



The Role of Sanad Studies in Ensuring the Authenticity of Mu'allaq Balaghât Hadiths in the Book of Muwatta' Malik

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Abstract

One of the separate studies in hadith scholarship is Imam Malik's narration model using *sigbat tabammul* which is different from other scholars. That is with the *hadiths balaghât* (hadiths beginning with "بلغني" or "انه بلغه") In the study of sanad in general, the hadith belongs to the category of *munqathi'* (sanad interrupted). This study focuses on the hadiths of *Balaghât Muwaththa'* which are categorized as *mu'allaq* (dependent), by using the method of takhrîj hadith with the approach of I'tibâr, which examines the existence of other hadiths *al-kutub at-tis'ab* that support the narration of Imam Malik. From research it can be concluded, that the hadith *balaghât mu'allaq* in Kitab al-Muwaththa' has a *muttasbil* supporting history from other hadith books, especially *al-kutub at-tis'ab*, so that with the existence of other *muttasbil* narrations, making the hadith *balaghât mu'allaq* Malik can be used as a *hujjah*.

Keywords: Balaghât, Malik, Mu'allaq, Mutâbi', Syâhid

Article Info

Article History:

Received: 05-11-2023 Accepted: 06-17-2023 Publish: 06-30-2023



: 10.51590/waraqat.v8i1.513

Introduction

Concerns over the extinction of the sayings of the Prophet Muhammad (peace be upon him) and the mixing of authentic hadiths with fabricated ones prompted Khalifah 'Umar ibn 'Abd al-'Azīz to enact a policy. This policy entailed an order to all governors to write down and gather the hadiths of the Prophet found among hadith scholars and huffaz (memorizers of hadith). The policy implemented by 'Umar ibn 'Abd al-'Azīz eventually had a positive impact, as evidenced by the birth of several hadith collections authored by scholars of that era.¹ Among the books written during that period are the works of Muhammad bin Shihâb al-Zuhrî (51-125 H) and Abû Bakar Muhammad bin 'Amr bin Hazm. These two books are considered the earliest pioneers of hadith literature in history. However, unfortunately, over time, these two books are no longer available to us today.

The writing of hadith books continued to be encouraged and continued by scholars after them, with various variations and styles in their composition. However, the books born during this early period still contain a mixture of the Prophet's sayings, the companion's (sahabah) legal opinions, and even the Successors (*tabi'in*). One of the phenomenal hadith books that emerged from these efforts and is still available today is the book {by Imam Malik bin Anas, known as Al-Muwatta'.

The birth of Al-Muwatta' marked the beginning of the emergence of subsequent hadith books, such as the compilation of Musnad Imam Shafî'i, who was Imam Malik's student. During its time, Al-Muwatta' was regarded as the most reliable and authoritative hadith book. It was compiled by Imam Malik bin Anas when he was 51 years old, specifically in the year 144 H/762 CE, at the request of the Abbasid Caliph at that time, Abû Ja'far al-Manshûr. The compilation process was completed during the reign of Caliph al-Mahdî (775-785 CE).²

Through examination, several unique aspects were found in Al-Muwatta'. One is the presence of "shîghah al *tabammul* wa al adâ'" (expressions of conveying and transmitting) that are not found in other hadith books. The specific expressions referred to are Imam Malik's method of narration using phrases like "بلغني" (it reached me) or "أنه بلغه" (that it reached him). As a result of the scholars' analysis, these hadiths are known as "بلغات الموطأ" (conveyances of Al-Muwatta') or "مرفوعات الإمام مالك" (elevated narrations of Imam Malik).³

The presence of these hadiths is intriguing and warrants further investigation. At first glance, they may appear to fall under the category of *Mu'allaq* hadiths, which in the field of hadith studies are classified as weak hadiths. However, it raises the question of whether Imam Malik, a scholar of hadith, intentionally included these in his book or if there are specific grounds that led Imam Malik to have them in Al-Muwatta'. By employing the method of takhrîj al-hadith with an I'tibâr approach, it can be determined whether these hadiths are considered weak. This analysis will have implications for the reliability and applicability of these hadiths in legal and scholarly discourse.

¹ Hafizzullah, "Hadis-Hadis Balaghat Marfu' Dalam Kitab Muwatta' Imam Malik," *Jurnal Ulunnuba* 5, no. 1 (2016): 37–56, <https://ejournal.uinib.ac.id/jurnal/index.php/ulunnuha/article/view/553/467>.

² Muhammad Abu Zahrah, *Mâlik: Hayâtub Wa 'Asrub - Arâub Wa Fiqhub* (Beirut: Darul Fikr, 1952).

³ Thahir Al-Azhar Al-Munziriy, *Al-Madkhal Ila Muwatta' Malik Bin Anas* (Kuwait: Maktabah Syu'un Al-Fanniyah, 2008).

Result and Discussion

I'tibâr, Mutâbi' dan Syâhid

The Meaning of I'tibâr, Mutâbi', and Syâhid.

Al-I'tibâr (الإعتبار), linguistically, is derived from the verb "*itabara* (اعتبر)", which means to have attention paid to a matter to determine another similar matter. Technically, it refers to tracing the paths of hadith narrations that a single narrator exclusively reports to ascertain whether other narrators corroborate the same narration. Therefore, the purpose of Al-I'tibâr is to have hadith collections examined to determine whether a hadith narrated by one compiler in a particular book is also narrated by other compilers or not.

Al-mutâbi' (المتابع), also known as Al-tâbi' (التابع), linguistically is the active participle of the Arabic word "*mutâba'ah*" (متابعة). Linguistically, *mutâba'ah* means "to be in accordance with, to match". According to the terminology of hadith scholars, *tâbi'* (التابع) has the following meaning:

"هو الحديث الذي يشارك فيه رواته رواية الحديث الفرد لفظا ومعنى، أو معنى فقط، مع الاتحاد في الصحابي."

*"It refers to a hadith in which its narrators share the same wording and meaning, or only the meaning, with the narrators of the individual hadith, along with a consensus among them regarding the companion."*⁴

Al-Syâhid (الشاهد) linguistically is the active participle of the Arabic word "*syabâda*" (الشهادة).

It is called so because it witnesses the isolated hadith has an origin/source and strengthens it. This is similar to a witness supporting a prosecutor's statement, reinforcing it.

In the terminology of *Muhadditsîn* (scholars of hadith), *syâhid* refers to:

"هو الحديث الذي يشارك فيه رواته رواية الحديث الفرد لفظا ومعنى، أو معنى فقط، مع الاختلاف في الصحابي."

*"a hadith in which its narrators agree with the narrators of an individual hadith, both in wording and meaning or only in meaning, even though these two hadiths originate from different companions (sababah)."*⁵

Based on the definition above, it can be explained that the difference between *mutâbi'* and *syâhid* lies in the companions (*sababah*). If the chain of narration and the supporting chain of narration originate from the same companion, then the supporting chain of narration is called *mutâbi'*. However, if it is known that the two hadiths originate from different companions, then the supporting chain of narration is called *syâhid*.

