



An Analytical Study of Hadiths on Family Maintenance

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Abstract

This study regarding living in the household has been narrated through several hadiths, one of which is the hadith of Aisyah ra. about the story of questions Hindun bintu 'Utba ra. to the Prophet. about the maintenance of his family. This hadith is a proposal in the nafaqat chapter, where the scholars make it a guide in many matters of living and other than that, advise it, and make legal istinbat from it in the books of hadith and fiqh such as providing for a family in its primary needs is the husband's obligation, where the size returns to urf habit and if a husband is negligent from the obligation to provide for his family, then it is permissible for a wife to take her husband's property without his knowledge, but only as needed for herself and her child.

Keywords: *living; family; treasure; husband; tahlili.*

Abstrak

Kajian ini berkenaan dengan nafkah dalam rumah tangga telah di-nash-kan melalui beberapa hadis, diantaranya adalah hadis Aisyah ra. tentang kisah pertanyaan Hindun bintu 'Utba ra. kepada Nabi saw. tentang nafkah keluarganya. Hadis ini adalah usul dalam bab nafaqat, dimana para ulama menjadikannya sebagai pegangan dalam banyak permasalahan nafkah dan selainnya, mensyarahnya, serta ber-istinbat hukum darinya dalam kitab-kitab hadis dan fikih seperti menafkahi keluarga pada kebutuhan primernya adalah kewajiban suami, dimana ukurannya kembali kepada urf kebiasaan dan jika seorang suami lalai dari kewajiban menafkahi keluarganya, maka dibolehkan seorang istri mengambil harta suaminya tanpa sepengetahuannya, namun sebatas kebutuhan untuk diri dan anaknya saja.

Keywords: *nafkah; keluarga; harta; suami; tahlili.*

Introduction

The hadith, as the second source of Islamic law, discusses various matters related to the lives of Muslims after the Qur'an. One such important matter is the issue of households, particularly regarding maintenance. Muslims have been aware of this issue for a long time. However, the practical implementation of the guidance provided by the hadith has not been in accordance with what is desired, particularly with regard to the practice of Islamic law. Discussions about maintenance and material obligations in fiqh are typically discussed in munakahat. The term nafkah is derived from the Arabic word *أنفق-ينفق-إنفاقا*.

The study of household maintenance has been recorded through several traditions, including the Hadith of 'Aisha (may Allah be pleased with her) about Hindun bintu 'Utba's question to the Prophet (peace be upon him) regarding the maintenance of her family. This hadith is a proposition in the chapter of nafaqat, where scholars have used it as a guide in

many issues of nafaqat and others, analyzing and deriving rulings from it in the books of hadith and fiqh. Therefore, the author considers it necessary to examine this hadith in a tahlili commentary. The subject of discussion in this paper is the tahlili commentary on the Hadith "Family Maintenance," which can be broken down into the following points: 1) What is the takhrij of the Hadith on family maintenance? 2) What is the tahlili analysis of the Hadith on family maintenance? 3) What is the meaning of the Hadith on family maintenance?

Takhrij Hadith on Family Maintenance

The hadith on family maintenance was narrated by 'A'ishah (may Allah be pleased with her).

جاءت هندٌ إلى النبي ﷺ، فقالت: يا رسول الله، والله ما كان على ظهر الأرض أهل خباء أحب إلي من أن يذللهم الله من أهل خبايئك، وما على ظهر الأرض أهل خباء أحب إلي من أن يعزهم الله من أهل خبايئك، فقال النبي ﷺ: «وأيضاً، والذي نفسي بيده»، ثم قالت: يا رسول الله، إن أبا سفيان رجلاً ممسكاً، فهل علي حرج أن أنفق على عياله من ماله بغير إذنه؟ فقال النبي ﷺ: «لا حرج عليك أن تنفقي عليهم بالمعروف»¹

Meaning:

Hindun approached the Prophet and said, "O Messenger of Allah, I swear by Allah, there was no family on this earth that I would rather have Allah humiliate than yours. But now, there is no family member on this earth that I would rather have Allah honor than yours." The Prophet asked, "Are you sure that's what you want to say?" Hindun then asked, "O Messenger of Allah, Abu Sufyan is a miserly man. Would it be a sin if I spent on his family without his knowledge?" The Prophet replied, "There is no sin on you if you take only what you need to provide for your family."

