

Introduction, Precept and Authenticity of Mursal Hadith

Research and Analytical Review

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ABSTRACT

This is our daily life's routine that, when people know each other and they discuss any incident in their mutual conversation /gossip, usually they just listen and decide whether it is right or wrong and don't even bother about authenticity/certification of incident. Need of certificate is felt when there raises a disagreement or doubt about authenticity of certificate. This is natural rule/ phenomena which we apply in our routine/ informal conversation. Need of certificate in the art of hadith is also felt as the result of same gradual evolution. In the initial phase of Islam "truthfulness" was prevailing that's why there was no need to narrate certificate but as soon as the era extended across the Prophet ﷺ, the falsehood and fabrications were started to prevail. In a consequence, narration of certificate became mandatory/obligatory. That is why "mutid ba zakhira mursal Ahadith" means there are lot of Ahadith which have not complete certificate. In the view of majority of scholars "mursal sahabi" (companion of Prophet ﷺ) as a sender is mean of dependency/ reliance (as for as certification/ verification of hadith is concerned). For "Aima Arbah" (four high priests of Islam) "tabi" (subordinate of companion of prophet ﷺ) as a sender is correct mean of dependency/reliance and the results will be driven from him (for the verification/ certification of hadith).

For Imam Shafi, "mursal tabai" (subordinate of companion of prophet ﷺ) as narrator, will be accepted with some conditions. Ahadith which are lower rank than subordinate of companion of Prophet P.B.U.H's level, are also means of dependency/reliance with some conditions. For the sake of arguments, majority of Jurisprudents "Fuqha" have a point of view that "Mursal Hadith" is correct and the results will be driven form them. While the sender narrator himself must be renowned as trustworthy and also acquiring/ obtaining narrations from Trustworthy "Siqa" narrators.

Key words: *Authenticity, Mursal Hadith, Sahabi, Tabi, Taba Tabi, Aima Arbah.*

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Introduction:

It is a common practice in our daily life that when two people know each other and they mention an event in their conversation, it is usually decided whether it is right or wrong by listening to it without certification of the event. The need for certification is felt when there is disagreement or doubt in the authenticity of the event. This is a natural principle that we apply in our normal life. As a result of this gradual evolution, the need for Sanad was also felt in the art of hadith. As truth was predominant in the early days of Islam, so in terms of acceptance of traditions, due to the proximity of the Prophet's time, the scholars did not check the authenticity of the status of Sanad and the narrators of the Hadiths were more dependent on the text. This is the reason why the narrators of the Hadiths did not even have a special arrangement of narration, and in narrating Hadiths personalities were preferred. In this regard, the narrator sometimes used to suffice only in the name of one of his narrators. This aspect was not considered flawed in the 3rd Islamic century and the Hadiths were accepted. Thus, in the chapter on narration of Hadiths, there were different forms of narration, such as references and transmissions, etc., and all these forms of narration were considered correct by the scholars. Therefore, there was no need to state the certificate.

However, towards the end of the 2nd Islamic century AH, the scholars began to attach great importance to the status of the Sanad. Some scholars criticized some aspects of the accepted traditions of the leading scholars, especially the way of their narration and acceptance of the Mursal Hadiths. The Prophet (peace and blessings of Allah be upon him) was asked: "The people of my time and then those who will come after them and then those who will come after them".³ It is as if in this hadith, the Prophet (peace and blessings of Allah be upon him) has testified to the justice and truth of the people of the three ages. As the time passed after the Prophet (peace and blessings of Allah be upon him) and lies and inventions began to spread, it became necessary to state the chain of transmission. A collection of hadiths consists of Mursal (transmitted) hadiths, i.e. hadiths whose authenticity is not complete. Due to the importance and abundance of transmitted hadiths, they have also been collected in permanent writings and most of the jurists have also taken advantage of these hadiths.

³ Abū al-Ḥusayn 'Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshān al-Qushayrī an-Naysābūrī, *Al-Musnadu Al-Sahihu al-Mukhtasar bi Nakliil Adli Anil Adli Ila Rasooli-Ilahi*, 2nd ed., (Hadith No 2533) vol. 4, (Riyadh, Saudi Arabs: Dar Al Salam for publication and distribution, 1421), 1962.

Literary definition:

The word "Mursal" is a form of the noun from the verb and its origin is "Rasl". The dictionary of this word enlists many meanings. For example, to leave, to send, not to stop and to impose, etc. That is why the Messenger is also called a Mursal because Allah Almighty sends him to the people. The word "Mursal" is a noun from the verb "Arsal" which means "to give up". It is as if the narrator of the hadith left the Sanad as it is and did not confine it with any well-known narrator.⁴ It is as if the Hadith Mursal has been given this name because its narrator leaves it as it is without stating the complete chain of transmission. The relevance of the Mursal Hadith to this meaning is that in Arabic the word rasal is synonymous with qati 'which is derived from the word qata' (To cut). In Hadith Mursal too, since the narrator cuts off the chain of transmission and terminates its connection, it has been given this name.⁵

Definitions of Mursal Hadith:

According to the majority of hadith scholars and jurists, the definition of Mursal Hadith is different. Then there is a difference of opinion among the Muhaddithin in the definition of the Mursal Hadith and they have given different definitions of the Mursal Hadith. Below are the definitions of the Muhaddithin and the jurists.

