

Abu Hurairah “May Allah Be Pleased with Him” A Hadith Scholar and Jurist

Mohamed Ibrahim Mohamed El- Halawani, Salah Abdeltawab
Saadawi, Hassani Mohamed Nour, Nady Qubesi Al-badawy
Sarhan, Ibrahim Wanni Tohyala

Department of Hadith and its Sciences and Fiqh, Faculty of Islamic Sciences, Al-Madinah
International University Malaysia

Email: salah.abdeltawab@mediu.my, hassani.nour@mediu.my, nady.qubesi@mediu.my,
ibrahim.tohyala@mediu.edu

Corresponding Authors Email: Mohamed.elhalawani@mediu.my

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Abstract

Numerous doubts have been raised regarding the companions of the Prophet Muhammad (ﷺ) with the noble companion Abu Hurairah (رضي الله عنه) being one of the primary targets of such criticisms. Some jurists have accused him of lacking deep jurisprudential knowledge, arguing that his focus was solely on narrating Hadiths. They contended that a narrator without expertise in jurisprudence might inadvertently alter the meaning of transmitted reports. However, this claim has been strongly contested by the majority of Hadith scholars, jurists, and legal theorists, who affirm that Abu Hurairah (رضي الله عنه) possessed both narrational and jurisprudential knowledge. This doubt has been effectively refuted through the following points: firstly, no jurisprudential requirement for narrators. Most scholars do not consider jurisprudential expertise a necessary condition for Hadith narrators. The noble companion's accepted individual narrations without distinguishing between jurists and non-jurists. Secondly, recognition of Abu Hurairah's jurisprudence, the majority of scholars acknowledge Abu Hurairah (رضي الله عنه) as one of the jurisprudential companions, as evidenced by his numerous fatwas recorded in both Hadith and Fiqh literature. Thirdly, practical examples of his Jurisprudence, his legal opinions, particularly in the book of fasting, demonstrate his jurisprudential acumen, shifting the discussion from theoretical objections to tangible proof of his expertise.

Keywords: Abu Hurairah, Hadith Scholar, Jurist, Legal Rulings, Fasting

Introduction

Many questions and criticisms have been raised regarding the renowned companion 'Abd al-Raḥmān ibn Ṣakhr, more commonly known as Abū Hurayrah. (رضي الله عنه), primarily due to the vast number of Hadīths he narrated from the Messenger of Allah (ﷺ)—despite his

relatively late conversion to Islam. The underlying motive behind these criticisms appears to be an attempt to undermine confidence in his narrations, which cover essential aspects of Islamic doctrine, worship, transactions, and ethics. Among the most persistent accusations leveled by some Ḥanafī jurists and others is the claim that Abū Hurayrah (رضي الله عنه) was merely a transmitter of Hadīth rather than a jurist. They argue that a narrator without jurisprudential insight may misinterpret texts or convey them inaccurately. However, this argument collapses under the weight of overwhelming scholarly consensus affirming his expertise in both narration and jurisprudence. Furthermore, the books of Sunnah preserve numerous legal verdicts (Fatāwā) issued by him, spanning various jurisprudential topics. In fact, the Hadīths he narrated encompass most chapters of Islamic law—could such a man truly lack understanding? How could one who spent years in the constant company of the Prophet (ﷺ), from his conversion until the Prophet's passing, be devoid of jurisprudential insight? How could he fail to grasp the meanings of Hadīths when scholars like 'Alī ibn al-Madīnī (رحمه الله) declared: "Understanding the meanings of Hadīths is half of knowledge, and knowing the narrators is the other half" (al-Dhahabī, "Siyar A'lām al-Nubalā", 9/107).

Moreover, the Prophet (ﷺ) himself supplicated for him, ensuring his memory would never falter. Abū Hurayrah (رضي الله عنه) recounted: "I said, 'O Messenger of Allah, I hear many Hadīths from you but forget them.' He said, 'Spread your garment.' I spread it, and he scooped with his hands (as if filling it), then said, 'Gather it.' I gathered it, and after that, I never forgot anything."* (al-Bukhārī, "Ṣaḥīḥ", 1/35). The primary objectives of this paper are to: firstly, to refute this baseless doubt against Abū Hurayrah (رضي الله عنه). Secondly, Demonstrate his jurisprudential acumen through evidence from Hadīth and Fiqh literature.