In another narration we are told,

جاءت هند بنت عتبة بن ربيعة، فقالت: يا رسول الله، والله ما كان على ظهر الأرض خباء أحب إلي من أن يذلوا من أهل خبايئك، وما أصبح اليوم على ظهر الأرض خباء أحب إلي من أن يعزوا من أهل خبايئك، فقال رسول الله ﷺ: «وأيضاً، والذي نفسي بيده»، ثم قالت: يا رسول الله، إن أبا سفيان رجلاً مسيئاً، فهل علي حرج من أن أطعم من الذي له عيالنا؟ فقال لها: «لا، إلا بالمعروف»²

Meaning:

Allah, there was a time when I wished for no one on earth to be humiliated more than your aristocrat. However, now there is no one on earth whom I would like Allah to honor more than your aristocrat." The Prophet responded, "By the One in Whose Yad my soul is, perhaps you mean to say something else." Hindun then asked,

¹ Muslim bin al-Hajjaj, *Sahih Muslim*, Juz III (Beirut: Dar Ihya' al-Turas al-Arabi, t.th), p. 1339.

² Muslim bin al-Hajjaj, *Sahih Muslim*, Juz III, p. 1339.

"O Messenger of Allah, Abu Sufyan is known to be a miserly man. Would I be committing a sin if I use his wealth to feed his family, but use it in a good way?" The Prophet replied, "No, you would not be committing a sin as long as you use it for good."

This Hadīth was narrated on two routes from Urwah ibn Zubayr from 'Aa'ishah:

a) Narrated by al-Zuhri from Urwah ibn Zubayr from 'A'ishah. This route is narrated by:

- ❖ Al-Bukhari from Syu'aib³ and Yunus.⁴
- ❖ Muslim from Ma'mar⁵ and Ibn Akhi al-Zuhri.⁶
- ❖ Abu Daud from Ma'mar.⁷
- ❖ Al-Nasa'i from Ma'mar.⁸
- ❖ Ahmad from Ma'mar.⁹
- ❖ Abd al-Razzaq from Ma'mar.¹⁰
- ❖ Al-Tabrani from Ma'mar.¹¹
- ❖ Ibn Hibban from Ma'mar.¹²
- ❖ Al-Baihaqi from Syu'aib¹³ and Yunus.¹⁴

The narrators Shu'aib, Yunus, Ma'mar, and Ibn Akhi al-Zuhri all recounted a similar version of the same story they heard from al-Zuhri, who had heard it from Urwah ibn Zubayr, who in turn had heard it from 'Aa'ishah (may Allah be pleased with him). Although some of the narrators were more concise, the wording of the hadith remains largely similar. Both al-Bukhari and Muslim have narrated this hadith, but the version above is based on Muslim's narration.

³ Muhammad bin Isma'il al-Bukhari, *Sahih al-Bukhari*, Juz III (First Issue; Dar Tauq al-Najah, 1422 H), p. 79.

⁴ Muhammad bin Isma'il al-Bukhari, *Sahih al-Bukhari*, Juz V, p. 40.

⁵ Muslim bin al-Hajjaj, *Sahih Muslim*, Juz III, p. 1339.

⁶ Muslim bin al-Hajjaj, *Sahih Muslim*, Juz III, p. 1339.

⁷ Abu Dawud al-Sijistani, *Sunan Abi Dawud*, Juz III (Beirut: al-Maktabah al-Asriyyah, t.th), p. 290.

⁸ Ahmad bin Syu'aib al-Nasa'i, *Sunan al-Kubra*, Juz VIII (First Issue; Beirut: al-Mu'asasah al-Risalah, 1421 H), p. 273.

⁹ Ahmad bin Hanbal, *Musnad*, Juz XXXVIII (First Issue; Beirut: al-Mu'asasah al-Risalah, 1421 H), p. 67.

¹⁰ Abd al-Razzaq bin Hammam al-San'ani, *al-Musannaf*, Juz (Second Issue; Beirut: al-Maktab al-Islami, 1403 H), p. 126.

