

## ***Singlehood in Hadiths: Takhrij Hadith and Contextual Approach***

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### **Abstract**

*This research is motivated by the declining marriage rate in the contemporary era due to a shift in orientation among Gen Z and Millennials. So that not marrying (singlehood) has become a trend and a life principle. This problem seems to be at odds with the hadith of the Prophet Muhammad SAW which in his narration forbids someone from being single (tabattul). Therefore, this study aims to determine the quality of the hadith about tabattul which is then relevant to the phenomenon of singlehood that is rampant lately. This research uses a qualitative method with a type of literature study, the problems and hadith in this study are examined using a takhrij approach that includes criticism of sanad and matan within the scope of discussion of Sufism and psychology. The results obtained from this study are first, the quality of the hadith about tabattul has authentic quality (H.R Al-Bukhari No. 5073), this is illustrated by the results of the takhrij which shows the presence of syawahid and tawabi. In addition, the sanad of the hadith is connected and has a fair and strong narrator of memorization, then the hadith also does not contradict the Qur'an. However, from a Sufi perspective, the term "tabattul" differs from the "uzlah" practiced by Sufis. Meanwhile, from a psychological perspective, the term "tabattul" in the hadith can be equated etymologically with the phenomenon of singlehood, as both involve the absence of a romantic relationship. Ultimately, according to the hadith, "tabattul" is permissible if there is a valid Islamic excuse. However, singlehood is prohibited if the reason is for promiscuity, partying, or a reluctance to follow the Sunnah of the Prophet Muhammad.*

**Keywords:** Singlehood, Tabattul, Takhrij al-Hadith, Contextualization, Hadiths.

### **Abstrak**

*Penelitian ini dilatarbelakangi oleh menurunnya angka pernikahan di era kontemporer akibat pergeseran orientasi pada generasi Z dan milenial, sehingga tidak menikah (singlehood) menjadi tren sekaligus prinsip hidup bagi sebagian orang, yang tampak bertentangan dengan hadis Nabi Muhammad SAW yang melarang hidup membujang (tabattul); oleh karena itu, penelitian ini bertujuan mengkaji kualitas hadis tentang tabattul serta relevansinya dengan fenomena singlehood masa kini dengan menggunakan metode kualitatif berbasis studi kepustakaan melalui pendekatan takhrij yang mencakup kritik sanad dan matan dalam perspektif tasawuf dan psikologi; hasil penelitian menunjukkan bahwa hadis tentang tabattul berkualitas sahih (H.R. Al-Bukhari No. 5073) dengan sanad yang bersambung, perawi yang adil dan kuat hafalannya, serta didukung adanya syawahid dan tawabi, dan matannya tidak bertentangan dengan Al-Qur'an; dalam perspektif tasawuf, tabattul berbeda dengan konsep uzlah yang dipraktikkan para sufi, sedangkan dalam perspektif psikologi, tabattul dapat disepadankan secara etimologis dengan singlehood karena sama-sama menunjukkan ketiadaan hubungan romantis; pada akhirnya, tabattul diperbolehkan jika memiliki alasan yang dibenarkan secara syariat, namun menjadi terlarang apabila didasari oleh pergaulan bebas, gaya hidup hura-hura, atau keengganan mengikuti sunnah Nabi Muhammad SAW.*

**Kata Kunci:** Singlehood, Tabattul, Takhrij al-Hadis, Kontekstualisasi, Hadis.

## INTRODUCTION

Nowadays, various problems often arise in society. One of the current problems that has emerged is the phenomenon of *singlehood* (be single) <sup>1</sup>. Data shows that the proportion of single people in Asian countries is increasing due to delayed marriage age or low marriage rates. The Ministry of Home Affairs provides an interesting picture of the marital status of the Indonesian population. Of the total population of 282,477,584, in fact 128,381,663 are recorded as unmarried <sup>2</sup>. This data reflects changing social trends in society, especially among the younger generation. Consequently, these changes have given rise to the phenomenon of *singlehood*.

