and desires, so they cannot be separated from mistakes and neglect. The 'âdil' nature does not mean that they are ma'sum or free from sin. It's just worth noting that, they have never deliberately lying in the process of narration of the hadith. This is what is meant as the best generation to be passed down to the next generation. The criticisms attributed to the companions by a number of streams, suggest that the study of the companions is very important and discussed with each generation. The special highlight of Abu Hurairah ra was also very varied. Some ulemas see it as a liar and lazy figure, while some others glorify him as the first person to fight for the prophethood of the Prophet.

Keywords: Al Quran; sanad hadith; Prophet's companions; Hijriyah

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I. INTRODUCTION

Hadith is the source of the second Islamic law after al-Qur'ân began to gain considerable attention among classical *ulemas* since the second century of Hijriyah. This is due to its very strategic position as *al-bayân* (explanatory) for the verses of al- Qur'ân and at the same time bring the law to itself. It is so important that al-Imam al-Auzâ'î (d. 157 H) states that "If it is thought carefully, then al-Qur'ân requires the Sunnah more than the need of the Sunnah against the Qur'an".¹ In the *hamlu al-hadîts wa al-adâ'*, the role of the companions is very important, because they are intermediaries for the next generation of every act, word and agreement of the Prophet. This advantage is not owned by generations after they are *tabi'in*. This also encouraged them to spread them to areas that had been ruled by Muslims at the time.²

Each Hadith consists of two important parts namely *sanad* and *matan*. *Matan* is the content of the hadith containing the words of the Prophet saw, while the *sanad* is a string of names narrated by hadith from the level of companions.³ Both of these essential elements must meet the criteria that had been agreed by Hadith experts in order to fulfill the criteria of *shâhîh hadîth* as discussed in the science of *mushthalah al-hadîts*. As has been stated above that a friend is the beginning of the chain of hadith then if the beginning of the chain is broken or disconnected, it will break down and mess the next chain springs. This is what makes the notion of the '*addlah-sah*' an important and attractive discussion to be reviewed as a *tabaiyun* process.

In addition, the position of Abu Hurairah as the best-known narrator of the hadiths found in the hadiths has raised other questions related to the discussion of the companionship of this companion. Because, his relatively short life with the Prophet saw compared to other great companions such as Abu Bakr ra, Umar ra,

¹ Al-Imam asy-Syaukani Muhammad bin 'Ali (w. 1250 H) *Irsyâd al-Fuhûl*, (Beirut; Maktabah Mushthafa al-Halabî, ttp) p. 33

² Makinf the bookm of Hadith started at the time of Caliph 'Umar bin 'Abd al- 'Azîz (d. 101 H) from Bani Umaiyah Dynasty, but '*ul-m al-hadîts* started as a science in the 4th century H, marked by apperaring the "*al-Muhaddîts al-Fâshil Baina ar-Râwî wa al-Wâ'î*" by ar-Ramahurmuzî Ab- Muhammad al-Hasan bin 'Abd ar-Rahmân (d. 360 H). See Mullâ 'Ali al-Qârî 'Ali bin Sulthân (d. 1014 H), *Syarah Syarah Nukhbah al-Fikar fi Mushthalahât Ahli al-Atsar*, Syirkah Dâr al-Arqam bin Abî al-Arqam, Beirut, ttp, p. 137. See also Mahmud ath-^oahhân, *Taisîr Mushthalah al-Hadîts*, Maktabah al-Ma'ârif, ar-Riyâdh, 1987, cet VIII, p-. 11.

³ See as-Suy-thî Jalâl ad-Dîn 'Abd ar-Rahmân bin Abî Bakr (d. 911 H), (then called as as-Suy-thî), *Tadrib ar-Rawi fi Syarhi Taqrib an-Nawawiy*, Dâr al-Kutub al-'Ilmiyyah, Beirut, 1979, cet. II, Jld. I, p. 40.

Utsman ra and 'Ali bin Abi Thalib ra, made this issue more interesting to discuss. Abu Hurairah had also been in conflict with Khalifah Umar bin Khattab at that time, as he taught the hadiths to the wider community. Umar had forbidden even arrested and punished him because he kept pardoning the hadiths of the Prophet for some reasons. This fact makes Abu Hurairah's personal-related discussion more interesting to examine in order to "uncover" the controversial side of his life history.

II. CONCEPTUAL FRAMEWORK

Companions have an important role in the tradition of hadith. They are the first generation to receive the traditions of Prophet. Thus the discussion of their identities and roles in carrying out the spread of the hadith becomes very interesting to be studied. In addition, the codification of the hadith of the Prophet had a difficult journey and not as al-Qur'ân. Because, at the time of the Prophet, had prohibited the writing of the hadith for various reasons, among others; fear of being mixed with al-Qur'ân and feared the attention of the companions became divided. This problem is increasingly unpopular, as the hadith counterfeits are widespread and many friends are killed on the battlefield. The diverse views of *kibâr ash-Shahâbah* have made the codification problem of hadith increasingly heavy. Umar bin Khattab, for example, once banned Abu Hurairah to teach the hadith and dictated it to the *tabi'in*. this enmity had been heated, where Abu Huraira finally got arrested and prohibited from teaching.