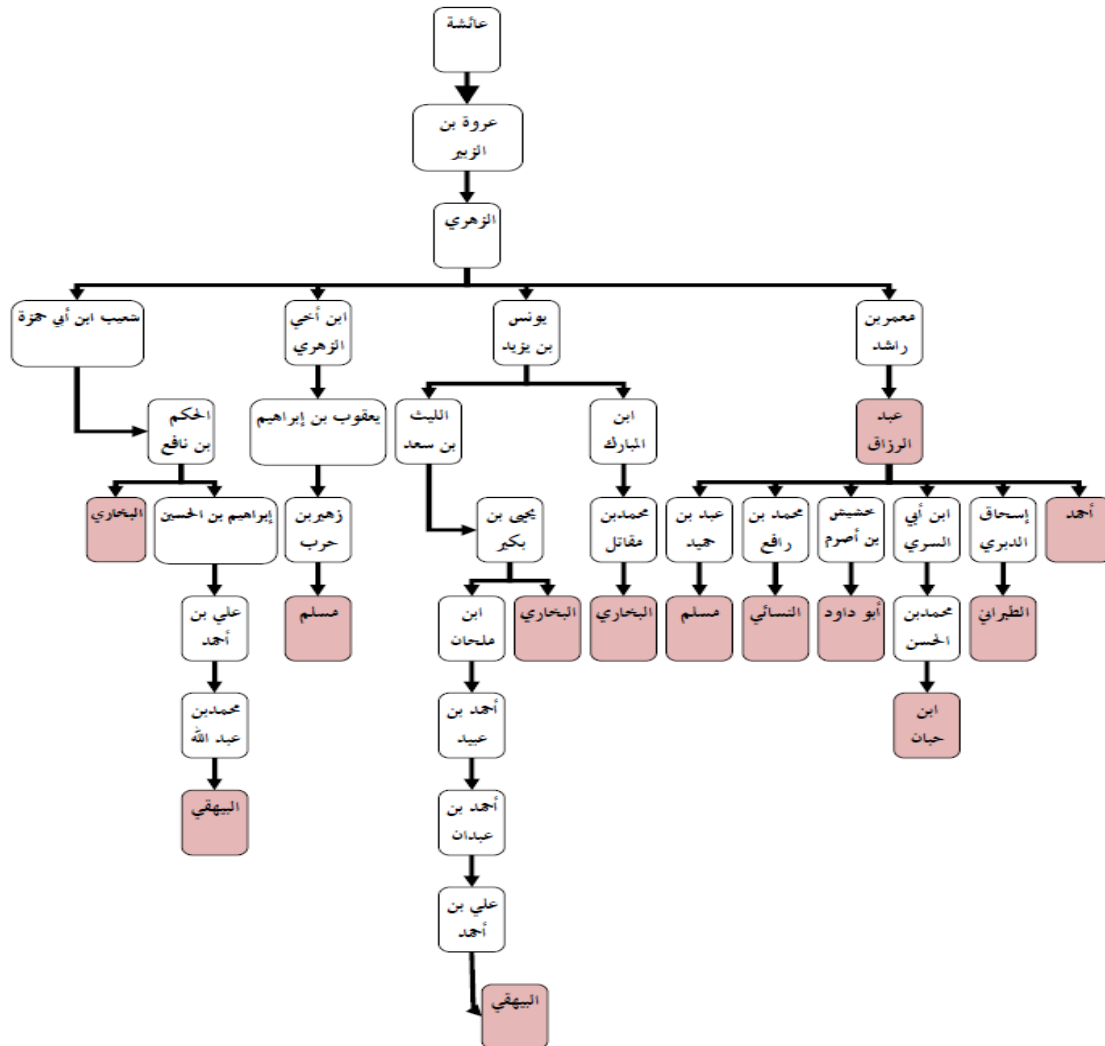
¹¹ Sulaiman bin Ahmad al-Tabrani, *al-Mu'jam al-Kabir*, Juz XXV (Second Issue; Kairo: Maktabah Ibn Taimiyah, t.th), p. 71.

¹² Muhammad bin Hibban al-Busti, *Sahih Ibn Hibban bi Tartib Ibn Balban*, Juz X (Second Issue; Beirut: al-Mu'asasah al-Risalah, 1414 H), p. 70.

¹³ Ahmad bin al-Husain al-Baihaqi, *Sunan al-Kubra*, Juz VII (Second Issue; Beirut: Dar al-Kutub al-Ilmiyah, 1424 H), p. 105.

¹⁴ Ahmad bin al-Husain al-Baihaqi, *Sunan al-Kubra*, Juz X, p. 455.

