

Hadith Criticism on Badal Hajj Perspective A. Hassan: Study of Takhrij and Syarah Hadith

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Abstract

This study aims to discuss the hadith about badal hajj. This study uses a qualitative approach by applying a descriptive-analytical method. The formal object of this research is the science of hadith, while the material object is the hadith about hajj in the history of Bukhari No. 1417. The results and discussion of this study indicate that the quality of hadith status is authentic in *Sanad*, but *dhaif* in terms of *matan*. This study concludes that the hadith narrated by Bukhari no 1417 cannot be used as evidence, because it contradicts the verses of the Qur'an, Hadith, the words of the companions of Ibn Abbas and Ibn Umar, as well as the words of the Tafsir Experts.

Keywords: Badal; Hadith; Hajj; Syarah; Takhrij

Introduction

Every Muslim essentially must carry out worship activities, especially those related to physical worship such as prayer, zakat, and fasting which are carried out individually and cannot be replaced by others. This is because every Muslim is responsible for the practices he does. After all, he will get a reward according to what he tries. However, unlike the case with the hajj, on the hajj Allah SWT. gives special rules, namely by allowing someone to replace someone else's hajj, which is with the hajj badal (Rahmadanil, 2021). In this context, there are differences in the meaning of the legal basis in the hadith which then makes the formation of different groupings of scholarly thoughts (Nasikhin et al., 2021). The majority of scholars agree to allow the hajj badal, just as Imam Abu Haneefa allows the hajj badal when a person cannot perform the hajj, it can be represented by his heirs or by others (Al-Ansari, 2010). According to Imam Malik, it is not permissible to represent a living person in hajj *fardhu* or sunnah with or

without wages, as for a deceased person, if he has willed that someone performs hajj in his name, then the hajj is valid in his name, as long as the estate exceeds one-third (Makrus, 2018). Based on these differences, this study discusses the law of badal hajj from the perspective of A. Hassan, the selection was based on the fact that he had different thoughts about the law of badal hajj.

The results of previous studies have been presented by several researchers related to hajj badal. Umia, et al (2023), "Badal Hajj: A Critical Analysis of the Views of the Maliki School and the Shafi'i School," *Al-Muqaranah Journal*. This study aims to analyze the views of the Maliki School and the Shafi'i School on hajj badal. This research method is qualitative with a library research approach. The results of this study show that hajj is related to a Muslim who has been financially categorized as obligatory hajj, but until death did not have time to perform hajj because of obstacles that are justified in Islam. The Maliki school holds that another person is not allowed to replace the deceased person to perform hajj for him because according to the Maliki school, hajj is obligatory to living Muslims. For a person who has died, there is no longer an obligation of hajj for him and no one else should perform hajj for him. This is in contrast to the Shafi'i School which allows the badal hajj to be performed for the deceased because textually, the hadiths of the Holy Prophet (peace be upon him) clearly allow it (Umia et al., 2023).

Current research and the results of previous research have something in common, namely discussing the hajj badal. However, there are differences between the current study and previous research. Previous research discusses the badal hajj perspective of the Maliki School and the Shafi'i School, while the current research discusses the hadith of badal hajj from the perspective of A. Hassan.

A frame of mind needs to be drawn up to answer the question of how the law of badal hajj perspective of A. Hassan. Badal linguistically has a substitute meaning (Mahival et al., 2021), while badal hajj is a pilgrimage carried out by someone on behalf of another person who already must perform hajj, but the person has an old age (unable) (Nashiruddin, 2013), such as the person has died and has never performed hajj at all, or because he is already seriously ill enough that it is not possible again to carry out the hajj but have sufficient costs to go to perform the hajj (Mahival et al., 2021). Based on this incompetence, the implementation of worship is replaced by others (Nashiruddin, 2013). The concept of badal hajj can be understood in the hadith of the Prophet (peace be upon him). Hadith is anything that comes from the Prophet Muhammad (peace be upon him), both spread in the books of hadith and actualized in society, known as sunnah (Soetari, 1994). Hadith about badal hajj can be numerous. One of

