

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

السلام على من رحمة الله وبركاته

Did Sayidduna Abu Hurraira withhold knowledge of this hadith?

Understanding *Aḥādīth* takes years of study under the tutorship of great scholars. There are advantages and disadvantages for translating Classical Islamic texts into other languages; one disadvantage is that individuals would misunderstand what is meant by the text. However, we should always seek answers from those whom Allah, the Almighty has bestowed knowledge and have given their lives in the pursuit of knowledge.

This *ḥadīth* is in Imām Bukhārī's *Ṣaḥīḥ al-Bukhārī*, Kitāb al-'Ilm, Chapter 42 – Preservation of 'Ilm, *ḥadīth* No. 120.

Ismā'īl said, "My brother narrated to me from Abū Zī'b from Sa'īd al-Maqbūrī from Abū Hurayra who said, 'I memorised two types of knowledge from the Messenger of Allāh (saw). As for one of the two I have propagated it, as for the other had I propagated it this throat would be cut. (i.e. I would be killed)'"¹

Shaykh Badr al-Dīn al-Aynī mentions in his commentary of *Ṣaḥīḥ Bukhārī*, "That which he hid from the news of al-Fitan (the turmoil and issues which took place in the latter stages of the caliphate of the four rightly guided and obviously after).

Also the corruption of religion by the foolish leaders of the Quraysh... he feared for his life so he did not disclose it²."

Shaykh Aḥmad ibn Ḥajr al-Asqalānī mentions in his commentary of *Ṣaḥīḥ Bukhārī*, "The 'Ulamā regard the knowledge which he did not propagate as those *aḥādīth* in which the corrupt leaders' names, their lives and eras are detailed³."

¹ Sahih Al-Bukhari, Darsi print, pg 23.

² Umdah Al-Qari, Beirut print, Vol 1, pg 278-9

³ Fath Al-Bari, Pakistani print, Vol 1, pg 288-9

They both concur that it would not be permissible to hide the knowledge pertaining to *ḥalāl* and *ḥarām*⁴, and logically, it cannot be accepted that a man like Sayyidunā Abū Hurayra, who is pleased with Allāh and Allāh is pleased with him, would conceal relevant knowledge to the Umma since he is the narrator of the highest number of *aḥādīth*.

والله اعلم وعلمه أحكم و أتم

(Shaykh) Amjad Mohammed.

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⁴ Umdah Al-Qari, Beirut print, Vol 1, pg 279; Fath Al-Bari, Pakistani print, Vol 1, pg 289