Here is the sanad scheme of the first line:



b) Narrated by Hisham ibn 'Urwah from 'Urwah ibn al-Zubayr from 'Aisha ra. This path is narrated by:

- ❖ Al-Bukhari from Sufyan¹⁵ and Yahya bin Sa'id.¹⁶
- ❖ Muslim from 'Ali bin Mushir, Abdullah bin Numair, Waqi', Abd al-Aziz bin Muhammad, and al-Dhahhak bin 'Usman.¹⁷
- ❖ Abu Dawud from Zuhair.¹⁸
- ❖ Al-Nasa'i from Waki'¹⁹ and Yahya bin Sa'id.²⁰
- ❖ Ibn Majah from Waki'.²¹
- ❖ Ahmad from Waki' and Yahya bin Sa'id.²²

¹⁵ Muhammad bin Isma'il al-Bukhari, *Sahih al-Bukhari*, Juz IX, p. 71.

¹⁶ Muhammad bin Isma'il al-Bukhari, *Sahih al-Bukhari*, Juz VII, p. 65.

¹⁷ Muslim bin al-Hajjaj, *Sahih Muslim*, Juz III, p. 1338.

¹⁸ Abu Dawud al-Sijistani, *Sunan Abi Dawud*, Juz III, p. 289.

¹⁹ Ahmad bin Syu'aib al-Nasa'i, *Sunan al-Kubra*, Juz VIII, p. 246.

²⁰ Ahmad bin Syu'aib al-Nasa'i, *Sunan al-Kubra*, Juz VIII, p. 273.

²¹ Ahmad bin Yazid al-Qazwini Ibn Majah, *Sunan Ibn Majah*, Juz II (Dar Ihya' al-Kutub al-Arabiyyah, t.th), p. 769.

²² Ahmad bin Hanbal, *Musnad*, Juz XXXX, p. 279.

- ❖ Al-Humaidi from Sufyan.²³
- ❖ Abd al-Razzaq from Ibn al-Juraij.²⁴
- ❖ Al-Syafi'i from Sufyan.²⁵
- ❖ Ishaq bin Rahawaih from Waki' dan Abu Mu'awiyah.²⁶
- ❖ Al-Darimi from Ja'far bin 'Aun.²⁷
- ❖ Ibn Hibban from Sufyan.²⁸

All of these narrators (Sufyan b. 'Uyainah, Yahya b. Sa'id, 'Ali b. Mushir, 'Abd Allah b. Numair, Waqi', Abd al-Aziz b. Muhammad, al-Dhahhak b. 'Usman, Zuhair, Ibn al-Juraij, Abu Mu'awiyah, and Ja'far b. 'Aun) reported that Hisham b. 'Urwah heard from 'Urwah b. al-Zubayr, who in turn heard from 'Aa'ishah (may Allah be pleased with her), using almost identical wording. Muslim's version of this narration is also worded similarly.

جَاءَتْ هِنْدٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ
شَحِيحٌ وَلَا يُنْفِقُ عَلَيَّ وَوَلَدِي مَا يَكْفِينِي أَفَأَحْذُ مِنْ مَالِهِ وَلَا يَشْعُرُ قَالَ خُذِي مَا يَكْفِيكَ وَوَلَدِكَ
بِالْمَعْرُوفِ²⁹

Meaning:

A man named Hindun approached the Messenger of Allah and expressed his concern about his miserly father-in-law, Abu Sufyan. He complained that Abu Sufyan did not provide enough for him and his son. Hindun then asked if it was permissible to take Abu Sufyan's property without his knowledge. The Messenger of Allah responded by allowing Hindun to take what was sufficient for him and his son, as long as it was done with kindness and within the bounds of proper behavior (ma'ruf).

Here is the sanad scheme of the second route:

²³ Abdullah bin al-Zubair al-Humaidi, *Musnad al-Humaidi*, Juz I (First Issue; Suria: Dar al-Saqa, 1996 M), p. 279.

²⁴ Abd al-Razzaq bin Hammam al-San'ani, *al-Musannaf*, Juz IX, p. 126.

