



MURSAL HADEETHS IN MUSANNAF OF ABD RAZZAQ IN THE CHAPTER OF *JUMUAH* (FRIDAY PRAYER): A CRITICAL ANALYSIS

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Abstract. The purpose of this research is to identify and study the *mursal* (stopped) hadeeth (prophet tradition) in the mentioned chapter of the *Musannaf*, in order to know which of them can be raised to the level of *Hasan lighairih* (hadeeth whose final verdict is good because of support of its witnesses and follow-up), which is can be accepted. The study is done to both of their *sanad* (chain of transmitters) and *matn* (the body text of hadeeth), using the theories of hadeeth science. This study was done by firstly, analyzing the conditions of their *ruwat* (narrators), then evaluating the *shawahid* (the same hadeeth that is narrated through the different chain as witnesses) and *mutaba'at* (follow-ups). The research finds that most of the narrators of those hadeeths *mursal* are *thiqah* (trustworthy), and all of four *mursal* hadeeths are acceptable, for they can be raised to the level of *hasan lighairih*. This finding supports the importance of the *Musannaf* as a sufficient encyclopedia of hadeeths and Islamic jurisprudence for one who seeks the verification of Islamic law, though it does not have the standard that all the hadeeths it contains must be *shahih* (sound), but the weak hadeeths in it are potential to be upgraded to the accepted level.

Key Words: Mursal hadeeth, Musannaf Abd Razzaq, Hasan lighairih.

Introduction

Musannaf (hadeeth compilation) of Abd Razzaq (Death; 211 H) was amongst the oldest and most important hadeeths (prophet tradition) compilation. However, it is important to be studied because the book contains many weak hadeeth including *mursal*. In Hadeeth Science, A *Sahih* (authentic) hadeeth is the one which has a continuous *isnad* (chain), made up of reporters of trustworthy memory from similar authorities, and which is find to be free from any irregularities ; i.e. in the text or defects i.e. in the *isnad* (Ibn al Salah, n.d: 1: 155). If any hadeeth missed any of these criteria they saw as weak, and *mursal* is a hadeeth that does not fulfill continuous *isnad* criteria, the chain is broken, because of the absence of the narrator after the *tabi'i* (Successor), that is why needed to be studied.

This research will study the *mursal* hadeeth of the *Musannaf*, answering the questions of; who are the transmitters of *mursal* hadeeths in the mentioned chapter and what are they status of *jarh* (disrepute and praise)? what are the witnesses and follow-ups for the hadeeth? and what are the final verdict for the hadeeths?

To give a conical understanding in solving research questions, we will first introduce Abd Razzaq, The methodology of the *Musannaf* compilation and why is needed further study, explain hadeeth *mursal*, theories, then strengthening weak hadeeths through the narration of other ways (witnesses and follow-ups), technical method in answering research question, and last, upgrading hadeeth *mursal* in the *Musannaf*.

Literature Review

1. Abd Razzaq and The Musannaf

Abd al-Razzaq bin Hammam bin Nafi, al-Hafiz al-Kabir scholar of Yemen, Abu Bakr al-Humeiri al-Yamani al-Sanani, Shiite, *thiqah*, born in 126 AH (Al-Dhahabi, 1402: *Siyar* : 9, :564- 565: 220). Imam 'Abd al-Razzaq died in Shawwal in the year 211 AH, About the age of eighty-five years, after he contributed his valuable works in the service of the Sunnah. The source of the biographies did not mention the age at which the search of hadeeth began, except that it was stated that "when the son Ibn Jurayj visit Mecca, he was eighteen years old (Ibn Asaker, 1415 BH: *Tarikh Madina Dimashq*: (Beirut: Dar al-Fikr, 1415 AH: 36: 167: No. 4093). Al-Dhahabi said: He searched for hadeeth when he was twenty years old. Imam Abdul Razzaq finance his study by trading, where he traveled

Imam Hafiz Abu Bakr Abdul Razzaq bin Hammam bin Nafi al-Humeiri, was amongst those who compiled the tradition of the prophet Muhammad contains the sayings of the Messenger of God, *Athar* (accounts of companions) and *fatwa* of *tabi'i*, as it is known from the definition of "*Musannaf*." Defined by Kettani Musannaf as books whose structure based on the chapters of Islamic jurisprudence, contains prophet traditions or sayings that are related to them. Some are called *Musannaf*, and Some others are called *Jami'* (al - Kettani, 1400 AH, *al- Resalah al-Mustathrafah* :39).