Quoting data from the Central Statistics Agency, the proportion of single individuals aged 15 to 49 years in Indonesia increased to 37.2% in 2023 <sup>3</sup>. Other data shows that Gen Z and millennials aged 30 years and above who choose to postpone marriage continue to increase by an average of 1.03% annually (*year on year*) <sup>4</sup>. The increasing prevalence of single people in Indonesia has the potential to reduce the national birth rate over time <sup>5</sup>. This could have implications for reducing the demographic bonus currently being prepared.

In fact, the *singlehood* phenomenon also targets the Muslim community, especially in Indonesia. Indonesia has a predominantly Muslim population. Making hadith a guide to life <sup>6</sup>. Therefore, hadith must be able to respond to every problem that arises in society. In other words, hadith texts cannot be considered final but require reinterpretation <sup>7</sup>. Ismail, an

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<sup>1</sup> Achmad Firdausi, "FENOMENA SINGLEHOOD, CHILDFREE, DAN CHILDNESS," *Berita UIN Madura* (Madura, 2024), <https://iainmadura.ac.id/news/d618bd58-ccd8-426b-8e11-766a34aef632>.

<sup>2</sup> Linda Sari Hasibuan, "Survei Terbaru Ungkap Angka Pernikahan Di Indonesia Terus Menurun," *CNBC Indonesia*, last modified 2025, accessed February 8, 2026, <https://www.cnbcindonesia.com/lifestyle/20250916054656-33-667219/survei-terbaru-ungkap-angka-pernikahan-di-indonesia-terus-menurun>.

<sup>3</sup> Frisca Rizti, "Angka Pernikahan RI Terus Menurun, Tahun 2023 Terendah!," *GoodStats*, last modified 2024, accessed February 8, 2026, <https://data.goodstats.id/statistic/angka-pernikahan-ri-terus-menurun-tahun-2023-terendah-mgbMB>.

<sup>4</sup> Indrastuti, "Fenomena Melajang Meningkat Akibat Trauma, Guru Meditasi Ajak Eksplorasi Memahami Konsep Cinta Universal," *Media Indonesia*, last modified 2025, [https://mediaindonesia.com/jelita/745459/fenomena-melajang-meningkat-akibat-trauma-guru-meditasi-ajak-eksplorasi-memahami-konsep-cinta-universal#goog\\_rewarded](https://mediaindonesia.com/jelita/745459/fenomena-melajang-meningkat-akibat-trauma-guru-meditasi-ajak-eksplorasi-memahami-konsep-cinta-universal#goog_rewarded).

<sup>5</sup> Nabilah Ramadhani, "Angka Pernikahan Di Indonesia Menurun, Apa Dampaknya? Ini Pandangan Sosiolog," *Kompas.Com*, last modified 2026, accessed February 2, 2026, <https://lifestyle.kompas.com/read/2026/02/08/133000620/angka-pernikahan-di-indonesia-menurun-apa-dampaknya-ini-pandangan-sosiolog>.

<sup>6</sup> Muh Faruq and Syaiful Mustofa, "Living Hadits Untuk Menciptakan Kehidupan Masyarakat Religius Di Kelurahan Merjosari Kota Malang," *Journal of Research on Community Engagement* 4, no. 1 (2022): 22–27.

<sup>7</sup> Khaerul Umam, "Reinterpretasi Hadis Larangan Minum Sambil Berdiri Perspektif Hermeneutika Schleiermacher," *Ushuluna: Journal Ilmu Ushuluddin* 10, no. 2 (2024): 17–30.

Indonesian hadith expert, argues in his work that hadith has three characteristics: universal, local, and temporal<sup>8</sup>. Therefore, the use of hadith in the lives of Muslim communities must be understood and implemented appropriately.