It was only during 'Umar bin 'Abd al-'Azîz (101 H) the codification of the hadith to get the official approval of a caliph. Since then the codification of the hadith had been officially and massively done. From the result of "recap" it is known that among many friends who narrated the hadith, it turns out that Abu Hurairah is the best friend narrated it. In the future, there is a criticism of Abu Hurairah's position as the narrator of the Prophet's most recent Hadith. This is because he embraced Islam several years before the Prophet's death. In addition, Abu Hurairah is not an intellectual companion like Usman bin 'Affan and Ubai bin Ka'ab. So the suspicion of his narrated traditions is inevitability. The research is conducted not only by Muslim *ulemas*, but also from non-Muslims. Various conclusions try to be submitted from each of the camps. The criticism was not just directed towards Abu Hurairah's ability but to lead to his identity. Abu Raiyah for example, stated that Abu Hurairah had been lying. His statement was based on the feud that occurred between Abu Hurairah and 'Asyah *ummul mukminin*. In that argument 'A'ishah said that Abu Hurairah was "a liar" (had been lying). However, Ibn Hajar (w. 852 H) one of the leading hadiths argues that in the language of *ahlu hijaz* (Medina) such words are often used to indicate that the person in question has actually been wrong, and does not mean that the person lies.⁴

III. DISCUSSION

3.1 Urgency of Sanad Criticism

To know the condition of a hadith hence the critics of hadith is needed. It is necessary to question whether a hadith really comes from the Prophet or not. It means, the objective is the document and the source text which informs the Prophet's hadiths. If further investigated then the critics of hadith have similarities with historical research, which are both trying to examine the source in order to obtain authentic data and can be trusted.

In the historical method, the source must first be researched before the data is used. Sources of data, seen from the nature there are two, namely primary and secondary sources. Meanwhile, research on these sources there are two kinds; external and internal criticism. In connection with the study of the Prophet's Hadith, criticism directed at *sanad* (narrator) or *naqd as-sanad* is an external critic in history science or *naqd al-hadîts al-kharijî, an-naqd azh-Zhâhri*; and criticism of the *matan* (*naqd al-matn*), also called internal criticism in the history of science (*an-naqd ad-dâkhilî, an-naqd al-bathinî*). Thus, the criticism of the Prophet's hadith, it is divided into two aspects or facets, namely from *sanad* and from *matan*.

Sanad is an explanation of the path that conveys to the matter of hadith. To determine the quality of a hadith, the position of the *sanad* is of utmost importance. Although there is a good and valuable statement, but if it is flawed because there are ravals that are dishonest or forgetful then the traditions become less valid. It could even be a *da'if hadith* (weak) that cannot be used as a foundation at all. Therefore, the *ulemas* are very intense attention to *sanad* a hadith. Abdullah bin al-Mubarak (181 H) says that, "*sanad (al-isnâd)* is part of religion, if *sanad* is not existed, undoubtedly anyone can say whatever it wants". Imam Az-Zuhri and ats-Tsaurî also said the same thing about the importance of *sanad*. It says az-Zuhri, "are you going to climb the sky without a ladder?", meanwhile ats-tsauri said, "sanad is the weapon of the believer, if not, how can it kill?"⁵

⁴ See Ibnu Hajar al-'Asqalânî (d. 852 H), (then is called Ibnu Hajar), *Fath al-Bârî bi Syarhî Shahîh al-Bukhârî*, Dâr ar-Rayyân, Kairo, 1988, cet. II, Jld. VII, p. 259

⁵ Muhammad Musthafa al-A'zami, *Memahami Ilmu Hadis; telaah metodologi dan literatur Hadis*, trans: Has

From the brief description above, it can be concluded that a hadith can be said to have a strong *sanad* if; first, the narrator is fair and well-memorized by the hadith he narrated, is able to properly convey the narrated hadith to others. These two elements will be applied in assessing Abu Hurairah's position in the narration of hadith.

3.2 The Development of Codification from the Companions Era to Official Bookkeeping of Hadith

In the time of the Prophet, hadith was spread by word of mouth (rote theory). This is due to several factors; first, the prohibition of writing the hadith by the Prophet. Fear of mixing with the verses of the Qur'ân. Second is the inadequacy of the companions and the Arabs in general, in the literacy and lack of stationery at that time. Third, fearing of the companions' attention will be divided by the hadith, so the Qur'ân is not well preserved. However, according to some *ulemas* that the prohibition of writing this tradition is not general, because some of the companions who have writing skills such as 'Abdullah bin 'Umar, Abu Bakr ash-Shiddîq, Anas bin Malik, Ali bin Abi Thâlib and Jâbir bin 'Abdillah al -Anshârî recorded the hadiths they heard from the Prophet. It's just that these records are individual and for personal use only. This shows that the hadith is not unrecorded at all in the era of the Prophet, but limited and for personal gain. Writing at this time then known as "*shahîfah*" (note sheet).⁶