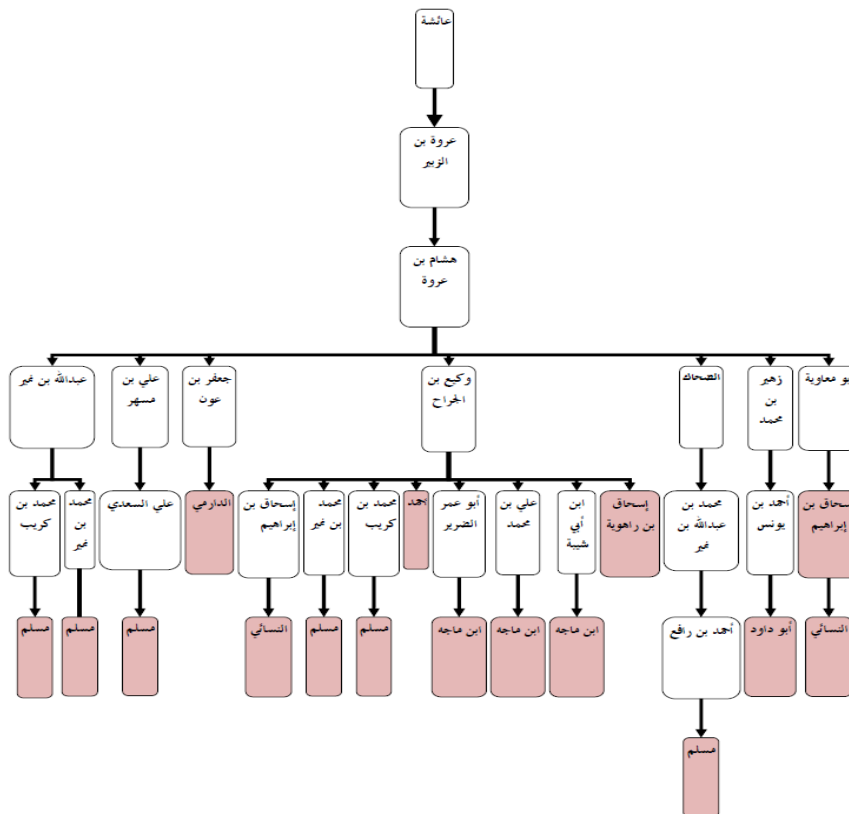
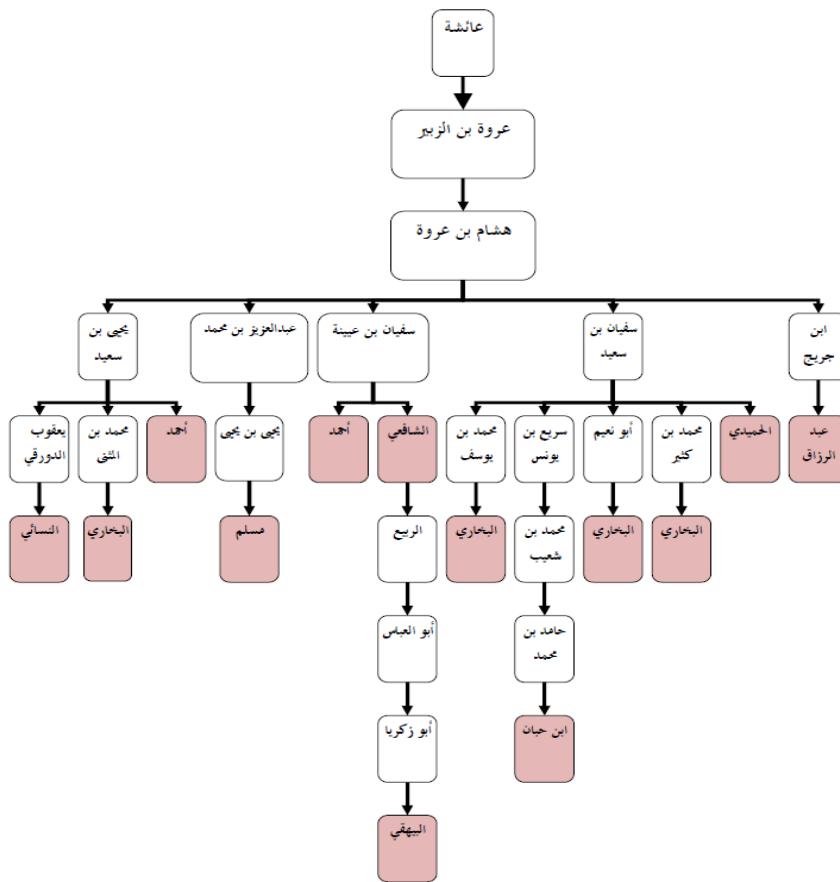
²⁵ Muhammad bin Idris al-Syafi'i, *Musnad al-Syafi'i*, Juz III (First Issue; Kuwait: Syarikah al-Garras li al-Nasyr wa al-Tauzi', 1425 H), p. 80.