This book represents a rich encyclopedia of Islamic jurisprudence, where Abd Razzaq collected all the prophet traditions and *athar* (accounts) related to Islamic jurisprudence he achieved, and explored the issues of jurisprudence in all its aspects and branches, explained all jurisprudence problems related to hadeeth or *athar*, regardless of the validity of the hadeeths, which include the authentic hadeeth, weak, connected chain, and broken ones, therefore, needed to be studied to be reliable. The Musannaf, even it was less famous than the *Sahih* compilations previously, as admitted by al- Khair Abadi (al-Khair Abadi, The Work of Imam Abdul Razzaq, 2006:3 :49). However, it has now increased its interest amongst students, especially traditionists, to edit, abbreviate, index, or study its hadeeths in the form of articles or dissertations.

The Musannaf went through several editing, indexing and classifying before being printed completely. The first to start Musannaf's manuscript edition was Sheikh Habib al-Rahman al-Azmi, the editor has adapted the text of the book based on the two manuscripts, complementing each other, Murad Mulla's and *al- Maktab al- Islami's* manuscripts. But the book is still incomplete at the beginning of volume (see, al- San'ani, *al Musannaf*, 1983: preface). Other works related to the Musannaf was the work of Al-Mu'tasim Billah and Mustafa bin Ali bin Awad summarized The Musannaf and printed In Beirut in 1997. To ease the reader of the Musannaf to find hadeeth, Mohammed Salim Ibrahim, and friends prepared catalog hadeeths of the Musannaf, classifying the sayings and the deeds of prophet's traditions, and the index of narrators. The second manuscript edition for the book was the work of Ayman Nasr al-Din Azhari, the printed the year 2000. The editor was supported by four written copies: Mourad Mulla in Turkey, Fidha Allah Effendi in Turkey, the copy of Sheikh Naseef in Jeddah, and the copy of the *al-Maktabah al- saidiyah al- Ammah*.

A research start studying the *mursal* hadeeth of Musannaf was a Ph.D. Research studying *mursal* from the three first chapters of musannaf (Yama, 2009). This research is meant to continue what has been studied by that dissertation. This research, entitled

"*mursal* Hadeeth of al-Masannaf Abd al-Razzaq" in the chapter of Friday, will study the hadeeths from the mentioned chapter to reach their final verdicts. Referring all the transmitters before The prophet to *Kutub al -Rijal*, researcher find hadeeths where successor connected directly to the prophet, means that there were companions missing from the chain of transmission, making it broken and given the verdict of *mursal* (weak because of the absence of narrator after the successor). Then the researcher studies the supports of witnesses and follow-ups to upgrade the level of *mursal* to *hasan lighairih*. Before further explanation about the *mursal* of Musannaf, It is better to understand the definition and status of hadeeth *mursal*.

2. Hadeeth Mursal

a. Definition:

Al- Asqalani(n.d : *al - Nukat*: 543- 546) has gathered various opinion related to *mursal* hadeeth:

- 1). The opinion of al-Tibby that *mursal* is what assigned by old *tabi'i* to the Prophet Muhammad. This definition excludes hadeeth that is narrated by small *tabi'i* or who life after them. "The great *tabi'i* was the one who met a group of *sahaba*, and their narrations were mostly from them and less that they narrated hadeeth from other *tabi'i*, such as 'Abd-Allaah ibn' Amir ibn Rabi'a, (Death around 80 H)), Saeed Ibn al-Musayyib (Death after 90 H), and al-Sha'bi (Death after 100 H). And the small follower is who met few companions or a group of them, but most of their narrations were from followers such as Abu Hazem Salamah Ibn dinar (Death 184 H) and Yahya Ibn Said Ansar
- 2). The opinion of the majority of traditionists that *mursal* is what assigned by *tabi'i* without restriction by the word "great" *tabi'i*, such this image; the Prophet said so or did so, or some one did so in front of him but He did not deny, or another image that assigned by *tabi'i* toward the Prophet. It also includes narration by *tabi'i* a story he did not attend, even if it was might be heard from the companion who experienced the story.
- 3). Ibn Hazm Viewed *mursal* as the hadeeth that is one of the narrator missing. Based on this definition *mursal* is applicable to all hadeeth whose one of their narrator is missing.

After this presentation, al-Asqalani choose the most correct view for him, which is the second opinion, but with a greater limit, he said: *mursal*: what is assigned by *tabi'i* to the Prophet what he heard from others," to exclude what he heard from the Prophet when he was disbelief, like Tanukhy Messengerof Heraclius, he is a successor (because he converted to Islam after the death of the Prophet, but his narration from the Prophet was truely connected.