them is a hadith narrated by Imam Bukhari No. 1417, about a woman from the tribe of Khash'am who said: "O Messenger of Allah, indeed Allah's command to His servants regarding Hajj was only obtained when my father was old, while he was unable to make his journey. Can I make hajj on his behalf?" He replied, "Yes." This incident happened during hajj wada." But in the Qur'an in Sura an-Najm verse 39 Allah says: "That man will not get (reward) but (from) what he has earned". Therefore, there is a difference in the enforcement of the law regarding the badal hajj, because on the one hand, there is a hadith that allows the badal hajj, but on the other hand there is a verse that describes that a person only gets rewards from what he tries. From the discussion of hadith criticism studies on the law of badal hajj based on hadith science, systematic knowledge related to the status, understanding, and practice of hadith will be obtained (Darmalaksana, 2018). Based on the discussion of this hadith science, specific research findings will be obtained until a conclusion is drawn on how badal hajj is in hadith and A. Hassan's perspective.

Theoretical foundations are needed for theoretical foundations in conducting discussions. This research applies the theory of hadith science. In the science of hadith, there is the science of *dirayah* hadith (Soetari, 2005), which is the science whose material objects are *rawi*, *sanad*, and *matan* hadith. *Rawi* is the narrator of hadith, *sanad* is the chain of narrators of hadith, and *matan* is the text of hadith (Darmalaksana, 2018). The science of hadith establishes the requirements for the validity (authenticity) of a hadith, namely: *Rawi* must be *'adl* (have commendable personality qualities) and *dhabit* (have qualified scientific capacity) and *tsiqah* (have undoubted integrity) which is a combination of *'adl* and *dhabit*; *Sanad* must be connected (*muttashil*) in the sense that it cannot be disconnected (*munfashil*); and *matan* must not be awkward (*syadz*) and there must be no defects (*'illat*) (Darmalaksana, 2020). If it meets all the requirements for authenticity, then the status of the hadith is called *shahih*, while if it does not meet one of these conditions, the quality of the hadith is called *dhaif* (Darmalaksana, 2020). According to the science of hadith, the hadith of *shahih* is *maqbul* (accepted), while the hadith of *dhaif* is *mardud* (rejected) (Soetari, 2005). However, hadith *dhaif* can be elevated to *hasan li ghairihi* if there are *syahid* and *mutabi* (Soetari, 2015b). *Syahid* is another hadith *matan* while *mutabi* is another hadith *sanad* (Mardiana, D., & Darmalaksana, 2020). However, not every *maqbul* hadith can be practiced (*ma'mul bih*), in the sense that there is a category of *maqbul* hadith that cannot be practiced (*ghair ma'mul bih*) (Soetari, 2005), this depends on the context in the sense of situations and conditions.

Ahmad Hassan's name is known as Hassan Bandung, even though he has lived in Bangil for many years. This great scholar of the ocean of science

was born on December 31, 1887, in Singapore. His father, Ahmad, is the editor-in-chief of Nurul Islam newspaper, who is also a well-known author and journalist in Singapore, and publishes several newspapers in Tamil (Alwi et al., 2023). His mother, hajj Muznah, was from Palekat (Madras) but was born in Surabaya. Ahmad and Muznah married in Surabaya and then moved to Singapore. It was in this city that his only son Hassan bin Ahmad was born who later became known as A. Hassan.

At the age of 7, he began studying the Qur'an, and religion, then entered a Malay school, learning Arabic, Malay, Tamil, and English. His expertise in religion is in the fields of hadith, tafsir, fiqh, ushul fiqh, kalam, and logic. Even all kinds of religious problems may be presented to him, and he can answer. He speaks Indonesian, English, Tamil, and Arabic. The collection of books is very large, consisting of various fields of knowledge. The books are all carefully read, perhaps even memorized. Every problem that was put to him was easily pointed out on the pages of the book that were already full of signs proving that the books had indeed been read.

In 1909, at a young age, he became an assistant to the "Malays." His first writing was to denounce Mr. Kadli who examined things by collecting the seats of men and women. At that moment no one dared to criticize Mr. Kadli, but instead, A. Hassan was aroused by this event to lift the pen. Once upon a time, he denounced the Muslim community why it didn't come forward. This speech was considered political, so it was no longer allowed to speak.

In 1921, A. Hassan moved from Singapore to Surabaya. His spirit of struggle and religious knowledge caused him to become acquainted with the leaders of Sarekat Islam in Surabaya in a short time, even though he did not declare himself to be a member of the movement. He was good friends with H.O.S. Cokroaminoto, A.M. Sangaji, H.A. Salim, Bakri Suraatmaja, Wondoamiseno, and others.