²⁶ Ishaq bin Rahawaih, *Musnad Ishaq bin Rahawaih*, Juz II (First Issue; al-Madinah al-Munawwarah: Maktabah al-Iman, 1412 H), p. 224-225.

²⁷ Abdullah bin Abdurrahman al-Darimi, *Sunan al-Darimi*, Juz III (First Issue; Saudi: Dar al-Mugni, 1412 H), p. 1450.

²⁸ Muhammad bin Hibban al-Busti, *Sahih Ibn Hibban bi Tartib Ibn Balban*, Juz X, p. 68.

²⁹ Muslim bin al-Hajjaj, *Sahih Muslim*, Juz III, p. 1338.



Syarah Tahlili Hadith on Family Maintenance

Hindun, also known as Hindun bintu 'Utbah bin Rabi'ah bin Abd Manaf, was the mother of the Umayyad Caliph Mu'awiyah bin Abi Sufyan. She married her father after separating from her first husband, Hafs bin al-Mughirah. During the battle of Uhud, she fought alongside her husband as a non-believer and aimed to kill Hamzah, who had previously killed her father during the battle of Badr. However, she failed to do so and even attempted to eat his heart. Later on, after the death of Hamzah, she converted to Islam along with her husband during the event of Fathu Makkah. She also participated in the battle of Yarmuk against the Romans alongside Abu Sufyan ra.. Hindun passed away during the caliphate of Umar ra.³⁰

It is one of the Arab houses made of fur supported by two or three pillars.³¹ According to al-Qadhi Iyad, Hindun is referring to the Prophet himself, but it is possible that she is referring to his Household because the word الخياء is sometimes used to express the place where a person lives.³²

In Arabic, "رجل مسيك" means "شديد الإمساك", which refers to an individual's tendency to be very stingy with their wealth, often described as miserly, stingy, and tight-fisted.³³ On the other hand, "رجل شحيح" refers to someone who displays an excessive and extreme form of stinginess not only in their wealth but also in other areas of their life.³⁴ While "حرج" originally means "narrowness of heart," in this context, it refers to sin.³⁵ "هل علي في ذلك جناح" means committing a sin accompanied by narrowness of heart due to turning away from the truth.³⁶ The term "عيله" refers to the family members who live with a person and must be provided for, such as their wife and children.³⁷ When someone is told "خذني من ماله," it means that it is permissible to take their property without their knowledge to the extent that it is sufficient for the person and their children. So, the command here means that it is permissible to take what is needed. Finally, "بالمعروف" means in moderation, as is the custom,

³⁰ Muhammad bin Sa'ad al-Basri, *al-Tabaqat al-Kubra*, Juz III (Beirut: Dar al-Sadir, t.th), p. 16., Yusuf bin Abdullah bin Abd al-Bar, *al-Isti'ab fi Ma'rifah al-Ashab*, Juz IV (Kairo: Nahdah Misr, t.th), p. 1922., Abu al-Hasan Ibn al-Asir, *Usud al-Gabah fi Ma'rifah al-Sahabah*, Juz V (Beirut: Dar Ihya' al-Turas al-'Arabi, t.th), p. 562., Ibn Hajar al-'Asqalani, *al-Isabah fi Tamyiz al-Sahabah*, Juz VIII (Kairo: Nahdah Misr, t.th), p. 155., Khair al-Din al-Zirakli, *al-A'lam*, Juz VIII (Fifth Issue; Beirut: Dar al-'Ilm li al-Malayin, 1984 M), p. 98.

³¹ Abu al-Sa'adat Ibn al-Asir, *al-Nihayah fi Garib al-Hadis*, Juz II (First Issue; al-Maktabah al-Islamiyah, 1383 H), p. 9.

³² Al-Qadhi Iyad, *Ikmal al-Mu'lim bi Fawa'id Muslim*, Juz V (First Issue; Mesir: Dar al-Wafa', 1419 H), p. 476.

³³ Muhammad bin Abu Bakr al-Madini, *Al-Majmu' al-Mugis fi Garibai al-Alqur'an wa al-Hadis*, Juz III (Makkah: Markaz al-Bahs al-'Ilmi wa Ihya' al-Turas al-Islami, t.th), p. 209., *al-Nihayah fi Garib al-Hadis*, Juz IV, p. 332.