Imam Abu Abdullah Hakim says: "Mursal Hadith is the one which Muhaddis narrates with a chain of transmission connected to the hadeeth of Tabi, and Tabi says: "The Messenger of Allah said".⁶

Ibn Abdel Barr says: The narrators have unanimously used the word Mursal to refer to a hadith narrated by one of the great Tabi'i (followers) of the Prophet, for example, Obaidullah ibn Udai ibn Khayyar, or Abu Imam Sahl ibn Hanif, or Abdullah ibn Amir ibn Rabi'ah or someone like them should say: "The Messenger of Allah, may Allah bless him and grant him peace, said". In the same way, when Tabi'i of a lower rank of, for example, Saeed bin Musaib, Salem bin Abdullah, Abu Salma bin Abdul Rahman, Al-Qasim bin Muhammad, or someone like them say; "The Messenger of Allah, may Allah bless him and grant him peace, said". In the same way, when Al-Qimah ibn Qais, Masruq ibn Ajda, Hasan Basri, Ibn Sirin, Amir al-Sha'bi, Sa'id ibn Jubayr, and others like them whose meeting with the Companions and the

⁴ Abu Hafas Mahmud bin 'Ahmad bin Mahmud Tahan al Nueaymi, *Taysir Mustalih al Hadith*, 10th ed. (Riyadh, Saudi Arabia: Maktabat almaearif lilnashr waltawzie, 1425), 87.

⁵ Abu Al-Fadl Ahmed bin Ali bin Muhammad bin Ahmed bin Hajar Al-Asqalani, *Sharah Nukhbat ul fikr*, vol. 5, n.d., 18.

⁶ Abu Abdullah al-Hakim Muhammad bin Abdullah bin Muhammad bin Hamdawiya bin Naim bin al-Hakam, known as Ibn al-Sale, *Maerifat-e-Uloom ul Hadith*, 2nd ed. (Beirut, Lebanon: Dar al Kutub al Eilmia, 1397), 25.

meeting has been proved, narrate from the Prophet is known as Mursal hadith. According to some scholars, in the order of the Mursal Hadith, there is also the narration of those who belong to a lower rank, such as Ibn Shahab, Qatadah, Abu Hazem, Yahya ibn Sa'id, etc.⁷

Khatib Baghdadi says: A Mursal is a hadith whose chain of transmission is broken, for example, there is a person in the narration who does not listen to the narrator above him, but in terms of usage, what is often called a Mursal is that where a Tabi directly reports a hadith from prophet (PBUH).⁸ Hafiz Ibn Hajar writes: In which the narrator (i.e. Sahabi) after Tabi has been omitted, it is Mursal.⁹ Allama Al-Asnawi says: According to the majority of jurists, a Mursal is a hadith in which Tabi omits the link between himself and the Holy Prophet and says that the Holy Prophet said.¹⁰ Ibn al-Salah writes the definition of Mursal Hadith as; A Mursal Hadith is one which is narrated by a glorious and great Tabi from the Prophet (peace and blessings of Allaah be upon him) by omitting Sahabi from the chain of transmission.¹¹

According to Allama Jamal al-Din al-Qasimi: The transmitter is the hadith in which the companion is to be abrogated, as Nafay says that the Prophet (peace and blessings of Allah be upon him) said this or did this, it is as if the Prophet (peace and blessings of Allah be upon him) did this in the presence of Nafay.¹² According to Allama Abdul Kareem Al-Khudair: Mursal is the hadith in which any Tabi, by omitting the Sahabi, directly narrates from the Holy Prophet himself.¹³ According to Allama Abu Al-Waleed Al-Baji: A Mursal is a hadith in which some isnads are interrupted and other isnads or narrations are added.¹⁴ Allama Amadi writes in

⁷ Abu Umar Yusuf bin Abdullah bin Muhammad bin Abdul Barr bin Asim al-Nimri al-Qurtubi, *Al Tamhid Lamma fi al Mawta min al Maeani wal'asanid*, vol. 1 (Al Maghrib: Ministry of All Endowments and Islamic Affairs, 1387), 19.

⁸ Abu Bakr Ahmed bin Ali bin Thabit bin Ahmed bin Mahdi Al-Khatib Al-Baghdadi, *Al Kifayah fi Eilm al Riwayah* (Madina Munawara, Saudia Ariba: Al-Maktaba Al-Ilmia, n.d.), 21.

⁹ Abu Al-Fadl Ahmed bin Ali bin Muhammad bin Ahmed bin Hajar Al-Asqalani, *Nuzhat al Nazar fi Tawdih Nukhbat al Fikr fi Mustalah 'ahl al'Athar*, 1st ed. (Riyadh, Saudi Arabia: Saphir Press, 1422), 100.

¹⁰ Abu Muhammad, Abd al-Rahim bin al-Hasan bin Ali al-Asnawi al-Shafi'i, *Nihayat al Suwl Sharah Minhaj al Wasool*, 1st ed. (Beirut, Lebanon: Dar al Kutub al Eilmia, 1420), 277.

¹¹ Usman bin Abdul Rahman, Abu Amar, Taqi al-Din, known as Ibn al-Salah, *Maerifat 'Anwae-e-Uloom al Hadith, and it is known as the: Muqadamah ibn al Salah* (Beirut, Lebanon: Dar al Fikar, 1406), 51.

