CHAPTER III

BACKGROUND DATA OF THE HADĪTH

A. Takhrīj of Hadīth

In process of *takhrīj al-hadīth*, writer research from word of hadīth with the topic of *mahram* in book of *Mu'jam al-Mufahras li al-Fāzh al-Hadīth*, book of *Mausū'ah Athrāf al-Hadīts al-Nabawi al-Syarīf* and CD *Maktabah Syāmilah*. With the keyword سفر المرأة in *Mu'jam al-Mufahras li al-Fāzh al-Hadīth* we know that hadīth with this topic written in eight book from *Kutub al-Tis'ah*, there are[49]:

NO	NAME OF BOOK	ADRESS OF HADĪTH	
		Chapter	Page
1	Shahīh Bukhāri	*Taqshīr al-Shalāt, Masjid Makkah, Shaid, Shaum*	4, 6, 26 and 67
2	Shahīh Muslim	*Hajj*	413-424
3	Abū Dāud	*Manāsik*	2
4	Tirmidzi	*Radhā'*	10
5	Ibnu Mājjah	*Manāsik*	7
6	Al-Muwatha'	*Isti'dzān*	37
7	Musnad Ahmad	Many companion	
8	Al-Dārimi	*Isti'dzan*	46

And the research in CD *Mausūat al-Hadīth al-Syarīf* and CD *Maktabah Syāmilah* with the key term تسافر المرأة, there are[50]:

[49]AJ Wensinck and JP Mensing, *al-Mu'jam al-Mufahras Li alfādzi al-Hadīth al-Nabawi*, (Leiden:Perctkan Brill, 1943), Vol II, 467

[50] CD *Mausū'ah al-Hadīth al-Syarīf*, 1991-1997

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

NO	NAME OF BOOK	ADRESS OF HADĪTH	
		Book	Number
1	Shahīh Bukhāri	*Jum'at, Hajj and Shaum*	
2	Shahīh Muslim	*Hajj*	2381,2383,2384 , 2391
3	Turmudzī	*Radhā'*	1089
4	Abū Dāud	*Manāsik*	1467
5	Ibnu Mājah	*Manāsik*	2889
6	Musnad Ahmad	Musnad from many companion	4384, 4467, 6007, 6008
7	Al-Dārimi	*Isti'dzān*	2562

But in this researching, researcher just foccus in hadīth that transmitted by al-Bukhāri in his book *Jamī' al-Shahīh*, cause his transmitted has great and good quality until this hadīth very representative to be refferences. And the hadith naratted by al-Bukhāri are:

1. The Book of Shortening the Player, Chapter the length of the journey that makes it permissible for one to offer a shortened player[51]:

- حدثنا إسحق بن إبراهيم الحنظلي قال قلت لأبي أسامة حدثكم عبيد الله عن نافع عن ابن عمر رضي الله عنهما : أن النبي صلى الله عليه و سلم قال (لا تسافر المرأة ثلاثة أيام إلا مع ذي محرم)
- حدثنا مسدد قال حدثنا يحيى عن عبيد الله عن نافع عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه و سلم قال : (لا تسافر المرأة ثلاثا إلا مع ذي

[51]Bukhāri, *Shahīh al-Bukhāri,* (Beirut: Dār al-'Ilmiah, 2008), Vol I, 373. Boukhari, *Shahih al-Boukhari,* rend by Mahmoud Matraji, (Beyrouth: Dar el-Fiker, 1993), Vol II, 146.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

محرم). تابعه أحمد عن ابن المبارك عن عبيد الله عن نافع عن ابن عمر عن النبي صلى الله عليه و سلم.

- حدثنا أدم قال: حدثنا ابن أبي ذئب قال حدثنا سعيد المقبوري عن أبيه عن أبي هريرة رضي الله عنهما قال قال النبي صلي الله عليه وسلم: (لا يحل لامرأة تؤمن بالله واليوم الأخر أن تسافر مسيرة يوم وليلة ليس معها حرمة). تابعه يحيي بن أبي كثير وسهيل ومالك عن المقبري عن أبي هريرة رضي الله عنه.

2. The book of praying in Mecca and Madina, chapter the mosque of Bait al Maqdis[52]

- حدثنا أبو الوليد حدثنا شعبة عن عبد الملك سمعت قزعة مولى زياد قال : سمعت أبا سعيد الخدري رضي الله عنه يحدث بأربع عن النبي صلى الله عليه و سلم فأعجبني وآنقتني قال (لا تسافر المرأة يومين إلا معها زوجها أو ذو محرم ولا صوم في يومين الفطر والأضحى ولا صلاة بعد صلاتين: بعد الصبح حتى تطلع الشمس, وبعد العصر حتى تغرب . ولا تشد الرحال إلا الي ثلاثة مساجد: مسجد الحرام, ومسجد الأقصى, ومسجدي)

3. The book of penalty of hunting, chapter the *hajj* of woman[53]

- حدثنا أبو النعمان حدثنا حماد بن زيد عن عمرو عن أبي معبد مولى ابن عباس عن ابن عباس رضي الله عنهما قال : قال النبي صلى الله عليه و سلم (لا تسافر المرأة إلا مع ذي محرم ولا يدخل عليها رجل إلا ومعها محرم) . فقال رجل يا رسول الله إني أريد أن أخرج في جيش كذا وكذا وامرأتي تريد الحج ؟ . فقال (اخرج معها)
- حدثنا سليمان بن حرب حدثنا شعبة عن عبد الملك بن عمير عن قزعة مولي زياد قال سمعت أبا سعيد وقد غزا مع النبي صلي الله عليه وسلم ثنتي عشرة غزوة قال أربع سمعتهن من رسول الله صلي الله عليه وسلم او قال يحدثهن عن

[52] *Ibid,,,* 403. *Ibid,,,* 208
[53] *Ibid,,,* 614. *Ibid,,,* Vol III , 68

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

النبي صلي الله عليه وسلم فأعجبني وانقنني: أن لا تسافر امرأة مسيرة يومين ليس معها زوجها او ذو محرم, ولا صوم يومين: الفطري والأضحي, ولا صلاة بعد صلاتين: بعد العصر حتي تغرب الشمس وبعد الصبح حتي تطلع الشمس, ولا تشد الرحال إلا الي ثلاثة مساجد: مسجد الحرام, ومسجدي, ومسجد الأقصى)

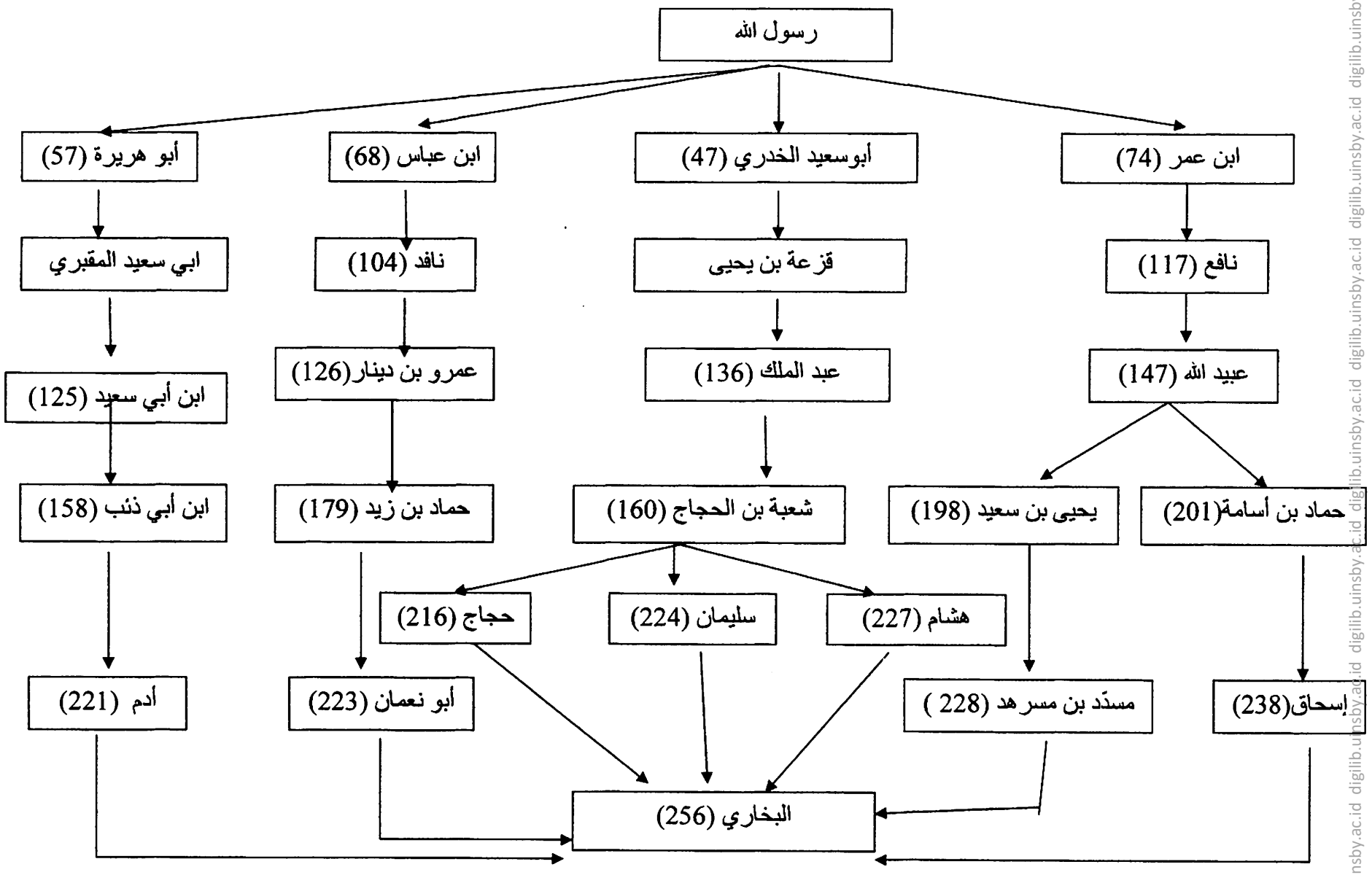
4. The book of fasting, chapter fasting on the day of immolation[54]