At the time of *Khulafâ 'ar-Râsyidin* (11-40 H), the existence of hadith/sunnah can still be maintained, because the companions who are *syuhûd al-a'yân* (eyewitnesses) of his life are still numerous and not scattered. Even in this period there were restrictions on the writing and transmission of hadith. Because, the friends are more focused on the bookkeeping of the Qur'ân. However, after the "expansion" of Muslims to various regions and the emergence of slander (split) in the body of Muslims that resulted in the emergence of false traditions, the need for codification of hadith increasingly urgent. The great companions began to die one by one and the tendency to memorize the hadith began to diminish among Muslims is also another factor that urged the recording of the hadiths of the Prophet in a special note.

At the time of the caliph 'Umar bin 'Abdul 'Azîz (99-101 AH), the eighth caliph of the Umayyad dynasty, he instructed a number of *ulemas* such as 'Abu Bakr ibn Muhammad ibn Amr ibn Hazm, governor of Medina, (w.117H) and Muhammad bin Shihâb az-Zuhrî (d 124 H) to gather the hadiths of the Prophets from the memorizers. This codification effort is based on three main points; first, the fear of the disappearance of these traditions along with the death of their friends and experts. This is the main factor, because the *ulemas* and experts of hadith at that time not just teach the science of religion, but they are also warriors who descend into the battlefield. Second, fear of mixing between authentic and false traditions. Third, the ability of the *tabi'in* and the Muslims at that time began to diminish in the memorization of the Prophet's hadiths, thus this codification effort was clearly in need.⁷

3.3 Understanding of Companions

Etymologically the word companion comes from the Arabic language which is the plural of the word *shâhibun* (صاحب) meaningful always accompany and accompany.⁸ Thus the "Companions" according to their roots mean those who always accompany and accompany others, who then in the use of must ahalah hadith referred specifically to the companions of the prophet. In setting limits and at the same time kreterianya, *ulemas* differ. Here are some opinions:

1. Imam Ahmad ibn Hanbal (d 240 AH), Imam al-Bukhârî (256 AH), Ibn al-Shalâh (643 AH), and the majority of Hadith *ulemas* argue that Companions are: everyone who sees the Prophet from among Muslims though for a moment.⁹
2. Al-Wâqidi (207 AH) argues as he mentions some *ulemas* that the Companions are everyone who meets the Prophet even for a moment, then convert to Islam and have been *balig*, so he understands the religious issue and can obey it.¹⁰ However, this last opinion is denied by al-'Irâqi by stating that the terms *balig* contained in the definition is awkward (syâdz). Because with these conditions will issue many friends who met with the Prophet and they have not reached the age of *balig* like Mahmûd bin ar-Rabi 'ra. (a companion who was

Manadi, (Penerbit Lentera Basritama: Jakarta; 2003), p. 71

⁶ *Ibid.*, p 60

⁷ Mahrus el-Wama, *Studi Kritik Hadits Nabi saw: Metodologi Penelitian Hadits*, alamat internet: <http://www.fahminacirebon.com>

⁸ See Jamâl ad-Dîn Muhammad bin Manzh-r al-Ifrîqî al-Mishrî (d 771 H), (then is called as Ibnu Manzh-r), *Lisân al-'Arab*, Dâr Shâdir, Beirut, 1955, cet. I, Jld. I, p. 519. See also al-Fairûz Âbâdî (d. 817 H), *al-Qâm-s al-Muhîth*, Muassasah ar-Risâlah, Beirut, 1996, cet. V, hlm.134.

⁹ Lihat Ibnu Hajar al-'Asqalânî (d 852 H), (then is called Ibnu Hajar), *Fath al-Bârî bi Syarhi Shahîh al-Bukhârî*, Dâr ar-Rayyân, Kairo, 1988, cet. II, Jld. VII, p 5.

¹⁰ Lihat Abu Bakr Ahmad Bin 'Ali al-Khathîb al-Bagdâdî (d. 463 H), (then is called as al-Khathîb al-Bagdâdî), *al-Kifâyah fî 'Ilmi ar-Riwâyah*, Dâr al-Kutub al-'Arabî, Beirut, 1985, cet. I, p. 69.

sprinkled his face with water by the Prophet when at the age of five), Ibn 'Abbas ra., Hasan ra and Husain ra.¹¹