On the sidelines of her busy life, she also learned weaving in Kediri. But it did not satisfy him, so he moved to Bandung and got a diploma there. During his stay in Bandung, he became acquainted with the leaders of the Islamic Union (Persis), among others: Asyari, Tamim, Zamzam, and others. His arrival in Bandung was in 1925. Two years after the establishment of the Islamic Union. Often he taught at Persis' studies, and many people were attracted by his knowledge and personality, so he canceled his intention to return to Surabaya. He settled in Bandung, became a Persis teacher, and as a prominent figure of Persis.

His stance was firm as a firm upholder of the foundation of the Qur'an and hadith, very careful in religion, a peerless debater, and a keen critic. He defended religion with all the strength at his disposal, no matter what dangers he had to face. His motto for him was: "There is no better livelihood

than to live according to religious guidance, and to do good to anyone can only be with sincerity."

In 1941, he moved to Bangil, along with his printing house, continuing the struggle as he had done in Bandung. He returned to authoring books and continued to publish the magazine Defenders of Islam and others. Bangil also built Pesantren Persis, in addition to Pesantren Puteri which until now is visited by many students from every corner of the country, and led by his eldest son A. Qadir Hassan. Thus the great scholar who had left his great work passed away in the city of Bangil before Allah Almighty on November 10, 1958 (Hassan, 2007).

The main problem of this study is the criticism of the hadith about the law of badal hajj perspective of A. Hassan. The formulation of this research problem is how to criticize the hadith about the badal hajj perspective of A. Hassan. The purpose of this study is to discuss the criticism of hadith about the badal hajj perspective of A. Hassan. Theoretically, this research is useful to add to the literature of hadith studies on hajj badal. As for practically, this research is useful as a reference in reconsidering the law of badal hajj in public life.

Research Methods

This research uses a qualitative approach by applying descriptive-analytical methods (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data that is not a number. Data sources of this study include primary sources and secondary sources. The primary data source is the Encyclopedia of Hadith Kitab 9 Imam (Saltanera, 2015). Secondary data sources are literature related to this research topic sourced from journal articles, books, and others. Data collection techniques are carried out through library research. Data analysis techniques are taken through the stages of inventory, classification, and interpretation (Darmalaksana, 2022). In particular, the descriptive-analytical method in this study was taken from the field of hadith science, especially the method of takhrij hadith and the method of syarah hadith. Takhrij hadith is the process of taking hadith from the book of hadith to examine its authenticity (Darmalaksana, 2020). While the hadith syarah is an explanation of *the Matan* (text) of the hadith to gain an understanding (Soetari, 2015b). Finally, interpretation at the analysis stage will use logic, both deductive logic and inductive logic (Sari, 2017), until a conclusion is drawn.

Results and Discussion

1. Research Results

The stages of takhrij hadith require removing hadith from the book of hadith for which the validity has been examined. After tracking the hadith with the keyword "hajj" in the *Hadith Encyclopedia Book of 9 Imam*, the hadith

of Imam Bukhari No. 1417 was found. The redaction of the hadith text is below:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَتْ امْرَأَةٌ مِنْ حَشَعَمَ فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ وَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْرِفُ وَجْهَهُ الْفَضْلُ إِلَى الشِّقِّ الْأَخْرِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَيَّ عِبَادِهِ فِي الْحَجِّ أَذْرَكَتْ أَبِي شَيْحًا كَبِيرًا لَا يَثْبُتُ عَلَيَّ الرَّاحِلَةَ أَفَأَحْجُّ عَنْهُ قَالَ نَعَمْ وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ

Having told us Abdullah bin Yusuf, he said: had told us Malik, from Ibn Shihab, from Sulayman bin Yasar from Abdullah bin 'Abbas Ra., he said, "Once al-Fadl once piggybacked behind the Prophet (peace be upon him). Then there came a woman from the tribe of Khash'am who made al-Fadl look at the woman. So the Prophet (peace be upon him) turned al-Fadl's face in another direction. Then the woman said, "O Messenger of Allah, Allah's command to His servants regarding hajj was only obtained when my father was old, while he was unable to make his journey. Can I make hajj on his behalf?" He replied, "Yes." This event took place during hajj wade" (H.R Bukhari No. 1417).