Significance of the Study

This study holds significant importance for the following reasons:

Addressing Misconceptions About Abu Hurairah's Jurisprudential Knowledge

The research counters the claim that Abu Hurairah (may Allah be pleased with him) lacked deep understanding in Islamic jurisprudence (fiqh) and merely narrated hadiths without deriving legal rulings. Key evidence supporting his jurisprudential competence includes:

- **The Prophet's Endorsement:** The Prophet Muhammad (peace and blessings be upon him) himself acknowledged Abu Hurairah's dedication to preserving hadiths, which underscores his ability to accurately transmit, interpret, and extract legal rulings from them.
- **Scholarly Consensus:** Most hadith scholars and legal experts recognize Abu Hurairah's proficiency in jurisprudence.
- **Reliance by Jurists:** Prominent jurists have consistently applied the hadiths he narrated in legal rulings, affirming their reliability.
- **Presence of His Fatwas:** His legal opinions are widely documented in both hadith collections and classical jurisprudential works.

Reaffirming the Reliability of Companions' Narrations

The study emphasizes that reports transmitted by the noble Companions should be accepted without arbitrary distinctions between those specialized in jurisprudence and those primarily known for hadith narration.

Beneficiaries of the Study

This research will be particularly valuable for:

- **Hadith Scholars and Jurists**, as it refutes the notion that hadith narrators among the Companions lacked jurisprudential insight.
- **Researchers in Islamic Studies**, by challenging the false dichotomy between Companions who were jurists and those who were narrators, demonstrating their integrated roles in preserving and interpreting religious knowledge.

The study thus contributes to a more nuanced understanding of the Companions' scholarly contributions, bridging the perceived gap between hadith transmission and legal expertise.

The Opinions of Hadith Scholars and Jurists on the Jurisprudence of Abu Hurairah (رضي الله عنه) and Examples of His Legal Reasoning

The Views of Hadith Scholars on Abu Hurairah's Jurisprudence

Abu Hurairah (رضي الله عنه) was not merely a Hāfiẓ (memorizer of Hadith) but also one of the most distinguished jurists among the Companions, as recognized by leading scholars of Hadith. Their testimonies affirm his profound understanding of Islamic law:

- Imam al-Hakim, citing Ibn Khuzaymah, addressed those who criticized Abu Hurairah (رضي الله عنه), categorizing them into three groups:

Firstly: Jahmi Mu'aṭṭil (Negators of Divine Attributes): Those who reject authentic narrations contradicting their heretical beliefs, leading them to slander Abu Hurairah (رضي الله عنه) out of theological prejudice.

Secondly: Khawarij (Extremist Sectarians): Those who oppose established Islamic leadership and, finding Abu Hurairah's narrations incompatible with their ideology, resort to attacking his credibility.

Thirdly, Qadari (Deniers of Divine Decree): Those who reject predestination, a core Islamic doctrine, and thus discredit narrators like Abu Hurairah (رضي الله عنه) who upheld orthodox teachings.

Ibn Khuzaymah concluded that sectarian bias was the primary motive behind opposition to Abu Hurairah (رضي الله عنه), as his narrations refuted deviant doctrines (Al-Hakim al-Naysaburi, Ma'rifat 'Ulum al-Hadith, 3/586). Ibn Hubayrah described him as:

"An Imam, a jurist, a meticulous scholar, and a preserver of knowledge." (*Ibn Hubayrah, Al-Ifṣāḥ 'an Ma'ānī al-Ṣiḥāḥ, 6/35).

- Ibn al-Jawzi's refutation of the claim that Abu Hurayrah was not a jurist
Ibn al-Jawzi (may Allah have mercy on him) responded to those who claimed Abu Hurayrah was not a jurist by presenting three decisive arguments:

Firstly. his status among the companions: Abu Hurayrah was one of the foremost jurists who issued fatwas alongside the senior companions, and none of them ever rejected his legal opinions.

Secondly: Abu Hanifa's acceptance of his narrations: Imam Abu Hanifa himself accepted Abu Hurayrah's Hadith regarding someone who ate while forgetting they were fasting - a ruling that contradicts strict analogical reasoning (qiyas), demonstrating trust in Abu Hurayrah's jurisprudential understanding.