The Urgency of Studying Mutâbi' and Syâhid

The study of *mutâbi'* and *syâhid* is very important. From the previous explanation, it can be understood that the study of *mutâbi'* and *syâhid* is aimed at determining whether a hadith narrated by one narrator in a book is also narrated by other narrators in their respective books, and it strengthens the status of the hadith by considering the quality of other narrations.⁶

The Mu'allaq hadiths in the Kitab Muwattha'

⁴ Thahhan.

⁵ Thahhan, *Taisîr Musthalab Al-Hadîts*.

⁶ Hafizzullah, "Hadis-Hadis Balaghat Marfu' Dalam Kitab Muwattha' Imam Malik."

From preliminary research, the author has found 22 Mu'allaq hadiths in the Kitab Muwattha'. However, the author will only focus on 7 selected hadiths as an illustration in this discussion.

The First Hadith

مَالِكٌ؛ أَنَّهُ بَلَّغَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَحِلُّ الصَّدَقَةُ لِأَلِ مُحَمَّدٍ. إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ».⁷

Analysis of the Chain of Narrators:

Imam Malik narrates 'This hadith directly from the Prophet Muhammad (peace be upon him) (*marfu'*). Its position in the Muwattha' is as a principal hadith mentioned in the chapter "*Mā Yukrah min Al-Shadaqah*" in Al-Jāmi'.

Through further investigation, several narrations support this chain of *narrators* (sanad) in a connected manner (maushûl), including:

a. Narration by Muslim, through two narrations:

- 1) From his teacher Harun bin Ma'ruf, from Ibn Wahhab, from Yunus bin Zaid, from Ibn Shihab, from Abdullah bin Al-Harith bin Naufal, from Abdul Muthallib bin Rabi'ah, from Rabi'ah bin Al-Harith bin Abdul Muthallib, and Abbas bin Abdul Muthallib.⁸

"حدثنا هارون بن معروف، حدثنا ابن وهب، أخبرني يونس بن يزيد، عن ابن شهاب، عن عبد الله بن الحارث بن نوفل الهاشمي، أن عبد المطلب بن ربيعة بن الحارث بن عبد المطلب، أخبره أن أباه ربيعة بن الحارث بن عبد المطلب، والعباس بن عبد المطلب قالوا: لعبد المطلب بن ربيعة، وللفضل بن عباس، اثنتا رسول الله صلى الله عليه وسلم وساق الحديث بنحو حديث مالك، وقال فيه: فألقى علي رداءه، ثم اضطجع عليه، وقال: أنا أبو حسن القرم، والله، لا أريم مكاني حتى يرجع إليكما ابناكما، مجور ما بعثما به إلى رسول الله صلى الله عليه وسلم. وقال في الحديث: ثم قال لنا «إن هذه الصدقات إنما هي أوساخ الناس، وإنما لا تحل لمحمد، ولا لآل محمد» وقال أيضا: ثم قال رسول الله صلى الله عليه وسلم «ادعوا لي محمية بن جزء»، وهو رجل من بني أسد كان رسول الله صلى الله عليه وسلم استعمله على الأحماس".

- 2) Through his teacher Abdullah bin Muhammad, from Juwairiyah, from Malik bin Anas, from Ibn Shihab Al-Zuhri, from Abdullah bin Abdullah bin Naufal bin Al-Harith, from Abdul Muthallib bin Rabi'ah, from Rabi'ah bin Al-Harith bin Abdul Muthallib, and Abbas bin Abdul Muthallib.⁹

b. The narration through Abu Dawood, from Ahmad bin Shalih, from 'Anbasah, from Yunus, from Ibn Shihab Al-Zuhri, from Abdullah bin Al-Harith bin Naufal, from

⁷ Malik bin Anas, *Muwattha' Malik Bi Tabqiq Al-A'zhami* (Emirat: Muassasah Zaid bin Sulthan, 2004).

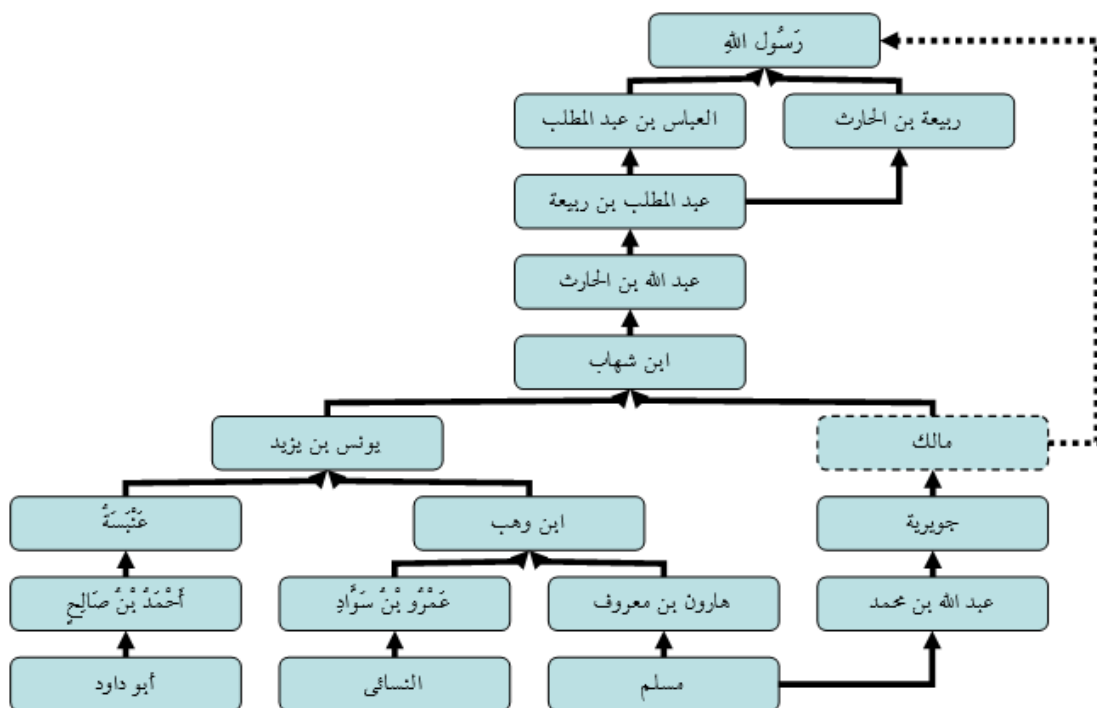
⁸ Muslim bin al-Hajjāj Al-Naisabūrī, *Shahih Muslim* (Kairo: Darul Hadis, 1991).

⁹ Al-Naisabūrī.