- حدثنا حجاج بن منهال حدثنا شعبة حدثنا عبد الملك بن عمير قال سمعت قزعة قال سمعت أبا سعيد الخدري رضي الله عنه وكان غزا مع النبي صلى الله عليه و سلم ثنتي عشرة غزوة قال : سمعت أربعا من النبي صلى الله عليه و سلم فأعجبنني قال (لا تسافر المرأة مسيرة يومين إلا ومعها زوجها أو ذو محرم ولا صوم في يومين الفطر والأضحى ولا صلاة بعد الصبح حتى تطلع الشمس ولا بعد العصر حتى تغرب ولا تشد الرحال إلا إلى ثلاثة مساجد: مسجد الحرام ومسجد الأقصى ومسجدي هذا)

From many hadīth transmitted by al-Bukhāri, we know that those hadith have the narration strip until four of different companion (shahābat), there are Abdullah Ibn Umar, Abu Sa'īd al-Khudri, Abdullah Ibn Abbās and Abū Hurairah. So, if those hadīth arranged in the *sanad* scheme of al-Bukhāri is like that:

[54] *Ibid*,,, 655, *Ibid*,,, Vol III, 154

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id



digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

And if those hadith specified in the table or list is like that:

Name of Transmitter	**Trace a line of *rawi***	**Trace a line of *sanad***
Abdullah Ibn Umar	I	V
Abu Sa'īd al-Khudri	I	V
Abdullah Ibn Abbās	I	V
Abū Hurairah	I	V
Nāfi'	II	IV
Qaza'ah bin Yahya	II	IV
Nāfid	II	IV
Abi Sa'īd al-Maqburi	II	IV
Ubaidillah	III	III
Abdul Malik	III	III
Amr bin Dīnar	III	III
Ibn Abi Sa'īd	III	III
Hammād bin Usāmah	IV	II
Yahya bin Sa'īd	IV	II
Syu'bah bin al-Hajjāj	IV	II
Hammād bin Zaid	IV	II
Ibn Abī Dzi'bin	IV	II
Ishāq	V	I
Musaddad bin Musarhad	V	I
Hisyām	V	I
Sulaimān	V	I
Hajjāj	V	I
Abū Nu'mān	V	I
Adam	V	I
Al Bukhāri	VI	*Mukharrij*

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

1. **Anality of transmitter**

This is the data and explanation about short biography, continously of *sanad* and the quality and credibility of narrators. This explanation just limited in the transmitter who transmitte his hadīth to al-Bukhārī in his book *Shahīh al-Bukhārī:*

- Transmittion strip from Ibn Umar:

a. **Al-Bukhārī**

Name: Muhammad bin Isma'il bin Ibrahim bin al-Mughirah al-Ja'fi *maulahum*

Kunya (honorific name): Abu Abdillah bin Abi al-Hasan al-Bukhari

Level: *mukharrij* (Collector of Hadits)

Birth: 194 H

Death: 254 H

Teachers: Ubaidillah bin Musa, Muhammad bin Abdullah al-Anshary, Affan, Abi Ashim an-Nabil, Maki bin Ibrahim, Abi al-Mughirah, Abi Al-Musahhar, Ahmad bin Khalid al-Wahbi, etc.

Students: al-Tirmidzi, Ibrahim bin Ishaq al-Harabi, Ibrahim bin Ma'qal an-Nasafi, Ibrahim bin Musa al-Jauzi, Abu Hamid Ahmad bin Hamdun bin Ahmad bin Rustam al-A'masyi an-Naisabury, Ahmad bin Sahl bin Malik, Abu Bakr Ahmad bin

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Amr bin Abi 'Ashim, Abu al-Abbas Ahmad bin Muhammad bin al-Azhar al-Azhary an-Naisabury, Abu Bakr Ahmad bin Muhammad bin Shidqah al-Baghdady, Abu Hamid Ahmad bin Muhammad bin Umar an-Naisabury, Abu 'Amr Ahmad bin Nasr bin Ibrahim al-Khaffaf an-Naisabury, Ahid bin Abi Ja'far (*wali Bukhari)*, Adam bin Musa al-Khawari, etc.

Trust worthy and the reliable (*Jarh and Ta'dil*): Ahmad bin Sibar al-Maruzi said that Muhammad bin Ismail scholar and man has great quality, good and smart in hadīth, he has good capability and memorizing.

Abu Abbas bin Sa'id said that if there are people want to write 30.000 hadīth must need "tarikh" as one of al-Bukhari's book.

Al-Katsmihani said, i hear al-Qariri said that Muhammad bin Isma'il say to him: "I am not compose my hadith's book *al-Shahih* althought i take a bath and *shalat* 2 *raka'at* before do it".

Abu Mash'ab said that Muhammad bin Isma'il most clever than Ibn Hambal[55].

b. Ishaq

Name: Ishaq bin Ibrahim bin Mukhallad al-Handhali al-Maruzy

Kunya (honorific name): Abu Ya'qub

[55]Ahmad bin Ali bin Hajr Syihabbudin al-Asqalani al-Syafi'i, *Tahdzib al-Tahdzib*, (Beirut: al-Risalah, withouth year), vol III, 508-511. Jamaluddin Abi al-Hajjaj Yusuf al-Mazi, *Tahdzib al-Kamal fi Asma al-Rijal*, (Beirut: al-Risalah, 1415 H), vol 24, 430-439.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

KEMENTERIAN AGAMA PERPUSTAKAAN IAIN SUNAN AMPEL SURABAYA

Level: *Kibaru tabi'il atba'*

Stay in Khams and death in Nahawand in 238 H

Teachers: Jarir bin Abdil Hamid bin Qard, al-Husain bin Ali bin al-Walid, Hafsh bin Ghiyats bin Thalaq, Hammad bin Usamah bin Zaid, Khalid bin al-Harits, Ruh bin Ubadah bin al-'Ala', Syuaib bin Ishaq bin Abdirrahman, etc.

Student: Shuyukh al-Islam al-Bukhari

Trust worthy and the reliable (Jarh and Ta'dil): Ahmad bin Hambal said that he is one of muslimin's leader. An-Nasa'i said that he is the one of leader. Ibnu Hibban said about him with the reliable man.[56]

c. Musaddad bin Musarhad

Name: Musaddad bin Musarhad bin Musarbal bin Mustaurad

Kunya (honorific name): Abu al-Hasan

Level: *Kibaru tabi'i al-atba'*

Stay and death in Bashrah at: 228 H

Teachers: Ismail bin Ibrahim bin Muqassim, Basyr bin al-Mufaddhal bin Lahiq, Isa bin Yunus bin Abi Ishaq, Muhammad bin Khazim, Yahya bin Sa'id bin Furukh, Yusuf bin Ya'qub bin Abi Salamah al-Majisyun, etc.

Students: Shuyukh al-Islam al-Bukhari

[56] CD *Mausūah al-Hadīth*

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Trust worthy and the reliable (Jarh and Ta'dil): Ahmad bin Hambal said that he is the true man. Yahya bin Mu'ayyan said that he is The excessive reliability man. An-Nasa'i and Abu Hatim ar-Razi said that he is the reliable man. And Ibn Hibban said that he is one of the reliable men[57].

d. Hammad bin Usamah

Name: Hammad bin Usamah bin Zaid

Kunya (honorific name): Abu Usamah

Level: *al-Shughra min al-atba'*

Stay and death in Kufah at: 201 H

Teachers: Idris bin Yazid bin Abdirrahman, Ismail bin Abi Khalid, Yazid bin Abdillah bin Abi Burdah bin Abi Musa, Sufyan bin Sa'id bin Masruq, Sulaiman bin Mihran, Syu'bah bin al-Hajjaj bin al-Ward, Ubaidillah bin Amr bin Hafsh bin Ashim, Utbah bin Abdillah bin Utbah bin Abdillah bin Mas'ud, etc.

Students: Ahmad bin Abdillah bin Ayyub, Ahmad bi Ubaidillah bin Sahil bin Shakhr, Ishaq bin Ibrahim bin Mukhallad, Zakariya bin Yahya bin Shalih bin Sulaiman, etc.

[57] CD *Mausūah al-Hadīth*

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Trust worthy and the reliable (Jarh and Ta'dil): Ahmad bin Hambal said that he is The reliable and firm memorizing man, almost never do wrong. Yahya bin Muayyan and al-Ajli said that he is the reliable man. Muhammad bin Sa'id said that he is The reliable man and more, he conceal and give the explanation about it[58].

e. **Yahya bin Sa'id**

Name: Yahya bin Sa'id bin Furukh al-Qaththan al-Tamimi

Kunya (honorific name): Abu Sa'id

Level: *al-Shughra min al-atba'*

Stay and death in Bashrah at: 198 H

Teachers: Ubaidillah bin al-Akhnas, Ubaidillah bin Amr bi Hafsh, Ismail bin Abi Khalid, Hatim bin Abi Shaghirah, Utsman bin Ghiyats, etc.

Students: Ahmad bin Abdillah bin Ayyub, Bayan bin Amr, Khalifah bin Khiyath bin Khalifah bin Khiyath, Abdullah bin Muhammad bin Abi al-Aswad, Musaddad bin Musarhad, etc.