³⁴ Abu al-Sa'adat Ibn al-Asir, *al-Nihayah fi Garib al-Hadis*, Juz II, p. 448., Ibn Hajar al-'Asqalani, *Fath al-Bari bi Syarh Sahih al-Bukhari*, Juz IX, p. 508.

³⁵ Abu Mansur Muhammad bin Ahmad al-Azhari, *Tahzib al-Lughah*, Juz IV (Dar al-Misriyah, t.th), p. 137.

³⁶ Ahmad bin Faris, *Mu'jam Maqayis al-Lughah*, Juz I, p. 484.

³⁷ Abu al-Sa'adat Ibn al-Asir, *al-Nihayah fi Garib al-Hadis*, Juz I, p. 305., 'Ali bin Muhammad bin 'Ali al-Jurjani, *al-Ta'rifat* (First Issue, Beirut: Dar al-Kitab al-'Arabi, 1405 H), p. 52.

without going beyond what is necessary.³⁸

The Impact of Jurisprudence

This Hadīth indicates that it is the duty of the husband to provide for his family in terms of primary needs, and the amount of maintenance is based on custom.³⁹ There is a difference of opinion among scholars as to whose situation is the standard for the amount of maintenance, whether it is the situation of the husband, the wife, or both. According to the Hanbalis, the condition that is used as the standard in the amount of maintenance is the condition of the husband and wife together, so the middle between the two conditions is taken. Meanwhile, according to the Shafi'iyah, the situation that is used as a standard in the amount of maintenance is the husband alone, based on the word of Allah in surah al-Talaq verse 7 which means: "Let him who has plenty provide for his wife according to his ability, and he who has limited means, provide for her from the wealth that Allah has given him. Allah does not burden a person except in accordance with what Allah has given him. Allah will then make provision after hardship." In contrast to the Malikiyah and Hanafiyah who make the wife's condition a standard in the amount of maintenance, this is based on the word of Allah swt. which means "And it is the duty of the father to provide for their maintenance and clothing in a proper manner. A man is not burdened with more than he can bear." (Al-Baqarah/2:233).⁴⁰

It is obligatory for the father to provide for his minor and adult children if they have no wealth, this is scholarly consensus.⁴¹ If a husband fails to fulfill his duty of maintenance, then the wife may take the husband's wealth without his knowledge, but only to the extent that she needs it for herself and her children.⁴² Rights that are obligatory and are not restricted by shari'ah are subject to the limits of customary *urf* because *urf* is part of the evidence.⁴³

According to al-Bukhari and al-Khattābī, this Hadīth indicates that it is permissible to decide a case over a person who is not present. However, this opinion was criticized by al-Nawawi, because Abu Sufyan was in Makkah at the time, while the issue of *الحكم على الغائب* was in the case when the person was not in a country, so the issue of this hadith is the assembly of *إفتاء* and not the assembly of *قضاء*.⁴⁴

According to the Hanafis, this Hadīth is proof that the wife's maintenance is waived

³⁸ Ibn Hajar al-'Asqalani, *Fath al-Bari bi Syarh Sahih al-Bukhari*, Juz IX, p. 508., Nur al-Din bin Abd al-Hadi al-Sindi, *Hasyiah al-Sindi 'ala al-Nasa'i*, Juz VIII (First Issue; Beirut: 1406 H), p. 247.

³⁹ Ibn Hajar al-'Asqalani, *Fath al-Bari bi Syarh Sahih al-Bukhari*, Juz IX, p. 500.

⁴⁰ Muhammad bin Rusyd al-Qurtubi, *Bidayah al-Mujtahid wa Nihayah al-Muqtasid*, Juz II (Beirut: Dar al-Fikr, t.th), p. 59.

⁴¹ Muhammad bin Ibrahim bin Munzir, *Al-Isyraf 'ala Mazahib al-Ulama'*, Juz V (First Issue; Makkah: Maktabah Makkah al-Saqafiyah, 1428 H), p. 167.

⁴² Ibn Hajar al-'Asqalani, *Fath al-Bari bi Syarh Sahih al-Bukhari*, Juz IX, p. 507.