The definition of *mursal* hadeeth that researcher bases on, in collecting *mursal* hadeeth in the Musannaf is the opinion of the majority traditionists that the hadeeth whose narrator after *tabi'i* is missing, such as, the successor say; "the Prophet said", or "did like this", or " some one did something with his presence and he did not deny (See: Askalani, n.d.: *Nuzhat al- Nazr*: 3 and al-Askalani, 1994 : *al- Nukat Ala Kitab ibn al- Salah*: 540). Even The writer singled out in this book that *mursal* what narrated by the old *tabi'i* from the Messenger of Allah. He also included this kind of narration into *mursal* classification (see also: al-Tahan, 1996: *Taysir Mustalah al-*

hadith: 216). *Mursal* also includes a story narrated a *tabi'i* where he was not present (al- Asqalani, 1378 AH: *Fath al- Bari* :8: 716). or he said: "we are ordered to do like this(Concluded by al- Iraqi from *al- Mustasfa* by al- Ghazali, though this term might be included as *al- waqf* (stopped to the companion), or *irsal* al - Iraqi (n.d.: *Syarh Alfiyat* : 138) see that al- Ghazali support to be *irsal*). *Mursal* also includes a *tabi'i* said *nuhina 'an kadza* (we are forbid from doing this), or a narrator who narrated from *tabi'i* said: "he elevate (*yarfa'*) the hadeeth to the prophet", or he said: "this is an elevated narration" ;*riwayah raf*" (Iraqi, n.d.: *Syarh Alfiyat* : 138).

In this research, there is no exception in the collection of *mursal* on of Ibn al- Musayyib. The most correct explanation for the Shafi'i's exception of Ibn al- Musayyib's *mursal* is that if his *mursal* is witnessed by the narration of other *huffaz* (hadeeth memorizer). This view is most correct in Suyuti's view, in accordance with the view of the Imams Baihaqi and Nawawi, who are experts in Shafi'i's text. Moreover, because scholars have found that some of his *mursal* also are not *Musnad* one (supported). Imam al-Nawawi added: Al-Shafi'i did not adopt the argument that it is forbidden to sell animals with meat by the narration of Ibn al-Musayyib alone, but with the support of *fatw* (al- Suyuty, 2002: *Tadrib al- Rawi* : 161-163).

If the missing narrator was a companion, then he is needless to be examined, as all companions were trustworthy then his hadeeth will be *mursal sahaba*, to be excluded from the research as they have the same status of supported hadeeths (*Musnad*). al- Iraqi said; though Traditionists spoke about *mursal sahaba*, they agreed that this kind of narration has the same status of supported hadeeth (al- Iraqi; 1999: *al- Taqyid*: 68), al- Asqalani also said, how many of authentic of hadeeth narrated by the way of *mursal* shahaba, and majority of traditionists have accepted this form of narration, except a small of those narrated by young *sahaba* (al- Asqalani, 2003 :*Hady al- Sari* : 536- 537). In the next subtitle, we will explain how these hadeeths can be upgraded to the accepted level.

- Strengthen Weak Hadeeth, Narrated Through Different Chain, *Mursal* As An Example

The purpose of our research is to know the degrees of Hadeeth *mursal* in the *Musannaf*, which can be reached by *I'tibar*, (comparing the hadeeth in all its ways, by mentioning its followings). It is imperative to know the opinion if the traditionists about *ta'addud thuruq* and its role in strengthening hadeeth. Shaykh al-Albani said: It is well-known among the scholars that, if a hadeeth comes from a number of ways, they strengthen each other and become *hujjah* (authoritativeness), though each of them alone is weak. However, this condition is not absolute, it is applicable if the weakness arises from (*su' al hifz*), the poor conservation of narrators and not from a charge in their sincerity or religion, otherwise, no matter how many ways it is narrated, it cannot be strengthened, as al-Manawi said in *Fayd al-Qadeer*: if weakness is strong, it will not be strengthened by the narration of other ways (al-Manawi, 1415: *Faydh al-Qadeer*: 1 : 56), so that, al-Albani in *Tamam al- Minnah* saw that, before strengthening the weak hadeeth by *ta'addud thuruq* (gathering the ways of narration), one should ensure the condition of weakness of the men in every way (al-Albani, 1409: *Tammam al-Minna* :1: 31).