3. According to Ibn Hazm (d.456 AH) a companion is one who once sat with the Prophet for a moment, heard from his words, or witnessed him a case in conscious condition, and excludes the hypocrite whose hypocrisy is known until he dies.¹²
4. The opinion attributed to Sa'd bin Musaiyab that the Companions are those who are together the Prophet a year or two and join the war with him. However, this opinion is also not strong, because in its transmission there is Muhammad bin 'Amru al-Wâqidî he is a weak man.¹³ With this opinion will be more people who are not included in the category of friends.
5. According to Utsmân Shaleh as quoted by Hasbi Ash Shiddiqiey, a friend is a person who lived during the time of the Prophet although he did not see it and embraced Islam during the Prophet's time.¹⁴ However, this opinion is too widespread to include apostates after the death of the Prophet and so is *al-Mukhadhram* that is the Muslims who lived during the time of the Prophet but did not meet him.¹⁵ Thus this opinion is weak and out of the opinion of most *ulemas*.
6. According to Hasbi Ash Shiddiqiey, a companion is a person who has friendship with the Prophet, an amicable friendship arising from faith and obedience. Thus, one who has a close shuhbah with the Prophet, like Jarîr al-Bajalî, though not long ago, can be said to be a friend.¹⁶
7. According to Ibn Hajar al-'Asqalânî (d .. 852 H) Companions are:

أَوْ عَنْهُ رَوَى وَمَنْ قَصَّرَتْ، أَوْ لَهُ مُجَالَسَتُهُ طَالَتْ مَنْ لَقِيَهُ فِيمَنْ قَبِلَ؛ الْإِسْلَامَ عَلَى وَمَاتَ بِهِ، مُؤْمِنًا وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ لَقِيَ مَنْ: الصَّخَابِي كَالْعُمِّي لِعَارِضٍ بَرَهُ لَمْ وَمَنْ يُجَالِسُهُ، وَلَوْ لَمْ رُؤْيَهُ رَأَهُ وَمَنْ يَغْزُو، لَمْ أَوْ مَعَهُ غَزَا وَمَنْ يَرُو، لَمْ

'The Companions are the ones who met Muhammad at the time of his life and believed in him and died in Islam. So it includes those who met the Prophet in a short time. as well as people who have narrated a hadith from him or not, fighting with him or not, and the person who can not see it because of something like blind.'¹⁷

This last opinion is more rigid (stronger) than in the previous opinion because the opinion covers all that belong to the category of the companions (*jâmi'*), and excluding them (*mâni'*). It can be seen that a friend must believe in the teachings brought by the Prophet during his lifetime, if he is apostatized after the death of the Prophet then the status of his best friend is lost. This became important because of the many slanders after the Prophet's death. This last opinion covers the first and second opinion which is the opinion of the majority of hadith experts.

3.4 Ulemas' Opinions on Companions' Compatibility

It has been mentioned in the previous discussion that the companions are the ones who immediately hear and witness the life of the Prophet saw for a while. Therefore, their '*adadlah*' in the hadith narration became very much taken into account because they are the source and the beginning of the process of narration from a hadith. But before further this discussion outlines the opinion of the ulemas about their adherence, they will be described first in the sense of 'according to the terminology of the hadith *ulemas*.

Al-'adâlah comes from the word *al-'adlu* or in the Indonesian language we always find a word of *adil*, which means the person acceptable to the word and the law, or the opposite word of *al-jaur* (deviation). His understanding, according to the *hadith ulemas*, is a Muslim who is well-educated, mind-conscious, and free of evil and moral destructive actions (المروءة خوارم). However, this definition does not mean that the 'just person is *ma'shum* (guarded) from the act of sin. Only his obedience is more dominant, so he is able to avoid small sins and avoid the great sin of himself. In other words, it reflects both good and moral qualities.¹⁸

¹¹ Lihat Muhammad bin 'Abd ar-Rahmân as-Sakhâwî (d. 902 H), (then is called as as-Sakhâwî), *Fath al-Mugûts bi Syarhi Alfîyati al-Hadûts li al-'Irâqî*, Maktabah as-Sunnah, Kairo, 1995, cet I, Jld. IV, hlm. 84.

¹² Lihat 'Ali bin Ahmad bin Hazm al-Andalûsî (d. 456 H), *al-Ihkâm fî Ushûl al-Ahkâm*, Dâr al-Kutub al-'Ilmiyyah, Beirut, ttp, Jld. II, p. 86.

¹³ Lihat al-Khathîb al-Bagdâdî, *loc. cit.*

¹⁴ Lihat T.M. Hasbi Ash Shiddiqiey, *Sejarah dan Pengantar Ilmu Hadis*, PT Pustaka Rezeki Putra, Semarang, 1999, p. 238.

¹⁵ The terminology is famous in *ulemas* hadith, according to them *al-Mukhadhram* does not belong to the category of the prophet's companions like : Abu Muslim al-Khaulânî, Sa'ad bin Iyas asy-Syaibânî, al-Aswad bin Yazid an-Nakh'î, Subail bin 'Auf al-Ahmasî. See as-Suyûthî (d. 911 H), *op. cit.*, Jld. II, h. 238. See also Mullâ 'Ali al-Qârî 'Ali bin Sulthân (w. 1014 H), *op. cit.*, p. 598.