Trust worthy and the reliable (Jarh and Ta'dil): Ali bin al-Madini said " i never know the most smart people from him". Abu Zar'ah ar-Razi said that he is the one of reliable man from the memorizing man. Abu

[58] CD *Mausūah al-Hadīth*

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Hatim ar-Razi said that he is the proof and memorizing man. An-Nasai said that he is The reliable and firm memorizing man[59].

f. Ubaidillah

Name: Ubaidillah bin Umar bin Hafsh bin Ashim bin Umar bin al-Khattab

Kunya (honorific name): Abu Utsman

Level: *al-Shughra min at-tabi'in*

Stay and death in Madinah at: 147 H

Teachers: Abu Bakar bin Salim bin Abdullah bin Umar bin al-Khattab, Tsabit bin Aslam, Muhammad bin Yahya bin Habbab, Nafi' maula Ibn Umar, Wahab bin Kisan, etc.

Students: Ismail bin Zakariya bin Namrah, Anas bin Iyadh bin Dhamrah, Basyr bin al-Mufaddhal bin Lahiq, Hammad bin Usamah bin Zaid, Sulaiman bin Bilal, al-Fadl bin Musa, Yahya bin Sa'id bin Furukh, etc.

Trust worthy and the reliable (Jarh and Ta'dil): Yahya bin Mu'ayyan said that he is one of reliable men. An-Nasai said that he is The reliable and firm memorizing man. Abu Zar'ah al-Razi and Abu Hatim al-Razi said that he is the reliable man.

[59] CD *Mausūah al-Hadīth*

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Muhammad bin Said said that he is the reliable and proof man[60].

g. Nafi'

Name: Nafi' maula 'Abdullah ibn Umar bin Khattab al-Quraisy

Kunya (honorific name): Abu Abdullah al-Madani

Level: *minal wustho min at-tabi'in* (the middle of successor)

Death: 117 H

Teachers: Al-Qasim Ibn Muhammad Ibn Abi Bakr, Mughirah Ibn Hakim, Abi Sa'id al-Khudry, Abdullah Ibn Umar

Students: Musa Ibn Uqbah, Ibrahim Ibn Abdurrahman, Ayyub Ibn Musa al-Quraisyi.

h. Abdullah bin Umar

Name: Abdullah ibn Umar ibn Khattab al-Qurasyiy al-'Aduwiy

Kunya (honorific name): Ibn Umar

Level: *Sahabat* (companion)

Death: 74 H[61]

Teachers: The Prophet PBUH, Zaid Ibn Tsabit, Abdullah Ibn Mas'ud

---

[60] CD *Mausūah al-Hadīth*

[61] Ahmad ibn 'Ali ibn Hajar al-'Asqolani, *Tahdzib at-Tahdzib*, Juz V (Beirut: Dar al-Kutub, 1994), 301-302

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Students: Nafi', Anas Ibn Sirin, Basyar Ibn 'Aid, Hafs Ibn 'Ashim

- Transmittion strip of Sa'id bin Malik:

a. Al-Bukhari

b. Hisyam

Name: Hisyam bin Abdul Malik al-Bahili at-Thayalisi

Kunya (honorific name): Abu al-Walid

Level: *Shighar atba' at-tabi'in*

Death: 227 H

Teachers: ibrahim bin Sa'id, Ishaq bin Sa'id al-Qurasy, al-Aswad bin Syaiban, Hammad bin Zaid, Syu'bah bin al-Hajjaj, Ashim bin Muhammad bin Zaid al-Amri, Abdul Aziz bin Abdillah bin Abi Salamahal-Majisyun, etc.

Students: al-Bukhari, Abu Daud, Ibrahim bin Khalid al-Yasykuri, Ahmad bin Daud al-Maki, Ishaq bin Rahawaih, Hajjaj bin as-Sya'ir, al-Hasan bin Sahl al-Majus, etc.

Trust worthy and the reliable (Jarh and Ta'dil): Ibnu Hibban said that he is the reliable man and one of the smart person, we transmitte hadith from him from Abu Khalifah al-Fadl bin al-Habbab. Ibnu Qani' said

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

that he is the reliable, firm memorizing and honest man. And said that al-Bukhari transmitte about 107 hadith from him[62].

c. **Sulaiman**

Name: Sulaiman bin Harb bin Bajil al-Azdi al-Wahisyi, Abu Ayyub al-Basri

Level: *Shighari atba' at-tabi'in*

Death: 224 H

Teachers: al-Aswad bin Syaiban, Jarir bin Hazm, Hammad bin Zaid, Hammad bin Salamah, Sa'id bin Zaid, Sulaiman bin al-Mughirah, Salam bin Abi Muthi', Syu'bah bin al-Hajjaj, Mubarak bin Fadhalah, etc.

Students: al-Bukhari, Abu Daud, Ibrahim bin Ishaq al-Harabi, Abu Muslim Ibrahim bin Abdillah al-Kaji, Ahmad bin Daud al-Maki, Ahmad bin Said ad-Darimi, Ahmad bin Amr al-Qathrani, etc.

Trust worthy and the reliable (Jarh and Ta'dil): Abu Hatim ar-Razi said "he is the leader from leaders and not concealed hadith, he talk with another people and not forget anything, he has 10.000 hadith and i never know he bring a book, Hammad bi Salamah love him than Abi Salamah".

Al-Hafidh Abu Bakar said that Sulaiman transmitte the hadith with *ma'na* and change the word in his transmitte. Ya'qub bin Syaibah as-

[62]Ahmad ibn 'Ali ibn Hajar al-'Asqolani, *Tahdzib at-Tahdzib*, Juz XI (Beirut: Dar al-Kutub, 1994), 47

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Sudusi said "Sulaiman said to us and he is the reliable and firm memorizing man. An-Nasai said that he is the reliable man and more[63].

d. Hajjaj

Name: Hajjaj bin al-Minhal al-Anmathy, Abu Muhammad as-Salami or al-Barsani

Level: *Shighari atba' at-tabi'in*

Death: 216 or 217 H

Teachers: Jarir bin Hazm, Juwairiyah bin Asma', Hammad bin Zaid, Sufyan bin Uyainah, Syu'bah bin al-Hajjaj, Abdullah bin Umar an-Namiri, Qurrah bin Khalid as-Sudusi, Mubara bin Fadhalah, Muhammad bin Dirham, etc.

Students: al-Bukhari, Abu Muslim Ibrahim bin Abdillah al-Kaji, Ibrahim bin Ya'qub al-Jauzajani, Ahmad in al-Hasan bin Kharasy, Abu Mas'ud Ahmad bin al-Farat ar-Razi, Ishaq bin Ibrahim Syadzan al-Farisi, Ishaq bin Mansur al-Kusiji, etc.

Trust worthy and the reliable (Jarh and Ta'dil): Abdullah bin Ahmad bin Hambal said from his father that he is the reliable man, no doubt of him. Abu Hatim said that he is the reliable and important man. An-

[63]Jamaluddin Abi al-Hajjaj Yusuf al-Mazy, *Tahdzib al-Kamal fi Asma'i al-Rijal*, (Beirut: al-Risalah, 1415 H),

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Nasa'i said that he is the reliable man. Ibn Sa'id said that he is the reliable man and has many hadith[64].

e. Syu'bah bin al-Hajjaj

Name: Syu'bah bin al-Hajjaj bin al-Wardi al-Itqi maulahum al-Azdi

Level: *Kibaru atba' at-tabi'in*

Death: 160 H

Teachers: Abdul Malik bin Amir, Ibrahim bin Amir bin Mas'ud al-Jamhi, Ibrahim bin Muhajir, Ismail bin Abi Khalid, Anas bin Sirin, Ayyub bin Musa al-Qursyi Yazid bin Abi Maryam as-Sululi, Basyir bin Tsabit, Habib Ibn Tsabit, etc.

Students: Ibrahim bin Said az-Zuhri, Adam bin Iyas, Asad bin Musa, Hajjaj bin Muhammad al-A'war, Hajjaj bin Minhal al-Anmathi, Khalid bin al-Harits, Sufyan ats-Tsauri, Sulaiman bin Harb, Abu al-Walid Hisyam bin Abdul Malik, etc.

Trust worthy and the reliable (Jarh and Ta'dil): al-Daruqutni said that Syu'bah make fault in the name of transmitters becouse of his busy in memorize the text. Al-Ashma'i said " i never know some one more clever in syi'ir than Syu'bah[65].

f. Abdul Malik

---

[64]Ahmad ibn 'Ali ibn Hajar al-'Asqolani, *Tahdzib at-Tahdzib*, Vol II (Beirut: Dar al-Kutub, 1994), 207

[65] Ahmad ibn 'Ali ibn Hajar al-'Asqolani, *Tahdzib at-Tahdzib*, Vol IV (Beirut: Dar al-Kutub, 1994), 345

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Name: Abdullah Malik bin Amir bin Suaid al-Farsi al-Lakhami, Abu Amr al-Kufi

Level: *al-Wustha min at-tabi'in*

Death: 136 H

Teachers: Asid bin Sufyan, al-Asy'at bin Qais, Iyad bin Laqith, Jabir bin Samroh, Jabir bin Atiq al-Anshari, Rifa'ah bin Syadad, Zaid bin Uqbah al-Fazari, Qabishah bin Jabir, Qaza'ah bin Yahya, Maharib bin Ditsar, Mughirah bin Syu'bah, etc.

Students: Ibrahim bin Muhammad bin Malik al-Hamdani, Asbath bin bin Muhammad al-Qarasy, Israil bin Yunus, Jarir bin Hazim, Hammad bin Salamah, Sufyan bin Uyainah, Syu'bah bin al-Hajjaj, Syuaib bin Shafwan, Hasyim bin Basyir, al-Walid bin Abi Tsaur, Yazid bin Ziyad bin Abi al-Ju'd, etc.