The hadeeth *mursal* particularly, is strengthened by the narration through other ways. Firstly, by searching *mursal* witnesses and follow-ups from the ways of

other than the ways of its men (*rijal*), then, finding supports by the sayings of a companion or the fatwa of the most knowledgeable scholars. With regard to the majority of traditionists opinion, it seems that *mursal* will have a better verdict, if it is strengthened by witnesses and follow-ups like it in strength or is stronger than it, then it becomes *hasan lighairih*, because the weaknesses are small, it can be reconciled, however, it is below the supported hadeeth (*Muttasil*) in the authenticity (Alkhair Abadi, 2005: *Ulum al Hadith* :. 177)

Research Method

Accordingly, this research will be done through the following steps:

1. Defining every transmitter; their full names, years of death; to decide the person, disrepute and praise from traditionists to ensure the connection of the chain, the trustworthiness of the transmitters and accuracy in narration.
2. Find supports of witnesses and follow- ups;

The search of witnesses and follow-ups will begin with providing *mutaba'at* of the same *mursal* hadeeths from the *Syeikh* (immediate authority) of Abd Razzaq or before his *Syeikh*. This action is needed in order to know if there were other hadeeth's collectors who have narrated those hadeeths with *irsal* (not mentioning the *sahaba* (Companion) who reported hadeeth from the Prophet, but directly linking successors to the Prophet which results broken chain of transmission), or only Abd Razzaq who did so.

These *mursal mutaba'at* are utilitarian in gaining the weak status of hadeeths *mursal* to be upgraded to the upper level (*hasan lighairih*), if the rest of the chain is perfectly connected and meet other accepted hadeeth qualifications. Then follows by the study of other *mutaba'at* with a connected chain of narrators. This action is needed in order to show the unmentioned narrator of the *mursal* hadeeth's chain, whether they were a companion alone, or a successor or a successor with a Companion. This research will also show other *syawaheed*, *al- Riwayah al- Mausulah* (connected narrations) from other companions and the final status that is given by traditionists if there are any, to support upgrading the hadeeths *mursal*, and if there are no comment on them of the scholars, researcher will step by step examine this hadeeth to reach to the final status of them. The researcher will examine the chain and the text of hadeeth with the five criteria of the sound hadeeth, using classical resources and with the help of previous or current comments of traditionists. This is action is also significant, for there is no ultimate objective unity in solving hadeeths *mursal's* problem since there are differences in its definition as well as its status. Some scholars base hadeeth *mursal* recovery on the evidence. Others base it on the *mursil* (successor who did not mention his immediate authority in his reports). This condition such as; the *mursil* was from elder successors (*kibar al-tabi'in*), or if *mursil* have been never narrated a hadeeth except those narrated from trustworthy authorities (*thiqah*), or if sometimes named whom he regularly does not mention, he named it by trustworthy authorities as well. Nevertheless, apart from this dispute, one thing to be considered the most is the availability of supported *mutaba'at* or *syawaheed* meeting accepted hadeeth qualifications.

Results and Discussions

Critical analysis upon mursal hadeeth of Musannaf in the chapter of Jum'ah

1. Mursal, hadeeth no. 5158 in the Musannaf

نا أبو سعيد أحمد بن محمد بن زياد البصري قال ثنا أبو يعقوب إسحاق بن إبراهيم بن عباد الدبري قال قرأنا على عبد جمع أهل المدينة قبل أن يقدم رسول الله ﷺ وقبل أن :الرزاق عن معمر عن أيوب عن ابن سيرين قال...تنزل الجمعة

Transmitters:

- Abu Sa'id Ahmad Ibn Muhammad Ibn Ziyad, Basran, Ibn Ziyad Ibn Bisyr al-'Atari al-Imam, al-Hafiz, al-Sufi, al-Muhaddith (A title given to those who engaged in the Prophet's hadeeth and its science and the collection of narrators and acquainted with many of the narrators in his time, this title has a higher status than *al-musnid*. Currently this terminology is given to one who has to deal with the science of hadeeth by reading, studying, reasearching, learning about hadeeths, its chains of transmission, and the ability to search for narrators and their praise and disrepute, from the books and one who has a wide view of the hadeeth compilation, and the science of *Ikhtilaf* and *Isykal* hadeeth (see: al-Ghawri, 2012: *Muyassar Fi 'ilmi al-Rijal* :47-48), *Thiqah Thabat*: These are the trustworthiest of people outside of the first generation of Muslims and this is the highest rank. They were learned scholars who were also of the most upright moral characters. We often see them described with a repetitive adjective death 341 H (Ibn 'Asakir, n.d. : *Tarikh Dimashq*: 5: 355- 356: 144, see also Al-Dhahabi, 1998, *Tadhkira al-Huffaz* :3 : 47-48: No. 830, see also al-Dhahabi, n.d.: *Siyar 'Alam al-Nubala*: 15: 407- 411: No. 229).
- Abu Ya'qub Ishaq Ibn Ibrahim Ibn Abbad Ad-Dabree al-Alim, al-Musnid, al-Saduq (truthful but less than *thiqa*) Death: 285 AH.
- Ma'mar: Ma'mar Ibn Rashid al-Azdi, Abu Bakr, Basran, *thiqah, thabat, fadil*, Death 145 H.
- Ayoub ibn Abi Tamimah sat the Sakhtiani Abu Bakr, Basran, *Thiqah, thabat, houjja*, among the great fuqaha *al-abbad*, death 131 AH.
- Ibn Sirin: Abdullah bin al-Harith Ansari, Basran, Abu Walid, *Thiqah*, of the third *tabaqah*: Third *tabaqa*: (al-Asqalani has classified the narrators of *Kutub al-Sittah* into 12 *tabaqa* based on the lifetime of the narrators, beginning from sahaba, great follower.. the third *tabaqa* narrators are middle time successor).

Witnesses and follow-ups:

This story by this diction narrated by Ibn Sirin alone, recorded by Tha'labi with his own chain saying :: ثنا عبد الرزاق به بمثله (Abd Razzaq narrated to us the like of it), as it reported by al-Suyuti, and he attributed to Ibn al-Mundhir and Abdul-Hamid (in his interpretation) from Ibn Sirin the like of it (al-Suyuti, 1421 AH: *al-Durr al-Manthour Fi al-Tafsir bi al-Maa'thur*, :5: 326).

This hadeeth has a *Mauquf* (stopped) follow up. Although it is with a shorter story that does not include all the story of Abdul Razzaq, but it showed the meaning for which Abdul Razzaq reported this hadeeth. It is stressing of the first who gathered for Friday prayer was Asaad ibn Zerara, from the hadeeth of 'Abd al-Rahman ibn Ka'b ibn Malik, reported by Abu Dawood shortly, and Ibn Majah, Ibn Hebban, Ibn Khuzaymah, al-Haakim, al-Bayhaqi, and Ibn al-Mundhir. They narrated from their own ways from

Muhammad ibn Ishaq from Muhammad ibn Abi Umamah from his father, Ibn Ka'b, a medium-length story about the forgiveness of his father to Abu Umamah As'ad ibn Zerara whenever he heard the *adhan* (calling for prayer) on Friday, and said: I said to him: "O father: I saw your prayer on As'ad whenever I heard the *adhan* why is it?" He said: "Yes, my son, he was the first to pray on Friday before the coming of Messenger of God to Makkah in *Hazm al-Nabeet in Harrah Bani Bayadah* which is also referred to as *Naqi' al-Khadimat* (the place of protected by Omar ibn al-Khattab For the horses Men of Muslims, a valley of Hijaz, flowing toward Madina, Arabian people went across it on their way to Mecca). He said: "how many were you at that time?" He said: Forty men". This hadeeth authenticated by al-Hakim based on the criteria of Moslem. If we do not rely on his verdict because the opinion of some traditionists of his lenience in hadeeth authenticating (al-Albani,1979 : *Al-Silselah Al-Saheehah* :6: 316: No. 217). Al-Haafiz (al-Asqalani) has supported the chain of Abu Dawoud and others (al-Asqalani, 1998: *al-Talkhis al- Khabeer* : 2, : 138), but the scholars differed in the praise of Ibn Ishaq. Al-Bayhaqi said: If he mentioned his hearing, and the narrator is confident about him, his narration and story will be accepted (Al-Bayhaqi, n.d.: *Al-Sunan* : 3: 252: No. 5606). Al-Zayl'i followed him, because Ibn Ishaq is Mudallis (one who practiced *tadlis*; concealing the condition of his teacher whom he narrated from) , al- Zayl'i accepted this hadeeth from Ibn Ishaq, because in the narration of al-Bayhaqi he declare *tahdith* (say haddathana and not '*an*): Zayl'i responded to al-Hakim that he was on the condition of a Moslem, because Ibn Ishaq, who is the *madar* of the chain (common link), Moslem did not record his hadeeth except as a follow-up (then his hadeeth cannot be concluded as a sound hadeeth). Shaykh al-Albaani said: This hadeeth is *hasan*; good (al-Albani, 1997: *Sahih Sunan Ibn Majah*, : 1: 320 : 893).

