



An analysis of the Hadith on *Hajj Ifrad*, as reported by Sunan Al-Nasā'ī, from a Sanadic Critique perspective.

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Abstract

Penelitian ini terfokus pada hadis-hadis tentang haji *ifrad* dalam jalur periwayatan sunan al-Nasā'ī. Tujuan penelitian ini adalah untuk mengungkap keorisinalan dan otentisitas hadis-hadis terkait dengan metode penelitian kualitatif, penelitian ini adalah penelitian kepustakaan dengan menggunakan metode ke*Sahīḥan* hadis yang terfokus pada kualitas periwayat dan ketersambungan sanad. Proses penelitian akan bertumpu pada kajian-kajian sumber kepustakaan meliputi, artikel jurnal terkait, aplikasi computer dalam bentuk aplikasi hadis, serta kitab-kitab klasik tentang kajian sumber dan kitab-kitab tentang periwayatan. Penelitian ini menemukan bahwa kualitas hadis-hadis yang diteliti memiliki kualitas *ṣahīḥ*. Hadis tentang haji *ifrad* diriwayatkan oleh para periwayat yang *'adil* dan *ḍabit* dan memiliki ketersambungan sanad yang sempurna pula. Pada tingkatan sahabat ditemukan bahwa hadis tentang haji *ifrad* hanya diriwayatkan melalui satu sumber yaitu 'Āisyah, istri Rasulullah, itu sebabnya tidak ditemukan *syahid* pada tingkat shabat, namun demikian pada tingkat tabi'in ditemukan *mutābi'*. Hadis tentang haji *ifrad* merupakan hadis yang berstatus sebagai hadis *aḥad* dan dengan segala keterangan terkait tentang kualitas periwayatan dan keter sambungan sanadnya, maka dapat digunakan sebagai dasar hukum dalam menetapkan berbagai hal terkait haji *ifrad*.

Kata Kunci: Sunan Al-Nasā'ī, Kritik Sanad

Abstrak

This research paper analyzes the Hadith on *Hajj Ifrad* as reported by Sunan al-Nasā'ī. The aim of the study is to determine the originality and authenticity of the ḥadīṣ. The research methodology used is qualitative research, focusing on the validity of the hadiths based on the quality of the narrators and the continuity of the sanad. The study draws on a range of literature sources, including journal articles, hadith applications, and books on source studies and narration. The study found that the quality of the ḥadīṣ related to *Hajj Ifrad* is of high quality (*ṣahīḥ*). The Hadiths about *Hajj Ifrad* are narrated by reliable narrators and

have perfect sanad connectivity. At the Companion level, it was found that the ḥadīṣ about *Hajj Ifrad* was only narrated through one source, namely 'Āisyah, the Prophet's wife, which is why no shaḥīd was found at the Companion level. However, at the Tābi'in level, mutābi' was found. The Hadith about *Hajj Ifrad* has the status of an a ḥadīṥ and, based on the quality of the transmission and the connection of the sanad, it can be used as a legal basis in determining various issues related to Hajj. matters related to *Hajj Ifrad*.

Keywords: *Sunan Al-Nasā'ī, Criticism of Sanad*

Introduction

Hajj Ifrad is a type of Hajj that is performed independently from Umrah. This type of Hajj is meant for those who have limited time available for both Hajj and Umrah. *Hajj Ifrad* is an ideal solution for those who want to perform Hajj separately from Umrah. During the Hajj season, pilgrims have the option to choose the type of Hajj they want to perform based on the time they have available. Hajj qiran is a package that includes both Hajj and Umrah, while *Hajj Ifrad* is performed separately.¹

The study of hadith is a consistent and ongoing field of study in various disciplines. This field has produced many studies focused on the development of hadith sciences. Generally, there are two different reference sources that complement each other. As a result, hadith occupies a central position for scholars because it serves as a clarification and confirmation of the Quran, which must be preserved in its original form.² The presence of various forms and types of knowledge related to the hadith of the Prophet makes the science of *takhrīj* al-hadith a focused study of the chains of transmission in determining the status of a hadith.³

The study of Hadith is a consistent and ongoing field of study in various disciplines. This field has given birth to many research studies that focus on the development of Hadith studies. In general, there are two different reference sources that complement each other. As a result, Hadith holds a very central position for scholars because it serves as a clarification and confirmation of the Qur'an, which is worth preserving in its original form. The presence of various forms and types of knowledge related to the Hadith of the Prophet Muḥammad makes the science of *takhrīj* al-hadith a form of study that focuses on the chain of narration in determining the status of a Hadith.

In general, *naqḍ al-sanad* consists of two parts, *muḍāf* (dependent) and *muḍāf ilaihi* (dependent on it). The word *naqḍ* is the verbal noun form of *naqada*, *yanquḍu*, and *naqḍan*, which means to choose, distinguish, criticize, or differentiate between good and bad. Therefore, the word *naqḍ* can be defined as criticizing something to distinguish between good and bad. Hence, sanad (chain of narrators) is very important and serves as a

¹ Joko Dwi Santoso, "Buku Saku Ibadah Manasik Haji Dan Umroh Berbasis Android," *Pseudocode* 6, no. 2 (2019): 156–63, <https://doi.org/10.33369/pseudocode.6.2.156-163>.

² Wahyudin Darmalaksana, *Hadis di Mata Orientalis Tela'ah atas Pandangan Ignaz Goldziher dan Joseph Schatht* (Cet: I; Bandung: Benang Merah Press, 2004), h. 2.

³ Abdul Rauf Amin, *Melacak Akar Isu Kontekstualisasi Hadis Dalam Tradisi Nabi dan Sahabat* (Yogyakarta: Ladang Kata, 2015), h. 1.

benchmark in determining the quality of a hadith.⁴

The Sanad (chain of narrators) has an impact on the quantity and quality of Hadith. The quantity aspect indicates that the more people involved in the narration of Hadith at every level, the better the Hadith will be. Conversely, if the people involved in the narration of Hadith are limited at every level, an evaluation of the narrator in the Hadith is required. Research should be continued to determine the capacity and quality of a Hadith. Therefore, Sanad becomes the central point in measuring the validity of a Hadith. Hence, among Hadith scholars, many studies are carried out concerning Hadith and various rules are created that focus on Sanad and the text of the Hadith.⁵

According to Ibn Fāris, sanad is the basis that connects one thing to another. Therefore, al-sanad is defined as a way of attributing something to a mutually reinforcing relationship. However, Muḥammad Ajjāj al-Khaṭīb states that sanad is:

هو طريق المتن, أي سلسلة الرواة الذين نقلوا المتن عن مصدره الأول

Meaning:

The text of the hadith is traced through the genealogy of the narrators who transmitted it from its original source