¹² Muhammad Jamal al-Din bin Muhammad Saeed bin Qasim al-Hallaq al-Qasimi, *Qawaeid al Tahdith min Fanoon Mustalih al Hadith* (Beirut, Lebanon: Dar al Kutub al Eilmia, n.d.), 133.

¹³ Abu Al-Fadl Ahmed bin Ali bin Muhammad bin Ahmed bin Hajar Al-Asqalani, *Sharah Nukhbat ul fikr*, 5:19.

¹⁴ Abu Al-Waleed Suleiman bin Khalaf Al-Baji Al Undlasi, *Al'Iisharat fi Maerifat al'Usool wal Wijazat fi Maenaa al Daleel*, 1st ed. (Beirut, Lebanon: Dar Al Bashair, 1416), 239.

defining Mursal Hadith: There is a difference of opinion among the jurists as to the acceptance of the Mursal hadith, and this is the case when a just narrator who has not met Prophet says; "The Prophet PBUH Said".¹⁵ According to the narrators, a Mursal Hadith is the one whose narrator is a Tabi, not a Sahabi, and to differentiate between a Sahabi and a Tabi, one can refer to Sira and biographies and books of narrators.

The case of "Mursal Hadith"

This is the case if a Tabi, whether he meets the Companions of the Prophet at a young age or at an old age, says that the Prophet (peace and blessings of Allah be upon him) said it, or did it, or in his presence it had been done. According to the jurists, this is the case with Mursal Hadith.¹⁶

Example of "Mursal Hadith"

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا حُجَيْنُ بْنُ الْمُنْتَنِي، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْمَرْابِنَةِ وَالْمُحَاقَلَةِ، وَالْمَرْابِنَةُ: أَنْ يُبَاعَ ثَمَرُ النَّخْلِ بِالتَّمْرِ، وَالْمُحَاقَلَةُ: أَنْ يُبَاعَ الزَّرْعُ بِالْقَمْحِ، وَاسْتِكْرَاءُ الْأَرْضِ بِالْقَمْحِ.¹⁷

It is narrated on the authority of Saeed bin Musaib that the Prophet (peace and blessings of Allah be upon him) forbade Mazabna and Mahaqila. Mazabna is to sell the fruit of the palm tree for dried dates and Mahaqila is to sell the standing crop for grain.

In this chain of transmission, Saeed bin Musaib is one of the great Tabis. He narrated a hadith from the Holy Prophet (peace and blessings of Allah be upon him) and deleted the connection between him and the Holy Prophet (peace and blessings of Allah be upon him). There may be a Sahabi or another Tabi in connection with this omission. (From whom Saeed ibn Musaib may have heard this hadith.)

Analyzing the above definitions, it is clear that there has been an evolution in the definition of the term Mursal hadith. All the scholars agree that the hadith of the transmitter is unconnected in terms of the chain of transmission, that the last narrator mentioned in the chain of transmission did not hear the hadith from him. Later, there is a difference of opinion among the jurists as to what level or rank the narrator should be.

¹⁵ Abu al-Hasan Syed al-Din Ali bin Abi Ali bin Muhammad bin Salem al-Thallabi al-Amadi, *Al'Ihkam fi 'Usul al'Ahkam*, vol. 2 (Beirut, Lebanon: Al-Maktab Al-Islami, n.d.), 123.

¹⁶ Abu Al-Fadl Ahmed bin Ali bin Muhammad bin Ahmed bin Hajar Al-Asqalani, *Nuzhat al Nazar*, 82.

¹⁷ Abū al-Ḥusayn 'Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshān al-Qushayrī an-Naysābūrī, *Sahih Muslim*, (Hadith No 1539) 3:1168.

According to the scholars of jurisprudence and principles of jurisprudence, there is a difference in the definition of the Mursal hadith. According to them, the meaning of Mursal is broader and they count every broken hadith (i.e., in which even one narrator is absent, whether he is a Sahabi or a Tabi) as a Mursal, whatever the reason for this disconnection. This is also the view of Khatib Baghdadi.¹⁸

Types of Mursal Hadiths

There are three types of Mursal Hadiths:

Mursal Hadiths of the Companions

Mursal Hadiths of Taabaees

Mursal Hadiths of those who came after them

1) The narration of Mursal Hadiths by Sahabi

The Companions say that the Messenger of Allah, may Allah bless him and grant him peace, said this even though he had not heard it from the Holy Prophet. The fact that the Companions did not hear it from the Holy Prophet is evident from the fact that he was a late convert to Islam and the matter about which he is reporting is earlier and he did not even attend the service of the Holy Prophet before his conversion to Islam. Or the Sahabi should be young and report the events even before his birth. So, it is clear that he did not hear this hadith from the Prophet (peace and blessings of Allah be upon him) but through some other intermediary, and the predominant assumption is that that intermediary may have been a Companion who was older than him or converted to Islam before him. As there are hadiths of Abu Hurairah before the year 7 AH because he became a Muslim in 7 AH. Similarly, Ibn Abbas, Ibn Umar and the younger companions like them have reported Hadiths about the beginning of Islam because they were born later. So, such Mursal Hadiths will be acceptable because:

الصحابة كلهم عدول.¹⁹

(All the Companions are just.)