Final verdict of the hadeeth:

The transmitters of the hadeeth are trustworthy, and the hadeeth is a *mursal*, but it is elevated to al-Hasan lighairih supported by the witnesses of hasan al-Isnad (good chain). It supports the opinion of al-Hafiz Ibn Hajar that we have mentioned

2. Mursal, hadeeth No. 5159:

قلت بأمر النبي. رجل من بني عبد الدار، زعموا: قلت لعطاء من أول من جمع؟ قال: عبد الرزاق عن ابن جريج قال فمه: قال

Transmitters:

- Ibn Jurayj: Abdul Malik bin Abdul Aziz bin Jurayj al- Umawi, al- Makki, *thiqah al-Faqih al- Fadel*, and was practicing *tadlis* and *irsal* and from the sixth *tabaqah*, died in 150 H, in the age of 70 years old (Ibn Hajar, n.d. : *al-Tarqib*: 1: 520: No. 1324)
- Atta: Ibn Abi Rabah, and the name of Abi Rabah Aslam al-Qurashi, *thiqah, faqih, Fadel*, but he practiced it a lot of *irsal*, from the third *tabaqah*, he died in the year 114. It said that he changed (accuracy of his narration) at the end of his life, but the only minor.

Witnesses and Follow-ups:

Narrated by Ibn Saad through the narration of Sufyan from Ibn Jurayj from Atta. He said; " نعم فمه، (Yes, his mouth,) said Sufyan: says: " He was Mus'ab bin Omair." As reported by Ibn Rajab and referred to Al-Athram from the narration of-of Ibn Uyaynah,

from the son Ibn Jurayj from Atta like that of Ibn Saad. Ibn 'Uyaynah said: I heard those who said: It was Mus'ab ibn Omair (al-Zuhri, 2003, *al-Tabaqat* : 3: 119).

Final Verdict of hadeeth:

Men are trustworthy, but the hadeeth is weak because it is *mursal* as al- Albani said. And the story of Ibn Saad and al-Athram does not raise it to the level of *hasan*, because they came from the same way of the *mursil*, Ibn Jurayj, but there are two witnesses support the meaning of hadeeth, (the first to gathered was Mus'ab) from the hadeeth of Ibn Abbas and Ibn Mas'ud, that we use as witnesses for the next *mursal* (3/5160), which are good chains, and support which this hadeeth to the level of *hasan lighairih*.

3. Mursal Hadeeth

مصعب بن عمير بن هاشم إلى أهل المدينة صلی الله علیه وسلم بعث رسول الله : نا عبد الرزاق قال نا معمر عن الزهري قال
أن يجمع بهم، فأذن له رسول الله ، وليس يومئذ بأمر ولكن صلی الله علیه وسلم ليقرنهم القرآن، فاستأذن رسول الله
انطلق يعلم أهل المدينة.

Transmitters:

- Ma'mar: He is the son of Rashid al-Azadi, *thiqah*, *thabat*, defined above.
- Al-Zuhri: It is Muhammad bin Moslem bin Obaidullah bin Abdullah bin Shihab al-Qurashi al-Zahri, Abu Bakr al-Faqih al-Hafiz, agreed to His Majesty and proficiency, one of the heads of the fourth *thabaqah*, died in the year 125 H (Ibn Hajar,n.d.: *al- Taqrib*: 1.: 207: no. 702).

Witnesses and follow-ups:

Abd al-Razzaq uniquely recorded this hadeeth by *irsal* and the researcher did not find any connected chain for this hadeeth from the way of *mursil*, but it has two witnesses with the similar meaning that can upgrade this hadeeth to *hasan lighairih*. Firstly The hadeeth of Ibn Abbas: Ibn Hajar attributed it in the *Talkhis* and al-Suyuti in *al-Durr al-Manthoor* to al-Daraqutni from the path of al-Mughirah ibn 'Abd al-Rahman on the authority of Malik from al-Zuhri from Obaidullah from Ibn Abbas. He said: The Prophet's permission for Friday prayer was before he emigrated, and he could not gather in Makkah. He wrote to Mus'ab ibn Omair: *Amma ba'd*, look at the day in which the Jews were purified of their book, so gathered your wives and your sons! If the day goes by when it ends on Fridays, come closer to Allaah with two *rak'ahs*. He said: It is the first to gather until the Prophet came (Suyuti, n.d.: *Durr Al-Manthur*: 6: 326) in the printed Sunan.