The above information indicates that the "sanad" refers to the collection or relationship between the narrators of a hadith, which allows the transfer of the hadith's matan from its source or genealogy of the narrators that can be linked to the matan. Therefore, the purpose of "sanad" criticism is to evaluate the circumstances on which the hadith narrators rely, regarding the standardization or acceptability requirements of the "sanad". This is further explained by Muḥammad Mustafa 'Azami's statement that the aim of "sanad" criticism is to distinguish the authentic traditions from the da'if ones and to identify which narrators are qualified and which are not.⁶

Research Focus

أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ، وَالْحَارِثُ بْنُ مَسْكِينٍ، قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ، فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ مَعَهُ هَدْيٌ، فَلْيَهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ» ثُمَّ لَا يَحِلُّ، حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا، فَقَدِمْتُ مَكَّةَ، وَأَنَا حَائِضٌ، فَلَمْ أَطْفِئِ بِالْبَيْتِ، وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ

⁴ Abustani Ilyas dan Laode Ismail, *Epistimologi Kritik Sanad Antara Normativitas Historitas dan Aplikasi* (Cet: II; Yogyakarta: Semesta Aksara, 2021), h. 1.

⁵ Muḥammad Alfatih Suryadilaga, *Ilmu Sanad Hadis* (Cet: I; Yogyakarta: Idea Press Yogyakarta, 2017, 2017), h. 12.

⁶ Abustani Ilyas, dan Laode Ismail, *Epistimologi Kritik Sanad Antara Normativitas Historitas dan Aplikasi*, h. 2.

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «انْفُضِي رَأْسَكَ، وَامْتَشِطِي، وَأَهْلِي بِالْحَجِّ، وَدَعِي الْعُمْرَةَ»
فَفَعَلْتُ، فَلَمَّا قَضَيْتُ الْحَجَّ، أُرْسَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ
إِلَى التَّنْعِيمِ، فَاعْتَمَرْتُ، قَالَ: هَذِهِ مَكَانُ عُمْرَتِكَ، فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ، وَبَيْنَ الصَّفَا
وَالْمَرْوَةِ، ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مَنَى لِحَجَّتِهِمْ، وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ
وَالْعُمْرَةَ، فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا " (سنن النسائي)⁷

Meaning:

Muhammad ibn Salamah and Al Harith ibn Miskin reported to us, and this narration is from Al Harith, who got it from Ibn Al Qāsim, who said that Malik reported to him from Ibn Shihab from 'Urwah ibn Az Zubayr from 'Aishah. She said: "During the Farewell Hajj, we set out with the Messenger of Allah (blessings and peace of Allah be upon him) and we said the Talbiyah for Umrah. The Messenger of Allah (blessings and peace of Allah be upon him) said: 'Whoever has a sacrificial animal should say the Talbiyah for Hajj and 'Umrah. Then do not exhale until he exhales from both together.' When I came to Makkah while menstruating, I did not circumambulate the Ka'bah and between Safa and Marwah. I reported this to the Messenger of Allah (blessings and peace of Allah be upon him) and he said: 'Tear your hair and comb it and say the Talbiyah prayer to perform Hajj and leave 'Umrah.' So I did so. After I completed Hajj, the Messenger of Allah (blessings and peace of Allah be upon him) sent me with Abdur Raḥman ibn Abū Bakr to Tan'im, where I performed 'Umrah. He said: 'This is the place of your Umrah.' After reciting the talbiyah prayer, those who intend to perform Umrah perform Tawaf around the Ka'bah and between Safa and Marwah. Then they perform Tahallul, and perform another Tawaf after returning from Mina to perform their Hajj. As for those who have combined Hajj and Umrah, they perform one Tawaf.

This hadith explains about the implementation of the *Hajj Ifrad*. Although the hadith is complete in terms of its content, it cannot be used as evidence or motivation for performing daily worship, as it is not known whether this hadith is authentic, good, or weak.

The *Takhrīj* method was employed

- a) The method of *takhrīj* can be done by using the first phrase of the text of a hadith

After understanding the full text of the hadith, the next step is to extract the hadith using two methods. We start with the first method, which is to search for the first phrase of the hadith. The book we use is "*Mausu'ah Aṭrāf al-Hadīṣ an-Nabawī as-Syarīf*". To search for the hadith in this book, we use the first phrase of the hadith and then search in alphabetical order of the Arabic Hijaiyah letters. The first phrase of the hadith being researched is "من كان معه هدي" and then we search in alphabetical order of the Hijaiyah letters. As a result, we found five variations of the hadith, including the following:

⁷Abu Abdurrahman Ahmad bin Syuaib an-Nasa'i, *Sunan an-Nasā'i*, Juz V (Hilb: Maktabah al-Matbua al-Islamiyah, t.th.), h. 165.

من كان معه هدي فليهل بالحج مع العمرة⁸

م : الحج, ١١١, ١١٣ - حم ٦ : ١٧٧ - ٥ : ١٧٨١ - بداية ٥ : ١٣٩ - حبيب ٢ :
١٤ - موطأ - ٤١٠ - ٣٣٧ - معاني ٢ : ٢٠٠,

من كان معه هدي فليهل بالحج من العمرة⁹

سنة ٧ : ٨٠ - خزيمه ٢٧٨٩,

من كان معه هدي فليهل بالحج و العمرة¹⁰

خ ٢ : ١٧٢, ١٩٣, ٥ : ٢٢١ - خزيمه ٢٦٠٧ - نصب ٣ : ١٠٨.

من كان معه هدي فليهل بالحج مع عمرة¹¹

هق ٤ : ٣٤٦, ٣٤٧, ٣٥٣, ٥ : ١٧, ١٠٥.

من كان معه هدي فليهل بحج و عمرة¹²

كثير ١ : ٣٣٤

b) The method of *takhrīj* using one of the texts of the hadith.

The method of *takhrīj* used to find the wording of a hadith is by using one of its wording. To search for the wording of a hadith using this method, one needs to return to the root word of the wording they are looking for, and then search for it in alphabetical order of the Arabic letters. The book used in this method is *Mu'jam al-Mufahras li al-Faz al-Hadith al-Nabawi*, authored by A.J. Wensick. After conducting the research using this method, the results obtained by the researcher are as follows:

قضى

⁸ Abu Hajar al- Sa'id bin Basyuni Zaglul, *Mausū'ah Aṭrāf al-Ḥadīṣ al-Nabawi*, Juz. VIII (Beirut: Libanon: Dar al-Kutub al-'Ilmiyyah, t,th), h. 500.

⁹ Abu Hajar al- Sa'id bin Basyuni Zaglul, *Mausū'ah Aṭrāf al-Ḥadīṣ al-Nabawi*, Juz. VIII (Beirut: Libanon: Dar al-Kutub al-'Ilmiyyah, t,th), h. 500.