إن عدالة الصحابي معلومة وثابتة.²⁰

(Sahabi's court is well known and proven.)

¹⁸ Abu Hafas Mahmud bin 'Ahmad bin Mahmud Tahan al Nueaymi, *Taysir Mustalih al Hadith*, 88.

¹⁹ Jalaluddin Muhammad bin Ahmed bin Muhammad bin Ibrahim Al-Mahli Al-Shafei, *Sharah al Waraqat fi 'Usool al Faqih*, 1st ed. (Palestine: Al-Quds University, 1420), 196.

²⁰ Abdul Karim bin Ali bin Muhammad al-Namla, *Al Muhadhdhab fi Elim 'usul al Fiqh al Muqarin*, 1st ed., vol. 2 (Riyadh, Saudi Arabia: Maktaba al Rushd Lilnashr Waltawzie, 1420), 818.

Therefore, the ruling on these Hadiths is the same as that of the Musnad narrations. That the companion's messenger is absolutely acceptable, that is, whether we know that he only narrates from fairness or we do not know about it, and whether he declares that or not, which is the doctrine of the majority of scholars, which is the truth.²¹

2) The Mursal Hadiths narrated by Taabae

If the missing intermediary belongs to the Sahabi, then everyone knows that the Sahabas are just, even if the name of the Sahabi is not known, and if that intermediary belongs to a Taabae, then no ruling can be imposed on him because he is anonymous. In other words, if he is identified, then the ruling will be enforced. The consensus of jurists has exempted Saeed bin Musaib's narrations from it because whenever his narrations were examined, only the missing intermediary Sahabi was found in it. So, it is as if their narrations are like a Musnad Hadiths because all the companions are just.²²

3) The Mursal Hadiths of non-companions

This is the narration in which a person narrates in the middle of a chain of transmission from a person with whom he has not met at all, thus he breaks a link between himself and the person with whom he narrates.²³

Analysis of the Views of the Jurists Regarding the Authority of the Mursal Hadiths According to Imam Abu Hanifa, the ruling and authority of Hadith Mursal

It is generally known about Imam Abu Hanifa that he absolutely accepts the Mursal hadiths without any hesitation. Allama Amadi says that Imam Abu Hanifa, Imam Malik and according to the famous narrations, Imam Ahmad absolutely accept the Mursal hadith and he himself has liked this statement. The hadith reported by a just narrator is accepted. There is consensus on this that the hadith reported by just narrator is justifiable.²⁴

²¹ Abdul Karim bin Ali bin Muhammad al-Namla, 2:816.

²² Jalaluddin Muhammad bin Ahmed bin Muhammad bin Ibrahim Al-Mahli Al-Shafei, *Sharah al Waraaqat fi 'Usool al Faqih*, 196.

²³ Abdul Rahman bin Muhammad al-Ma'mun Abu Saeed al-Mutawali, *Al Mughni liliam al Mutawaliy* (French Institute of Oriental Archeology, 1996), 191.

²⁴ Abu al-Hasan Syed al-Din Ali bin Abi Ali bin Muhammad bin Salem al-Thallabi al-Amadi, *Al'Ihkam fi 'Usul al'Ahkam*, 2:123.

Allama Jamal-ud-Din Al-Qasimi²⁵ and Allama Al-Asnawi²⁶ have also written that Imam Abu Hanifa, Imam Malik and Imam Ahmad absolutely accept the Mursal Hadiths. But the fact is that Imam Abu Hanifa and the Ahnaf are not convinced to accept mursal hadith. There is detail in the religion of Imam Abu Hanifa as mentioned in the principle books of Ahnaf. The Ahnaf make the following four types of Mursal hadiths;

i. Mursal hadiths of Sahabi

According to the Ahnaf, like other scholars and jurists, the hadeeth reported by the Sahaabah is absolutely acceptable, because in the Sahaabah's narration, one possibility is that he may himself have heard it from Prophet PBUH and another possibility is that he may have heard it from another Sahabi whom he did not mention it while narrating and it is certain in the opinion of the entire Ummah that (All the Companions are just.²⁷) Therefore, the Mursal hadiths of the Sahabi is always acceptable according to the four Imams.²⁸

It is true that the Mursal hadith of Sahabi is acceptable. Even if the Sahabi has clarified that he narrates only with trustworthiness or not. It is the same whether he is known for narrating from a trustworthy companion or not. The reasons for this statement are as follows: The Companions used to narrate the hadiths and no Companion ever objected to it. If a Companion had objected, it would have been mentioned in the narration. Therefore, it clearly indicates that there was a consensus among the Companions on accepting Mursal hadith. Jurists have agreed upon to accept the narrations of Hazrat Abdullah bin Abbas and other minor Companions such as Abdullah bin Zubair, Ja'far bin Abi Talib and Nu'man bin Bashir, etc., although most of the narrations of these Companions are Mursal.²⁹

ii. Mursal Hadiths of 2nd and 3rd centuries

If the narrator of the second century and the third century mentions Mursal hadith, that is, the narrator is Taabae or Taba Tabae narrator, then according to the Ahnaf, such a Mursal hadith is also acceptable. The Ahnaf accept the narrations of the second and third centuries only when it is known about the narrator that he narrates only from a trustworthy and just

²⁵ Muhammad Jamal al-Din bin Muhammad Saeed bin Qasim al-Hallaq al-Qasimi, *Qawaeid al Tahdith min Fanoon Mustalih al Hadith*, 134.