Thirdly: uniform acceptance of his Hadith: neither the companions nor subsequent scholars differentiated between Abu Hurayrah's narrations that aligned with qiyas and those that contradicted it, accepting all equally as valid. (Ibn al-Jawzi, Al-Muntazam, 3/425)

- Ibn Taymiyyah's comprehensive defense of Abu Hurayrah's Jurisprudence when asked about a debate regarding a Hadith of Abu Hurayrah concerning returning defective merchandise, where one party dismissed the narration by claiming Abu Hurayrah wasn't a jurist, Ibn Taymiyyah (may Allah have mercy on him) delivered a thorough rebuttal:

Firstly, he refuted the claim that Abu Hurayrah wasn't among the jurist companions by noting that:

Caliph Umar appointed him as governor of Bahrain, a region known for its sophisticated delegation (Wufud) to the Prophet. (ﷺ)

As governor, he resolved complex Fiqh issues, such as cases involving divorce and remarriage, where his Fatwas aligned with later established schools of thought. When he consulted Umar on one such ruling, Umar approved it, even threatening punishment had Abu Hurayrah ruled otherwise.

Secondly, Ibn Taymiyyah highlighted that:

Abu Hurayrah's numerous Fatwas on intricate legal matters placed him among the jurist Companions like Ibn Abbas. His legal opinions were recorded and respected in Islamic scholarship.

Just as some companions were more knowledgeable than others, this didn't negate the Fiqh expertise of those below their rank, such as Abu Hurayrah, Ibn Umar, and others. (Ibn Taymiyyah, Majmu' al-Fatawa, 4/532)

This demonstrates that Abu Hurayrah was not merely a narrator but a recognized jurist whose legal reasoning was validated by the greatest scholars of Islam.

- Imam al-Dhahabi's rebuttal to Critics
Imam al-Dhahabi (d. 748H) firmly countered the claims of Ibrahim al-Nakha'i and others who rejected Abu Hurayrah's narrations, stating:

"Many proponents of Ra'y (opinion-based jurisprudence) dismiss the authentic Hadith transmitted by the Hafiz (Hadith master), mufti (jurisconsult), and mujtahid (independent legal scholar) Abu Hurayrah directly from the Messenger of Allah, (ﷺ) falsely claiming he lacked juristic understanding. They attempt to support their position with either weak narrations or completely unsubstantiated reports. To this we respond: Every individual will

be held accountable before Allah SWT for their positions." (Al-Dhahabi, Siyar A'lam al-Nubala', 10/455).

- Ibn Hajar al-Asqalani's validation of Abu Hurayrah's narrations:
Al-Hafiz Ibn Hajar al-Asqalani (d. 852H) provided a compelling defense of Abu Hurayrah's legal authority:

"Imam Abu Hanifa himself set aside clear analogical reasoning (Qiyas) in favor of authentic narrations from Abu Hurayrah and other reliable transmitters. This is evident in rulings such as:

The validity of Wudu' after consuming Nabidh (date wine), The nullification of prayer by loud laughter and other similar cases.

Significantly, Imam al-Bukhari deliberately placed Ibn Mas'ud's Hadith immediately after Abu Hurayrah's narration on a particular matter, demonstrating that Ibn Mas'ud issued Fatwas in accordance with Abu Hurayrah's transmissions. Had Abu Hurayrah's narration on this issue not been thoroughly authenticated, Ibn Mas'ud - known for his strict adherence to principles - would never have contravened clear analogy in this ruling." (Ibn Hajar, Fath al-Bari, 4/364).

These authoritative responses from two of Islam's greatest Hadith scholars conclusively demonstrate:

Abu Hurayrah's undisputed status as both a Hadith master and jurist

The acceptance of his transmissions by the most stringent legal minds

The fallacy of claims questioning his juristic competence

The continued reliance on his narrations in deriving Islamic law across all major schools of jurisprudence

The Opinions of Jurists on the Jurisprudence of Abu Hurairah (May Allah be pleased with him)

Upon examining the statements of the scholars of jurisprudence, we find their perspectives on this matter divided into two main groups:

The First Group: Those who criticized Abu Hurairah's jurisprudential acumen

some scholars regarded Abu Hurairah (may Allah be pleased with him) as lacking in deep jurisprudential understanding. Below are their statements:

- Abu Zayd al-Dabusi stated:

"A just narrator's Hadith may be rejected if it contradicts analogy (Qiyas), provided he is not a jurist. No one disputes Abu Hurairah's integrity or his close companionship with the Messenger of Allah (peace and blessings be upon him). Similarly, his memorization is well-established, as the Prophet supplicated for him to retain knowledge. Nevertheless, his narrations were sometimes rejected in favor of analogy because he was not a Mujtahid (independent jurist). This stems from the permissibility of transmitting Hadith by meaning, as previously mentioned." (Al-Dabusi, 2001: 181)