Trust worthy and the reliable (Jarh and Ta'dil): Ibn Hibban said that he is one of the reliable men. Ibnu Namir said that he is the reliable and firm memorizing man. Ibn al-Barqi said from Ibn Mu'ayyan that he is the reliable man althought he did fault in one or two hadith. Abu Hatim said "i never know he hear anything from Ibn Abbas[66].

g. Qaza'ah

[66]Ahmad ibn 'Ali ibn Hajar al-'Asqolani, *Tahdzib at-Tahdzib*, Vol VI (Beirut: Dar al-Kutub, 1994), 364-412

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Name: Qaza'ah bin Yahya and Said Ibn al-Aswad, Abu al-Ghadiah al-Bashri

Level: *minal wustho min at-tabi'in* (the middle of successor)

Teachers: Abdullah bin Umar bin Khattab, Abdullah bin Amr bin Ash, Fartsa' al-Dlabi, Abi Sa'id al-Hudhri, and Abu Hurairah.

Students: Ismail bin Jarir, Ismail bin Muhammad bin Sa'id bin Abi Waqash, Khalid bin Yazid al-Syami, Rabi'ah bin Yazid, Zaid bin Waqid, Salamah bin Kahil, Sahm bin Munjab, Syarih bin Ubaid, Ashim al-Ahwal, Abdullah bin Muslim bin Hurmuz, Abdul Aziz bin Umar bin Abdul Aziz, Abdul Malik bin Amir, Urwah bin Rawim al-Lakhami, etc.

Trust worthy and the reliable (Jarh and Ta'dil): Ahmad bin Abdillah al-Ajli said that he is the reliable follower from Bashrah. Ibn Harsy said that he is the true man. Al Bazar said that allowed with him. Abu Hatim al-Razi said "no doubt that Qatadah hear this hadith from him or not"[67].

h. **Abu Sa'id al-Hudhri**

Name: Sa'id bin Malik bin Sinan bin Ubaid bin Sta'labah bin Ubaid bin al-Abjar –he is Khudhrah bin 'Auf bin al-Harits bin al-Khazraj al-Anshary-,

Kunya (honorific name): Abu Sa'id al-Hudhry

[67]Ahmad ibn 'Ali ibn Hajar Syihbuddin al-'Asqolani, *Tahdzib at-Tahdzib*, vol VIII (Beirut: Dar al-Kutub, 1994), 377

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Level: *Sahabat* (companion)

Death: 47 H or 64 H

Teachers: The Prophet PBUH, Asid bin Hadhir, Jabir bin Abdillah, Zaid bin Tsabit, Abdullah bin Salam, Abdullah ibn Abbas, Ustman bin Affan, Ali bin Abi Thalib, Umar bin Khatttab, Qatadah bin an-Nu'man (his step brother from the mom), Malik bin Sinan (his father), Mu'awiyah bin Abi Sufyan, Abu Bakr as-Shiddiq, Abu Qatadah al-Anshary and Abu Musa al-Asy'ary.

Students: Ibrahim an-Nakha'ain, Isma'il bin Abi Idris, al-Aghru abu Muslim, Aflah maula Abi Ayyub al-Anshary, Ayyub bin Basyir al-Anshary al-Mu'awy, Bisri bin Sa'id, Abu 'Amr Basyr bin Harb an-Nadaby, Jabir bin Abdillah, Abu al-Wadak Jabr bin Nauf, Hasan al-Basry, Hafs Ibn 'Ashim, Hamid in Abdirrahman bin 'Auf, Daud ats-Tsaqafi as-Siraj, Rafi'bin Ishaq, Raja' bin Rabi'ah az-Zabidy, Walid Isma'il bin Raja', Rifadah, Riyah bin 'Ubaidah, Zaid bin Tsabit, Qaza'ah bin Yahya, etc.

Trust worthy and the reliable (Jarh and Ta'dil): Abdul Muhaimin bin Abbas bin Sahl bin Sa'id as-Sa'idy said, from his father from his grandfather: I make the promise with the prophet Muhammad PBUH, and then Abu Dzarrin, Ubadah bin as-Shamit and Abu Sa'id with me too. Abu 'Amr bin Abdil Bar said that he is the first man who know al-Khandaq battle, he is who war with prophet Muhammad PBUH til 12

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

battle, he is who memorized many hadith and knowledge from prophet Muhammad PBUH, and he is one of the most smart, clever and important from the sahabat[68].

- Transmittion strip of Abdullah ibn Abbas:

a. Al-Bukhari

b. Abu Nu'man

Name: Muhammad bin al-Fadl as-Sudusi

Kunya (honorific name): Abu Nu'man

Level: *Shighari atba' at-tabi'in*

Death: 223 or 224 H

Teachers: Abi Zaid Tsabit bin Yazid al-Ahwal, Jarir bin Hazim, Hammad bin Zaid, Sa'id bin Zaid, Abdullah bin al-Mubarak, Wahib bin Khalid, etc.

Students: al-Bukhari, Abu Muslim Ibrahim bin Abdillah al-Kaji, Ahmad bin Sulaiman ar-Rahawi, Ahmad bin Muhammad bin Hambal, Abu Daud Sulaiman bin Saif al-Harani, etc.

Trust worthy and the reliable (Jarh and Ta'dil): al-Aqili said from his grandfather," i never know some one better in shalat in Bashrah more than Abu Nu'man. Ibnu Hibban said," mixed and change transmition of hadith in his last life until we dont know what the hadith that he

[68]Jamaluddin Abi al-Hajjaj Yusuf al-Mazy, *Tahdzib al-Kamal fi Asma'i al-Rijal*, (Beirut: al-Risalah, 1415 H), vol X, 294-300.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

transmitte, so that many his hadith denounced. So the last scholar must be examine his hadith, if dont know from whom this one leafe this". al-Ajli said that he is the reliable man from Bashrah and good person, he didn't know except with "Arim"[69]

c. **Hammad bin Zaid**

Name: Hammad bin Zaid bin Dirham al-Azdi al-Jahdlami, Abu Ismail al-Basri al-Azraq

Kunya (honorific name): -

Level: *al-Wustha min atba' at-tabi'in*

Death: 179 H

Teachers: Ibrahim bin Uqbah, al-Azraq bin Qais, Anas bin Sirin, Amr bin Dinar, Sa'id bin Ishaq bin Ka'b bin 'Ajrah, Laits bin Abi Salim, Marwan Abi Lubabah, Ma'bad bin Hilal al-'Anzi, etc.

Students: Abu Nu'man Muhammad bin al-Fadl Arim, Ahmad bin Ibrahim al-Mushili, Ahmad bin Abdul Malik bin Waqid al-Harani, Azhar bin Marwan ar-Riqasyi, al-Aswad bin Amir Syadzan, Hajjaj bin al-Minhal al-Anmathi, Hamid bin Mas'adah, etc.

Trust worthy and the reliable (Jarh and Ta'dil): Ya'qub bin Syaibah said that Hammad bin Zaid more reliable than Ibn Salmah. Al-Khalili said that he is reliable man with agree from people. Abu hatim said

[69]Ahmad ibn 'Ali ibn Hajar Syihbuddin al-'Asqolani, *Tahdzib at-Tahdzib*, vol IX (Beirut: Dar al-Kutub, 1994), 404

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

from Abdurrahman bin Umar al-Ashbihani, " i hear Abdurrahman bin Mahdi said," four the leaders of human in his time, Sufyan al-Tsauri in Kufah, Malik in Hijaz, al-Auza'i in Syam and Hammad bin Zaid in Bashrah[70].

d. Amr bin Dinar

Name: Amr bin Dinar al-Maki, Abu Muhammad al-Atsram, al-Jamhi *maula* Musa bin Badzim

Kunya (honorific name): Amr bin Dinar

Level: *al-Wustha min at-tabi'in*

Death: 126 H

Teachers: Abu Ma'bad *maula* Ibn Abbas, Jabir bin Abdillah al-Anshari, al-Hasan bin Muhammad bin Ali bin Abi Thalib Ibn al-Hanafiah, Sa'id bin Abi Burdah, Sa'id bin al-Musayyab, Sulaiman bin Yasar, Abdullah bin Ubaidillah bin Abi Malikah, etc.

Students: Ibrahim bin Yazid al-Khauzi, Ismail bin Muslim al-Maki, Ja'far bin Muhammad as-Shadiq, Hammad bin Zaid, Hammad bin Salamah, Zakaria bin Ishaq al-Maki, Sufyan bin Uyainah, etc.

Trust worthy and the reliable (Jarh and Ta'dil): Abu Zur'ah, Abu Hatim and An-Nasa'i said that he is the reliable man, an-Nasa'i gives

[70]Ahmad ibn 'Ali ibn Hajar Syihbuddin al-'Asqolani, *Tahdzib at-Tahdzib*, vol III (Beirut: Dar al-Kutub, 1994), 11

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

eddition that he is the firm memorizing man too. ad-Dauri said from Ibnu Mu'ayyan that he never hear hadith from al-Bara' bin Azib.

at-Tirmidzi and al-Bukhari said that he never hear hadith about cry to died people from Ibnu Abbas from Umar. So, cause of this Ibn Hajar al-Asqalani said that he is the concealer. Muhammad bin Ali al-Jauzajani said from Ahmad bin Hambal that Syu'bah is not more Amr bin Dinar in the law or other, means in the reliable. And said Amr is slave but Allah respect him with knowledge[71].

e. Abu Ma'bad

Name: Nafid, Abu Ma'bad al-Maki al-Hijazi, *maula* Ibnu Abbas

Kunya (honorific name): Abu Ma'bad

Level: *al-Wustha min at-thabi'in*

Death: 104 H

Teachers: Abdullah ibn Abbas, al-Fadl bin al-Abbas bin Abdul Muthalib

Students: Amr bin Dinar, Sulaiman al-Ahwal, Farat al-Qazaz, Yahya bin Abdillah bin Shaifi, Abu az-Zubair al-Maki.