¹⁶ Se T.M. Hasbi Ash Shiddiqiey, *Ibid.*

¹⁷ See Ibnu Hajar al-'Asqalânî (d 852 H), *al-Ishâbah fî Tamyîz ash-Shahâbah*, Dâr al-Kutub al-'Ilmiyyah, Beirut, 1995, cet. I, Jld. I, p. 158.

¹⁸ *Ibid.* Lihat juga Muhammad Diyâ' ar-Rahmân al-A'zhamî, *Dirâsât fî al-Jarah wa at-Ta'dîl*, Maktabah al-Gurabâ' al-Atsariyyah, 1995, cet I, p. 227.

generation after them and at the same time implicitly guaranteeing their *adâlah*.²² Furthermore, Abu Zur'ah ar-Râzî (w. 264H) argues that the person who tries to lower the dignity of the Companions of the Prophet is a *zindîq*. Because the person basically wants to confuse and cause doubt among Muslims against al-Qur'ân and Sunnah. This is their beginning to denounce the companions who are the main mediators of the Prophet's teachings.²³

From the above view it can be concluded that all the companions' in the meaning are believed to be their history because they never lie deliberately in the name of the Prophet Muhammad. This allegation is also reinforced by mutawatir hadith which almost can be ascertained that every friend of the Prophet knows:

عَنِ الْمُغِيرَةَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ كَذِبًا عَلَيَّ لَيْسَ ككَذِبِ عَلَى أَحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَرَّأْ مَعْدَهُ مِنَ النَّارِ * (مُتَّفَقٌ عَلَيْهِ)²⁴

From Mughirah ra said: "I heard the Messenger of Allah say:" Indeed lying on my name is not the same as anyone else, whoever lies on my name intentionally, let him prepare his place in hell! "

However, it is necessary to reiterate that the hotel does not guarantee that they are free from mistakes and negligence. But the mistakes they make are not deliberate but are the result of *ijtihad*. In addition, errors may also occur due to forgotten or misunderstand the actual information he or she has with other companions. Such a mistake does not imply their position as a friend. However, the mistake must be explained in essence so as not to cause misunderstandings.

3.5 Number of Companions Who Narrated Hadith

The spread of the companions in the areas surrounding the Arabian Peninsula caused their exact number of unknowns. Similarly, there is no clear record of mentioning their number until the Prophet's death. Even Ka'ab bin Mâlik ra. states that the number of the companions of the Holy Prophet very much cannot be gathered in one book.²⁵ The number of companions who participated in the *Hajj Wadâ'* was seventy thousand. But this is not the total number of companions because there are other friends who do not participate in the implementation of the pilgrimage. Some *ulemas* have mentioned the number of companions in concrete when the Prophet's death among others is Abu Zur'ah ar-Râzî (w. 264 H). He states that when the Prophet saw. The death of the companions was one hundred and fourteen thousand comprising members of Makkah, Medina, and the area between them. Included are also the Badbas who live in slavery (al-A'râb) and those who took part in the *Hajj Wadâ'*.²⁶

But of the whole number of companions mentioned above, the companions involved in the narration of the Prophet's Hadith. according to 'Ajjâj al-Khathîb only 539 people with details as follows; 7 companions each narrated more than one thousand hadiths, 11 companions each narrated more than two hundred, 21 companions each narrated more than one hundred, almost one hundred companions each narrated tens, more than one hundred companions each narrated ten, and about three hundred companions each narrated one hadith. They are the ones that are guaranteed the '*adalah*'.²⁷ The seven best-known companions who narrated the hadith are as follows:

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|----|-------------------------------|------------------------------|
| 1. | Abu Hurairah (d. 59 H) | : 5374 hadiths |
| 2. | Ibnu 'Umar (d. 73 H) | : 2630 hadiths |
| 3. | Anas Bin Malik (d. 93 H) | : 2286 hadiths |
| 4. | 'Aisyah (w. 58 H) | : 2210 hadiths |
| 5. | Ibnu 'Abbas (d. 68 H) | : 1660 hadiths |
| 6. | Jabir bin Abdillah (d. 78 H) | : 1540 hadiths |
| 7. | Abu Sa'id al-Khudri (d. 74 H) | : 1170 hadiths ²⁸ |

²² Antara lain pesan beliau yang terekam adalah : عن أبي بردة عن أبيه (في حديث طويل) قال رسول الله صلى الله عليه وسلم النجوم أمانة للسماء فإذا ذهب النجوم أتى السماء ما توعد وأنا أمانة لأصحابي فإذا ذهب أصحابي ما يوعدون وأصحابي عليه وسلم النجوم أمانة للسماء فإذا ذهب النجوم أتى السماء ما توعد وأنا أمانة لأصحابي فإذا ذهب أصحابي ما يوعدون وأصحابي عليه وسلم النجوم أمانة للسماء فإذا ذهب النجوم أتى السماء ما توعد وأنا أمانة لأصحابي فإذا ذهب أصحابي ما يوعدون * رواه مسلم an-Nabi...

²³ See al-Khatîb al-Bagdadî (d 463 H), *op. cit.*, p. 67.