- Al-Bazdawi (a Hanafi scholar) commented:

"As for narrators known for their righteousness and reliability but not for jurisprudential expertise—such as Abu Hurairah and Anas ibn Malik (may Allah be pleased with them)—if their narration aligns with analogy, it is accepted. However, if it contradicts analogy, it is not dismissed outright unless necessity demands, and the door of independent reasoning is closed. The reason is that transmitting the Prophet's Hadith accurately is a weighty matter, and paraphrasing was common among them. If a narrator's jurisprudential insight is insufficient to fully grasp the Hadith's meanings, there is a risk of losing some of its essence. Hence, caution is warranted in such cases. This is not to belittle them—far be it from us! The Prophet (peace and blessings be upon him) himself praised Abu Hurairah, and Imam Abu Hanifa (may Allah have mercy on him) occasionally followed the school of Anas ibn Malik. So, what about Abu Hurairah? our Hanafi scholars' stance is that such narrations are not rejected unless independent reasoning is precluded." (Al-Bazdawi, n.d.: 159).

- Abu al-Muzaffar al-Sam'ani noted:

"It is well-documented that Abu Hurairah's narrations were sometimes rejected in favor of analogy, despite his reliability and trustworthiness, because he was not considered a jurist." (Al-Sam'ani, 1999: 1/362)

- Al-Tawfi remarked:

"When a clear analogy conflicts with a solitary narration from a non-jurist companion—such as Abu Hurairah's report on Al-Musarrah—Abu Hanifa prefers analogy, while Ahmad ibn Hanbal, among others, favors the narration." (Al-Tawfi, 1987: 3/750)

The Second Group: Scholars who affirmed Abu Hurairah's jurisprudential status

A significant number of jurists regarded Abu Hurairah (may Allah be pleased with him) as one of the distinguished jurists among the companions. Their statements include:

- Ibn al-Dahan stated:

"Abu Hurairah was indeed one of the jurists among the companions. The essential conditions for narrating Hadith are intelligence, strong memory, and integrity—all of which he possessed in abundance. He was a true reservoir of knowledge." (Ibn al-Dahan, 2001: 2/277)

- Al-Zarkashi affirmed:

"The correct position is that Abu Hurairah was among the jurists of the companions. This view was also upheld by Judge Abu al-Husayn al-Subki, who dedicated a section in his fatwas to this very matter." (Al-Zarkashi, 1994: 6/213)

- Ibn al-Qayyim

Elaborated on the companions known for issuing Fatwas, categorizing them based on the frequency of their legal rulings:

The Most Prolific Jurists

"More than one hundred and thirty companions—both men and women—were known for issuing Fatwas. The most prominent among them were seven: Umar ibn al-Khattab, Ali ibn Abi Talib, Abdullah ibn Mas'ud, Aisha (the Mother of the Believers), Zayd ibn Thabit, Abdullah ibn Abbas, and Abdullah ibn Umar".

Moderate Contributors to Jurisprudence

"Abu Muhammad mentioned that those who issued a moderate number of Fatwas included: Abu Bakr al-Siddiq, Umm Salamah, Anas ibn Malik, Abu Sa'id al-Khudri, Abu Hurairah, Uthman ibn Affan, Abdullah ibn Amr ibn al-'As, Abdullah ibn al-Zubayr, Abu Musa al-Ash'ari, Sa'd ibn Abi Waqqas, Salman al-Farsi, Jabir ibn Abdullah, and Mu'adh ibn Jabal. These thirteen individuals, though less frequently cited than the first group, still contributed valuable legal opinions, albeit in smaller quantities." (Ibn al-Qayyim, 1991: 1/9).

Hanafi Scholars' Rejection of the Claim that a Narrator's Report is Dismissed for Lack of jurisprudential expertise

Hanafi scholars categorically refuted the assertion that a narrator's Hadith may be rejected solely on the basis of not being a jurist. Their arguments are as follows:

Badr al-Din al-Ayni's Refutation

He dismissed the attribution of such a view to the Hanafis, stating:

"As for the claim that Hanafis require a narrator to be a jurist when his Hadith contradicts analogy (Qiyas)—and that Abu Hurairah supposedly does not meet this condition—this is a baseless slander against them. Shaykh Abu al-Hasan al-Karkhi explicitly stated: 'A narrator's jurisprudential knowledge is not a prerequisite for accepting his report over analogy. Rather, the narration of any upright transmitter—whether a jurist or not—must be accepted unless contradicted by stronger evidence.' Many scholars have upheld this position." (Al-Ayni, n.d.: 12/242).