4. Mursal No. 5165

بلغني أن أهل ذي الحليفة كانوا يجمعون مع رسول الله صلى الله عليه : نا عبد الرزاق قال نا معمر عن الزهري قال
فرسخين وقال قتادة :قال معمر .وذلك ستة أميال :وسلم، قال الزهري

Transmitters:

- Ma'mar: defined above
- Zuhri: defined above

Witnesses and Follow-ups:

It is recorded by Ibn Abi Shaybah from the path of 'Abd al-'Ala from Ma'mmar from al-Zuhri by *irsal*, and he said: They were witnessing Friday with the Prophet (peace and blessings of Allah be upon him) from the companion. He also said: Waki' said to us from Jaafar ibn Burqan said: I told Zuhri on who is required Friday, who was near the city? He said: The people of the Dhul Hulayfah (A village between it and the city six miles or seven, this village including the Miqat of the people of the Madinah, which is from the waters of Jeshm between them and the Bani Khafajah of Aqeel. The companion also said that in the hadeeth of Rafi bin Khadij, we were with the Messenger of Allah (peace and blessings of Allaah be upon him), who was the companion of Tuhamah, and we were looted by sheep. It is located between a plain and sweaty land from the land of Tuhamah, not in the camp near Madinah (see: al-Himawi, *Mu'jam al- Buldan*:2: 295) were witness Friday. Al-Bayhaqi narrated it through Sabra ibn al-Ala 'from al-Zuhri that the people of Dhul Hulayfah were meeting with the Prophet (peace and blessings of Allaah be upon him) on a six-mile walk from Madinah (Ibn Abi Shaybah, *Al-Musannaf* :1:103: No.5086 and 5088, Al-Bayhaqi,: Al-Sunan Al-Kubra: 3:.246: No.5564). This is attested to by a hadeeth that was narrated on the authority of Abu Hurayrah. It is was also narrated by al-Bayhaqi. He said: Abu Zakariya ibn Abi Ishaq and Abu Bakr ibn al-Hasan said: abu Al- Abbas said ." Muhammad ibn Ya`qub said: BahrIbn Nasr." Abdullah bin Wahab told me by Ibn Luhay'a from Ibn Abi Ja`far That Abu Hurayrah would come Friday from the Dhul Hulayfah walking on the head of six miles of Madinah.

We say: This hadeeth is a good hadeeth narrated by the trustworthy except Ibn Luhay'a (Ibn Abi Ja'far: Ubayd Allah ibn Abi Ja`far al-Masri Abu Bakr al-Faqih, from the fifth *tabaqa*, *thiqah*, died year 102/103/104/105 AH, (al- Asqalani, *al-Taqrīb*: V1:531: No. 143) al- A'raj: Abdulrahman bin Hormuz Alaraj Abu Dawood *thiqah*, *thabat*, 'alim, companion of Abu Hurayrah from the third *tabaqa* died year 117 AH. Abu Zakaria Ibn Abi Ishaq: *Thiqah*, (Seyrafini, n.d : *al- Muntakhab* :1: .529). Abu Bakr ibn al-Hasan: Muhammad ibn al-Hasan ibn Fawrak al-Wa'eedh al-Asbahani author of the classifications, (Ibn Khalikhan, *wafyat al-'Ayan* : 4 : .272, No. 610). Abu al-Abbas Muhammad ibn Ya`qub: It is the imam, traditivist, the imam of the time, Bahr Ibn Nasr: *thiqah*, he died in the year 272 AH, Abdullah bin Wahab: bin Muslim Qureshi, *thiqah Hafez Abed*, died in the year 190 AH, Ibn Luhay'a: He is the son of Aqab al-Hadrami Abu Abd al-Rahman al-Masri al- Hakim Sadouq, died in the year 470 AH.

However there is no absolute weakness of the disrepute of Ibn Luhay'a, as al-Albani said; generalizing The weakness of the hadeeth that is narrated on the authority of Ibn Luhay'a is not correct, especially if they are narrated trough three Abdullahs: 'Abd Allah ibn Wahab --that is the narrator of the the hadeeth that witness our *mursal*-- ,Abdullah bin Mubarak, and Abdullah bin Yazeed al- Muqri. Al-Hafiz 'Abd al-Ghani Sa'id al-'Azdi was quoted as saying: Their narration from Ibn Luhay'a are authentic (Albani, 1978: *Al-Silsilah Al-Saheehah*: V1:.297: No.298).