Simply put, The Human Rights allow *singlehood* based on personal life choices<sup>9</sup>. Similarly, psychological research also suggests that single people experience higher levels of happiness<sup>10</sup>. However, this argument seems contradictory from an Islamic theological perspective. The Qur'an and Hadith explicitly forbid singleness (*singlehood*). This can be seen from the discussion regarding the “recommendation to marry” in the Qur'an and Hadith, such as QS. Al-Rum: 21 and HR. Ibn Majah, No. 1836. As well as the prohibition *tabattul* (*single*) and imitate *al-rahbāniyyah* in QS. Al-Rad: 38 and HR. Al-Bukhari No. 5073<sup>11</sup>.

Several studies have explored the concept of the “prohibition of celibacy” (*tabattul*), including academic theses such as the following “*Kajian Hadis Tentang Larangan Tabattul Perspektif Hadis dan Sosiologi*.” This study concludes that the hadith of the prohibition of *tabattul* can be used as a *hujjah* for the Islamic community. In addition, the perpetrators of *tabattul* will experience negative social impacts, such as leading to a free sex life or sexual deviations and the emergence of emotional disorders<sup>12</sup>. On the other hand, Rokhmah, in her thesis entitled “*Interpretasi Hadis Larangan Tabattul (Studi Ma'anil Hadis)*” presents a different perspective on the issue. Rokhmah seeks to offer a more accommodating perspective for individuals who choose to live a celibate life, provided they have a valid ‘*udzur syar’I*’. In her research, the prohibition of *tabattul* should not be interpreted literally; rather, it requires a contextual understanding that considers the complexities of contemporary social realities<sup>13</sup>. And finally, Mortemlans’<sup>14</sup> research on singlehood within the family context.

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<sup>8</sup> Muhammad Syuhudi Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual: Telaah Ma'ani Al-Hadits Tentang Ajaran Islam Yang Universal, Temporal, Lokal* (Jakarta: PT Bulan Bintang, 2009).

<sup>9</sup> Elyakim Kislev, “Singlehood as an Identity,” *European Review of Social Psychology* 35, no. 2 (2024): 258–292, <https://doi.org/10.1080/10463283.2023.2241937>.

<sup>10</sup> Isnadya Athayana Putri and Nurul Hartini, “Perbedaan Kesejahteraan Psikologis Tipe Singlehood,” *Jurnal Buletin Riset Psikologi dan Kesehatan Mental* 2, no. 1 (2022): 677–685.

<sup>11</sup> Abu Abdillah Muhammad bin Ismail Al-Bukhari, *Al-Jāmi' Al-Ṣaḥīḥ*, 1st ed. (Riyadh: Al-Matba'ah al-Salafiyah, 1980); Departemen Agama RI, *Al-Qur'an Dan Terjemahnya* (Bandung: Al-Huda Press, 2002).

<sup>12</sup> Rizki Armadi, “KAJIAN HADIS TENTANG LARANGAN TABATTUL (MEMBUJANG) PERSPEKTIF HADIS DAN SOSIOLOGI” (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2024), [https://repository.uin-suska.ac.id/82457/2/GABUNGAN KECUALI BAB IV FIX.pdf](https://repository.uin-suska.ac.id/82457/2/GABUNGAN%20KECUALI%20BAB%20IV%20FIX.pdf).

<sup>13</sup> Siti Khasbiatu Rokhmah, “Interpretasi Hadis Larangan Tabattul (Studi Ma'anil Hadis)” (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2024), [https://digilib.uin-suka.ac.id/id/eprint/65073/1/20105050067\\_BAB-I\\_IV-atau-V\\_DAFTAR-PUSTAKA.pdf](https://digilib.uin-suka.ac.id/id/eprint/65073/1/20105050067_BAB-I_IV-atau-V_DAFTAR-PUSTAKA.pdf).

<sup>14</sup> (2023)

Complementing the contributions of previous research which only focused on the concept *tabattul* in general hadith studies. This research is directed to focus more on *takhrij analysis* related hadith *singlehood*. In this study, the term *singlehood* will be matched with the word *tabattul* because these terms have similar etymology, namely referring to someone who is unmarried<sup>15</sup>. The following is a fragment of the hadith related to singlehood.

رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُمَانَ بْنِ مَظْعُونٍ التَّبْتُ

The editorial excerpt of the hadith above will be analyzed using an *takhrij al-hadith* approach which includes criticism of sanad (*naqd al-dakhili*) and matan (*naqd al-khariji*). Therefore, this article aims to add to the scientific knowledge regarding the meaning and response of *singlehood* when viewed from the aspect of the hadith. In line with this, this article will answer two questions. The *first*, how is the quality of the hadith *tabattul* when viewed from *sanad* and *matan hadith*? *Second*, what is the contextual meaning, especially within the social construct in Indonesia regarding singlehood, when compared with the term *tabattul*? All of these problem formulations will be answered in detail in this article.

## METHOD

This research uses a qualitative method with a library research approach, which utilizes library sources to obtain the desired results<sup>16</sup>. The literature sources used are the Main Book of Hadith (*al-Kutub al-Tis'ah*) as a primary source because the hadith whose quality will be studied is a theme found in several narrations in the main book of hadith<sup>17</sup>. Furthermore, other hadith books, biographies of narrators, books on hadith commentary, literature related to psychology, and other relevant literature are also used.

The issues in this study were examined using the *takhrij* approach and interpretation of hadith through contextual interpretation based on the scope of Psychology and Sufism studies. The *takhrij* approach was carried out by searching for the wording of the hadith *tabattul* in the main book, *i'tibar hadith*, *sanad* criticism, and *matan* hadith criticism<sup>18</sup>.

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<sup>15</sup> Justin Jager, Amy Rauer, and Gregory S Pettit, "A Lifecourse Perspective on Singlehood," *Journal of Health and Human Services* 21, no. 1 (2025): 1–5.

<sup>16</sup> Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif Dan Metode R&D* (Yogyakarta: Alfabeta, 2016).

<sup>17</sup> Khaerul Umam, "Jāmi Al-Kutub Al- Tis'ah Application: Solution to Resolving Takhrij Al-Hadith and Implications for Hadith Students," *Proceeding International Conference on Religion, Science and Education* 4, no. 2 (2025): 207–214.

<sup>18</sup> Althaf Husein Muzakky and Muhammad Mundzir, "Ragam Metode Takhrij Hadis: Dari Era Tradisional Hingga Digital," *Jurnal Studi Hadis Nusantara* 4, no. 1 (2022): 74.

Through this method and approach, the study was able to find a comprehensive conclusion regarding the understanding of hadith and the phenomenon of singlehood.

## RESULT AND DISCUSSION

### Overview *Singlehood in the Hadith*

According to Merriam-Webster, singlehood is the state of being unmarried and having no desire to marry <sup>19</sup>. In other words, singlehood refers to someone who chooses to delay marriage or even not marry for various reasons, whether internal or external factors. Adherents of singlehood believe that finding a soulmate is not a compulsion but a right and freedom <sup>20</sup>.

Some young people choose to postpone marriage to focus on education, career, and self-development. According to Feldman: “*Some young people tend to choose to enjoy the freedom to take risks, experiment, travel the world, pursue a career, further their education, or pursue creative work. Meanwhile, unmarried women in their 30s tend to shift their life goals and values toward new ones oriented toward work, career, and personal enjoyment.*” <sup>21</sup>. This expression shows that for modern society, marriage is not the main orientation.

In detail, according to Adamczyk <sup>22</sup>, there are two types of singlehood, namely: *Voluntary Singlehood* and *Involuntary Singlehood*. 1) *Voluntary Singlehood*, namely individuals choose not to have a romantic relationship and want to live life as singles, some of the driving factors are wanting freedom, focusing on work or education, disappointment in previous relationships, and not wanting to commit <sup>23</sup>. 2) *Involuntary Singlehood* is individuals are not in romantic relationships not because of their own choice but because of external factors, such as economic difficulties, not having found a suitable partner, health, and parental prohibitions <sup>24</sup>.