Abdul Muthallib bin Rabi'ah, from Rabi'ah bin Al-Harith bin Abdul Muthallib, and Abbas bin Abdul Muthallib.¹⁰

- c. The narration through Al-Nasa'i, from 'Amru bin Sawwad, from Ibn Wahhab, from Yunus bin Zaid, from Ibn Shihab, from Abdullah bin Al-Harith bin Naufal, from Abdul Muthallib bin Rabi'ah, from Rabi'ah bin Al-Harith bin Abdul Muthallib, and Abbas bin Abdul Muthallib.¹¹

The narrations above are attributed to Abbas bin Abdul Muthallib, and they all support the hadith narrated by Imam Malik in terms of its meaning, despite some variations in the wording. In one narration, the wording is: " إِنَّ هَذِهِ الصَّدَقَةُ، إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ، وَإِنَّهَا لَا تَحِلُّ، لِمُحَمَّدٍ وَلَا "، while in the narration of Imam Malik, the wording is: " لَا تَحِلُّ الصَّدَقَةُ لِأَبِي "، "مُحَمَّدٍ. إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ".



From the above sanads, the chain of narrators can be described as follows:

All the narrations above originate from Ibn Shihab Al-Zuhri, who is known as the teacher of Imam Malik. Furthermore, with the support of the narration of Muslim through the chain of Abdullah bin Muhammad, which states that the hadith comes from Imam Malik through his teacher Ibn Shihab, it is sufficient reason to conclude that the hadith originates from his teacher (Ibn Shihab).

With the presence of several authentic chains of narration that serve as mutābi' (concurring reports) as previously presented, all of which support the narration of Imam Malik, it can be classified as a reliable hadith. It can be used as a valid source of evidence (*hujjah*).

¹⁰ Abu Daud Al-Sijistani, *Sunan Abi Daud Bi Tabqiq Syu'aib Al-Arnuth* (Beirut: Dār al-Risālah al-'Alāmiyah, 2009).

¹¹ Ahmad bin Syu'aib bin Ali Al-Nasa'i, "Sunan Al-Nasa'i," *Cet. II. Halab. Maktab Al-Matbu 'at Al-Islamiyah*, 1987.

The Second Hadith

مَالِكٌ، أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اسْتَقِيمُوا وَلَنْ تَحْصُوا. وَعَمَلُوا، وَخَيْرَ أَعْمَالِكُمُ الصَّلَاةَ. وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ»

Analysis of the Chain of Narrators:

The chain of narration for this hadith is reported with a *mu'allaq* chain.¹² This hadith's narration chain is reported with a *mu'allaq* chain, where Imam Malik attributed it directly to the Prophet Muhammad (SAW). Imam Malik included this hadith as a supporting hadith in his book *Wuqû' Al-Shalâh*, specifically in the *Jâmi' Al-Wudhu'* chapter.¹³

From the investigation, several narrations are found that support this chain of transmission:

a. The narration of Ibn Majah comes from three different chains of transmission:¹⁴

1) The chain of transmission is through Ali bin Muhammad, dari Waqi', dari Sufyan, dari Manshur, dari Sâlim bin Abi Al-Ja'di dari Tsauban.

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اسْتَقِيمُوا، وَلَنْ تَحْصُوا، وَعَلِمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةَ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ»

2) The chain of transmission through Ishaq bin Ibrahim bin Habib, from Al-Mu'tamir bin Sulaiman, from Laits, from Mujahid from Abdullah bin Umar.

3) The chain of transmission through Muhammad bin Yahya, from Ibnu Abi Maryam, from Yahya bin Ayyub, from Ishaq bin Asîd, from Abu Hafz Al-Dimasyqi, from Abu Umamah.

b. The chain of transmission through Ahmad bin Hanbal, from Abu Mu'awiyah, from Al-A'masy, from Salîm, from Tsauban.¹⁵

c. The chain of transmission through Riwayat Al-Dârimi from Muhammad bin Yusuf, from Sufyan, from Manshur and A'masy, from Salim bin Abi Al-Ja'di, from Tsauban.¹⁶

The hadiths narrated from those books differ in wording from the hadith narrated by Imam Malik in *Al-Muwatta'*. In the narration of Imam Malik, the wording of the hadith is: "وَعَمَلُوا وَخَيْرٌ" (*Wa'amalu wa khayru a'malikum al-salah*), which means "And perform the prayer, as it is the best of your deeds." However, in the narration from other sources, the hadith varies. For example, the narration from Abdullah bin Amr bin Ash has the wording: "وَعَلِمُوا أَنَّ مِنْ أَفْضَلٍ" (*Wa'lamu anna min afdaali a'malikum al-salah*), which means "And know that one of the best of your deeds is prayer," and the narration from Tsauban has the wording: "وَعَلِمُوا أَنَّ"

¹² Mujiddin Ibnu Al-Atsir, *Jami' Al-Ushul Fi Abadits Ar-Rasul*, vol. 13 (Beirut: Maktabah Hulwany, 1969), <https://www.noorlib.ir/View/fa/Book/BookView/Image/28381>.

¹³ Malik bin Anas, *Al-Muwatbtha' Bi Tabqiq Musthafa Al-A'zhami* (Emirat: Muassasah Zaid bin Sulthan, 2004), <https://waqfeya.net/book.php?bid=1761>.

¹⁴ Abu Abdullah Muhammad bin Yazid Ibn-Majah, *Sunan Ibn Majah Bi Tabqiq Al-Arnauth* (Beirut: Dâr Ar Risalah al Alamiyah, 2009).

¹⁵ Ahmad Ibn-Hanbal, *Musnad Ahmad Bin Hanbal* (Kairo: Dâr al Hadîts, 1995).

¹⁶ Abu Abdullah Muhammad Ad-Darimi, *Sunan Al-Darimi* (Saudi Arabia: Dâr al Mughniy, 2000).

From the research conducted, there are several narrations that support this chain of transmission:

- a. The chain of transmission from Al-Tirmidhi goes through Salamah bin Syabib and ‘Abdu bin Humaid, Both of them originate from ‘Abdur Razzaq, from Ayyub bin Abi Tamimah, from Abi Qilabah, from Ibnu Abbas.²⁰

حَدَّثَنَا سَلْمَةُ بْنُ شَيْبِيبٍ، وَعَبْدُ بْنُ حَمِيدٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَتَانِي اللَّيْلَةَ رَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ، - قَالَ أَحْسَبُهُ فِي الْمَنَامِ - وَقَالَ: يَا مُحَمَّدُ، إِذَا صَلَّيْتَ فَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَإِذَا أَرَدْتَ بَعَادَكَ فِتْنَةً فَاقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ، قَالَ: وَالدرجاتُ إِنْشَاءُ السَّلَامِ، وَإِطْعَامُ الطَّعَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ"

- b. The chain of narration through Ahmad bin Hanbal from Abu Sa’id, from Jahdham Al-Yamani, from Yahya bin Abi Katsir, from Zaid bin Abi Sallam, from Abi Sallam from Abdurrahman bin ‘Aisy, from Malik bin Bakhamir from Mu’az bin Jabal.²¹
- c. The chain of narration through Al-Hakim in his *Mustadrak*, from Muhammad bin Shalih, from Fudhail bin Muhammad, from Abdullah bin Shalih, from Mu’awiyah bin Shalih, from Abu Yahya from Abu Sallam from Tsauban.²²

Among the three narrations mentioned above, only the narration of Al-Tirmidhi has the same wording as the narration of Imam Malik. However, the hadith narrated by Al-Tirmidhi has a longer text. As for the last two narrations, both of them have slightly different wording compared to the narration of Imam Malik. Ahmad bin Hanbal uses the wording