⁴³ Ibn Hajar al-'Asqalani, *Fath al-Bari bi Syarh Sahih al-Bukhari*, Juz IX, p. 405., Ahmad bin 'Umar bin Ibrahim al-Qurtubi, *Al-Mufhim lima Asykala min Talkhis Kitab Muslim*, Juz V (First Issue; Damaskus: Dar Ibn Kasir, 1417 H), p. 161., Muhammad bin Abu Bakr bin al-Qayyim al-Jauziyah, *l'lam al-Muwaqqi'in 'an Rab al-'Alamin*, Juz IV (Beirut: Dar al-Jil), p. 360.

⁴⁴ Yahya bin Syaraf al-Nawawi, *Al-Minhaj Syarh Sahih Muslim bin al-Hajjaj*, Juz XII (First Issue; Beirut: Dar Ihya' al-Turas al-'Arabi, 1392 H), p. 8.

with the passage of time because the Prophet (peace be upon him) did not order Hindun (ra) to take the wife's maintenance. Did not tell Hindun to take the total amount of maintenance that Abu Sufyan did not give her in the past. However, the majority of scholars are of the view that the wife's maintenance is waived with the passage of time, because 'Umar (may Allah be pleased with him) had made maintenance obligatory in the past on soldiers who chose to divorce their wives.⁴⁵

According to the Hanbalis, this Hadith indicates that it is obligatory to provide for children even when they are adults because the Prophet did not exclude it when he allowed Hindun (may Allah's peace and blessings be upon her) to take her rights and those of her children. However, the majority of scholars are of the opinion that it is not obligatory, because the above case is specific to Hindun's situation where it is possible that she meant some of her children and not all of them.⁴⁶ Recognition of maintenance, whether it has been given or not, is the right of the wife.⁴⁷

The benefits of adab

It is permissible to mention a person's disgrace if there is a need, such as reporting, *istifta'*, and so on.⁴⁸ It is permissible to hear a woman's voice if it is safe from *fitnah*. It is permissible for a woman to go out of her house with her husband's permission or with his permission.⁴⁹ if there is a need and she is safe from *fitnah*.⁵⁰

Conclusion

Based on the aforementioned description, it is clear that both Al-Bukhari and Muslims agree on the narration of the tradition of family maintenance. This agreement leaves no room for doubt about the authenticity of the Hadith on family maintenance. The content of this Hadith was drawn from Hindun's (may Allah be pleased with her) reports about her husband, Abu Sufyan, who was a miserly man. She had asked the Prophet (peace be upon him) if she could take his property to support her family without his knowledge. The Prophet allowed her to take only the amount she required to provide for her family. This Hadith explicitly states that it is the duty of the husband to provide for his family with necessities, as per the custom. If the husband fails to do so, the wife is permitted to take from his wealth without his knowledge, but only to the extent that she can provide for herself and her children.

⁴⁵ Abd al-Razzaq bin Hammam al-San'ani, *al-Musannaf*, Juz VII, p. 93., Muhammad bin Ibrahim bin Munzir, *Al-Isyraf 'ala Mazahib al-Ulama'*, Juz V, p. 165.

⁴⁶ Ibn Qudamah al-Maqdisi, *Al-Mugni*, Juz IX (Beirut: Dar al-Kitab al-'Arabi, t.th), p. 250., Ibn Hajar al-'Asqalani, *Fath al-Bari bi Syarh Sahih al-Bukhari*, Juz IX, p. 509.

⁴⁷ Ibn Hajar al-'Asqalani, *Fath al-Bari bi Syarh Sahih al-Bukhari*, Juz IX, p. 509.

⁴⁸ Hamad bin Muhammad al-Khattabi, *Ma'alim al-Sunan*, Juz III (First Issue); Beirut: al-Maktabah al-Ilmiyah, 1401 H), p. 167., Ibn Hajar al-'Asqalani, *Fath al-Bari bi Syarh Sahih al-Bukhari*, Juz IX, p. 509.

⁴⁹ Ahmad bin 'Ali al-Jassas, *Ahkam al-Qur'an*, Juz III (Kairo: Matba'ah Abd al-Rahman Muhammad, t.th), p. 393., Ibn Hajar al-'Asqalani, *Fath al-Bari bi Syarh Sahih al-Bukhari*, Juz IX, p. 509.

⁵⁰ 'Ali bin Khalaf bin Abd al-Malik bin al-Battal, *Syarah Sahih al-Bukhari*, Juz VII (First Issue; Riyadh; Maktabah al-Rusyd, 1420 H), p. 364.

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