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<sup>19</sup> Karel Karsten, Matthew Bambling, and Sisira Edirippulige, “Modernization and Singlehood in Indonesia: Psychological and Social Impacts,” *Kasetsart Journal of Social Sciences* (2017), <https://doi.org/10.1016/j.kjss.2017.09.008>.

<sup>20</sup> Mortelmans and Claessens, “Defining and Measuring Singlehood in Family Studies.”

<sup>21</sup> Luthfi Anjar jati Pratama and Achmad Mujab Masykur, “Interpretative Phenomenological Analysis Tentang Pengalaman Wanita Dewasa Madya Yang Masih Melajang,” *Jurnal EMPATI* 7, no. 2 (2020): 745–754.

<sup>22</sup> (2017)

<sup>23</sup> Rufaida Nur Rahmi, Armina Wulandari Prayitno, and Tita Aulia Rahmi, “Voluntary Singlehood in Indonesia: Roles of Culture and Social Stigma,” *Jurnal Psikologi dan Terapan* 1, no. 2 (2022): 1–7.

<sup>24</sup> Putri and Hartini, “Perbedaan Kesejahteraan Psikologis Tipe Singlehood.”

In the hadiths, the context of “singlehood” is described through the expression *tabattul* (التبتل). This expression is found in several major hadith books, with the following excerpts from the hadith.

رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبْتُلَ ، وَلَوْ أُذِنَ لَهُ لَأَخْتَصَيْنَا

“Indeed, the Messenger of Allah (peace be upon him) refused (Uthman bin Mazh'un) to live as a bachelor, if he had allowed him to live as a bachelor, we would have castrated him.”

<sup>25</sup>.

In the passage of the hadith, the expression is explicit *tabattul* interpreted as “be single”<sup>26</sup> Furthermore, in the wording of the hadith above, the Prophet Muhammad SAW clearly forbade his followers from living as single. However, what is the context *tabattul* in the hadith above it can be equated with the context of the phenomenon *singlehood* in the present?. Therefore, in this analysis not only the *sanad* studies will be analyzed, but also the *matan* studies and contextual approach.

### **Takhrij al-Hadith Singlehood**

At a glance, the word *takhrīj* is the *maṣḍar* of the word *kharraja-yukharriju-takhrījan*, which means to remove something from its place<sup>27</sup>. The word *takhrīj* also has several synonyms such as *al-zuhur* (appearance), *al-istinbat* (conclusion), *al-tadrib* (research), and *at-taujih* (explanation)<sup>28</sup>. According to the terminology, *takhrīj* hadith is the act of extracting or presenting a hadith taken from its original source and showing the complete chain of transmission and text, then reviewing the circumstances of the narrators and the existing text so as to explain the quality of the hadith<sup>29</sup>. According to Mahmud al-Thahan, there are five methods that can assist in *takhrīj*, namely by knowing the names of the companions with the help of the books *Musnad*, *Mu'jam*, and *Athraf*; knowing from fragments of sentences in the matn with the help of the book *Mu'jam; Fihris*, etc., identifying unfamiliar matn phrases with the help of the book *al-Mu'jam al-Mufahras li al-Fazh al-Hadīts al-Nabawī*, identifying related themes with the book *Miftah Kunudzi al-Sunnah*, and

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<sup>25</sup> (HR. Al-Bukhari, No. 5073)

<sup>26</sup> Muhammad Ibn Ikram Ibn Mazur, *Lisān Al-'Arab* (Beirut: Dar al-Kutub al-Alamiyyah, 1997).