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ “اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي، وَإِذَا “

However, Al-Hakim narrates it with the wording,

”فِتْنَةً فِي قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ“

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي، وَإِذَا “

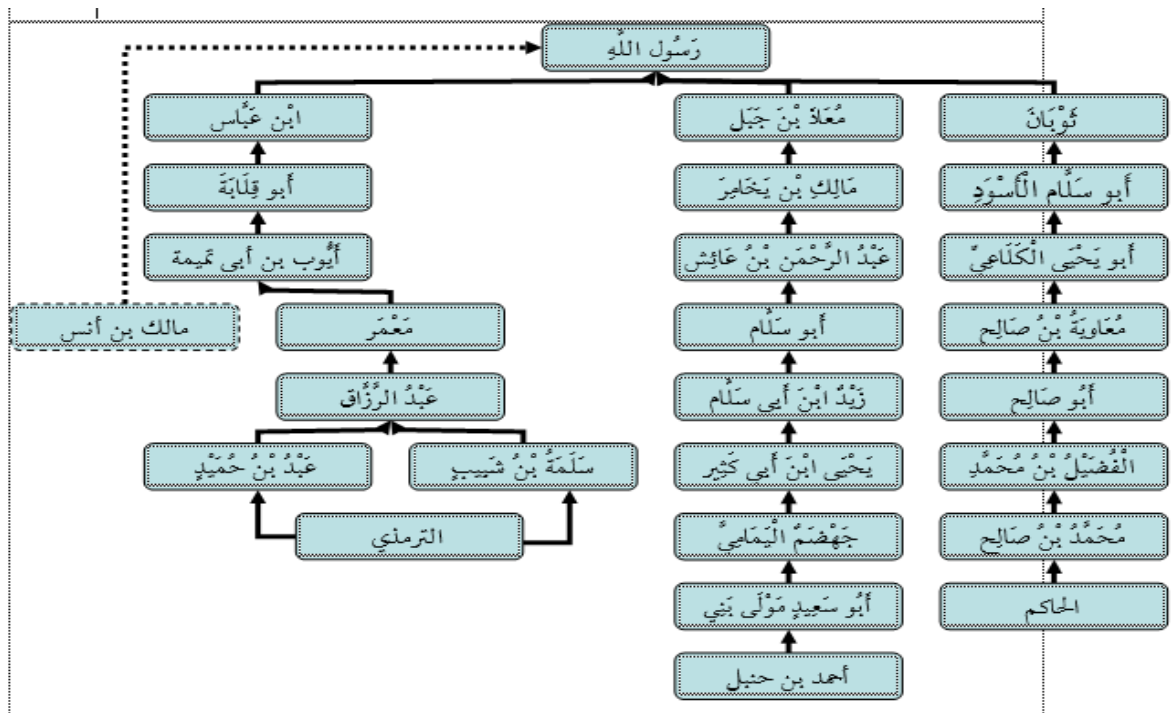
”أَرَدْتَ بِقَوْمٍ فِتْنَةً فَتَوَفَّنِي إِلَيْكَ، وَأَنَا غَيْرُ مَفْتُونٍ“

From the above mentioned chains of narration, the range (ranji) of the transmission can be depicted as follows:

²⁰ Muhammad bin Isa At-Tirmidzi, *Sunan Al-Turmudzi* (Mesir: Maktabah Musthafa al Halabiy, 1975).

²¹ Ibn-Hanbal, *Musnad Ahmad Bin Hanbal*.

²² Abu Abdullah Al Hâkim Al-Naisaburi, *Al Mustadrak ‘Ala Al Shabihain* (Beirut: Dâr al Kutub Al Ilmiah, 1990).



From the three narrations, it can be understood that the hadith originated from three companions, namely Ibn Abbas, Mu'adh bin Jabal, and Tsauban. In the chain of narration of Al-Tirmidhi, there is the name Ayyub bin Abi Tamimah, a teacher of Imam Malik.²³ This possibility suggests that Imam Malik's narration may also have originated from his teacher, Ayyub bin Abi Tamimah.

Syaikh Al-Albâni considers the narration of Al-Tirmidhi to be a narration that is *shahih*²⁴, However, the narration of Ahmad bin Hanbal is evaluated as weak (dha'if) by Syu'aib Al-Arnauth, due to Abdurrahman bin 'Aisy being a narrated with *mudbtharrib* (inconsistency).²⁵

With the presence of *shahih* (an authentic narration) from the chain of Al-Tirmidhi that serves as a *mutâbi*' and supports the narration of Imam Malik, the narration of Imam Malik can be classified as accepted (maqbul) and can be used as an authoritative hadith (hujjah)

The Fourth Hadith

مَالِكُ؛ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ دَاعٍ يَدْعُو إِلَى هُدًى، إِلَّا كَانَ لَهُ مِثْلُ أَجْرٍ مَنْ اتَّبَعَهُ. لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا»

Sanad analysis:

This hadith is a primary hadith found in the book : Al-*Quran*, bab: Al-*'Amal fi Al-Duâ'*²⁶. Basically, this hadith is classified as a *mu'allaq* hadith. This hadith is classified as a *mu'allaq* hadith because Imam Malik did not mention the narrators who transmitted the hadith between him and the Prophet Muhammad (peace be upon him). However, this hadith is supported by four narrations:

²³ Jamaluddin Abu Al-Hajjaj Yusuf Al Mizzi, *Tabdzibul Kamal Fi Asma` Al-Rijal* (Kairo: Muassasah Ar-Risalah, 1983).

²⁴ At-Tirmidzi, *Sunan Al-Turmudzi*.

²⁵ Ibn-Hanbal, *Musnad Ahmad Bin Hanbal*.

²⁶ Anas, *Al-Muwatbtha' Bi Tabqiq Musthafa Al-A'zhami*.

- a. The narration chain of Muslim from Yahya bin Ayyub, Qutaibah bin Sa'id dan Ibnu Hajar, all of whom trace back to Ismail bin Ja'far, from Al-'Allā' bin Abdurrahman from his father from Abu Hurairah.²⁷

حدثنا يحيى بن أيوب، وقتيبة بن سعيد، وابن حجر، قالوا: حدثنا إسماعيل يعنون ابن جعفر، عن العلاء، عن أبيه، عن أبي هريرة، أن رسول الله صلى الله عليه وسلم، قال: «من دعا إلى هدى، كان له من الأجر مثل أجور من تبعه، لا ينقص ذلك من أجورهم شيئاً، ومن دعا إلى ضلالة، كان عليه من الإثم مثل آثام من تبعه، لا ينقص ذلك من آثامهم شيئاً»

- b. The narration chain of Abu Dawood from Yahya bin Ayyub, from Ismail bin Ja'far, from Al-'Allā' bin Abdurrahman, from his father, from Abu Hurairah.²⁸
- c. The narration chain of Al-Tirmidhi from 'Ali bin Juhri, from Ismail bin Ja'far, from Al-'Allā' bin 'Abdurrahman, from his father, from Abu Hurairah.²⁹
- d. The narration chain of Ibn Majah from Abu Marwan Al-Utsmani, from Abdul Azizi bin Abi Hazim, from Al-'Allā' bin 'Abdurrahman, from his father, from Abu Hurairah.³⁰

In the narration of Imam Malik mentioned above, the wording " مَا مِنْ دَاعٍ يَدْعُو إِلَى هُدًى إِلَّا " (There is no caller who calls to guidance except that he will have the reward similar to those who follow him) is used, employing the negation particle "مَا" (ma) in the wording. However, in other narrations, the wording does not include the negation particle, and it is stated as " من دعا إلى هدى، كان له من الأجر " (Whoever calls to guidance will have a reward) without the negation particle. Additionally, there is an additional wording, "ومن دعا إلى ضلالة" (And whoever calls to misguidance), which is not found in the narration of Imam Malik. Despite the differences in the wording of the narration chains, these differences still refer to the same meaning.