The next step is the assessment of the *rawi* and the connectedness of *the sanad* as shown in the table below:

Table 1. Rawi and Sanad

No	Rawi-Sanad	Birth/Death		Negeri	Kunyah	Scholar's Comment		Circle
		B	D			-	+	
1	Abdullah bin 'Abdul Muthallib bin Hasyim	-	68 H	Marur Rawdz	Abu al-'Abbas	Ibnu Hajar al-Atsqalani: Friend; Dzahabi: Friend	A-	Friend
2	Sulayman Ibn Yasar	-	110 H	Medina	Abu Ayyub	Abu Zur'ah: Tsiqah Ma'mun; Al-'Ajli: Tsiqah Ma'mun; Yahya bin Ma'in: Tsiqah; Ibnu Hibban: ats-Tsiqaat; An-Nasa'i: seorang Imam; Ibnu Hajar al-'Asqalani:		Tabi'in middle circles

							Tsiqah Fadil; Ibnu Hajar al- 'Asqalani: One of the seven Fiqh members
3	Muhammad bin Muslim bin 'Ubaidillah bin Abdullah bin Syihab	-	124 H	Medina	Abu Bakar	Ibnu Hajar al-'Asqalani: Faqih Hafidz Mutqin; Adz-Dzahabi: a character	Tabi'ut Tabi'in middle circles
4	Malik bin Anas bin Malik bin Abi 'Amir	-	179 H	Medina	Abu 'Abdullah	Yahya bin Ma'in: Tsiqah; Muhammad bin Sa'd: Tsiqah Ma'mun	Tabi'ut Tabi'in among the elderly
5	Abdullah bin Yusuf	-	218 H	Maru	Abu Muhammad	Al 'Ajli: Tsiqah; Ibnu Hibban: mentioned in 'ats-Tsiqah; Ibnu Hajar: Tsiqah; Adz-Dzahabi: Hafidz	Tabi'ul atba' among the elderly
6	Muhammad bin Ismail al-Bukhari	194 H	256 H	Bukhara	Imam Bukhari	Imam Hadis	<i>Mukharrij</i>

Table 1 shows that Bukhari's hadith No. 1417 was narrated by Enam *Rawi*. All narrators are known to have died only. While the biography of Imam Bukhari, *mukharrij al-Hadith*, is known to be complete, namely born in 194 AH and died in 256 AH.

According to the theory of hadith science, the first *rawi* means the last sanad and the first *sanad* means the last *rawi* (Soetari, 2015b). The above hadith includes *muttashil* (continuous) seen from the connection of *sanad*. The requirement for *sanad* connection is *liqa* (meeting) between teacher and student (Soetari, 2015b). *Liqa* can be seen from their contemporaries and being in one region. Seen from the country, they were in adjacent territory, although Sulayman bin Yasar, Muhammad bin Muslim, and Malik bin Anas were in the same country. Teachers and students can be said to be contemporaries although most of them have no known year of birth. According to the theory of hadith science, hadith narrators can be assumed to be around 90 years old (Darmalaksana, 2020). So it is predicted that the narrators in the sanad chain may meet between teacher and student. The *matan* hadith above is not odd in the sense that it does not contradict the Qur'an, the hadith is more powerful and common sense, while it is not flawed in the sense that there are no insertions, reductions, and changes

(Soetari, 2015a). Although not in the same form as *lafadz*, the hadith narrated by Bukhari No. 1417 has support from other hadith contents, namely Bukhari No. 1721, Bukhari No. 1722, and No. 4048, and others (Saltanera, 2015). In other words, the hadith has *martyrdom* and *mutabi* (Mardiana, D., & Darmalaksana, 2020). Based on this, the hadith narrated by Bukhari No. 1417 has a *shahih* quality in its sanad, because no defect in the sanad causes this hadith to fall into hadith *hasan* or *dhaif*.

2. Discussion

The hadith narrated by Bukhari No. 1417 or its meaning, allows to worship those who are not strong in walking or who have been subjected to the obligation of pilgrimage but have not had time to die. Just as Imam Abu Hanifah said, it allows his heirs or others to delegate (Al-Ansari, 2010). But when he makes a testament to issue the wages of the pilgrimage, then his heirs must withdraw a third of the inheritance. When a person testaments by determining the amount of property issued for pilgrimage and the place of the start of the hajj, then his heirs are obliged to perform it. And when it does not determine it, it is wajib to be summoned from the abode of the deceased using a third of his inheritance. When there is not enough (using a third of the inheritance), then it is piled from the place where it is sufficient with the property. And when the property is not sufficient at all, the will is considered null (Nashiruddin, 2013).