²⁴ Sede Ibnu Hajar (d 852 H), *Fath al-Bârî...*, *op. cit.*, Jld. III, p. 191, Kitâb al-Janâiz; Bâb Ma yukrahu..., and see an-Nawawî (d 677 H), *al-Minhâj...*, *op. cit.*, Jld. XVII, p. 101. Kitâb az-Zuhd wa ar-Raqâiq; Bâb at-Tatsabbut fi al-*Hadîts*...

²⁵ This statement is called at that time when he did not tak part in the battleof Tabuk, as narrated bny al-Bukhârî in his *Shahîh*. See Ibnu Hajar (d 852 H), *Fath al-Bârî...*, *op. cit.*, Jld. VII, p. 717. Kitâb al-Magâzî; Bâb *Hadîts* Ka'ab bin Mâlik.

²⁶ See Ibnu Katsîr (d 774 H), *op. cit.*, p. 180, also as-Sakhâwî (w. 902 H), *op. cit.*, p. 109.

²⁷ See 'Ajjâj al-Khathîb, *Ushûl al-*Hadîts*...*, *op. cit.*, p. 403-404.

²⁸ Sayyid Abd al-Majid al-Ghauri, *Madkhal ila 'Ulum al-*Hadîts**, (Damaskus: Dar Ibnu katsir, 2009), p. 359

3.6 Critical Study of the 'adâlah of Abu Hurairah (19 BH-59BH)

Abu Hurairah is a chew (call), as for his name quite a lot of varied, while the actual is not known for certain. Therefore, it is the habit of Arabs who prefer to call someone with chewing or with his title. The study of the *ulemas* concluded that the famous and the most correct name is 'Abd ar-Rahmân bin Sakhar ad-Dausî al-Yamânî. Before embracing Islam, his nickname was 'Abd Shams. When converted to Islam the Prophet changed his name to 'Abd ar-Rahmân. This is because "'abd asy-syams" means "servant of the sun" which is not good according to Islamic view. However, then he is better known for his chewing "Abu Hurairah".

This call begins with his habit and is very fond of cats. Once upon a time he found a bunch of kittens when he was shepherding a goat. Being pity encouraged him to bring the kittens to his home. The next day the people who crossed his house were shocked and found it strange to hear the sound of a kitten. From then on they called him by Abu Hurairah but the Prophet call him with Abu Hirrin (in the form of *mudzakkar*).²⁹

Abu Hurairah ra. is a companion of the Prophet who most narrated hadith. Yet he embraced Islam later in the month of Safar year 7 Hijriyah and his age when it was about thirty years. He knew Islam from one of his tribe's best friends, ad-Dausî, who was called ath-Thufail bin 'Amr. From then until the death of the Prophet (about four years more) he always devoted himself to the Prophet. and entered the Suffah expert. So that he can collect actual and much information from directly from the Prophet.³⁰

Due to its recent Islam, many Muslim or non-Muslim ulemas and experts questioned the authenticity of the hadith narrated by Abu Hurairah. In addition, as mentioned above, that Abu Hurairah is the best friend of the Prophet. This certainly adds suspicion to the narrated traditions. Various assessments have appeared on the grounds of responding to this problem. Ahmad Amîn³¹ for example saw that some of the companions like 'Aishah ra. and Ibn 'Abbâs ra criticized and stated that in the history of Abu Hurairah there is a zodiac (lie) and doubts its honesty, because of the amount of history he has memorized. This view is the same as what Ignaz Goldziher (d 1921 M)³² once said that the many stories he conveyed and his powerful memorization led to doubt among the people (companions and *tabi'în*) who heard from him.³³ Even Ab Raiyyah in his book *Adhwâ 'Ala as-Sunnah al-Muhammadiyah* mentions that Abu Hurairah ra had been lying on behalf of the Prophet deliberately. According to him, most of the hadiths narrated by Abu Hurairah came from other companions, not he heard himself (*mursal*). In addition, he also likes to narrate the hadith with its meaning (*bi al-ma'na*) not a lafaz which often causes mistakes and problems.³⁴

Another opinion mentioned that Abu Hurairah was a great companion who had great concern for the hadith of the Prophet. This is evidenced by the many hadiths he has memorized and taught. Moreover, after entering Islam, he devoted himself to the Prophet and join ahlu ash-shuffah. so he gets a blessing from him that is not owned by other friends. This opinion was supported by a number of leading ulemas such as Ash-Shafi'i, Abu Shâlih as-Sammân, and Muhammad bin 'Amru bin Hazm.³⁵

Both opposing views on each have strong reasons and facts. To find the middle path of both opinions it is necessary to first locate this problem appropriately. As for the recollection and the abundance of Abu Hurairah ra, as mentioned by Ahmad Amîn and Goldziher, it is essentially something strange and necessary to question. This is because of several reasons:

- a. The habits or traditions of memorization among Arabs at that time are very common. Memorizing is a habit of Arab society in general at that time. They used to memorize the poetries written by famous poets like Umru 'al-Qais. Apart from that, memorizing many narrations of hadith from the Prophet is not a difficult one, because the companions immediately saw the practice of the Prophet. So it's quicker to stick to the mind and more easily memorize it.