Trust worthy and the reliable (Jarh and Ta'dil): Abu Khaitsamah from Ahmad bin Hambal from Yahya bin Mu'ayyan and Abu Zar'ah said that he is the reliable man. Abu Daud at-Thayalisi said from Sufyan

[71]Ahmad ibn 'Ali ibn Hajar Syihbuddin al-'Asqolani, *Tahdzib at-Tahdzib*, vol VII (Beirut: Dar al-Kutub, 1994), 30. Jamaluddin Abi al-Hajjaj Yusuf al-Mazy, *Tahdzib al-Kamal fi Asma'i al-Rijal*, (Beirut: al-Risalah, 1415 H)

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

bin Uyainah from Amr bin Dinar: Abu Ma'bad said to us that Abu Ma'bad is the best from Ibnu Abbas slavery[72].

f. **Abdullah ibn Abbas**

Name: Abdullah bin Abbas bin Abdul Muthalib bin hasyim bin Abdi Manaf al-Qurasy al-Hasyimi.

Kunya (honorific name): Ibnu Abas

Level: *Sahabat* (companion)

Death: 68 H

Teachers: Prophet Muhammad PBUH, Ubay bin Ka'ab, Usamah bin Zaid, al-Abbas bin Abdul Muthalib, Umar bin Khattab, Abdurrahman bin Auf, Amr bin Yasar, Aisyah Ummul Mu'minin, etc.

Students: Ibrahim bin Abdillah bin Ma'bad bin Abbas, Ishaq bin Abdillah bin Kinanah, Anas bin Malik, Abu Ma'bad *maula* Ibn Abbas, Abu al-Minhal Abdurrahman bin Muth'im, Amr bin Dinar, etc.

Trust worthy and the reliable (Jarh and Ta'dil): Ibnu Abi Haitsamah said from Jabir al-Ju'fi that Ibnu Umar said: "Ibnu Abbas who most understood people about what gived to Prophet Muhammad PBUH. Ibnu Abi az-Zinad said from Hisyam bin Urwah from his father "i never know someone like Ibnu Abbas before". Ibnu Abbas is prophet's uncle and born 3 years before hijrah and prophet pray about him to

[72]Jamaluddin Abi al-Hajjaj Yusuf al-Mazy, *Tahdzib al-Kamal fi Asma'i al-Rijal*, (Beirut: al-Risalah, 1415 H),

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

understanding the holy quran, so that he like sea because of his knowledge[73].

- Transmittion strip of Abu Hurairah:

a. Al-Bukhari

b. Adam

Name: Adam bin Abi Iyas or Abdurrahman or Nahiyah bin Muhammad bin Syu'aib al-Kharasani al-Marwadhi Abu al-Hasan al-Asqalani, *maula* bani Tamim or Tayyim.

Death: 221 H.

Teachers: Ibn Abi Dzi'bin, Syu'bah, Syaiban an-Nahawi, Hammad bin Salamah, al-Laits, Waraqa', etc

Students: al-Bukhari, ad-Darimi, his son Ubaid bin Adam, Abu Hatim, Abu Zar'ah ad-Dimasyqi, Ya'qub al-Fasawi, Yazid bin Muhammad bin Abd Shamad, Ismail bin Samawih, Ishaq bin Ismail al-Ramli, Nazil Ashan-the last transmitter from him-.

Trust worthy and the reliable (Jarh and Ta'dil): Abu Daud said that he is The reliable man. Ibn Mu'ayyan said that he is the reliable man althought transmitte hadith from the weak comunity. Abu Hatim said that he is The reliable man and more, and one of great slave of God. An-Nasa'i said that he is Allowed with him[74]

---

[73]Ahmad ibn 'Ali ibn Hajar Syihbuddin al-'Asqolani, *Tahdzib at-Tahdzib*, vol V (Beirut: Dar al-Kutub, 1994), 278-309

[74]Ahmad ibn 'Ali ibn Hajar Syihbuddin al-'Asqolani, *Tahdzib at-Tahdzib*, vol I (Beirut: Dar al-Kutub, 1994), 101

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

c. Ibn Abi Dzi'bin

Name: Muhammad bin Abdurrahman bin al-Mughirah bin al-Harits bin Abi Dzi'bin al-Qurasy al-Amiry, Abu al-Harits al-Madani (his mother Barihah bint Abdurrahman).

Birth on 80 H and Death on 158 or 159 H.

Teachers: His brother al-Mughirah, his uncle al-Harits bin Abdil Hamn al-Quraisy, Abdullah bin as-Saib bin Yazid, 'Ajlan maula al-Musyma'il, Ikrimah maula Ibn Abbas, al-Qasim bin Abbas, Nafi' maula Ibn Umar, az-Zuhri, Sa'id al-Maqburi, Shalih bin Katsir, Sa'id bin Sam'an, Ishaq bin Yazid al-Hilali, Asid bin Abi Asid al-Barad, Aswad bin al-'Ala' bin Jariyah al-Tsaqafi, Jabir bin Abi Shalih, Sa'id bin Khalid al-Qarathi, Abdurrahman bin 'Atha', etc.

Students: al-Tsauri, Ma'mar, Sa'd bin Ibrahim, al-Walid bin Muslim, Abdullah in Namir, Abdullah bin al-Mubarak, Hajjaj bin Muhammad, Syu'aib bin Ishaq, Hammad bin Mas'adah, Syababah bin Siwar, Ishaq bin Sulaiman al-Razi, Muhammad bin Ismail bin Abi Fudaik, Yahya bin Sa'id al-Qaththan, etc.

Trust worthy and the reliable (Jarh and Ta'dil): Abdullah bin Ahmad said from his father: Allowed with him. Abu Daud said i hear from Ahmad, he said: Ibn Abi Dzi'bin same with Sa'id bin al-Musayyab. Said to Ahmad: except his land?, he said: no, not with the others. Abu daud said too that he hear again from Ahmad: Ibn Abi Dzi'bin is the

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

true man ad most better than Malik, except Malik is more *tanqiyah*? Than him, Ibn Abi Dzi'bin is not care from who that transmitter hadith to him. Abu Daud said i hear Ahmad bin Shalih said that all the teacher's Abi Dzi'bin reliable man althought al-Bayadhi. An-Nasa'i said that he is reliable man[75].

d. Sa'id al-Maqburi

Name: Sa'id bin Abi Sa'id (Kisan) al-Maqburi, Abu Sa'id al-Madani. His father is writer for women from bani Laits, and al-Maqburi come from resting place in Madina that beside him.

Death: 125 H

Teachers: Sa'id, Abi Hurairah, Abi Sa'id, Aisyah, Ummu Salamah, Muawiyah bin Abi Sufyan, Abi Syarih, Anas bin Malik, Jabir bin Abdillah, Abdullah ibn Umar, his father Abi Sa'id, etc.

Students: Malik, Ibn Ishaq, Yahya bin Sa'id al-Anshari, Ibn 'Ajlan, Ibn Abi Dzi'bin, Abdul Hamid bin Ja'far, Ubaidillah bin Umar, Ismail bin Umayyah, Ayyub bin Musa, Thalhah bin Abi Sa'id, Amr bin Syuaib, Walid bin Katsir, Mu'an bin Muhammad al-Ghafari, his son Abdullah bin Sa'id, Laits bi Sa'id and other.

Trust worthy and the reliable (Jarh and Ta'dil): Abdullah bin Ahmad said from his father: Allowed with him. Ustman al-Darimi said from Ibn Mu'ayyan means al-'Ala' bin Abdirrahman: He is The most

[75]Ahmad ibn 'Ali ibn Hajar Syihbuddin al-'Asqolani, *Tahdzib at-Tahdzib*, vol III (Beirut: al-Risalah, without year), 629

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

reliable man. Ibn al-Madini, Ibn Sa'id, al-'Ajli, Abu Zar'ah and an-Nasai'i said that he is The reliable man. Ibn Kharasy said that he is the good and reliable man, and The firmest man in the al-Laits bin Sa'id's opinion. Abu Hatim said that he is The true man [76].

e. **Abu Sa'id al-Maqburi**

Name: Kisan Abu Sa'id al-Maqburi al-Madani

Kunya (honorific name): al-Maqburi

Teachers: Umar bin al-Khattab, Ali bin Abi Thalib, Usamah, Abu Hurairah, etc.

Students: his son Sa'id bin Abi Sa'id, Abdullah bin Sa'id, Abu Shakr, etc.

Trust worthy and the reliable (Jarh and Ta'dil): Ibn Sa'id said that he is include in the first graduate from Madinah people. Al-Waqidi said that he is the reliable man. An-Nasa'i said that allowed with him[77].

f. **Abu Hurairah**

Name: Abd Al-Rahman bin Shakhr or Abdullah bin 'Âidz or Abd Al-Rahman bin Ghanam

Kunya (honorific name): Abu Hurairah al-Dausi al-Yamani

Level: *Sahabat* (companion)

---

[76]Ahmad ibn 'Ali ibn Hajar Syihbuddin al-'Asqolani, *Tahdzib at-Tahdzib*, vol II (Beirut: Dar al-Kutub, 1994), 22-23

[77]Ahmad ibn 'Ali ibn Hajar Syihbuddin al-'Asqolani, *Tahdzib at-Tahdzib*, vol VIII (Beirut: Dar al-Kutub, 1994), 453

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Death: 57 or 58 or 59 H

Teachers: Prophet Muhammad PBUH, Ubay bin Ka'ab, Usamah bin Zaid bin Haritsah, Umar bin Khattab, etc.

Students: Ibrahim bin Ismail, Anas bin Malik, Zaid bin Aslam, Sa'id bin Musayyab, Abu Salamah bin Abdur Rahman, Sa'id bin Al-Harits Al-Ansharî, etc.

Trust worthy and the reliable (Jarh and Ta'dil): al-Bukhari said that about 800 scholars from *shahabat* or *tabi'in* transmitte hadith from him[78].