Final Verdict of the hadeeth:

The Hadeeth is weak because it is *mursal*, however it si strenghtenned by the hadeeth *mawquf* from abi Hurayra that is *sahih al isnad* (the chain is authentic) there for it is upgraded to be *hasan lighairih*.

5. *Mursal* hadeeth No. 5177

بلغنا أن رجلاً من أصحاب النبي ﷺ قد شهدوا بدرًا أصيبت أبصارهم: عبد الرزاق عن ابن جريج عن ابن شهاب قال: في عهد النبي ﷺ وبعده، فكانوا لا يتركون شهود الجمعة فلا يرى أن يترك الجمعة من وجد إليها سبيلاً.

Transmitters:

- Ibn Jurayj: Abdul Malik bin Abdul Aziz, *thiqah*, defined above.
- Ibn Shihab: Muhammad bin Muslim, al-Zuhri, Hafez, defined above.

Witnesses and Follow-ups:

Abd Razzaq uniquely reported this hadeeth, except if he meant that no *rukhsah* (for the blind men from performing Friday prayer as reported by Tahawi in *Mushkil al-Athar* by *irsal* from the way of Shafi'i said: Sufyan said: I heard al-Zuhri said from Mahmud Bin Rabi' from Utban Ibn Malik said: O Messenger of God, I am a man with a blind eye, and that the torrents between me and the mosque, is it an excuse? The Prophet (peace and blessings of Allaah be upon him) said to him: Do you hear the call? He said: Yes, he said: I do not find you sorry if you heard the call (Tahawi, 1987: *Ta'wil Mushkil al-Athar*, 11: 252, No. 1052).

This hadeeth has several witnesses:

One of them, The hadeeth of Abu Hurayrah: Narrated by Muslim through Marwan al-Fazari and al-Bayhaqi through Ubaydullah ibn 'Abd-Allaah ibn al-'Asam. They are from Yazeed ibn al-Asam from Abu Hurayrah. He said: The Prophet (peace and blessings of Allah be upon him) came to a blind man. no leader leads me to the mosque. He asked the Messenger of Allaah to give him permission, and he prayed at his house. He said to him: "Do you hear the call to prayer?" He said: Yes, then answer (the call by performing Friday prayer (al-Nisaburi, 1998: *Saheeh Muslim*: 1: 367; No. 255).

al-Albani mentions this hadeeth in *al-Silsilah al-Saheeha* (al-Albani, 1979: *al-Silsilah al-saheeha*, 3: 339; No. 1354).

Other witness is The hadeeth of Ka'b ibn 'Ajra: It was narrated by al-Tabarani from 'Abd-al-Rahmaan ibn Abi Laila, al-Tabarani, al-Daraqutni and al-Bayhaqi from 'Abd-Allah ibn Maqal he is Ibn Abi Laila from Ka'ab Ibn 'Ajra: A blind man came to the Prophet He said: O Messenger of God, I hear the call, but I do not find a leader, the Prophet said: ((If you heard the call, then answer the call of God)).

Final verdict of the hadeeth:

Transmitters are trustworthy, and the story of *Badr's* companions, who does not leave Friday, is reported by Abd al-Razzaq uniquely (*tafarrud*), but the meaning of the hadeeth is that the blind person compels to perform Friday prayer is *hasan*.

Conclusion

After studying the *sanad* of the four hadeeths, researcher find that they have fulfilled the criteria to be upgraded to the level of *hasan lighairih* with *ta'addud turuq*. Firstly because none of the men in the chain (*rijal*) is disreputed in term of religion, but they have high quality *ta'dil* (praise with *thiqah thabat*). One of them agreed to his majesty and proficiency; Zuhri, four of them have the status of *thiqah thabat*; Abu Sa'id, Ma'mar, Ayoub ibn Abi Tamimah, three *thiqah*; Atta, Ibn Sirin, Ibn Jurayj, one *Saduq*; Abu Ya'qub Ishaq Ibn Ibrahim. Comparing the dates of the death of *syaiikh* and the dates

of birth of student in the chain, researcher find the sanad is fully connected, except the place of *irsal* (after *tabi'i*). Examining *matn*, the researcher find that all hadeeths have their witnesses and follow-ups that have the same status (of weakness or authenticity) with that *mursal* or better than them (good or authentic). This result giving all the studied hadeeths the final verdict of *hasan lighairih*.

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