²⁹ See al-Imam adz-Dzahabî Muhammad bin Ahmad (d. 748 H), *Siyar A'lam an-Nubalâ'*, Muassasah ar-Risâlah, Beirut, 1996, cet XI, Jld. II, p. 578. See also Ibnu Hajar (w. 852 H), *al-Ishâbah...*, *op. cit.*, Jld. VII, p 348.

³⁰ See Mushthafâ as-Sibâ'î, *as-Sunnah wa Makânatuhâ fî at-Tasyrî' al-Islâmî*, al-Maktab al-Islâmî, Beirut, 1985, cet IV, p. 292.

³¹ See t Ahmad Amîn, *Fajr al-Islâm*, an-Nahdhah al-Mishriyyah, Kairo, 1959, cet VII, p. 218.

³² He was an orientalist of Hungarian born in Jwewish family in 1850. Goldziher learned from Syeik °âhir al-Jazâirî in Syiria and several *ulemas* of al-Azhar in Egypt. He died in 1921 KHIs writings "*Muhammadanische studien*" is the main reference in learning hadith. See Ali Mustafa Yaqub, *Kritik Hadis*, Pustaka Firdaus, Jakarta, 2000, cet III, p.14.

³³ See Mushthafâ as-Sibâ'î, *loc. cit.* Se also M.M. al-A'zhamî, *Manhaj an-Naq...*, *op. cit.*, p. 103. 'Ajjâj al-Khathîb, *as-Sunnah Qabla...*, *op. cit.* p. 447.

³⁴ See Mahmud Abu Raiyyah, *Adhwâ' 'Ala as-Sunnah al-Muhammadiyah*, Dâr al-Ma'ârif, Mesir, ttp, p 216. Also see 'Ajjâj al-Khathîb, *as-Sunnah Qabla...*, *Ibid*, dan juga Mushthafâ as-Sibâ'î, *Ibid*.

³⁵ See Mushthafâ as-Sibâ'î, *Ibid*. Lihat juga 'Abd al-Mun'im al-'Alî al-'Izzî, *op. cit.*, p. 113

- b. Spare time, this is another factor that makes it easier for Abu Hurairah to memorize and study the Prophet's hadiths. According to Ibn Qutaibah (d.376 AH) Abu Hurairah ra was not preoccupied with farming or trading in the market. Therefore, he could follow in the footsteps of the Prophet wherever he went. Thus, he knew what the other friends did not know, and memorized what the others could not memorize because of the various occupations.³⁶
- c. Since entering Islam Abu Hurairah joined the *Shuffah ulemas* and devoted himself to the Prophet so that he was always with the Prophet. This condition also greatly helped him to know and memorize many traditions.
- d. In addition, not all of the traditions mentioned by Abu Hurayrah directly received from the Prophet but some he heard from other companions (*Mursal Shahâbi*). But according to the narrations such narrators are not offenses.³⁷
- e. The Prophet's prayer to be strengthened memorized. Abu Hurairah once complained to the Holy Prophet over his rote weakness, he asked that it be prayed for strengthening his rote, and the Prophet also prayed for him as in the following hadith:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَسْمَعُ مِنْكَ حَدِيثًا كَثِيرًا أَنْسَاهُ، قَالَ: أُبْسِطُ رِدَائِكَ! فَبَسَطْتُهُ. قَالَ: فَعَرَفَ بِيَدَيْهِ ثُمَّ قَالَ: ضُمَّهُ فَصَمَّمْتُهُ فَمَا نَسِيتُ شَيْئًا بَعْدَهُ * (رَوَاهُ الْبُخَارِيُّ)³⁸

Meaning: from Abu Hurairah said: "O Messenger of Allah, I hear many traditions from you, but I am easy to forget. The Messenger of Allah said: "Develop your sash!" Then I spread it. Then he took it with his hands as he prayed. from then on I never forgot. (HR al-Bukhârî)

These factors make it possible for Abu Hurairah to be able to memorize and control the hadiths that he received either directly from the Prophet or from his other companions. In addition, the use of the word "كذب" among the friends cannot be understood as a lie or fraud, but rather to show offense or misunderstanding "فلان أخطأ". This is in line with the description of 'Aisha who states that: "Lie is a deed of hatred among friends". This statement demonstrates that lying in all forms is highly displeased by the companions.³⁹ Thus, it can be translated the allegations of lying by the companions of Abu Hurairah as a form of correction or a kind of reprimand on the mistake of not knowingly lying intentionally. Thus it can be concluded that Abu Hurairah ra may be wrong to narrate the hadith, especially sometimes he narrated the hadith he heard from other companions. However, to commit a lie intentionally in the name of the Prophet is far from possibly and unproven, besides he is a person who once mu'âyasyah (living and mingling) with the Prophet Muhammad.