2. I'tibar

After looking the scheme of Bukhārī's hadīth, when studied from Ishaq's strip, it can be concluded that there is *muttabi' qashr* from this, he is Musaddad bin Musarhad. As we know Musaddad's strip meet with Ishaq in Ubaidillah as the far teacher. Although found many hadīth in the same theme, there is differences and contradiction in the meaning and word. The word from Ishaq and Musaddad –that come from Ibn Umar as the first *rawi*- make the ruler for woman's travelling until three days.

The other strip, meant Hisyam, Sulaiman and Hajjaj that get hadith from Su'bah bin al-Hajjaj make the ruler for woman's travelling until two days, this narration strip was came from Abu Sa'id al-Hudri as the first rawi. On the other hand, Adam that transmitte hadīth from Abu Hurairah

[78] Al-Mizî, *Tahdzîb Al-Kamâl* ....., Vol 34 , 366-379

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

as the first rawi transmitte with one day as the ruler. But Abu Nu'man transmitte hadith without limitation of days, this word come from Ibn Abbas as the first rawi. These differences study deeply in the study about *ma'āanil hadīth* in this theses.

B. Anality of *Sanad* of Hadith

The book of *al-Jamī' al-Musnad al-Shahīh* written by al-Bukhārī has great standart and highest quality, cause many scholars said that this book is *Ashahhu al-Kitab* after holy Quran. Beside this, al-Bukhārī is hadīths scholar who get highest title for hadīth scholars, there is *Amīr al-Mukminīn fi al-Hadīth*. In his book, al-Bukhari collect 7.397 hadīth repeatedly or 2.602 hadīth without repeating.

In al-Bukhārī's opinion, the criteria of continuity of *sanad* in *hadīth shahīh* if there is positive information about transmitters that they meet (*liqa'*) and in a same time (*mu'asharah*) one each other. In caracteristic or degree of scholarly he requires the great criteria[79].

In those transmittion, we know that there is meeting between teachers and student. It known with two data: First, the data of passed a way each transmitter and probably of meeting between teachers and students. Second, data of continues of each transmitter, it explained about who are teachers and students of transmitter[80].

---

[79]Indal Abror, *Kitab al-Shahih al-Bukhari* in M. Alfatih Suryadilaga (ed.), *Studi Kitab Hadis* (Yogyakarta: Teras, 2003), 53-54. Muhammad Abdul Aziz al-Hazli, *Miftah as-Sunnah,* (Beirut: Dar al-Kutub al-Ilmiah, without years), 38-45. Al-Zahidi. *Taujih al-Qari'*, (Beirut: Dar al-Fikr, 1405 H), 37-38

[80]Abdul Mustaqim, *Ilmu Ma'anil,...* 140

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

From the pattern for transmittion of *hadīth* about *mahram* above, known that these *hadīth* are *masyhur hadīth*[81]. It cause these *hadīth* transmitted by four of companion (shahabat) and limited transmitter under them and does not reach the degree of *mutawatir*. So, these *hadīth* include in category of *hadīth ahad*.

In spite of that, from the quality of memorizing there are problematic transmitter, they are Abu Nu'man who said by scholar of *jarh wa ta'dil* with someone who often mistake in his memorizing (*ikhtilath*) in his last life, and Syu'bah bin al-Hajjaj who said with someone who mistakes in calling the name of transmitter.

Besides, there are transmitter who accused to be concealer, they are Hammad bin Usamah that accused to be concealer by Abdullah bin Sa'id and Amr bin Dinar who accused by Ibn Hajar al-Asqalani. But this accused is not more than scholar's statement about their reliable, especially there are two strip that has very reliable transmitter. The most important thing, many scholars said that al-Bukhārī does not transmitte *hadīth* from the concealer person. He sometimes repeat the narration of *hadīth* too, sometimes from *sanad*, *matan* or both of them. It has many meaning like to make sound (*hadīth*) many *hadīth* with the many branch of *sanad*[82].

---

[81] *Hadīth Masyhur* (famous): as Ibn Hajar al-Asqalany is a *hadīth* which is reported by more than two reporters but not until degree of *mutawattir*. Mahmud Thahhan. *Taisir*... 23

[82] Al-Zahidi. *Taujih al-Qari'*... 40

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

So, cause of these *hadīth* transmitted with many sound (*shahīh*) strip and fulfill the criteria of sounding of *hadīth*, so these *hadīth* can be said with *shahīh lidzatihi* in the status.

C. Anality of *Matan*

In the research of *matan*, sometimes found the different conclution with the research of *sanad* as the result. It cause of the research of *hadīth* is integral one each other, outomatically the research of *sanad* must be followed by research of *matan*. And to know the quality of *matan hadīth* in term about accompanion of *mahram* in woman's travelling there are many way:

1. It is not contradictive with the rationalizing, in the principle these *hadīth* is logic and suitable with prophet's purpose to give the safety for woman. Being *mahram* in woman's travelling is suitable with condition of that time society when pass through a long distance with camel in vast desert and far from noise of human.[83]
2. It is not contradictive with Quranic substance, even when studied literal and textual these *hadīth* is suitable with the Quranic verse al-Ahzab 33:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ۖ وَأَقِمْنَ ٱلصَّلَوٰةَ
وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ
ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

"and stay quietly In your houses, and make not a dazzling display"

3. It is not contradictive with *mutawatir hadīth*, when studied more deeply the *hadīth* that transmitted by al-Bukhārī is *masyhur matan* cause it

[83] Yusuf. *Kaifa Nata'amal....* 125

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

transmitted too by Imam Muslim, Abū Dāwud, Turmudzī, Ibnu Mājah, al-Darimi dan Ahmad bin Hambal.

In these *hadīth*, there are many variation in the word of *hadīth*. Like in *hadīth* that transmitted by al-Bukhārī, Imam Muslim, Abū Dāwud and al-Darimī used the form *fi'il nahi* with the text *lā tusāfiru al-mar'ah*. But in the transmittion in *Musnad* Ahmad, althought used the form *fi'il nahi* too, it used *fi'il madhi naha* followed by *an* (*naha Rasulullah saw an tusāfira al-mar'ah*).

In al-Bukhārī's transmittion that from Abu Hurairah's strip used form *fi'il nahi* with the text *lā yahillu* and explain about caracteristic woman with word *tu'minu billāhi wal yaumil ākhir*. The other word is in Ibn Mājah's transmittion that explain about *mahram* with father, brother, son or husband.

Especially in al-Bukhārī's transmittion, from three strip of companion (Abdullah ibn Umar, Abdullah ibn Abbas dan Sa'id bin Malik), majority of them used word *mar'ah* and *mahram*, just in Adam's transmittion that continoue to Abu Hurairah and Sulaiman that continoue to Sa'id bin Malik used the word *imro'ah* and *hurmah*. Generally, this different is not the problems cause the word *mar'ah* and *imra'ah* or *mahram* and *hurmah* are similar and have same meaning[84].

[84] AW Munawir, *Kamus al-Munawir*,... 256

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

This case cause of the elasticity to transmitte the *hadīth* (read: *al-riwayah bi al-ma'na*) from the generation of companion. So, althought there is different word but in substance these *matan* of *hadīth* have same meaning and without contradiction one each other. Even these *hadīth* comparated is like interpreted one each other so that can make easy to get comprehensive understand about substance of teaching in these *hadīth*.

As the example, all the transmittion that comes from Sa'id bin Malik are different with other, it has more information than other cause Prophet said about four thing, one of them is about the prohibition to woman's travelling without *mahram*. But this addition does not have different meaning, as the contrary it interpreted other *matan*. Cause of Ibnu Shalah's opinion that the addition of word that done by generation after companion can be received, with the requirement about someone gives addition must be *ādil*, *dhābth* and *hāfizh al-hadīth*, and the addition is not make essence of *matan* dissapear and fall until degree of *syādz*[85].

4. It is not contradictive with agreement of *salaf* scholars (*ijma'*)
5. It is not contradictive with the historical at the Prophet period
6. It is not contradictive with *ahad* that has qualities more

Finnaly, it can be concluded that *matan hadīth* after reserched has quality *shahih* and *maqbūl*. Cause it fulfill the criteria of *matan hadīth* it can be accepted.

D. Argumentation of Hadīth

[85]Mahmūd al-Thahhān, *Taisīr Musthalah al-Hadīts* (Baerut: Dār al-Fikr, t.t.), 112-113. Muhammad Mahfūdh bin Abdullāh al-Tirmisī, *Manhaj Dzawi al-Nadhar* (Baerut:Dār al-Fikr, 2008), 54-55, Muhammad bin Muhammad Abū Syuhbah, *al-Washīth fi 'Ulum Mushthalah al-Hadīts* (Kairo: Dār al-Fikr al-'Arabī, t.t), 375-378.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

In the metodology, based on external and internal critic did in *hadīth* about accompanion of *mahram* in woman's travelling, it can be concluded that these *hadīth* have quality *shahih lidzatihi*. Cause these *hadīth masyhur* and transmitted by many collector *hadīth*.

In Shahīh Bukhārī, this *hadīth* transmitted in seven strip that has resource of narration in four companion of Prophet. And when studied based on his resourcing, these *hadīth* are *marfu'* cause based on prophet's statement dirrecly.

So as the result, these *hadīth* can be argumentation *(hujjah)* or bassic of law and can be do *(ma'mul bih)*. But in the practice, these *hadīth* can be do with two way. First: with the understand textualy and literally based on just the research of *sanad* and *matan* and ignore about historical setting of *hadīth*. As the implication of teority, these *hadīth* understood by the prohibition to woman's travelling except with *mahram*, so this rule accused by misoginy *hadīth* cause of it limitation to woman activity and make woman as dependent being.