¹⁰ Abu Hajar al- Sa'id bin Basyuni Zaglul, *Mausū'ah Aṭrāf al-Ḥadīṣ al-Nabawi*, Juz. VIII (Beirut: Libanon: Dar al-Kutub al-'Ilmiyyah, t,th), h. 500.

¹¹ Abu Hajar al- Sa'id bin Basyuni Zaglul, *Mausū'ah Aṭrāf al-Ḥadīṣ al-Nabawi*, Juz. VIII (Beirut: Libanon: Dar al-Kutub al-'Ilmiyyah, t,th), h. 500.

¹² Abu Hajar al- Sa'id bin Basyuni Zaglul, *Mausū'ah Aṭrāf al-Ḥadīṣ al-Nabawi*, Juz. VIII (Beirut: Libanon: Dar al-Kutub al-'Ilmiyyah, t,th), h. 500.

فلما قضينا فقصينا حجنا الحج¹³

خ. حج. ٧٧, ٣١, م, حج, ١١١. د. ٢٣. ن طهارة ١٥٠, ط حج ٢٢٣, حم ٦

١٤١٧٧

حج

جمع بين حج و عمرة¹⁵

م حج ١٦٨, ١٦٣, ١٦٩, ١٨٢, ١٨٦, خ حج ٣١, ٣٤, ٣٧, ٧٧, ١١٤, د

مناسك ٢٣, ن حج ٧٧, ١٤٤, ١٥٣, جه مناسك ٣٨, حم ٤, ٢٨, ٢٩, ٤٢٦, ٤٤٧.

The meaning of the above statement is:

By using the phrase *قضى*, one path was found:

Ṣaḥīḥ al-Bukhārī, book of Hajj number 77-31

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهِلَّ
بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا» فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ، وَلَمْ أَطْفِ بِالْبَيْتِ،
وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَشَكَوْتُ ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «انْقُضِي رَأْسَكَ
وَأَمْتَشِطِي وَأَهْلِي بِالْحَجِّ، وَدَعِي الْعُمْرَةَ»، فَفَعَلْتُ، فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ، فَقَالَ: «هَذِهِ مَكَانَ عُمْرَتِكَ»، قَالَتْ:
فَطَافَ اللَّيْلَيْنِ كَانُوا أَهْلُوا بِالْعُمْرَةِ بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ
رَجَعُوا مِنْ مَنَى، وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ، فِيمَا طَافُوا طَوَافًا وَاحِدًا (رواه البخاري)¹⁶

Ṣaḥīḥ Muslim, book of Hajj number 111

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ

¹³ A.J. Weinsinck, *al-Mu'jam al-Mufaḥras li al-Fāz al-Hadiṣ al-Nabawi*, Juz. V (Leiden: Maktabah Biril 1969 M.), h. 408.

¹⁴ A.J. Weinsinck, *al-Mu'jam al-Mufaḥras li al-Fāz al-Hadiṣ al-Nabawi*, Juz. V, h. 408.

¹⁵ A.J. Weinsinck, *al-Mu'jam al-Mufaḥras li al-Fāz al-Hadiṣ al-Nabawi*, Juz. I, h.4 21.

¹⁶ Muḥammad bin Ismail Abu Abdillah al-Bukhari al-Ju'fi, *Ṣaḥīḥ Bukhārī*, Juz II (t.t: Dar Tuq an-Najah, 1422 H), h. 140.

عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: حَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حَجَّةِ الْوُدَاعِ، فَأَهْلَلْتُ بِعُمْرَةٍ، وَلَمْ أَكُنْ سَأَلْتُ الْهُدْيَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ مَعَهُ هَدْيٌ، فَلْيُهْلِلْ بِالْحَجِّ مَعَ عُمْرَتِهِ، ثُمَّ لَا يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا» قَالَتْ: فَحَضُّتُ، فَلَمَّا دَخَلْتُ لَيْلَةَ عَرَفَةَ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ أَهْلَلْتُ بِعُمْرَةٍ، فَكَيْفَ أَصْنَعُ بِحَجَّتِي؟ قَالَ: «انْقُضِي رَأْسَكَ، وَامْتَشِطِي، وَأَمْسِكِي عَنِ الْعُمْرَةِ، وَأَهْلِي بِالْحَجِّ» قَالَتْ: فَلَمَّا قَضَيْتُ حَجَّتِي أَمَرَ عَبْدَ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ، فَأَزْدَفَنِي، فَأَعْمَرَنِي مِنَ التَّنْعِيمِ، مَكَانَ عُمْرَتِي الَّتِي أَمْسَكْتُ عَنْهَا (رواه مسلم) ¹⁷

Sunan Abū Dāwud, number 23

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهَا قَالَتْ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوُدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا» فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ وَلَمْ أَطْفِئِ بِالْبَيْتِ، وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «انْقُضِي رَأْسَكَ وَامْتَشِطِي وَأَهْلِي بِالْحَجِّ، وَدَعِي الْعُمْرَةَ»، قَالَتْ: فَفَعَلْتُ فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ، فَقَالَ: «هَذِهِ مَكَانُ عُمْرَتِكَ» قَالَتْ: فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِثْلِ حَجَّتِهِمْ، وَأَمَّا الَّذِينَ كَانُوا جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا. قَالَ أَبُو دَاوُدَ: رَوَاهُ إِبْرَاهِيمُ بْنُ سَعْدٍ، وَمَعْمَرٌ، عَنْ ابْنِ شَهَابٍ، نَحْوَهُ لَمْ يَذْكُرُوا طَوَافَ الَّذِينَ أَهَلُّوا بِعُمْرَةٍ وَطَوَافَ الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ (سنن أبي داود) ¹⁸

Sunan al-Nasā'ī, book of Ṭaharah number 15

أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ، وَالْحَارِثُ بْنُ مَسْكِينٍ، قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوُدَاعِ، فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ مَعَهُ هَدْيٌ، فَلْيُهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ» ثُمَّ لَا يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا، فَقَدِمْتُ مَكَّةَ، وَأَنَا حَائِضٌ، فَلَمْ أَطْفِئِ بِالْبَيْتِ، وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ

¹⁷ Muslim bin al-Hajjaj Abu al-Hasan al-Qusyairi al-Naisaburi, *Ṣaḥīḥ Muslim*, Juz II (Beirut: Dar Ihyaa at-Turats al-Arabi, t.th.), h. 871.

¹⁸ Abu Dawud Sulaiman bin al-Asy'ats bin Ishaq bin Basyir bin Syidad al-Sijistani, *Sunan Abū Dāwud*, Juz II (Beirut: al-Maktabah al-Ashriya, t.th.), h. 153.