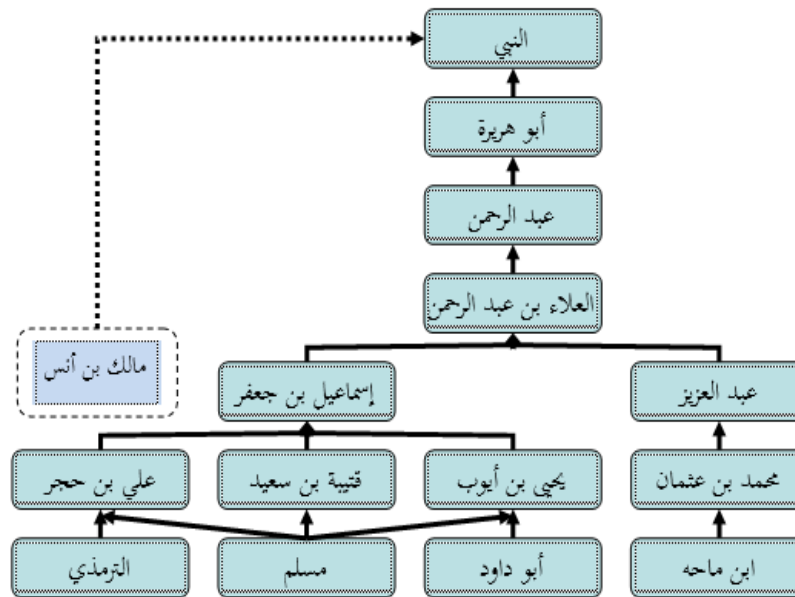
From the several chains of narration above, the chain of narration can be described as follows::

²⁷ Al-Naisabūrī, *Shahih Muslim*.

²⁸ Al-Sijistani, *Sunan Abi Daud Bi Tabaiq Syu'aib Al-Arnuth*.

²⁹ At-Tirmidzi, *Sunan Al-Turmudzi*.

³⁰ Ibn-Majah, *Sunan Ibni Majah Bi Tabaiq Al-Arnauth*.



From the four narrations mentioned above, it can be understood that the hadith originated from Abu Hurairah. None of these narrations mention the name of Imam Malik in their chains of narration. However, among the narrators in the chains of narration, the name of Imam Malik's teacher, Al-'Ala' bin Abdurrahman, is mentioned. He is classified as a *shighâr Al-tâbi'in* and is considered one of the scholars of Madinah. Based on this, it is possible that Imam Malik narrated this hadith through the chain of his teacher.

With the presence of several authentic narrations that support and corroborate the narration of Imam Malik, his narration can be classified as *maqbul* (accepted) and can be considered a valid source of evidence (*hujjah*).

The Fifth Hadith

مَالِكُ؛ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهَلَ مِنَ الْجَعْرَانَةِ بِعُمْرَةَ.

Sanad analysis:

This hadith is directly narrated by Imam Malik from the Prophet Muhammad (SAW) (*marfû*). Its position in Muwattha' is as a supporting hadith that is quoted in the book: *Al-Hajj*, chapter: *Mawâqîf Al-Ihlâl*.³¹

This narration is supported by three additional narrations:

- The chain of narration goes as follows: Abu Daud, Qutaibah bin Sa'id, Sa'id bin Muzahim, his father Muzahim, Abdul Aziz bin Abdullah, and Muharrisy Al-Ka'biy.³²

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سَعِيدُ بْنُ مَزَاهِمٍ بْنِ أَبِي مَزَاهِمٍ، حَدَّثَنِي أَبِي مَزَاهِمٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَعِيدٍ، عَنْ مُحَرَّشِ الْكَعْبِيِّ، قَالَ: «دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَعْرَانَةَ فَجَاءَ إِلَى الْمَسْجِدِ فَرَكَعَ مَا شَاءَ اللَّهُ، ثُمَّ أَحْرَمَ، ثُمَّ اسْتَوَى عَلَى رَاحِلَتِهِ فَاسْتَقْبَلَ بَطْنَ سَرْفٍ حَتَّى لَقِيَ طَرِيقَ الْمَدِينَةِ فَاصْبَحَ بِمَكَّةَ كَبَائِتٍ»

- The chain of narration is as follows: Al-Tirmidhi, Muhammad bin Basyar, Yahya bin Sa'id, Ibn Juraij, Muzahim bin Abi Muzahim, Abdul Aziz bin Abdullah, and Muharrisy Al-Ka'biy.³³
- The chain of narration is as follows: Al-Nasa'i, Imran bin Yazid, Shu'aib, Ibn Juraij, Muzahim bin Abi Muzahim, Abdul Aziz bin Abdullah, and Muharrisy Al-Ka'biy.³⁴

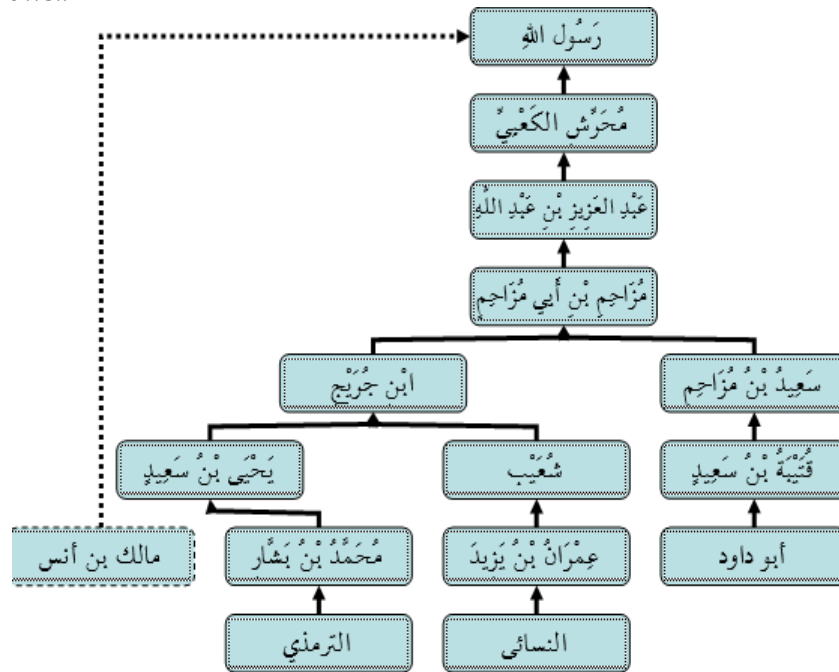
³¹ Anas, *Al-Muwattha' Bi Tabqiq Musthafa Al-A'zhami*.