In addition, another criticism that Abu Raiyyah poses to the personality of Abu Hurairah ra is the number of disagreements in his name. He further questioned how one of the most famous and most narrated narrations among his companions was unknown to his real name. Then he added, in essence the fact that he joined the *Shuffah* expert and served the Prophet to support him, not based on sincerity.⁴⁰ Furthermore he gave a distressed title to drop his dignity by giving him the title "*Sheikh al-Madhîrah*" (greedy old man against mixed milk and meat).⁴¹

In response to this criticism, Syeikh Mushthafâ as-Sibâ'î presented several answers: First, not knowing one's real name does not diminish his degree and does not make it unidentified at all. Just as differences of opinion also occur in the name of companions other than Abu Hurairah ra. Second, the name of Abu Hurairah is unknown because it is better known by the call of Abu Hurairah given by the Prophet so its original name is less known; it is common in the middle of Arab society. Third, while the next allegations, related to *Shuffah* experts, according to the *Mushthafâ as-Sibâ'î* the allegations have no strong proposition, are merely allegations. Furthermore Mushthafâ states that such allegations arise from those who are not afraid of the punishment of Allah SWT. In fact he was not ashamed of blaming a friend of his friends, as if poverty 'disgrace and wealth were glory, so that one's glory was measured from his wealth.⁴²

Other problems that sometimes arouse a lot of debate are among the best-known companions like *khulafâ 'ar-râsyidîn* very little to be found in his history when compared to Abu Hurairah's history. Abu Bakr ra for example, is the closest friend to the Prophet but he only narrated as many as 142 hadiths. This can be answered, because he died near the time of the Prophet because he did not have time to teach the hadith among Muslims so that his hadith was memorized.⁴³ Another factor is the busyness of the affairs of Muslims at the

³⁶ See Ibnu Qutaibah, Abu Muhammad 'Abd Allâh bin Muslim (d. 376 H), *Ta'wîl Mukhtalaf al-Hadîts*, Dâr al-Kutub al-'Ilmiyyah, Beirut, ttp, p. 41.

³⁷ See Shubhî as-Shâlih, *op. cit.*, p. 360.

³⁸ See Ibnu Hajar (w. 852 H), *Fath al-Bârî...*, *op. cit.*, jld. I, p. 259. Kitâb al-'Ilm; Bâb Hifzhu al-'Ilmi.

³⁹ See juga 'Abd al-Mun'im al-'Izzî, *op. cit.*, p. 115

⁴⁰ See Mahmud Abu Raiyyah, *op. cit.*, p. 197.

⁴¹ See G.H.A. Juynboll, *The Authenticity of Tradition Literature Discussions in Mosern Egypt*, Indonesian edition: *Kontroversi Hadis di Mesir*, trans Ilyas Hasan, Penerbit Mizan, Bandung, 1999, cet I, p. 95

⁴² see Mushthafâ as-Sibâ'î, *ibid.*

⁴³ See as-Suyûthî (w. 911 H), *op. cit.*, p. 218.

time. As a guided caliph, Abu Bakr time is more drained on state problems. Some other companions such as Abu Hurairah ra, 'Abdullâh bin' Umar ra and Anas bin Mâlik ra is not the case. They always busy themselves by memorizing and studying the Prophetic Hadiths because they do not care about government problems.⁴⁴

Thus are some criticisms about Abu Hurairah ra from various circles. According to Ali Musthafa Yaqub the business that emerged from some people was to toss the credibility of Abu Hurairah ra is an attempt to reject a large number of hadiths because he is the best friend of the hadith.⁴⁵ If these criticisms are concerned, it can be concluded that the source of the criticism is three things: first, do not know or do not understand the contents of al-Qur'ân and the Prophet's Sunnah, so darkness covers their conscience. Second, it is unwise to see the life history of the companions of the Prophet. Third, it is bad for companions or maybe even more confusing, so what they have done is lost and destroyed, as if it were worthless.

IV. CONCLUSION

Companions are the first generation to receive and witness the direct words of the prophet Muhammad. Like humans, they have their own views and desires, so they cannot be separated from mistakes and neglect. The 'âdil' nature does not mean that they are *ma'sum* or free from sin. It's just worth noting that, they have never deliberately lying in the process of narration of the hadith. This is what is meant as the best generation to be passed down to the next generation. The criticisms attributed to the companions by a number of streams, suggest that the study of the companions is very important and discussed with each generation. The special highlight of Abu Hurairah ra was also very varied. Some ulemas see it as a liar and lazy figure, while some others glorify him as the first person to fight for the prophethood of the Prophet. However, the opinion of 'Ajjâj al-Khatîb is the middle path of both opposing opinions. 'Ajjâj argues that his acceptable history is the companions who are *mu'ayasyah* (living) with the Prophet. So his personality is forged and his loyalty to Islam is guaranteed, and the elements are in Abu Hurairah. This opinion is supported by the majority of *ulemas* as presented by Sheikh Mushthafâ as-Sibâ'î.

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