Second, with the research and look for the meaning beside text after get the result of *sanad* and *matan* researching, meant study based on contect of history and stressing in spirit of *hadīth* or the ideal of morality beside text of *hadīth*. As the implication, this *hadīth* has flexible, actual and contextual meaning and can be moral argumentation for moslem in all of time. Therefore, after known about sounding (shahīh) of *sanad* and *matan* must be followed by understanding of *hadīth* deeply.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

E. The Understanding of Hadīth

As known, after researh the quality of *sanad* and *matan hadīth*, the second step must be doing are research about understanding of *hadīth*, so we can get the universal and moral message from the *hadīth*. This step can be doing with the languange research, reality, social and historical research, tematic and comprehensive research, and the confirmation with quranic verses and other *hadīth*.

1. Languange Term

Several words must be explained in detail before research *hadīth* from the gramatical, it has meaning to know there is other meaning or not in the same word. Those word are:

a. Safara

In these *hadīth* make word *tusāfiru* that is *fi'il mudhāri* from *safara* with *waqi' mufrod muannats ghāibah*. In the *sharaf* term, this verb *majzūm* cause written after *lā an-nāhiyah*, and the signal of his *jazm* is *sukun* cause it *fi'il* has clasification *shahīhul akhīr lam yattashil li ākhirihi syai'un*. In several *hadīth*, this word used *kasroh* and continuesly with *al-mar'ah* word, In *nahwu* term, this is allowed to easily in pronouncing cause of meet the two *sukun*[86].

b. Stalastah

This wording in Ishaq and Musaddad narration althought in the different form but in the same substance and comes from Ibn Umar

[86]Musthofa Ghalayain, *Jami' al-Durus Vol II*, (Beirut: al-Maktabah al-'Ashriah, 1984), 170-191. Muhammad al-Mad'u Ba'id al-Rauf al-Manawi, *Faid al-Qadir Syarh Jami' al-Shaghir Vol VI*, (Beirut: Dar al-Fikr, 1972), 398.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

narration. The interesting thing from this, for the four of companion there are different word about distance in time of travelling.

As known, two strip that comes from Ibn Umar narration limit the distance to 3 days, but the three strip that come from Abu Sa'id al-Hudri make two days as limitation. The transmittion from Abu Hurairah has limit one day and night, but Ibn Abbas does not say about the limit of day in this transmittion.

According to Ibn Hajar al-Asqalani as he takes from Ibn al-Munir's opinion, this differences of word is depent of condition of area's questioner, it meant that prophet Muhammad does not say about this *hadīth* once. And Imam Nawawi said in his book of Syarah Shahih Muslim:[87]:

ليس المراد من التحديد ظاهره, بل كل ما يسمي سفرا فالمرأة منهية عنه إلا بالمحرام. وإنما وقع التحديد عن أمر واقع فلا يعمل بمفهومه ,فالحاصل أن ما كلما يسمي سفرا تنهي عنه المرأة بغير زوج أومحرم سواء كان ثلاثة أيام أو يومين أو يوما أو بريدا أو غير ذلك لرواية ابن عباس المطلقة

"This limitation is not has meaning just in the outside, but everything has meaning travelling prohibit woman to travell except with mahram. So the limitation word is not done as the outside of meaning, as the result everything called by travell is prohibit to woman except with her husband or mahram. It same altghout three, two, one barid or other based on the general transmittion from Ibn Abbas".

The others opinion comes from al-Allamah al-Manawi, he said that the limitation of travelling is depent of questioner and his

[87]Ahmad bin Ali bin Hajar al-Asqalani, *Fathu al-Bari Syarah Shahih Bukhari Vol IV,* (Beirut: Dar al-Fikr, without years), 75. Al-Nawawi, *Syarah Shahih Muslim Vol IV*, (Beirut: Dar al-Fikr, without years), 103.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

condition of area, is not cause of general or special form. Meant the difference of word does not make contradiction, on the contrary but to corroborate and complete one each other. It cause the limitation of travelling distance is just estimate and not rigid absolute decition[88].

c. *Mar'ah*

In the *hadīth* transmittion that comes from Ibn Umar, Ibn Abbas and Abu Sa'id al-Khudri in Hisyam and Hajjaj as his last transmitter use word *mar'ah* (woman) with addition *alif* and *lam* has function as *ma'rifah.*[89], meanwhile the transmittion that comes from Abu Hurairah and Abu Sa'id al-Hudri in Sulaiman as his last transmitter make word *imra'ah* with *nakirah* form.

This differences like explained before does not different meaning. But when studied in the *nahwu* term there is different understanding. When this word without *al ta'rif* gives meaning indistinct woman and not specific, but when with *al ta'rif* has function *lil-jinsiyah* (to choose the kind and clasificate in the certain kind). The problems appear cause of this function has two clasification, there are:

1) Li Istighrāqi al-Jinsi

---

[88] Al-'Allamah al-Ma'nawi, *Faid al-Qadir Syarh Jami' al-Shaghir Vol VI*, (Beirut: Dar al-Fikr, 1972), 398.

[89] *Isim* except name, actually is *nakirah* (*isim* that is not have special meaning or specific purpose, as the contrary is *isim ma'rifat* that has specific meaning, to get *ma'rifat* meaning to isim there are 7 way, there are: followed by *dlamir, isim 'alam, isim isyarah, isim maushul, isim* followed by *al, mudhaf* for *ma'rifat*'s word and *munada* with the meant of *nida'*. Musthofa Ghalayain, *Jami' al-Durus Vol I*, (Beirut: al-Maktabah al-'Ashriah, 1984), 149-158.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Has meaning all the kind, like example وخلق الإنسان ضعيفا, this word has meaning all the human created in the weakness. The word that used this clasification must be suitable to contain word all (*kull*). The connection with this *hadīth*, if word of *mar'ah* interpreted by this cualification gives meaning all women without except prohibited to travell without acompanion from *mahram* or husband.

2) *Libayani al-Haqiqah*

Has meaning to explain the essence and existence of kind with it condition and caracteristic limitedly and not to all or general meaning, like example الرجل أصبر من المرأة, It not has meaning all the man more patient than woman, cause this statement limited just to man that explained and has certain category. In aplication, the word *mar'ah* is not has meaning all of woman limited with rule of *mahram* or husband as a companion in her travelling.

Finnaly, if we study carefully from *balāghah* side, *hadīth* about accompanion of *mahram* or husband in woman's travelling use *kalām insya' thalabi*[90]. Cause uses the prohibition word has function demant to stop the work with *shighat fi'il mudhāri'* that written after *Lā an-Nahiyah,*

---

[90] The kind of phrase in *balaghah* term are two phrase, are *kalam khabar* (news) and *kalam insya'* (demant to do something). The first can be said with false or true and second is the contrary, can not be said with true or false. *Kalam insya'* divided in two, there are: *thalabi* (has demant although is can not get in that time) and *ghairu thalabi* (don't has demant). One of form *kalam insya' thalabi* is *nahi* (the prohibition word). Ali al-Jarim, *Balaghah al-Wadhihah*, (Surabaya: al-Hidayah. 1961), 137-187. Ahmad Nasher, *Balaghoh Ummul Qura'. Kulliyah Ushuluddin Syu'bah al-tafsir wa al-hadith al-barnamij al-khas IAIN Sunan Ampel Surabaya.*

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

and cause of followed by *istitsna'* has making an exception. It meant that women can not travell except acompanied by *mahram*.

2. Reality, Social and Histori's Term

After research in many *syarah* books or book that explain specially about *sabab al-wurūd*, known that *hadīth* about prohibition for woman to travelling except with *mahram* does not have special reason. But it does not meant that researching about context of *hadīth* uneless, cause like Nashr Hamid's opinion that is imposible if text comes in the empty time and empty condition without the contect cover it.

Therefore, study about social and history in *hadīth* must contain two important thing, they are: micro of context (*sabab al-wurud al-khasshah*) and macro of context (*sabab al-wurud al-'ammah*). When researched with macro of context, probably this *hadīth* comes related with the rule of *hajj* in Islam and of course in Madinah's period. Therefore, as the Nurun Najwah's opinion that copying from Ibn al-Munir this *hadīth* probably comes in year 9 or 10 H. This opinion clarified by prophet Muhammad's command in 9 H to women to *hajj* -as the leader in this time are Abu Bakar and Ali bin Abi Thalib- with their *mahram*[91].

The condition of area that around with vast desert and far from noise of human, the distance of long travell that can be passed through by camel, *bighal* or horse, and threat of robber that can comes wherever and whenever are the reason of prophets prohibition to woman to travell alone

[91] Nurun Najwah, *Wacana Spiritualitas Perempuan Perspektif Hadith*, (Yogyakarta: Cahaya Pustaka, 2008), 82

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

in that time. Especially the value of society system in that time still in patriarchy culture that considered woman taboo to travell alone and to active in public area.

Finnaly, we can know that the reason (*'illat*) of Prophet's prohibition is not just about prohibit woman's travelling, but the savety of woman in travelling is the most important reason. As the text *hadīth* that transmitted by Abu Nu'man, when the companion (shahabat) confirm to Prophet that his wife wants to perform *Hajj*, on the other hand he must go to battle. The prophet's decition is not command this companion to prohibit his wife, on the contrary Prophet command this companion to *hajj* to accompany his wife.

3. **Tematic Conprehensive Term**

In term about woman's travelling, there is *hadīth* that explain about after the passed a way of Prophet, his wifes ever travell to *hajj* without *mahram* as accompanion, there is:

قال لي أحمد بن محمد: حدثنا إبراهيم عن أبيه عن جدّه,"أذن عمر رضي الله عنه لأزواج النبي صلي الله عليه وسلم في أخر حجة حجها, فبعث معهن عثمان بن عفان وعبد الرحمن بن عوف".