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «انْقُضِي رَأْسَكَ، وَامْتَشِطِي، وَأَهْلِي بِالْحَجِّ، وَدَعِي الْعُمْرَةَ» فَفَعَلْتُ، فَلَمَّا قَضَيْتُ الْحَجَّ، أَرْسَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ، فَاعْتَمَرْتُ، قَالَ: هَذِهِ مَكَانُ عُمْرَتِكَ، فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِثِّي لِحَجِّهِمْ، وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ، فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا " (سنن النسائي) ¹⁹

Muwatta' Malik, book of Hajj number 223

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حَجَّةِ الْوَدَاعِ. فَأَهَلَّلْنَا بِعُمْرَةٍ. ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا»، قَالَتْ: فَفَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ. فَلَمْ أَطْفِئِ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ. فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: «انْقُضِي رَأْسَكَ وَامْتَشِطِي وَأَهْلِي بِالْحَجِّ وَدَعِي الْعُمْرَةَ»، قَالَتْ: فَفَعَلْتُ. فَلَمَّا قَضَيْنَا الْحَجَّ، أَرْسَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ إِلَى التَّنْعِيمِ، فَاعْتَمَرْتُ. فَقَالَ: «هَذَا مَكَانُ عُمْرَتِكَ»، فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا مِنْهَا. ثُمَّ طَافُوا طَوَافًا آخَرَ. بَعْدَ أَنْ رَجَعُوا مِنْ مِثِّي لِحَجِّهِمْ، وَأَمَّا الَّذِينَ كَانُوا أَهَلُّوا بِالْحَجِّ أَوْ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ، فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ بِمِثْلِ ذَلِكَ (موطأ مالك) ²⁰

Musnad Ahmad bin Hanbal, Juz 6 number 177

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حَجَّةِ الْوَدَاعِ، فَأَهَلَّلْتُ بِعُمْرَةٍ، وَلَمْ أَكُنْ سَقِئْتُ الْهَدْيَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ مَعَهُ الْهَدْيُ فَلْيُهْلِلْ بِالْحَجِّ مَعَ عُمْرَتِهِ، ثُمَّ لَا يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا» فَحِضْتُ، فَلَمَّا دَخَلْتُ لَيْلَةَ عَرَفَةَ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ أَهَلَّلْتُ بِعُمْرَةٍ، فَكَيْفَ أَصْنَعُ بِحِجَّتِي؟ قَالَ: «انْقُضِي رَأْسَكَ، وَامْتَشِطِي، وَأَمْسِكِي عَنِ الْعُمْرَةِ، وَأَهْلِي بِالْحَجِّ» فَلَمَّا قَضَيْتُ حِجَّتِي، أَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، فَاعْتَمَرَنِي مِنَ التَّنْعِيمِ مَكَانَ عُمْرَتِي الَّتِي نَسَكْتُ عَنْهَا

¹⁹ Abu Abdurrahman Ahmad bin Syuaib an-Nasa'i, *Sunan an-Nasa'i*, Juz V (Hilb: Maktabah al-Matbu'ah al-Islamiah, t.th.), h. 165.

²⁰ Malik bin Anas bin Malik bin Amar al-Ashbahi al-Madani, *Muwatta' Malik*, Juz I (Beirut: Libanon: Dar al-Ihya at-Turats al-Arabi, 1406 H – 1985 M), h. 410.

(مسند احمد بن حنبل)²¹

Using the lafaz حج, one path was found:

Sahīh Muslim, book of Hajj number 168, 163, 169, 182, and 186

وَحَدَّثَنَا عَبْدُ بَنِي مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حَجَّةِ الْوُدَّاعِ، فَأَهْلَلْتُ بِعُمْرَةٍ، وَلَمْ أَكُنْ سَأَلْتُ الْهَدْيَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ مَعَهُ هَدْيٌ، فَلْيُهْلِلْ بِالْحَجِّ مَعَ عُمْرَتِهِ، ثُمَّ لَا يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا» قَالَتْ: فَحَضُّتُ، فَلَمَّا دَخَلْتُ لَيْلَةَ عَرَفَةَ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ أَهْلَلْتُ بِعُمْرَةٍ، فَكَيْفَ أَصْنَعُ بِحَجَّتِي؟ قَالَ: «انْقُضِي رَأْسَكَ، وَامْتَشِطِي، وَأَمْسِكِي عَنِ الْعُمْرَةِ، وَأَهْلِي بِالْحَجِّ» قَالَتْ: فَلَمَّا قَضَيْتُ حَجَّتِي أَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، فَأَرَدَفَنِي، فَأَعْمَرَنِي مِنَ التَّنْعِيمِ، مَكَانَ عُمْرَتِي الَّتِي أَمْسَكْتُ عَنْهَا (رواه مسلم)

Sahīh al-Bukhārī, book of Hajj number 31, 34, 37, 77, and 114

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شَهَابٍ، عَنِ عُرْوَةَ بِنِ الزُّبَيْرِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوُدَّاعِ فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا» فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ، وَلَمْ أَطْفِئِ بِالْبَيْتِ، وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَشَكَوْتُ ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «انْقُضِي رَأْسَكَ وَامْتَشِطِي وَأَهْلِي بِالْحَجِّ، وَدَعِي الْعُمْرَةَ»، فَفَعَلْتُ، فَلَمَّا قَضَيْتُ الْحَجَّ أَرْسَلَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ، فَقَالَ: «هَذِهِ مَكَانَ عُمْرَتِكَ»، قَالَتْ: فَطَافَ الَّذِينَ كَانُوا أَهْلًا بِالْعُمْرَةِ بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مَنَى، وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ، فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا (رواه البخاري)

Sunan Abū Dāwud, book of Manāsik nomor 23

حَدَّثَنَا الْقَعْنَبِيُّ، عَنِ مَالِكٍ، عَنِ ابْنِ شَهَابٍ، عَنِ عُرْوَةَ بِنِ الزُّبَيْرِ، عَنِ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوُدَّاعِ فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا» فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ وَلَمْ أَطْفِئِ بِالْبَيْتِ، وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ،

²¹Abu Abdullah Ahmad bin Muhammad bin Hanbal bin Halali bin Asad al-Syaibani, *Musnad Ahmad bin Hanbal*, Juz XXIV (Muassasah al-Risalah, 1421 H – 2001 M), h. 186.

فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «انْقُضِي رَأْسَكَ وَامْتَشِطِي وَأَهْلِي بِالْحَجِّ، وَدَعِي الْعُمْرَةَ»، قَالَتْ: فَفَعَلْتُ فَلَمَّا قَضَيْتُ الْحَجَّ أَرْسَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ، فَقَالَ: «هَذِهِ مَكَانُ عُمْرَتِكَ» قَالَتْ: فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مَنَى لِحَجَّتِهِمْ، وَأَمَّا الَّذِينَ كَانُوا جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا. قَالَ أَبُو دَاوُدَ: رَوَاهُ إِبْرَاهِيمُ بْنُ سَعْدٍ، وَمَعْمَرٌ، عَنْ ابْنِ شَهَابٍ، نَحْوَهُ لَمْ يَذْكُرُوا طَوَافَ الَّذِينَ أَهَلُّوا بِعُمْرَةٍ وَطَوَافَ الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ (سنن أبي داود)

Sunan al-Nasa'i, book of Hajj number 77, 144, dan 153

أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ، وَالْحَارِثُ بْنُ مَسْكِينٍ، قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ، فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ مَعَهُ هَدْيٌ، فَلْيُهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ» ثُمَّ لَا يَحِلُّ، حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا، فَقَدِمْتُ مَكَّةَ، وَأَنَا حَائِضٌ، فَلَمْ أَطْفِئِ بِالْبَيْتِ، وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «انْقُضِي رَأْسَكَ، وَامْتَشِطِي، وَأَهْلِي بِالْحَجِّ، وَدَعِي الْعُمْرَةَ» فَفَعَلْتُ، فَلَمَّا قَضَيْتُ الْحَجَّ، أَرْسَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ، فَاعْتَمَرْتُ، قَالَ: هَذِهِ مَكَانُ عُمْرَتِكَ، فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مَنَى لِحَجَّتِهِمْ، وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ، فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا " (سنن النسائي)

Sunan Ibnu Majah, book of Manāsik nomor 38

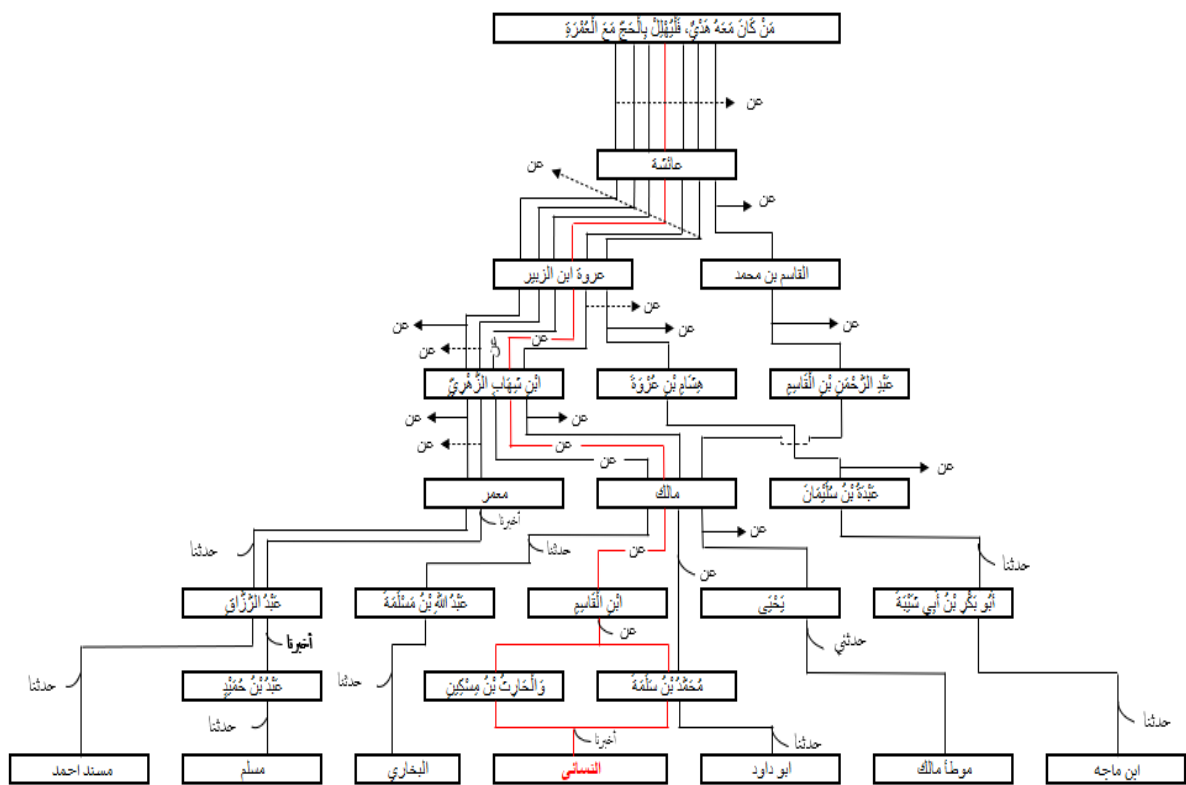
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي حَجَّةِ الْوَدَاعِ نُوَافِي هَلَالِ ذِي الْحِجَّةِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَرَادَ مِنْكُمْ، أَنْ يُهْلَلَ بِعُمْرَةٍ، فَلْيُهْلِلْ، فَلَوْلَا أَنِّي أَهْدَيْتُ، لَأَهْلَلْتُ بِعُمْرَةٍ» قَالَتْ: فَكَانَ مِنَ الْقَوْمِ مَنْ أَهْلَلَ بِعُمْرَةٍ، وَمِنْهُمْ مَنْ أَهْلَلَ بِحَجٍّ، فَكُنْتُ أَنَا مِمَّنْ أَهْلَلَ بِعُمْرَةٍ، قَالَتْ: فَخَرَجْنَا حَتَّى قَدِمْنَا مَكَّةَ، فَأَذْرَكَنِي يَوْمَ عَرَفَةَ، وَأَنَا حَائِضٌ، لَمْ أَجَلِّ مِنْ عُمْرَتِي، فَشَكَوْتُ ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «دَعِي عُمْرَتِكَ، وَانْقُضِي رَأْسَكَ، وَامْتَشِطِي، وَأَهْلِي بِالْحَجِّ» قَالَتْ: فَفَعَلْتُ، فَلَمَّا كَانَتْ لَيْلَةُ الْحُصْبَةِ، وَقَدْ قَضَى اللَّهُ حَجَّتَنَا، أَرْسَلَ مَعِيَ عَبْدَ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، فَأَرْدَفَنِي وَخَرَجَ إِلَى التَّنْعِيمِ، فَأَخْلَلْتُ بِعُمْرَةٍ، فَقَضَى اللَّهُ حَجَّتَنَا

وَعُمَرَتْنَا، وَلَمْ يَكُنْ فِي ذَلِكَ هَدْيٍ، وَلَا صَدَقَةً، وَلَا صَوْمٌ (سنن ابن ماجه)