Al-Subki's Critique of Hanafi Inconsistency

He pointed out that Hanafi scholars themselves frequently accepted Abu Hurairah's narrations despite their alleged principle, demonstrating its invalidity:

Example 1: "They relied on Abu Hurairah's solitary report prohibiting the marriage of a woman with her paternal or maternal aunt—a ruling not established through any other sound chain. This Hadith contradicts the Qur'an's general permissibility (e.g., 'And lawful to you are all beyond that' [4:24]), yet they prioritized it over both the Qur'anic text and analogy. If juristic expertise were truly a condition, why accept this narration?"

Example 2: "Similarly, the Hadith about a woman married without her guardian's consent was transmitted through Abu Hurairah's chain, as well as weakly through others. Notably, Ibn Mas'ud—an undisputed jurist—also narrated it, yet the Hanafis favored Abu Hurairah's version in some cases, as recorded in Sahih al-Bukhari." (Al-Nawawi, 1997: 12/26)

Examples of the Jurisprudence of Abu Hurairah (may Allah be pleased with him) "The Book of Fasting as a Case Study"*His Opinion on Anticipating Ramadan by Fasting*

Abu Hurairah (may Allah be pleased with him) held the view that it is disliked (*Makruh*) for a Muslim to fast one or two days before Ramadan with the intention of anticipating its arrival. He explicitly stated:

"It was forbidden to hasten before Ramadan by a day or two." (Ibn Abi Shaybah, 1427 AH: 6/145).

His ruling was based on the Hadith he narrated from the Prophet (peace and blessings be upon him):

"Do not fast a day or two before Ramadan, unless it coincides with a habitual fast (such as a voluntary fast one regularly observes)." (Abu Dawud al-Sijistani, 2009: 4/23).

Jurisprudential Analysis of Abu Hurairah's Position.

This issue highlights the precision of Abu Hurairah's legal reasoning:

- If the fasting is done with the intention of it being part of Sha'ban, then it is *disliked* (but not sinful).
- If the fasting is done assuming it to be part of Ramadan, then it is *impermissible* (as it constitutes an addition to the ordained month).

Comparative Views of the Scholars

- Ibn al-Athir stated:
"Fasting one or two days before Ramadan is disliked, regardless of whether it is considered part of Sha'ban or Ramadan—whether obligatory or voluntary—unless it coincides with a person's habitual fast (e.g., Monday/Thursday fasting). Al-Awza'i held the same opinion."
- Abu Hanifa and Malik deemed it permissible to fast these days as part of Sha'ban.
- Ahmad ibn Hanbal's position differed among his narrations.

Scholars who forbade fasting these days as Ramadan:

A strong consensus among prominent companions and early jurists—including Umar, Ali, Ibn Mas'ud, Ibn Abbas, Anas, and others—affirmed the impermissibility of fasting these days if considered part of Ramadan. (Ibn al-Athir al-Jazari, 2005: 3/167).

- *Abu Hurairah's Juridical Position on Non-Consecutive Replacement Fasting*
 Abu Hurairah (may Allah be pleased with him) adopted a flexible position regarding the replacement of missed Ramadan fasts, permitting believers to observe them separately rather than consecutively. He and Ibn Abbas jointly affirmed: "There is no prohibition against making up missed Ramadan fasts on non-consecutive days" (Ibn Abi Shaybah, 1427 AH: 6/168).

While this position attracted no direct opposition from other scholars, certain companions and jurists maintained that observing make-up fasts consecutively represented the preferable practice. Ibn Qudamah documented the following scholarly positions:

Supporters of Non-consecutive make-up fasting:

- Included prominent companions: Ibn Abbas and Anas ibn Malik
- Notable jurists: Ibn Mahriz, Abu Qilabah, Mujahid
- Scholars from Medina: Said ibn al-Musayyab, Ubaydullah ibn Abdullah ibn Utbah
- Leading Imams: Malik, Abu Hanifa, al-Thawri, al-Awza'i, al-Shafi'i, and Ishaq ibn Rahwayh

Advocates of Consecutive Make-up fasting:

- Companions: Ali ibn Abi Talib and Ibn Umar
- Later jurists: al-Nakha'i and al-Sha'bi
- Dawud al-Zahiri, who considered it obligatory based on a narration from Abu Hurairah himself, wherein the Prophet (peace and blessings be upon him) instructed: "Whoever needs

to make up Ramadan fasts should do so continuously without interruption" (Ibn Qudamah, 1997: 4/408).