²⁶ Abu Muhammad, Abd al-Rahim bin al-Hasan bin Ali al-Asnawi al-Shafi'i, *Nihayat al Suwl Sharah Minhaj al Wasool*, 277.

²⁷ Abdul Karim bin Ali bin Muhammad al-Namla, *Al Muhadhdhab fi Elim 'usul al Fiqh al Muqarin*, 2:706.

²⁸ Ibn Abi Saeed bin Ubayd Al-Hanafi Al-Siddiqi Mulla Jeeven, *Noor ul Anwar* (Multan, Pakistan: Maktaba Imdadiah, n.d.), 188.

²⁹ Abdul Karim bin Ali bin Muhammad al-Namla, *Al Muhadhdhab fi Elim 'usul al Fiqh al Muqarin*, 2:818.

narrator. The Prophet (peace and blessings of Allah be upon him) testified to the truth about the Second and Third Centuries.³⁰ Because of this testimony, his court has been proved.³¹ Unless anything is revealed against him.

iii. Mursal Hadiths after 2nd and 3rd centuries

If a narrator after three ages narrates a hadith, then according to the Ahnaf, such a hadith will be accepted if the narrator is known to be trustworthy and narrates from trustworthy narrators. The condition of being trustworthy oneself and narrating with trustworthiness has been imposed because according to the command of the Prophet (SWS) lies will become common after three centuries.³² Therefore, unless it is testified that the narrator is always trustworthy, his narrations will not be accepted.³³

iv. A hadith which has one Mursal chain of transmission and another chain of transmission is connected

A hadith which has one mursal chain of transmission and another chain of transmission is connected, then most of the Ahnaf accept such a hadith. As in this hadith:

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي إِسْحَاقَ ح وَحَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي إِسْحَاقَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا نِكَاحَ إِلَّا بِوَلِيِّ³⁴

³⁰ Abū al-Ḥusayn 'Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshān al-Qushayrī an-Naysābūrī, *Sahih Muslim*, (Hadith No 2533), 4:1962.

³¹ Abdul Karim bin Ali bin Muhammad al-Namla, *Al Muhadhdhab fi Elim 'usul al Fiqh al Muqarin*, 2:822.

³² Abū al-Ḥusayn 'Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshān al-Qushayrī an-Naysābūrī, *Sahih Muslim*, (Hadith No 2433), 4:1962.

³³ Muhammad bin Ahmed bin Abu Sahl al-Sarkhasi, *Usool al Srkhsi*, vol. 1 (Beirut, Lebanon: Dar al Maerifa, n.d.), 363.

³⁴ Muhammad ibn Isa ibn Savra ibn Musa ibn al-Zahhah Abu Isa al-Zarir al-Sullami al-Zarir al-Bugiy al-Tirmidhi, *Al-Jāmi ' al-Mukhtaṣar Min as-Sunan ' An Rasūl Allāh ﷺ Wa Ma 'rifat al-Ṣaḥeeḥ Wal-Ma 'lool Wa Mā 'Alaihil al- 'Amal (Sunan at-Tirmidhi)*, 1st ed., (Hadith No 1101), vol. 3 (Riyadh, Saudi Arabs: Dar Al Salam for publication and distribution, 1420), 399.

This hadith has been narrated by Isra'il ibn Younas Mutasil and Shu'ba ibn al-Hajjaj Mursal.³⁵ Therefore, the connection of the certificate will prevail over the mursal. There is also a statement of non-acceptance in the said sanad because the connection is like amendment and the transmission is like interrogation.³⁶

The basic condition of the Ahnaf is that the sender must be trustworthy. The appearance of a just and trustworthy narrator bears witness to the fact that he narrates the hadeeth only when he is convinced that it is the saying of the Messenger of Allah (peace and blessings of Allah be upon him). Just narrator's habit is that he narrates the hadith only when he is sure that the hadith has been proven. If there is any doubt, he does not send it but mentions the name of the Sheikh from whom he has heard the narration so that the responsibility falls on this Sheikh. This was a common practice of just narrators and the sayings of many Tabaees also support it.³⁷

The Mursal hadith is basically rejected. The reason for this is that it does not contain the condition of authenticity of the authentic hadith. We do not know the circumstances of the narrator who has been deleted. It is quite possible that he is not a companion and is weak. Hadith scholars differ on the nature of Mursal hadith and its implications. This is a broken hadith, the last part of which has been omitted. The name which has been omitted is presumed to be Sahabi and all the Sahabis were of high character. Even if we don't know their names, it doesn't matter.

According to the Ahnaf, every Mursal hadith will be acceptable when the narrator of that hadith will be trustworthy. Allama Abdul Kareem Al-Namla has mentioned some of the arguments for the authenticity of the narration of the trustworthy narrator, which are summarized as follows:

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ.³⁸

(Why didn't a group from each of their congregations come out so that they could gain an understanding of the religion and warn their people when they returned to them so that they too would avoid disobedience?)