Musnad Aḥmad bin Ḥanbal, Juz 4, number 28, 29, 426, and 447

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ عَائِشَةَ، قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حَجَّةِ الْوَدَاعِ، فَأَهْلَلْتُ بِعُمْرَةٍ، وَلَمْ أَكُنْ سَفْتُ الْهَدْيِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ مَعَهُ الْهَدْيُ فَلْيُهِلَّ بِالْحَجِّ مَعَ عُمْرَتِهِ، ثُمَّ لَا يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا» فَحِضْتُ، فَلَمَّا دَخَلْتُ لَيْلَةَ عَرَفَةَ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ أَهْلَلْتُ بِعُمْرَةٍ، فَكَيْفَ أَصْنَعُ بِحَجَّتِي؟ قَالَ: «انْقِضِي رَأْسَكَ، وَامْتَشِطِي، وَأَمْسِكِي عَنِ الْعُمْرَةِ، وَأَهْلِي بِالْحَجِّ» فَلَمَّا فَضَيْتُ حَجَّتِي، أَمَرَ عَبْدَ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ، فَأَعْمَرَنِي مِنَ التَّنْعِيمِ مَكَانَ عُمْرَتِي الَّتِي نَسَكْتُ عَنْهَا (مسند احمد بن حنبل)

Hadith Companion on the Hadith of Hajj Ifrad narrated by Sunan al-Nasā'ī.



Grafik 1

I'tibar Sanad Hadis

After conducting research using 2 takhriḥ methods, the hadith that was the focus of the research is one that has 7 narrators, with 1 narrator in Saḥīḥ Bukhari, 1 narrator in Saḥīḥ Muslim, 1 narrator in Sunan Abī Dāwud, 1 narrator in Sunan al-Nasā'ī, 1 narrator in

Muwatha Malik, 1 narrator in Musnad Ahmad bin Hanbal, and 1 narrator in Sunan Ibnu Majah.

Based on the combined scheme above, the conclusion drawn by the researcher is that the hadith related to Hajj Ifrad does not have a Shahid because it is only narrated by one companion, Aisyah binti Abū Bakr. However, this hadith has mutabi. Therefore, the mutabi in this hadith is:

If we examine the Musnad Ahmad, then Ibnu al-Qāsim and Yaḥya were the companions of Abdurrazak. Similarly, Abdu bin Sulaiman and Malik were the companions of Ma'mar. AbdurRaḥman bin al-Qāsim and Hisyam bin Urwah were the companions of Ibnu Syihab az-Zuhri.

If we scrutinize the sanad of Muslim, then Ibnu Qāsim, Abdurrazak, and Yaḥya were the companions of 'Abdullāh bin Maslama. Similarly, Abdu bin Sulaiman and Malik were the companions of Ma'mar. AbdurRaḥman bin al-Qāsim and Hisyam bin Urwah were the companions of Ibnu Syihab az-Zuhri. If we examine the sanad of Bukhari, then Abdurrazak, Ibnu Qāsim, and Yaḥya were the companions of 'Abdullāh bin Maslama. Similarly, Abdu bin Sulaiman and Malik were the companions of Ma'mar. AbdurRaḥman bin al-Qāsim and Hisyam bin Urwah were the companions of Ibnu Syihab az-Zuhri. If we examine the chain of narration in al-Nasā'ī, we find that Abdurrazak 'Abdullāh bin Maslama and Yaḥya are the students of Ibn Qāsim. And Abdu bin Sulaiman and Malik are the students of Ma'mar. AbdurRaḥman bin al-Qāsim and Hisyam bin Urwah are the students of Ibn Syihab az-Zuhri. Similarly, if we examine the chain of narration in Abū Dawud, we find that Ma'mar and Malik are the students of Abdu bin Sulaiman. And Ibn Syihab az-Zuhri and Hisyam bin Urwah are the students of Abū Raḥman bin al-Qāsim. In Muwatha Malik, Abdurrazak bin Maslama and Ibn Qāsim are the students of Yaḥya. And Abdu bin Sulaiman and Malik are the students of Ma'mar. AbdurRaḥman bin al-Qāsim and Hisyam bin Urwah are the students of Ibn Syihab az-Zuhri. Finally, if we examine the chain of narration in Ibn Mājah, we find that Ma'mar and Malik are the students of Abdu bin Sulaiman. And Ibn Syihab az-Zuhri and Hisyam bin Urwah are the students of AbdurRaḥman bin al-Qāsim.

Sanad Criticism of Hadith

a) Al-Nasā'ī

He was born in Khurasan in 215 AH and passed away in Damascus at the age of 88 on Monday, 13th of Shafar in the year 303 AH (915 AD). He was known as Al-Nasā'ī Al-Hafiz Al-Imam Syekh Islam Abū AbdirRaḥman Ahmad bin Syua'ib bin Ali bin Sinan bin Bahran Al-Khurasani Al-Qadi.²² At the age of 15, he set out on a journey to seek knowledge in different places such as Khurasan, Hijaz, Iraq, Egypt, Syria, and Algeria. He became an expert in this field due to his high level of certification. He had many teachers, including Ishaq bin Rahawaih, Hisyam bin Ammar, Muḥammad bin al-Nadr bin Musawar, Suwaid bin Nasr, Isa bin Hammad Zughbah, among others. He also had many students, such as Abū Basyar al-Daulabi, Abū al-Qāsim Sulaiman bin Ahmad al-Tabrani, Muḥammad bin Mu'awiyah bin al-

²² Syamsuddin Abu Abdillah Muḥammad bin Ahmad bin Ustman bin Qaimaz az-Zahabī, *Taẓkirat al-Huffāz*, Juz II (Libanon: Dar al-Kitab al-Miyaa Beirut, 1419 H/1998 M), h. 194.

Ahmar al-Andalusi, and others.

Assessment of Imam Al-Nasā'ī by Scholars: Al-Hafiz Abū Sa'id bin Yunus said that Imam Al-Nasā'ī was a scholar recognized for his knowledge, truthfulness, and strong memorization skills. Al-Khalili said that Al-Nasā'ī was a reliable hafiz (memorizer) with recognized memorization and intelligence, and his opinion is highly trusted in the science of jarh wa ta'dil (evaluation of narrators). Al-Dzahabi described Al-Nasā'ī as a scholar who possessed vast knowledge, understanding, and critical evaluation skills of narrators, and he had numerous excellent works. Many hafizs visited him to learn from him.

b) Aisyah binti Abū Bakr

Aisyah binti Abi Bakr was the full name of the wife of the Prophet Muḥammad. The Prophet married Aisyah when she was just 6 years old, but he only lived with her when she was 9 years old. According to history, the Prophet built his household with Aisyah after the Battle of Badr, which took place in the month of Shawwal. Aisyah was born in 614 AD in Mecca and passed away in 58 AH in Medina. Some of Aisyah's teachers included Hamzah bin Amru al-Islami, Sa'ad bin Abi Waqqas, Umar bin Khattab, her father Abi Bakr Siddiq, and Fatimah al-Zahra. Her students included Ibrahim bin Yazid, Karib Maulana Ibn Abbas, Malik bin Amir al-Asbahi, Mujahid bin Jabbar al-Makki, Muḥammad bin Ibrahim bin Idris, Mu'azah al-Adawiyah, and Ummu Kalsum, among others.²³