³² Al-Sijistani, *Sunan Abi Daud Bi Tabqiq Sun'aib Al-Arnuth*.

³³ At-Tirmidzi, *Sunan Al-Turmudzi*.

These three narrations have significantly different wording compared to the narration of Imam Malik. However, the meanings conveyed in these three narrations support the meaning of the hadith narrated by Imam Malik.

Based on the various chains of narration provided above, the range of the transmission can be depicted as follows::



The chain of narrators above indicates that the hadith originates from one companion of the Prophet, namely Muharrisy Al-Ka'biy. Among the recorded narrators, the name Yahya bin Sa'id is found in the chain of Al-Tirmidhi. As discussed earlier, Yahya bin Sa'id is counted among the teachers of Imam Malik³⁵. Indeed, based on the presence of Yahya bin Sa'id in the chain of Al-Tirmidhi's narration, who is considered one of the teachers of Imam Malik, it is possible that Imam Malik's chain of narration is derived from his teacher. However, further research and analysis are required to establish a definitive connection between Imam Malik's narration and his teacher Yahya bin Sa'id.

Regarding the quality of this hadith, Al-Tirmidhi states that no other narration from Muharrisy Al-Ka'biy has been found except for this one hadith. Therefore, this hadith is considered as both *hasan* (good) and *gharib* (uncommon). The hadith is reliable in its chain of narration, and it is not widely reported from other sources. The hadith is reliable in its chain of narration, but it is not widely reported from other sources.³⁶, However, Ibn Abdil Bar considers this hadith as *sahih* (authentic), while the narration of Abu Dawood.³⁷ dan Al-Nasâi³⁸ is also considered as *sahih* (authentic) by Sheikh Al-Albani.

Based on the strongest opinion, all of these narrations can be considered valid evidence (*hujjah*), including the narrations of Abu Daud, Al-Tirmidzi, and Al-Nasâi. With the existence of authentic narrations from the chains of Abu Daud, Al-Tirmidzi, and Al-Nasâi that align with the narration of Imam Malik, Imam Malik's narration can be classified as accepted (*maqbul*) and can be used as a valid reference (*hujjah*).

³⁴ Al-Nasa'i, "Sunan Al-Nasa'i."

³⁵ Syamsuddin Az-Dzahabiy, *Siyar A'lam An-Nubala'* (Beirut: Muassasah Ar-Risalah, 1985).

³⁶ Muhammad bin Abd Al Baqi bin Yusuf Al-Zurqani, *Syarh Al Zurqani 'Ala Muwatbtha' Al Imam Malik* (Kairo: Maktabah Al Tsaqafah Al Diniyyah, 2003).

³⁷ Al-Sijistani, *Sunan Abi Daud Bi Tabqiq Syn'aib Al-Arnuth*.

³⁸ Al-Nasa'i, "Sunan Al-Nasa'i."

The Sixth Hadith

مَالِكٌ؛ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَلَّ هُوَ وَأَصْحَابُهُ بِالْحُدَيْبِيَّةِ. فَحَرَّوْا الْهَدْيَ. وَحَلَّقُوا رُؤُوسَهُمْ. وَحَلُّوا مِنْ كُلِّ شَيْءٍ قَبْلَ أَنْ يَطُوفُوا بِالْبَيْتِ. وَقَبْلَ أَنْ يَصِلَ إِلَيْهِ الْهَدْيُ. ثُمَّ لَمْ نَعْلَمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَحَدًا مِنْ أَصْحَابِهِ، وَلَا مِمَّنْ كَانَ مَعَهُ، أَنْ يَقْضُوا شَيْئًا، وَلَا يَعُودُوا لِشَيْءٍ.

Analysis of the chain of narration (sanad) of the hadith:

This hadith is directly narrated by Imam Malik from the Prophet Muhammad (peace be upon him) with a *marfu'* (elevated) status. In the Muwatta', this hadith holds a position as a supporting narration in the book *Al-Hajj*, specifically in the chapter titled "*Mâ Jâa fi Man Ushbira bi 'Adummin*." ³⁹

This transmission chain is strengthened by several other hadiths by *maushûl*:

a. Several transmission chains of Al-Bukhari. ⁴⁰:

1) From his teacher Abdullah bin Yusuf, from Malik bin Anas, from Nafi', from Abdullah bin Umar.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، حِينَ خَرَجَ إِلَى مَكَّةَ مُعْتَمِرًا فِي الْفِتْنَةِ، قَالَ: «إِنْ صُدِّدْتُ عَنِ الْبَيْتِ صَنَعْتُ كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَهْلَ بَعْمُرَةَ، مِنْ أَجْلِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَهْلَ بَعْمُرَةَ عَامَ الْحُدَيْبِيَّةِ»

2) From his teacher Muhammad bin Yahya, from Yahya bin Shalih, from Mu'awiyah bin Sallam, from Yahya bin Abi Katsir, from Ikrimah, from Ibn Abbas.

3) From his teacher Ahmad bin Muhammad, from Abdullah, from Yunus, from Ibn Shihab Al-Zuhri, from Salim, from Abdullah bin Umar.

4) From his teacher Muhammad bin Abdurrahim, from Abu Badr Syuja' bin Al-Walid, from Umar bin Muhammad, from Nafi', from Abdullah bin Umar.

5) From his teacher Quthaibah, from Malik, from Nafi', from Abdullah bin Umar.

b. The transmission chain of Muslim from Yahya bin Yahya, from Malik, from Nafi', from Abdullah bin Umar. ⁴¹

c. The transmission chain of Al-Nasai from Muhammad bin Abdullah bin Yazid, from his father Yazid bin Abdullah, from Juwairiyah, from Nafi', from Abdullah bin Umar. ⁴²

d. The transmission chain of Ahmad bin Hanbal from Abdurrahman, from Malik, from Nafi', from Abdullah bin Umar. ⁴³

In general, there are differences in wording among all these narrations compared to the narration of Imam Malik. However, fundamentally, all these variations in wording lead to the same meaning, which is to explain the sequence of the rituals of Hajj performed by Prophet Muhammad (peace be upon him) and the companions when they were intercepted by the Meccan forces at Hudaibiyah before the peace agreement was reached between the Muslims and the Meccan forces (the Treaty of Hudaibiyah).