There are different interpretations of the hajj badal, as expressed by A. Hassan regarding the hadith of Bukhari No. 1417 or the meaning of the hadith. A. Hassan's idea of the law of hajj badal in Islam is invalid, and the reward of hajj will not reach the deceased. A. Hassan argues that the hadith of Bukhari No. 1417 or the hadith with its meaning cannot be used as an argument to allow the badal hajj, because the matan hadith contradicts several verses of the Qur'an, such as surah Yasin verse 54, surah an-Najm verse 39, surah al-Baqarah verse 286, surah al-Fushilat verse 46, surah al-Ankabut verse 6. The simple description of each of these verses is that a person will bear his sins, and each person will be rewarded for his deeds, not for the actions and efforts of others (Hassan, 2007).

The verses clearly and blatantly show, that a person will not be rewarded with good, but from his deeds, and so will his evil reward. If one person's worship can be given to one person, Allah would have excluded even one verse and several tens of verses that discuss the matter of reward. The verses are clearly and firmly contrary to all hadiths that allow for the reward of one person (Hassan, 2007).

Bukhari's hadith No. 1417 also contradicts Muslim hadith No. 3804, "When one dies, all his practices are cut off except for three things; Alms that constantly flows, useful knowledge and pious children who always pray for him." There are only three things that can still be a medium for

someone who has died to still get merit. And these three things are the result of the hard work of the deceased man when he was alive.

Hadith that contradicts the Qur'an can no longer be used as an *argument* because the requirements for a hadith to be classified as a *shahih* hadith must have five conditions, one of which does not contradict the stronger hadith or verse of the Qur'an (Thahan, 2010). So the validity or *half-an* of a hadith, in principle, can be seen from the concept of sanad or the concept of matan hadith itself. Because it may be that a hadith in terms of its sanad meets the requirements of *shahih*, but its eyes do not meet the requirements of validity or vice versa, then the hadith can be categorized as a hadith that is not *shahih* (Khaeruman, 2015).

As some commentators say about over-merit "A person who is charitable is not reciprocated, but by his charity, good or evil" (Ath-Thabari, 2007). "Not tortured but those who commit sins, and are not rewarded by those who do not do" (Ath-Thabari, 2007). "Just as one does not bear another's sins, so can he not be rewarded but what he does for himself" (Katsir, 2008), and several other words that have similar meanings.

And also a few words from the companions, such as Ibn Abbas: Do not replace one's prayers, and let him not suffocate someone (Hassan, 2007). He said Ibn 'Umar: It is impermissible for a person to perform (Al-Asqalani, 1379).

If it is said that the hadith of Bukhari No. 1417 or its meaning interprets the verses of the Qur'an which means that each person will bear his own sins, and each person will be rewarded for his own actions, then this cannot be, because these verses are "*mahshur*" which is a verse in which there is *Nafi* and *itsbaat* in a series. As it is not forbidden upon you but four things; ye shall not obtain but your own charitable reward; just like the phrase "There is no god but God." The word "No" is called *nafi* and "rather" *itsbaat*. This sentence is perfect by itself, and can no *longer* be takhsis (Hassan, 2007).

Conclusion

The results showed the status of the validity of the hadith narrated by Bukhari No. 1417 regarding the badal hajj *shahih* sanad because there is no defect in the sanad and rawnya. But this hadith is manically *dhaif* because it contradicts some verses of the Qur'an, contradicts the Muslim hadith No. 3804, contradicts the words of the commentators, and also contradicts the words of the companions Ibn Abbas and Ibn Umar. Theoretically, this research is expected to be an additional insight into the law of badal hajj. Practically, this research is expected to be used as a reference in carrying out the badal hajj. This study lacks in interpreting Qur'anic verses and preaching hadith in-depth, as well as linguistic studies of Qur'anic verses. This is an opportunity for further research by applying analysis more

comprehensively. This study recommends that Islamic law study institutions conduct further and in-depth studies.

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