There is a connection between the chain of transmission of hadiths from Mu'azah and Aisyah. Although there are no records of their meeting, as Mu'azah lived in Basrah and Aisyah lived in Arab, this makes it impossible for them to have met and transmitted hadiths. However, the list of Mu'azah's teachers includes Aisyah's name, and vice versa in the list of Aisyah's students, which strengthens the possibility of a transmission. Also, Mu'azah passed away between 81-90 H, while Aisyah passed away in 58 H, giving a 32-year overlap where Mu'azah could have received hadiths from Aisyah. Furthermore, the fact that both Mu'azah and Aisyah were born before 100 H means they lived during the same period, making it possible for them to have met.

c) Urwaḥ bin al-Zubair

His full name is Urwaḥ bin al-Zubair al-Awwam bin Khuwailid bin Asad bin Abdul Uzza bin Qosi al-Quraisy al-Asadiy. He was born in 23 H and he died in 93 H / 712 AD. He had teachers namely: Bashir bin Abi Mas'ud al-Anshari, Jabir bin 'Abdullāh, Ḥajja bin Ḥajjāj al-Salmi, Hasan and Hussein ibni Ali bin Abi Talib, Sufyan bin 'Abdullāh al-Ṣaqafi, Ashim bin Umar bin Khattab, 'Abdullāh bin Abbas, 'Abdullāh bin Umar bin Khattab, Aisyah Ummul al-Mu'minin, Amra bint AbdurRaḥman, Fatima bint Abi Hubaits, Fatima bint Qais, etc.²⁴ As for those among her students who were also very numerous: Tamimi bin Salama al-Sulamiy, Ja'far bin Muḥammad bin Ali bin Husain, Ja'far bin Mus'ab, Said bin Khalid bin Amru bin Ustman bin Affan, Sa'd bin Ibrahim bin AbdurRaḥman bin Auf, Sulaiman bin Yasar, and

²³ Abu Hasan Ahmad bin Abdullah, Tarikh al-Siqat, h. 521. Abu Abdillah bin Sa'ad, *al-Ṭabaqāt al-Kubrā*, Juz VIII, h. 46.

²⁴ Yūsuf bin 'Abd al-Raḥmān bin Yūsuf Abū al-Ḥajjāj al-Mizzī, *Tahẓib al-Kamāl fi Asmā' al-Rijāl*, Juz. XX (Cet. I; Beirut: Muassasah al-Risalah. 1400 H/1980 M), h. 11-14.

Shalih bin Hasan al-Ansahri, etc.

There is an account that mentions the meeting of Aisha and Urwah bin az-Zubayr. According to Ahmad ibn 'Abdullāh al-Ijli, Urwah bin az-Zubayr was trustworthy (*siqah*), which supports the credibility of the account. The two individuals lived in Medina, and Urwah bin az-Zubair was Aisha's nephew, being the son of Asma bint Abū Bakar and Zubair bin Awwam. Taking these factors into account, the connection between Aisha and Urwah bin az-Zubayr can be verified. It is worth noting that there was a 40-year interval between the death of Aisha in 58 AH and the life of Urwah bin az-Zubayr in 93 AH

d) Ibnu Syihab

Full name Muḥammad bin Muslim 'Ubaidillāh bin 'Abdullāh bin Ṣihāb bin 'Abdullāh bin Ḥārīs bin Zuhri bin Kilāb bin Marrah bin Ka'ab bin Lu'iy bin Galib al-Qurasy al-Zuhri.²⁵ He was born in 58 AH and died in 124 AH in Sham.

He had many teachers including: Abani bin Ustman bin 'Affān, Ibrahim bin Abdullāh bin Ḥunain, Ibrāhīm bin Abdurrahmān bin 'Auf, Ismā'il bin Muḥammad bin Sa'd bin Abī Waqas, Anas bin Mālik, Uwais bin Abi Uwais, Ṣa'labah bin Abi Mālik al-Quraḏi, Jabir bin Abdullāh, Ḥamzah bin Abdullāh bin Umar bin al-Khaṭṭāb, etc.

As for the scholars' assessment of him: al-Bukhari and 'Ali B. al-Madani said: he has a thousand traditions memorized, Abū Ubaid al-Ajry from Abī Dāwud said: more than a thousand traditions are memorized, and *siqah*, and a tradition from Az-Zuhri of one thousand two hundred traditions, *siqah*, Muḥammad b. Sa'd said: he is *siqah*. From the information above the distance of death between Ibn Ṣihāb az-Zuhri 124 AH and Urwah bin az-Zubair 712 AH is very far and allows no meeting of the two. However, other factors when viewed from the year of birth then are very likely to meet, moreover Urwah bin az-Zubair has about 35 years to study with Ibn Shihab az-Zuhri before his death. then another factor that allows the meeting is that they both live in Medina.

e) Mālik bin Anas

Malik bin Anas bin Malik bin Abi 'Amīr bin 'Amru was a prominent jurist who was born in 93 AH and died at the age of 87 on Sunday, 12 Rabi'ul Awwal 179 AH. He was buried in Baqi and is known as the first jurist in Medina.²⁶ He had several teachers, including Amir bin 'Abdullāh bin Zubair, Nu'aim bin 'Abdullāh, Ibn Munkadir, and 'Abdullāh bin Dinār. Among his students were 'Abdullāh bin Musalamah, 'Abdullāh bin Nafi', 'Abdul Raḥmān bin Qāsim, and 'Abdul Raḥmān bin Mahd.²⁷

Ulama's assessment of him: Yaḥya bin Ma'in said he was reliable, Al-Nasā'i said he was weak, Ibn Ḥibbān said he was truthful, Ibn Uyaina said he was a knowledgeable person

²⁵ Yūsuf bin 'Abd al-Raḥmān bin Yūsuf Abū al-Ḥajjāj Jamāl al-Dīn al-Zaki Abī Muḥammad al-Qaḏā'i al-Kalbi al-Mizzī, *Tahzīb al-Kamāl fi Asma' al-Rijāl*, Juz. XXVI, h. 419

²⁶ Ahmad bin Ali bin Muḥammad bin Ibrahim, *Rijāli Ṣaḥīḥ Muslim*, Juz II (Cet: I; Beirut: Dar al-Ma'rifah, 1407 H), h. 220.