From the several chains of narration mentioned above, the trajectory of the hadith transmission can be depicted as follows:

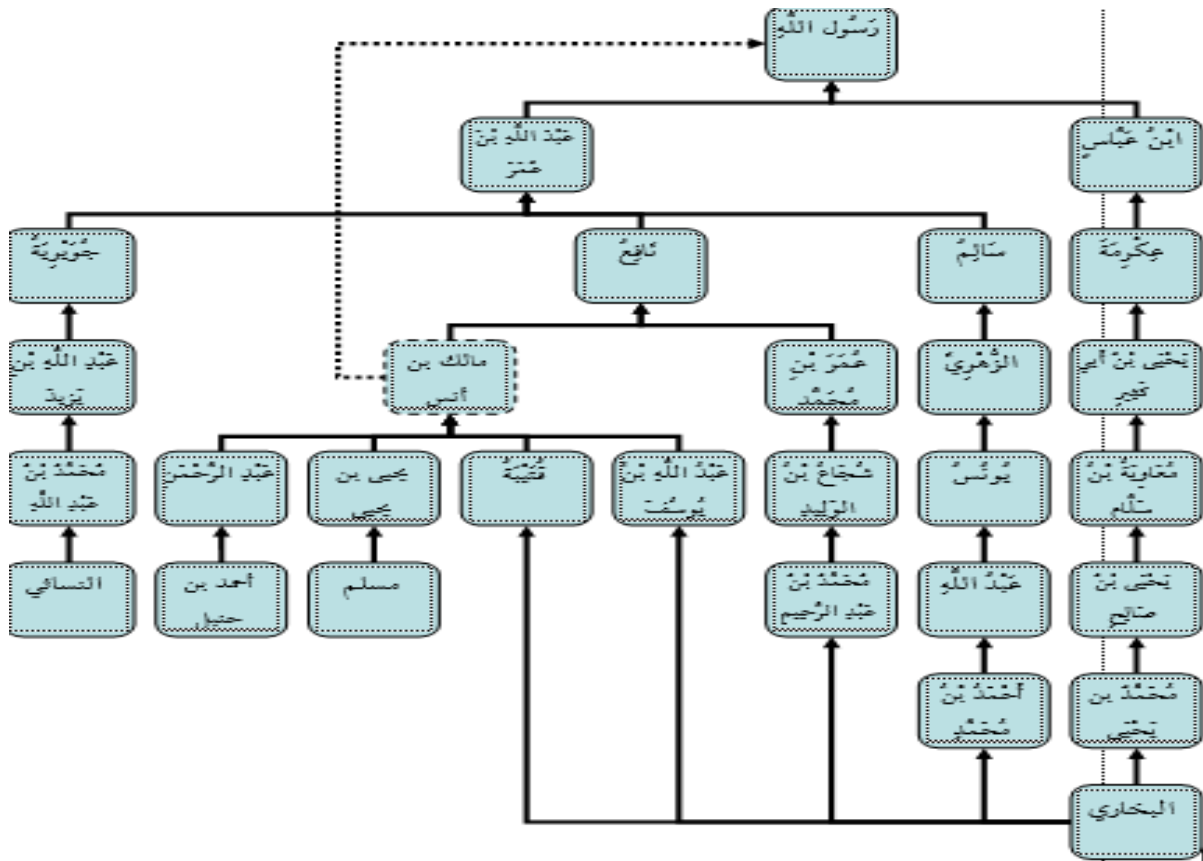
³⁹ Anas, *Al-Muwatthba' Bi Tabqiq Musthafâ Al-A'zhami*.

⁴⁰ Muhammad bin Ismail Al-Bukhârî, *Shahih Al-Bukhari* (Kairo: Maktabah Salafiyah, 1978).

⁴¹ Al-Naisabûrî, *Shahih Muslim*.

⁴² Al-Nasa'î, "Sunan Al-Nasa'î."

⁴³ Ibn-Hanbal, *Musnad Ahmad Bin Hanbal*.



The depiction from the aforementioned chains reveals that the hadith in question originates from Abdullah bin Umar and Abdullah bin Abbas. The name of Imam Malik is found in several of these chains, such as the narration of Al-Bukhari through the chains of Abdullah bin Yusuf and Qutaibah, as well as the narrations of Muslim and Ahmad bin Hanbal.

The presence of Imam Malik in the *rijal* (chain of narrators) strengthens the notion that Imam Malik's narration can be traced back to those chains, specifically through the *Naqf'* chain from Ibn Umar. However, there is also a possibility that Imam Malik transmitted the hadith from his other teacher, Ibn Shihab Al-Zuhri, as evident in the narration of Al-Bukhari through the chain of Ahmad bin Muhammad. On the other hand, in the two other narrations, such as the narrations of Al-Bukhari through the other two chains (Muhammad bin Abdurrahim and Muhammad bin Yahya), and the narration of Al-Nasai, Imam Malik's name is not mentioned.

The existence of other reliable and corroborating narrations (*mutâbi'* and *syâhid*) within the chain of Imam Malik, such as those found in the works of Al-Bukhari, Muslim, Al-Nasai, and Ahmad, classifies Imam Malik's narration as accepted (*maqbul*) and holds significant weight as an authoritative reference (*hujjah*).

The Seventh Hadith

مَالِكُ؛ أَنَّهُ بَلَغَهُ "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ إِذَا قَضَى طَوَافَهُ بِالْبَيْتِ، وَرَكَعَ الرَّكْعَتَيْنِ، وَأَرَادَ أَنْ يَخْرُجَ إِلَى الصَّفَا وَالْمَرْوَةِ، اسْتَلَمَ الرُّكْنَ الْأَسْوَدَ قَبْلَ أَنْ يَخْرُجَ."

Analysis of the chain of narration (sanad) of the hadith:

This *balaghah* hadith has a *mu'allaq* sanad (suspended chain of narrators), which is discussed in the book *Al-Haj* under the chapter titled *Al-Istilam fi Al-Thawaf* as the main/fundamental hadith".⁴⁴

⁴⁴ Anas, *Al-Muwatbtha' Bi Tabqiq Musthafa Al-A'zhami*.

This hadith is supported by four narrations.:

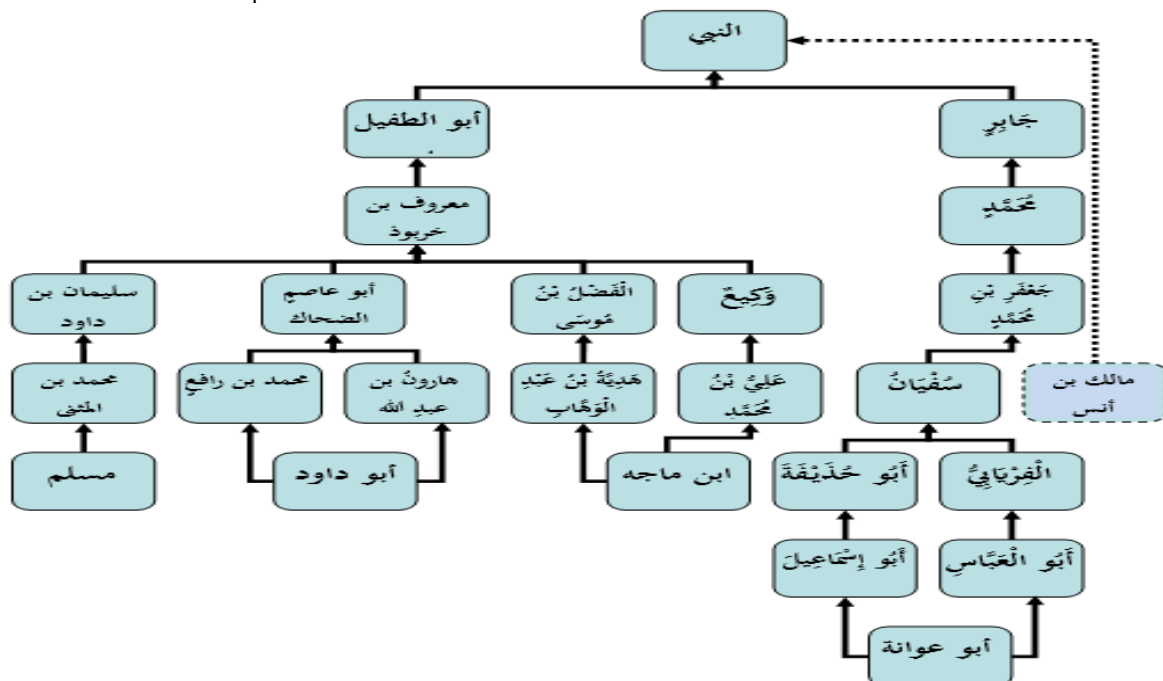
- a. The transmission chain of Muslim, from Muhammad bin Mutsanna, from Sulaiman bin Daud, from Ma'ruf bin Kharrabuz Al-Makki, from Abu Tufail⁴⁵.

وحدثنا محمد بن المثني، حدثنا سليمان بن داود، حدثنا معروف بن خربوذ، قال: سمعت أبا الطفيل، يقول: «رأيت رسول الله صلى الله عليه وسلم يطوف بالبیت، ويستلم الركن بمحجن معه ويقبل المحجن»

- b. The transmission chain of Abu Daud, from Harun bin Abdullah and Muhammad bin Rafi', from Abu 'Ashim, from Ma'ruf bin Kharrabuz Al-Makki, from Abu Tufail⁴⁶.
- c. The transmission chain of Ibn Majah, from Ali bin Muhammad, from Waki', and Hadiyyatu bin Abdul Wahhab, from Fadl bin Musa, both from Ma'ruf bin Kharrabuz Al-Makki, from Abu Tufail⁴⁷.
- d. The transmission chain of Abu 'Uwanah, from Abul Abbas, from Firyabi, and Abu Ismail, from Abu Huzaifah, both from Sufyan, from Ja'far bin Muhammad, from his father Muhammad bin Ali bin Husain bin Ali, from Jabir⁴⁸.

All the narrations mentioned above exhibit significant variations in wording when compared to the narration of Imam Malik. They also feature lengthy textual expressions. However, the essence of all these narrations supports the meaning conveyed by Imam Malik's narration, which explains that the Prophet Muhammad (peace be upon him) touched *Al-Rukn Al-Aswad* before leaving Masjid al-Haram.

From the various chains of narration mentioned above, the trajectory of the hadith transmission can be depicted as follows:



From the four narrations mentioned, it can be observed that the first three narrations, namely the chains of Ibn Majah, Abu Daud, and Muslim, trace back to a companion named Abu

⁴⁵ Al-Naisabūri, *Shahih Muslim*.

⁴⁶ Al-Sijistani, *Sunan Abi Daud Bi Tabqiq Syu'aib Al-Arnuth*.

⁴⁷ Ibn-Majah, *Sunan Ibni Majah Bi Tabqiq Al-Arnauth*.

⁴⁸ Abu Uwanah Al-Naisabury, *Mustakbraju Abi Uwanah* (Beirut: Dâr Al Ma'rifah, 1998).

Tufail. On the other hand, the last narration (the narration of Abu Uwanah) originates from Jabir bin Abdullah.

In all of the mentioned narrations, the name of Imam Malik is not found within their chains of narrators. However, upon examining the names of the narrators in all the chains, it is discovered that in the chain of Abu Uwanah, the name Ja'far bin Muhammad bin Ali bin Husain appears. It is worth noting that in the book of *rijal* (biographical evaluations), Ja'far bin Muhammad bin Ali bin Husain is recorded as one of the teachers of Imam Malik, as explained by Al-Dhahabi.⁴⁹ Al-Mizzi⁵⁰, and Musthafa Al-A'zami⁵¹. As for the other chains of narration, the name of Imam Malik's teacher is not found. Instead, the names of Imam Malik's students, such as Waki' bin Al-Jarrah, appear in those chains.⁵² In the chain of Ibn Majah, and Abu 'Ashim Al-Dhahhak bin Makhlad⁵³ In the chain Abu Daud, However, upon examining the names of Ma'ruf bin Khardabuz and Abu Thufail, no data was found indicating that Imam Malik was ever recorded as a student or teacher of theirs. Based on this, it is possible that Imam Malik narrated the hadith in question from his teacher, Ja'far bin Muhammad, following the chain of narration through Abu 'Uwanah.

With the presence of several authentic narrations by Imam Muslim that are *mutâbi'* (consistent) and *syâhid* (corroborating) with each other, all of which support the narration of Imam Malik, Imam Malik's narration can be classified as *maqbul* (accepted) hadith and can be used as evidence (hujjah).

Conclusion

Based on the previous explanation, the following two conclusions can be drawn:

- a. By utilizing the study of I'tibar, both through the patterns of *syâhid* and *mutâbi'* in the *balâghât* hadiths within the category of *mu'allaq* narrations of Imam Malik, it is known that these hadiths have *mutâbi'* and *syâhid* that can be found in other hadith collections, whether in terms of wording (*lafzî*) or meaning (*maknawî*), with the following conditions:
 - 1) If the name of Imam Malik is found in the chain of narration of a hadith positioned as *mutâbi'* or *syâhid*, it is assumed that the narrators mentioned in that chain are narrators not mentioned in the chain of narration of hadiths by Imam Malik.
 - 2) If the name of Imam Malik is not found in the chain of narration of a hadith positioned as *mutâbi'* or *syâhid*, but one of the names of Imam Malik's teachers is found in that chain, it is assumed that Imam Malik essentially received the hadith from that teacher, and the narrators mentioned in that chain are narrators not mentioned in the narrations of Imam Malik.
- b. The presence of authentic *mutâbi'* and *syâhid* in other books regarding the *balâghât mu'allaq* hadiths makes them acceptable (*maqbul*) and can be used as evidence (*hujjah*) when considering the hadiths that are *mutâbi'* or *syâhid* with them. However, if the chain of *mutâbi'* and *syâhid* is weak (*dha'if*), then the narration of Imam Malik cannot be considered as evidence (*hujjah*) and remains subject to the original ruling of the *mu'allaq* hadith, which is weak (*dha'if*).

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⁴⁹ Az-Dzahabiy, *Siyar A'lam An-Nubala'*.

⁵⁰ Mizzi, *Tabdzîbul Kamal Fi Asma' Al-Rijal*.

⁵¹ Anas, *Al-Muwatthiba' Bi Tabqiq Musthafa Al-A'zhami*.

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