This jurisprudential discussion highlights the nuanced understanding of Islamic law regarding the fulfillment of religious obligations, with Abu Hurairah's position emphasizing flexibility and accommodation of individual circumstances while acknowledging alternative scholarly perspectives.

Abu Hurairah's Juridical Position on Fasting on Friday

Abu Hurairah (may Allah be pleased with him) issued a legal opinion (Fatwa) regarding the fasting on Fridays, considering it reprehensible (Makruh) unless accompanied by fasting either the preceding day (Thursday) or the following day (Saturday). He explicitly stated: "Do not observe voluntary fast on Friday unless you combine it with fasting either the day before or after it" (Ibn Abi Shaybah, 1427 AH: 6/196).

The basis for this juridical position was the Prophetic tradition that Abu Hurairah himself transmitted, in which the Messenger of Allah (peace and blessings be upon him) prohibited solitary Friday fasting: "None of you should fast on Friday unless he fasts a day before or after it" (al-Bukhari, 1422 AH: 3/42).

This position was supported by several prominent scholars:

- Imam Ahmad and Imam al-Shafi'i concurred with this view, considering solitary Friday fasting as reprehensible.
 - However, Imam Abu Hanifa and Imam Malik held a contrary opinion, maintaining that Friday fasting was not reprehensible, despite the clear textual evidence from the Hadith.
- Ibn al-Jawzi commented on this juristic difference: "The practice of singling out Friday for voluntary fasting is considered reprehensible according to the schools of Ahmad and al-Shafi'i. While Abu Hanifa and Malik deemed it permissible, the hadith provides explicit evidence against their position" (Ibn al-Jawzi, n.d.: 3/455).

This jurisprudential discussion demonstrates:

1. Abu Hurairah's strict adherence to Prophetic traditions in formulating legal opinions
2. The existence of legitimate scholarly differences in interpreting and applying Hadith texts
3. The importance of considering textual evidence in Islamic jurisprudence
4. The methodological variations among different schools of Islamic law

The position of Abu Hurairah reflects his careful approach to preserving the sanctity of Friday as a special day in Islam, while still accommodating voluntary worship within the parameters established by the Prophet's teachings.

Abu Hurairah's Juridical Position on Kissing While Fasting

Abu Hurairah (may Allah be pleased with him) adopted a permissive stance regarding spousal kissing during fasting, demonstrating a nuanced understanding of this issue. When questioned about the matter, he responded with characteristic frankness: "I enjoy kissing my wife's lips while fasting" (Ibn Abi Shaybah, 1427 AH: 6/239). This position finds strong support in authentic Prophetic practice, as narrated by Aisha (may Allah be pleased with her): "The Prophet (peace and blessings be upon him) would kiss while fasting" (al-Bukhari, 1422 AH: 1/71).

Jurisprudential Analysis

Permissibility with Conditions: Abu Hurairah's ruling maintains permissibility provided it doesn't lead to sexual climax (ejaculation). The position reflects a balanced approach between fulfilling marital rights and preserving fast integrity

Scholarly Considerations

Qadi Iyad (may Allah have mercy on him) elaborated: "The permissibility depends on the individual's condition. If kissing provokes ejaculation, it becomes prohibited, as voluntary actions leading to nullifiers require avoidance" (Iyad al-Yahsubi, 1998: 4/43)

The ruling extends to cases involving Madhiy (pre-seminal fluid), with scholars differing on whether this necessitates make-up fasting

Legal Implications

For those who consider ejaculation/Madhiy as requiring make-up fasting: obligatory avoidance

For those viewing it as a recommended replacement: discretionary avoidance

This position demonstrates

Abu Hurairah's direct transmission and application of Prophetic Sunnah

His practical approach to marital relations during worship

The importance of individual circumstances in juristic rulings

The connection between actions and their potential consequences in Islamic law

The ruling maintains a middle ground between excessive strictness and undue leniency, reflecting the balanced nature of Islamic jurisprudence regarding intimate matters during acts of worship.

Abu Hurairah's Opinion on replacement Missed Ramadan Fasts in Dhul-Hijjah

Abu Hurairah (may Allah be pleased with him) held the view that it is permissible to make up missed Ramadan fasts during the month of Dhul-Hijjah, including its first ten days, without any objection. He stated: "Begin with the obligatory fasts. There is no harm in observing them in the first ten days."* (Ibn Abi Shaybah, 6/267) .