This event happen in the Umar bin al-Khattāb's government, this text explained by Ibn Sa'id with the explaination:

وفي رواية لابن سعيد: "فكان عثمان يسير أمامهن وعبد الرحمن خلفهن".

Ibn Hajar al-Asqalani explain that these hadith are the resource of argumentation to Atha', Sa'īd bin Jabir, Ibnu Sirin,

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Auza'i, Maliki and Syāfii. In their opinion the accompanion of *mahram* in performing *hajj* of woman is not the obligation, they just require about the savety. On the contrary with Abu Hanifah that supported by majority of *hadīth* scholar, he said that the accompanion from *mahram* is obligation when woman want to perform *hajj*, he requir *mahram* as requirement beside capability to *hajj* (*Istitha'ah*) in woman's hajj. Meant, that woman capable to perform *hajj* but there is not *mahram* or husband with him, she considered not fulfill the requirement of *hajj* yet[92].

That statement is different with al-Kirmani's opinion, he said that the reliable women can put position as *mahram*, and he copied from Imam Syafi'is statement too:

لا يشترط المحرم بل يشترط الأمن علي نفسها حتي إذا كانت أمنة مطمئنة فلها أن تسير وحدها في جملة القافلة ولعله نظر إلي العلة فعمم الحكم[93]

And in others travelling (not perform *hajj*) like working, shooping, studying and etc that permitted, majority of *hadīth* scholar have statement that is forbidden except with husband or *mahram* as a companion[94]. This opinion is different with opinion's of part of scholar like Imam al-Qaffal and Imam Mahasin al-Rayyani, in their opinion woman can travell for anything reason

---

[92]Ahmad bin Ali bin Hajar al-Asqalani, *Fathu al-Bari Syarah Shahih Bukhari Vol IV,* (Beirut: Dar al-Fikr, without years), 73-74. Al-Nawawi, *Syarah Shahih Muslim Vol IX,* (Beirut: Dar al-Fikr, without years), 105

[93] Al-Kirmani, *Syarah Shahih Bukhari* Vol VIII, (Beirut: Dar al-Fikr, without years), 56-57

[94] Al-Nawawi, *Syarah Shahih Muslim Vol IX,* (Beirut: Dar al-Fikr, without years), 104

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

not just in perform *hajj*, this statement based on Imam Syafi'is statement that he relied heavily on savety as requirement in travelling, not in the prohibition[95].

According to Yusuf Qaradlawi, the stressing in the reason *('illat)* is the purpose of *hadīth*'s meaning in this problem. Meant, the law in *hadīth* probably is general and for all the time, but after procces of research the *hadīth* known that *hadīth* based on certain reason. So, the law can lost cause of the disappear or reason (*'illat*) and can effective cause there is reason *('illat)*.[96] This reason is same with the principle in the term of *Ushul Fiqh*[97]:

الحكم يدور مع علته وجودا وعدما

"The law is depent of there is reason or not"

And in other principle:

لا ينكر تغبر الأحكام بتغير الأزمنة والأمكنة والأحوال والنيات والعوائد

"Is not refused that the change law cause of change of times, place, condition, motivation and tradition".

4. The Confirmation with Quranic Verses and Other Hadīth

In Yusuf Qaradhawi's opinion, when we look from safety as reason *('illat)*, condition and purpose from this *hadīth*, if the reason is lost so the woman's travelling alone is not contradiction with this *hadīth*. As the contrary, this meaning supported by other *hadīth*:

---

[95]Ahmad bin Ali bin Hajar al-Asqalani, *Fathu al-Bari Syarah Shahih Bukhari Vol VI*, (Beirut: Dar al-Fikr, without years), 88

[96] Yusuf, *Kaifa nata'amal...* 125

[97] Ibrahim Muhammad Mahmud al-Hariri. *Al-Madkhal ila al-Qawaid al-Fiqhiyyah al-Kulliyah.* (Yordan: Dar Imar, 1998), 178

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

حدثني محمد بن الحكم: أخبرنا النضر: أخبرنا إسرائيل: أخبرنا سعد الطائي: أخبرنا محل بن خليفة, عن عدي بن حاتم قال: بينا أنا عند النبي صلي الله عليه وسلم إذ أتاه رجل فشكا إليه الفاقة, ثم أتاه أخر فشكا قطع السبيل, فقال "يا عدي, هل رأيت الحيرة؟, قلت: لم أرها, وقد أنبئت عنها, قال: "فإن طالت بك حياة, لترينّ الظعينة ترتحل من الحيرة, حتي تطوف بالكعبة لا تخاف أحدا إلا الله[98]

"Adi bin Hatim (may Allah be pleased with him) narrated: While i was in the city of the Prophet (the blessing and peace Allah be upon him), a man came and complained to him destitution and poverty. Then another man and complained of a robbery (by highwaymen). The prophet (the blessing and peace Allah be upon him) said, "Adi, have you been to al-Hirah?", i said " i haven't been to it, but was informed about it", he said " if you should life for a long time, you will certainly se that a lady in a hawdaj travelling from al-Hirah will (safely reach Mecc and) perform the circumambulation around the Ka'ba, fearing none but Allah".

Actually, this *hadīth* explain about prediction of the coming of Islamic glory and the spread of safety in the world. Cause this *hadīth* has *marfu'* quality, Ibn Hazm as copied by Yusuf Qaradlawi said that this *hadīth* is the signal of allowed for woman to travelling alone although without *mahram* or husband[99].

F. ANALITY OF HADĪTH

In the discussion before, known that *hadīth* about *mahram* in woman's travelling still being clasic problems and debated until today, If this text read by textual and literal reading, it has result that rule of *mahram* is ethical and religiousness problem and must be doing without consider the social condition[100]. Like the issued of fatwa from MUI (Indonesian Ulama' Council) in 2005 that forbidden the women to work outside the city or work in foreign

[98]This hadith transmitted by al-Bukhari too in Shahih Bukhari chapter *'Alamatun Nubuwwah fil Islam* no index 3595. Bukhari, *Shahih al-Bukhāri,* (Beirut: Dār al-'Ilmiah, 2008), Vol II, 499,

[99] Yusuf Qaradlawi. *Kaifa....* 125-129

[100]Khaled Abou El-Fadl. *Atas Nama Tuhan; Dari Fiqih Otoriter ke Fiqih Otoritatif.* (Jakarta: Serambi, 2004), 271

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

countries without being accompanied by their *mahram* mate guardian as a response to the problems of violence experienced by female migrant workers, or the local regulation number 8 in 2005 in Tangerang that based on this *hadīth*[101] . Same in the Arabic situation, until now woman prohibited to travel or driving the car alone.

But when read with understanding of *hadīth* that consider about social and history context and society of Arabic culture when this *hadīth* coming, it has different meaning and aplication.

If the opinion of Imam Syafi'i, Maliki and Auza'i about the essence of prohibition in this *hadīth* stressing and care about safety, honority and comfortable of woman developed, so the concept *mahram* can be understood spreadly cause the change of situation and condition.

When this *hadīth* coming, the transportation in that time just with camel, *bighal* and horse to pass the vast desert, quiet and far from noise of human. Especially, the Arabic society in that time known very patriachy until woman look so strange when active in public area. Therefore, we can imagine how dangerous the condition of woman in that time if does not accompanied by her *mahram* or husband in her travelling, this danger maybe threaten her life, her wealth or her honor[102].

But, the condition of today is different cause the various and modern of transportation. Besides, the means of communication and electronic like handphone or CCTV that often used today in the public area can minimalize

---

[101] Abstraction in Swara Rahima No 33 Th X Desember 2010 , 3

[102]Yusuf Qaradlawi, *Kaifa Nata'amal...* 125-129. Abdul Mustaqim, *Ilmu Ma'anil Hadits..* 165-171

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

the crime to woman. The woman activity todays spreadly to actualitation of hers self and potention more that woman in seventh century. Therefore, the aplication of knowledge about *ma'ānil hadīth* is important to understand this *hadīth.*

It does not meant to ignore the research of many scholar before, cause in metodology this *hadīth* is sound (*shahih*) from *sanad* or *matan*. This *hadīth* has many transmittion from different strip and written in many *hadīth* book that is representative to be references. Besides, al-Bukhārī said that this *hadīth shahīh* and *marfu'*.

But, in the aplication there is contradiction in the scholars opinion as written in *syarah*'s book. Like Yusuf Qaradlawi statement that to understand about *hadīth* is not enough just with the understand about text, but need the other principle about reason, condition, and purpose from this *hadīth*'s coming[103].

Accordingly with Abu Zahrah statement that problem of *mahram* is a way *(washilah)* to give safety, as the way it can change and can do whatever that is can be the guarantee from safety in woman's travelling[104].

In the history of Prophet, there is the story when prophet Muhammad and Abu Bakar hid in the cave *Tsur* from the chase of *kafir Quraisy*, in this time Asma'Abu Bakar's daughter deliver the eating to them every day, alone without accompanied by whoever. This case indicate that probably the prophet's statement in *hadīth* has the different meaning and depent of context.

---

[103] Yusuf Qaradlawi, *Kaifa Nata'amal...* 125-129

[104]Faqihhudin Abdul Qadir. *Konsep Mahram dalam Perlindungan Perempuan*, in Swara Rahima NO 33 th X Desember 2010

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

In the *nahwu* term, the function of *al ta'rif* in the word *mar'ah* can be interpreted *li istighrāq al-jinsi* or *bayān al-haqīqah*. If used *istighrāqil jinsi* has meaning that every woman without special classification must be accompanied by *mahram* when travelling, but when used *bayān al-haqīqah* it has meaning not all of woman must be accompanied by *mahram* phisically.

When the woman has self defence and independent woman like Asma' of course is different with the woman that life in the family and society that protected and limited her actifity in public area. The woman who lifes in seven century of course is different in the aplication of concept accompanion by *mahram* in her travelling with woman in this century.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id