²⁷ Abdul Hajjaj al-Mizzī, *Tahzīb al-Kamāl fi Asma' al-Rijāl*, Juz 27, h. 94-100. Lihat juga al-Zahabi, *Siyar A'lam al-Nubala*, Juz. VII, h. 155.

from Hijaz in his time, and Al-Shafi'i said if the scholars mention him, then Malik is the shining star.²⁸

The scholars' evaluation of him: Yahya ibn Ma'in described him as reliable, Al-Nasā'ī as precise, Ibnu Ḥibbān as trustworthy, Ibn Uyaina as an expert in Hijaz during his time, and al-Shafi'i said that when scholars talk about him, Malik is the shining star.

f) Ibnu Qāsim

AbdurRaḥman bin Qāsim bin Khalid bin Junadah al-Utaqi al-Misri was a prominent jurist of the Maliki school in Egypt. He was born in 750 AD/132 AH and passed away in 191 AH²⁹ He had many teachers, including Bakar bin Muḍar, Saad bin 'Abdullāh Ma'afar, Sufyan bin Uyaina, Sulaiman bin Qāsim, and Malik bin Anas. Among his students were Abū Thahir Ahmad bin Amru bin Sarrah, Harith bin Miskin, 'Abdullāh bin Abdul Hakim, Musa bin AbdurRaḥman bin Qāsim, and Yahya bin 'Abdullāh bin Bukair.

The scholars' assessment of him was positive. Abū Zur'ah Misri said he was reliable, al-Nasā'ī said he was very reliable, al-Hakim Abū 'Abdullāh said he was reliable, Abū Bakr al-Khatib said he was reliable, Ibn Hajar said he was reliable, and Yahya ibn Ma'in said he was very reliable. The time between the deaths of Ibn Qosim (191 AH) and Malik (179 AH) was 12 years. Therefore, it is likely that Ibn Qosim, who was born in 132 AH had enough time, around 39 years, to study with Malik bin Anas before his death. This suggests that there was a continuous line of transmission between Malik bin Anas and Ibn Qosim.

g) al-Hariṣ bin Miskin

Al-Hariṣ bin Miskin al-Umawwi, also known as Abū Amaru al-Miṣri al-Faqi, was a follower of Muḥammad.³⁰ He was born in 154 AH and died in 250 AH. Haris bin Miskin (250 AH) and Ibn Qāsim (132 AH) were both residents of Maru, which is located in Turkmenistan. Haris bin Miskin had many teachers including Abī Dāwud, al-Nasā'ī, Ibrahim bin Ahmad bin Muḥammad bin Harith al-Kilabi, al-Abbas bin Muḥammad al-Basri, 'Abdullāh bin Ahmad bin Hanbal, Abū Bakr 'Abdullāh bin Abī Dāwud, Ya'qub bin Yūsuf bin Ashim al-Bukhari, etc. The scholars' assessment of him was positive. Ibrahim bin 'Abdullāh bin Junaid and Yahya bin Ma'in said la ba'sa bihi, al-Nasā'ī said he is *siqah* ma'mun, Abū Bakr al-Khutaibah said in the Mazhab of Malik bin Anas said he is *siqah* in narrating hadith. Ibn Hajar says he is qualified, al-Zaḥabī says he is qualified.

The distance of death between Haris bin Miskin and Ibn Qāsim was 59 years. It is possible that they met based on each date of death, but in terms of Ibn Qāsim's birth, they very likely met because Ibn Qāsim had about 22 years to study and learn from Harits bin Miskin. Therefore, the sanad connection between the two can be accounted for.

²⁸ Abu al-Fadl Ahmad bin Ali bin Muḥammad ibn Ahmad Ibn Hajar al-Asqalani, *Tahzīb al-Tahzīb*, Juz. IX (al-Hindi; Matbuah Daira al-Ma'arif, 1326 H), h. 10.

²⁹Syamsuddin Abu Abdullah Muḥammad bin Ahmad bin Ustman bin Qimar al-Zahabi, *Tarikh al-Islam Basyar*, Juz. IV (Dar al-Gharib al-Islami, 2003 M), h. 1149.

³⁰ Yūsuf bin 'Abd al-Raḥmān bin Yūsuf Abu al-Hajjaj al-Mizzi, *Tahzīb al-Kamāl fi Asmā' al-Rijal*, Juz. V, h. 281-283.

h) Muḥammad bin Salama

His full name was Muḥammad bin Salama bin 'Abdullāh bin Abi Fatima al-Muradi al-Jamali. e passed away in 248 AH³¹

He had many teachers, including Abi Azhar al-Ḥajjāj bin Sulaiman bin Aflah al-Ruaini al-Misri al-Ma'ruf al-Qumari, Zayyid bin Yunus al-Hadrami, 'Abdullāh bin Kulaib al-Muradi, 'Abdullāh bin Wahab, AbdurRaḥman bin Qāsim, and many more. As for his students, there were also many, including scholars. Abū Sa'id ibn Yunus said about him that it is proven that he is mentioned in a hadith, which was also mentioned by al-Nasā'ī, who described him as "*ṣiqah, ṣiqah*".³²

According to Ibn Hajar, Harith bin Miskin is a trustworthy narrator, and Al-Zahabi considers him an imam. Maslamah bin Qāsim also regards him as reliable. Harith bin Miskin passed away in 250 AH while Muḥammad bin Salama died in 248 AH. This means that there is a gap of only two years between their deaths, making it possible for them to have met. Furthermore, both of them were residents of Maru, which is located in Turkmenistan, and this strengthens the possibility of their connection. Therefore, the sanad connection between the two can be accounted for.

Conclusion

The Hadith about Hajj *ifrad* narrated by 'Āisyah through the narration route of 'Āisyah and authenticated by Sunan al-Nasā'ī has been narrated by narrators who are *thiqah*. This result was found after tracing their life backgrounds and intellectual prowess as stated by hadith scholars. The continuity of the chain of transmission also came to light in the course of the investigation, which is sufficient reason to state that the narrators of the hadith about the hajj *ifrad* through the transmission route of Sunan al-Nasā'ī had indeed interacted and lived in the same era. The implications of this research lead to the opportunity to make the Hadith about the Hajj *ifrad* through the narration of Sunan al-Nasā'ī can be used as a legal basis so that the possibility of performing the Hajj *ifrad* is wide open and further strengthens that the teachings of Islam are not narrow and tend to be tolerant of the opportunity to perform Hajj separately from Umrah.

³¹ Yūsuf bin 'Abd al-Raḥmān bin Yūsuf Abu al-Hajjaj al-Mizzi, *Tahzīb al-Kamal fi Asmā' al-Rijal*, Juz. XXV, h. 287-288.

³² Abu al-Fadl Ahmad bin Ali bin Muḥammad ibn Ahmad Ibn Hajar al-Asqalani, *Tahzīb al-Tahzīb*, Juz. 9, h. 193

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