While scholars have differed on this matter, the more preponderant opinion is that it is preferable to make up for the missed fasts without considering it disliked. Ibn Qudamah (may Allah have mercy on him) mentioned the divergence of views regarding fasting these days for Qadā' (making up obligatory fasts). Some scholars, including Sa'id ibn al-Musayyab, Al-Shafi'i, and Ishaq, did not deem it disliked, citing that 'Umar ibn al-Khattab (may Allah be pleased with him) preferred making up Ramadan fasts in the first ten days of Dhul-Hijjah. They argued that since these are days of worship, making up fasts during them should not be discouraged, just as it is not disliked in the first ten days of Muharram.

On the other hand, scholars like Al-Hasan Al-Basri and Al-Zuhri considered it disliked, based on the narration from 'Ali (may Allah be pleased with him) who disapproved of it. They also referenced the Prophet's (blessings and peace be upon him) statement: "There are no days in which righteous deeds are more beloved to Allah than these ten days." When the Companions asked if even Jihad surpassed them, he replied: "Not even Jihad, except for a man who goes out with his life and wealth and returns with nothing." (Bukhari). Thus, they

argued that voluntary acts should take precedence during these days to maximize their virtue, while missed fasts could be made up at another time. (Ibn Qudamah, **Al-Mughni**, 4/402). In conclusion, while there is a legitimate difference of opinion, Abu Hurairah's stance—that making up obligatory fasts in Dhul-Hijjah is permissible—remains a valid and supported position.

Abu Hurairah's Opinion on Waking Up in a State of Ritual Impurity While Fasting

Abu Hurairah (may Allah be pleased with him) held the view that if a fasting person wakes up in a state of major ritual impurity (*Janabah*), he should perform *Ghusl* (ritual bath) and continue his fast without breaking it. This opinion was also supported by other prominent companions, including Zayd ibn Thabit and Ibn Abbas (may Allah be pleased with them), as narrated by Ammar, a freed slave of Banu Hashim. They stated: "*He should proceed with his fast.*" (Ibn Abi Shaybah, 6/281).

There was no known disagreement among the jurists of the companions on this matter, and their primary evidence was the Hadith of Aisha (may Allah be pleased with her), who reported: "*I testify that the Messenger of Allah (blessings and peace be upon him) would sometimes wake up in a state of Janabah due to marital relations—not from a wet dream—and then still observe the fast.*" (Al-Bukhari, 3/40).

Al-Shawkani (may Allah have mercy on him) explained that these narrations serve as proof for the majority position, which holds that waking up in a state of *janabah*—whether from intercourse or otherwise—does not invalidate the fast, nor does it require making up the fast later. (Al-Shawkani, *Nayl al-Awtar*, 4/252).

Thus, the ruling is clear: a person who wakes up in a state of major impurity should purify himself by performing *Ghusl* and continue fasting, as his fast remains valid.

Abu Hurairah's Opinion on Continuous Fasting (Al-Wisāl)

Abu Hurairah (may Allah be pleased with him) opposed continuous fasting (fasting without breaking the fast at night) and never practiced it himself. He explicitly stated, "I will never engage in continuous fasting." (Ibn Abi Shaybah, 6/290). His position aligned with most scholars, who viewed *Wisāl* (uninterrupted fasting) as prohibited or strongly discouraged .

Abu Hurairah based his stance on the Prophet's (peace and blessings be upon him) clear prohibition, as he narrated: "Avoid continuous fasting," repeating it twice. When asked whether the Prophet himself practiced it, he replied: "My Lord provides me with food and drink every night (through the permitted time of breaking fast), so do only what you can sustain."* (Al-Bukhari, 3/38) .

Al-Shawkani (may Allah have mercy on him) affirmed that the Hadiths on this matter support the majority opinion, reinforcing the prohibition of *Wisāl* due to its excessive nature and deviation from the balanced *Sunnah* of fasting. (Al-Shawkani, **Nayl al-Awtar**, 4/258) .

Thus, Abu Hurairah's view—and the dominant scholarly position—is that Muslims should not fast continuously, as it contradicts the Prophetic guidance of moderation in worship.

Abu Hurairah's Opinion on the Duration of Ramadan

Abu Hurairah (may Allah be pleased with him) held the view that Ramadan could consist of twenty-nine days, as he explicitly stated: "Ramadan is twenty-nine days." (Ibn Abi Shaybah, 6/297). His position was grounded in authentic Hadiths, including the narration from Abdullah ibn Umar (may Allah be pleased with him), in which the Prophet (peace and blessings be upon him) said: "The month is twenty-nine nights, so do not fast until you see the crescent moon. If it is obscured from you, then complete thirty days." (Al-Bukhari, 3/27) .