³⁵ Ahmed bin Al Hussein bin Ali bin Musa al-Khorasani, Abu Bakr al-Bayhaqi, *Al Sunan al Kubraa*, 3rd ed., (Hadith No 13622), vol. 7 (Beirut, Lebanon: Dar al Kutub al Eilmia, 1424), 175.

³⁶ Ibn Abi Saeed bin Ubayd Al-Hanafi Al-Siddiqi Mulla Jeeven, *Noor ul Anwar*, 189.

³⁷ Abdul Karim bin Ali bin Muhammad al-Namla, *Al Muhadhdhab fi Elim 'usul al Fiqh al Muqarin*, 2:821.

³⁸ "At-Taubah," vol. 9, v. 122.

In this verse, it has been made obligatory on the group to warn their people of the consequences of their evil deeds when they return to their people after learning the religion. Therefore, this verse, like the Musnad, also indicates the authority of the Mursal.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحِحُوا عَلَيَّ مَا فَعَلْتُمْ نَدِمِينَ.³⁹

(O ye who believe! If a wicked person comes to you with any news, investigate it thoroughly, lest you harm a people because of ignorance, then you may regret what you have done.)

In this verse, it is considered necessary to investigate the news only when the informant is a transgressor.

Concerning the Mursal Hadiths of the Companions, they are like Musnad Hadiths. Therefore, they are in a position to be accepted and acted upon and the person who has been strict in this matter has no credibility. The arguments for this are:

All the Imams agree to accept the narrations of Ibn Abbas and the younger Companions like him, despite the fact that these Companions are known for their abundance of Mursal narrations and some of their narrations have been transmitted from the Holy Prophet. In the same way, the court of Sahabi is well known and proven⁴⁰ because they often narrate from a companion. Even if they narrate from a non-Sahabi, they do so from the one whose authenticity is confirmed. Among the Ahnaf, Isa ibn Aban disagreed with the Hanafi community because according to him, only the Mursal hadiths of the 3rd century are acceptable, or the Mursal hadiths of the narrators who are experts in the art of jurisprudence.⁴¹

According to Imam Malik, the ruling and authority of Hadith Mursal

There are two narrations from Imam Malik regarding the authority of the transmitted hadith. One view is that the Mursal hadith is not an authority. This statement has been mentioned only by Abu Abdullah Al-Hakim and his source has not been mentioned. The position of a large group of scholars is that it is neither correct nor well known.⁴² The second view is that the hadith is an authority according to Imam Malik. The same statement is

³⁹ "Al-Hujraat," vol. 49, v. 6.

⁴⁰ Abdul Karim bin Ali bin Muhammad al-Namla, *Al Muhadhdhab fi Elim 'usul al Fiqh al Muqarin*, 2:818.

⁴¹ Abdul Karim bin Ali bin Muhammad al-Namla, 2:822.

⁴² Abdul Rahman bin Abdullah Al-Shaalan, *Usool al Faiqh al'Imam Malik 'Adilat al Naqlia*, vol. 2 (Saudi Arabia: Jamia Imam Muhammad bin Saud Al-Islami, 1424), 723.

mentioned in the general books of Usool-e- Fiqh and the same statement is also known with reference to Imam Malik.⁴³

Mursal hadith is Hujjat and this view is also supported by the fact that Imam Malik has mentioned many Mursal narrations in his book Al-Mawta, which are referred to as Malik's speeches. Some examples of this are given by Abu Zahra which are mentioned in his book.⁴⁴

Allama Abu Al-Waleed Al-Baji says: Imam Malik's religion is that if the narrator of the hadith is a just narrator and he knows that he is narrating Mursal hadith, then that hadith is acceptable.⁴⁵ Similarly, regarding the authority of the Mursal hadith, Allama Al-Baji says that there is no difference of opinion that it is not permissible to follow the Mursal hadith when the narrator is not careful in narrating from a trustworthy and non-trustworthy narrator. If he narrates only from trustworthy narrators like Saeed bin Musaib and Ibrahim Nakha'i, then it is necessary for Imam Malik to follow his narration.⁴⁶ Similarly, Ibn 'Abd al-Barfar says: In this chapter, the status of the original muhaddith is taken into account. If the muhaddith himself is trustworthy and he takes the hadith only from the trustworthy, then it is obligatory to accept his hadith, whether the hadith is Mursal or Musnad.⁴⁷ That from the above discussion it is clear that in the opinion of Imam Malik, if a Mursal narrator narrates a hadith, it will be absolutely acceptable.

The authority of the Mursal hadith according to Imam Shafi'i

Imam Shafi'i does not accept the Mursal hadith at all.⁴⁸ The hadiths transmitted by the Companions of the Prophet PBUH are also an authority according to Imam Shafi'i, just as the majority of jurists accept the hadiths transmitted by the Companions.⁴⁹ Among the Taabaeen, Imam Shafi'i accepts the narration of renowned and trustworthy taabae, for example, the

⁴³ Abu al-Hasan Syed al-Din Ali bin Abi Ali bin Muhammad bin Salem al-Thallabi al-Amadi, *Al'Ihkam fi 'Usool al'Ahkam*, 2:123.

⁴⁴ Abu Zohrah Muhammad, *Malik hayat wa Asruho* (Beirut, Lebanon: Dar al Kutub al Eilmia, 1997), 315.