However, some scholars have diverged from this established Sunnah by permitting reliance on astronomical calculations to determine the beginning of Ramadan. Abu Abdullah Al-Maziri mentioned that certain scholars argued for using astrological computations when the moon is not visible, citing as evidence the Quranic verse: "And by the stars they are guided .(16:16) " Nevertheless, most jurists rejected this approach, interpreting the Hadith to mean completing thirty days if the crescent is not sighted. They also explained that the Quranic reference to stars pertains to navigation, not lunar calculations. Additionally, they argued that making fasting contingent on astronomical knowledge would impose undue hardship, as only a few possess such expertise, while Islamic rulings are meant to be universally accessible. Moreover, since regions differ in moon sightings, enforcing a single calculation could lead to discrepancies in fasting times among Muslims, contrary to the Sharia's emphasis on ease and practicality. (Al-Maziri, *Al-Mu'lim bi Fawa'id Muslim*, 2/44) .

Thus, Abu Hurairah's stance—rooted in Prophetic tradition—affirms that Ramadan may last twenty-nine days, and its commencement should be determined by moon sighting, not astronomical calculations. The majority view upholds this method to maintain consistency with the Sunnah and ensure ease for the Muslim community.

Research Findings

This study has yielded several key findings, which can be summarized as follows :

1. Scholarly Consensus on Abu Hurairah's Jurisprudence

Most Hadith scholars, jurists, and legal theorists recognize the reliability of Abu Hurairah's (may Allah be pleased with him) narrations. This is evident in the acceptance of his transmissions by the esteemed Companions (may Allah be pleased with them), who did not distinguish between his hadiths based on their conformity or divergence with analogical reasoning (Qiyas) .

2. Integrity in Narration Prevents Distortion

A narrator's uprightness (Adalah) safeguards against altering the Prophetic wording, as he only reports what he has authentically heard and verified .

3. Weak Arguments Against Abu Hurairah's Juristic Status

Some proponents of opinion-based jurisprudence (Ahl al-ra'y) claim that Abu Hurairah (may Allah be pleased with him) was not a jurist, citing certain weak or unreliable hadiths. However, these claims lack credibility due to their invalid chains of transmission (Isnad).

4. Self-Contradiction of Critics

Those who attempt to undermine Abu Hurairah's reliability contradict themselves, as they accept his narrations in numerous instances—demonstrating inconsistency in their critique .

5. Abu Hurairah's Reliance on Authentic Sunnah

Abu Hurairah (may Allah be pleased with him) based his legal rulings (Fatwas) on the verified Sunnah he directly heard from the Messenger of Allah (peace and blessings be upon him). This confirms the precision of his understanding and his ability to derive rulings from textual evidence, as none of his fatwas contradicted established Prophetic traditions .

These findings affirm Abu Hurairah's credibility as a narrator and jurist, reinforcing his esteemed position among the Companions and scholars of Islam.

Recommendations

Based on the findings of this research, scholars specializing in Hadith and Fiqh recommend the following :

1 .Collaborative Research on Companions' Fatwas

There is a pressing need for joint research efforts among Hadith and Fiqh scholars to compile the legal rulings (Fatwas) of the Companions, which are currently scattered across various books of Sunnah and jurisprudence. This initiative would demonstrate that the noble Companions' contributions extended beyond mere narration to include substantial juristic reasoning .

2 .Critical Examination of Juristic Opinions

It is essential to critically assess the claims of some jurists—particularly those from the opinion-based (Ra'y) school—against the standards of Hadith criticism. Certain Hanafi jurists, for instance, have been accused of rejecting Abu Hurairah's (may Allah be pleased with him) narrations, a claim refuted by eminent Hadith scholars like Al-Dhahabi (may Allah have mercy on him). Such assertions must be thoroughly investigated to ensure accuracy .

3 .Analysis of Weak Hadith in Juristic Rulings

Researchers should compile and analyze instances where imams of the four major schools of jurisprudence relied on weak (Da'if) Hadith in their legal opinions. This would help clarify their methodological approaches and the principles they applied when acting upon less authoritative narrations .

Declaration of Competing Interests

The researchers affirm that no financial, personal, or other competing interests influenced the preparation or publication of this study .

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