⁴⁵ Abu Al-Waleed Suleiman bin Khalaf Al-Baji Al Undlasi, *Al'Isharat fi 'Usool al Faqih*, 1st ed. (Beirut, Lebanon: Dar al Kutub al Eilmia, 1424), 27.

⁴⁶ Abu Al-Waleed Suleiman bin Khalaf Al-Baji Al Undlasi, *Al'Isharat fi Maerifat al'Usool*, 239.

⁴⁷ Abu Umar Yusuf bin Abdullah bin Muhammad bin Abdul Barr bin Asim al-Nimri al-Qurtubi, *Al Tamhid li ibn Abdul Barr*, 1:17.

⁴⁸ Abdul Karim bin Ali bin Muhammad al-Namla, *Al Muhadhdhab fi Elim 'usul al Fiqh al Muqarin*, 2:824.

⁴⁹ Jalaluddin Muhammad bin Ahmed bin Muhammad bin Ibrahim Al-Mahli Al-Shafei, *Sharah al Waraqat fi 'Usool al Faqih*, 195.

narration of Saeed ibn al-Musayyib is an authority, because research has shown that the narrator whom they omit is a Sahabi.⁵⁰

According to Imam Shafi'i, one of the following conditions must be met in order for the hadith to be authentic.

1. Any narrator other than the transmitter should narrate this hadith.
2. The Sahabi must prove or abide by this Mursal Hadith.
3. Most of the scholars follow this tradition and give fatwas accordingly.
4. The narrator should transmit only from trustworthy people.
5. Apart from the narrator who transmit it, another narrator should narrate this hadith from another Shaikh.⁵¹

According to Imam Ahmad ibn Hanbal, the authority of the hadith sender

Imam Ahmad ibn Hanbal is with the majority of scholars in accepting the narration of the Companions⁵² and accepts the narration of the Companions without any restriction.⁵³ Ibn Qudama Hanbali says that the Mursal hadiths of the Companions are popular among the majority of scholars.⁵⁴ There is no need to impose any condition or restriction for accepting the narrations of the Companions. He further says: Obviously, the Companions used to narrate only from the Companions and the court of the Companions is known and if they narrate from non-Companions, they will do it from a person whose court is known. It is very far to narrate from an unjust person and it cannot be trusted.⁵⁵

Qazi Abu Yala has also declared it obligatory to follow the Mursal hadiths narrated by a non-Sahabi.⁵⁶ Abu al-Khattab al-Kaludani has called the acceptance of the hadith as the

⁵⁰ Jalaluddin Muhammad bin Ahmed bin Muhammad bin Ibrahim Al-Mahli Al-Shafei, 195.

⁵¹ Abdul Karim bin Ali bin Muhammad al-Namla, *Al Muhadhdhab fi Elim 'usul al Fiqh al Muqarin*, 2:823.

⁵² Abdul Karim bin Ali bin Muhammad al-Namla, 2:816.

⁵³ Abu al-Hasan Syed al-Din Ali bin Abi Ali bin Muhammad bin Salem al-Thallabi al-Amadi, *Al'Ihkam fi 'Usul al'Ahkam*, 2:123.

⁵⁴ Abu Muhammad Abdullah bin Ahmed bin Muhammad bin Qudamah, known as Ibn Qudamah al-Maqdisi, *Rawdat al Nnazir wa Janat al Manazir fi 'Usool al Fiqh ealaa Madhhab al'Imam 'Ahmad bin Hnble*, 2nd ed., vol. 1 (Al-Rayyan Corporation for printing, publishing and distribution, 1423), 363.

⁵⁵ Abu al-Hasan Syed al-Din Ali bin Abi Ali bin Muhammad bin Salem al-Thallabi al-Amadi, *Al'Ihkam fi 'Usul al'Ahkam*, 2:123.

⁵⁶ Qazi Abu Yaala, Muhammad bin Al-Hussein bin Muhammad bin Khalaf Ibn al-Farra, *Al Edit fi 'Usool al fiqh*, 2nd ed., vol. 3, 1410, 906.

favorite saying of Imam Ahmad ibn Hanbal.⁵⁷ Allama Ibn Qayyim Jozi says that Imam Ahmad ibn Hanbal prefers the hadith of Mursal and the Zaeef⁵⁸ hadith over Qiyas.⁵⁹

The religion of Imam Ahmad ibn Hanbal can be seen in the context of the following points regarding the authority of the hadith messenger.

1. Imam Ahmad ibn Hanbal accepts the Mursal hadiths of the Companions unconditionally.
2. The Mursal hadiths of a non-Sahabi will be an authority when there is no evidence against them.
3. The Mursal hadiths of the Companions will take precedence over the Mursal hadiths of the non-Companions.
4. Imam Ahmad ibn Hanbal puts the Mursal hadiths above Qiyas.
5. The connected hadith will take precedence over the Mursal hadith.

Sayings of Other Scholars and Jurists Regarding the Authority of the Mursal Hadith

Apart from the four Imams, other scholars have also expressed their views on the hadith. The following are the sayings of some of them. Imam Yazeed ibn Haroon says that I said to Imam Hammad ibn Zayd, O Abu Ismail! Has Allah Almighty mentioned the Companions of Hadith in the Holy Quran? He said: Yes! Have you not heard this command of Allah?

لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ⁶⁰

(So that they may understand the religion and warn their people when they return to them that they may fear.)

⁵⁷ Abu Al-Khattab Mahfouz bin Ahmed bin Al-Hassan Al-Kuludhani Al-Hanbali, *Al Tamheed fi 'Usool al Fiqh*, 1st ed., vol. 3 (Mecca, Saudi Arabia: Center for Scientific Research and the Revival of Islamic Heritage, Umm Al-Qura University, 1406), 130.

⁵⁸ According to them, Zaeef Hadith does not mean falsehood, nor does it mean a Munkar, nor does it mean a hadith whose narrator is a false narrator, to whom it is not correct to refer even if it is followed. According to them, weak hadith is only a part of saheeh hadith and is one of the types of Hasan hadith. They do not divide hadith into saheeh hasan and da'eef, but divide it into saheeh and Zaeef. Then they have some levels of Zaeef. Then they have some levels of Zaeef. When they do not find the opinion of a companion of Prophet or consensus of Companions on an issue which is against it, then it is better for them to follow it than to speculate.

⁵⁹ Abu Abdullah Muhammad bin Abu Bakr bin Ayyub, known as Ibn Qayyim al-Jawzi, *I'lam al Muaqiein ean Rabi al Aalameen*, 1st ed., vol. 1 (Beirut, Lebanon: Dar al Kutub al Eilmia, 1411), 25.

⁶⁰ "At-Taubah," v. 122.

This is about every person who travels in search of knowledge and acquires it and teaches the people behind him. Under this view, Imam Hakim writes: In this text, there is evidence that the only valid knowledge is that which is heard directly, not that which is sent.⁶¹

Imam Muslim says that according to us and the muhaddithin, Mursal hadith is not an authority.⁶² The narrators who have called the Mursal hadith weak have called him weak because these Imams have narrated hadiths from trustworthy narrators as well as from non-trustworthy narrators. When a transmitter narrates a hadith (it is suspected that) he may have taken it from an unreliable narrator.⁶³ Allama Jamal-ud-Din Al-Qasmi has written quoting Imam Abu Daud that most of the scholars such as Sufyan Sauri, Imam Malik and Imam Ozai considered Mursal hadith as an authority.⁶⁴

Imam ibn Taymiyah says that there is a difference of opinion among the scholars as to the authenticity of the Mursal hadith, but the correct thing in this regard is that some of the Mursal hadiths are absolutely acceptable and some of the Mursal hadiths are absolutely unacceptable and some of them are paused. Therefore, if the narrator himself is trustworthy and is accustomed to take narration only from trustworthy narrators, then his transmissions are defensible. Otherwise the Mursal hadiths that contradict the traditions of a trustworthy narrator will be rejected.⁶⁵

Summary:

Literally, "Mursal hadith" is used in the sense of left and sent. A hadeeth is called a Mursal which is narrated directly by the Prophet (peace and blessings of Allah be upon him). There is a difference of opinion among the scholars as to the authenticity of Mursal hadith. According to the majority of scholars, the Mursal hadith narrated by a Sahabi is Hujjat (Authority), while there are three well-known views about the Mursal hadith narrated by non-sahabi;

⁶¹ Abu Abdullah al-Hakim Muhammad bin Abdullah bin Muhammad bin Hamdawiya bin Naim bin al-Hakam, known as Ibn al-Sale, *Maerifat-e-Uloom ul Hadith*, 26.

⁶² Abū al-Ḥasan 'Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshān al-Qushayrī an-Naysābūrī, *Sahih Muslim*, 1:29.

⁶³ Muhammad ibn Isa ibn Savra ibn Musa ibn al-Zahhah Abu Isa al-Zarir al-Sullami al-Zarir al-Bugiy al-Tirmidhi, *Sunan at-Tirmidhi*, 6:251.

⁶⁴ Muhammad Jamal al-Din bin Muhammad Saeed bin Qasim al-Hallaq al-Qasimi, *Qawaeid al Tahdith min Fanoon Mustalih al Hadith*, 134.

⁶⁵ Shaykh al-Islam ibn Taymiyyah, *Minhaj al Sanat al Nabawiah fi naqd kalam al Shiyeat al Qadria*, 1st ed., vol. 7 (Saudi Arabia: Imam Muhammad Bin Saud Islamic University, 1416), 435.

1. The Mursal hadith will be rejected. The argument is that we do not know the name of the omitted narrator, it is quite possible that he is a narrator who is weak in narrating the hadith.
2. The transmitted hadith is sahih and conclusions will be drawn from it. This is the view of the three great Imams, namely Imam Abu Hanifa, Imam Malik and Imam Ahmad ibn Hanbal. This group of scholars accepts such a hadith on the basis that the narrator himself is trustworthy and the Mursal hadith has been narrated only from a trustworthy narrator.
3. Mursal hadith will be accepted with certain conditions. This is the view of Imam Shafi'i. The Ahnaf will accept the hadith of the lower level of Tabi'i with certain conditions. From the point of view of evidence, the view of the majority of jurists is that the transmitted hadith is saheeh and conclusions will be drawn from it, provided that the narrator himself is trustworthy and is known for taking narrations from trustworthy narrators.