<sup>27</sup> Zidny Irfanal Haqq, Subehan Khalik, and La Ode Ismail Ahmad, “Transformasi Metode Takhrij Al-Hadis Di Era Digital (Studi Analisis Kritis Terhadap Integrasi Teknologi Dalam Studi Hadis),” *Madani: Jurnal Ilmiah Multidisiplin* 3, no. 6 (2025): 387–401.

<sup>28</sup> Muhammad Fikri Maulana Nasution, “Takhrij Hadis: Analisis Kritik Matan Dan Sanad Hadis Rukyat,” *Elfalaky: Jurnal Ilmu Falak* 3, no. 1 (2019): 1–15.

<sup>29</sup> Muhammad Syuhudi Ismail, *Cara Praktis Mencari Hadis* (Jakarta: Bulan Bintang, 1999).

identifying by examining the condition of the narrator, sanad, and matn of the hadith with the help of the books *Musthalah, Jarh wa al-Ta'dil* and *Syarah Hadith* <sup>30</sup>.

As mentioned earlier, in this study, the hadith passage that is the object to be compared with the term singlehood is the word *tabattul*, one of which is found in HR. Al-Bukhari No. 5073. The author then further traced the history of the hadith from other *sanad* (chain of narration) for the purpose of *i'tibar hadith*. Using a method of identifying unfamiliar *matan* with the help of the book *al-Mu'jam al-Mufahras li al-Fazh al-Hadith al-Nabawi* <sup>31</sup>. Using the keyword *fi'il māḍi "batala"* بَتَلَ (to be celibate), the following hadith phrases were found.

رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّبْتُلَ خ نِكَاح ٨، م نِكَاح ٦، ت نِكَاح ٢\*\*، ن نِكَاح ٤، جِه نِكَاح ٢، دى نِكَاح ٣، حم ١، ١٧٦. لو أجاز له التبتل لا ختصينا دى نِكَاح ٣\*\*

Based on the information provided in the text of the book, the hadith *tabattul* is found in the theme of “marriage” sourced from the hadith books *Sahih al-Bukhari, Sahih Muslim, Sunan al-Tirmidzi, Sunan al-Nasa'i, Sunan Ibn Majah, Musnad al-Darimi, and Ahmad ibn Hambal* <sup>32</sup>. The following table shows various texts of the hadith from several narrations.

<b>Takhrij al-Hadith</b>	
Sahih al-Bukhari	5073 - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شَهَابٍ، سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: «رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ بْنِ مَظْعُونِ التَّبْتُلَ، وَلَوْ أَدَانَ لَهُ لَأَخْتَصَيْنَا
Sahih Muslim	(1402) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ . ح، وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَاللَّفْظُ لَهُ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ِب ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: « رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ بْنِ مَظْعُونِ التَّبْتُلَ، وَلَوْ أَدَانَ لَهُ لَأَخْتَصَيْنَا

<sup>30</sup> Arif Maulana, “Peran Penting Metode Takhrij Dalam Studi Kehujjahan Hadis,” *Jurnal Riset Agama* 1, no. 1 (2021): 230–238.

<sup>31</sup> Syaqui Alif Attar, Engkos Kosasih, and Muhammad Al Mighwar, “Ragam Metodologi Penelitian Hadis (Penelitian Sanad, Matan, Kajian Tokoh Dan Living Hadis),” *AL-AFKAR: Journal for Islamic Studies* 8, no. 2 (2025): 1627–1639.

<sup>32</sup> Arnold John Wensinck, “Al-Mu’jam Al-Mufahras Li Alfāz Al-Ḥadīṡ Al-Nabawī” (Madinah: Maktabah Briil, 1936).

<p>Sunan al-Tirmidzi</p>	<p>1107 - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحَلَّالُ وَغَيْرَ وَاحِدٍ، قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ، قَالَ: رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ بْنِ مَطْعُونِ التَّبْتَلِيِّ، وَلَوْ أذِنَ لَهُ، لَأَخْتَصَمْنَا</p>
<p>Sunan al-Nasa'i</p>	<p>3212 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: «لَقَدْ رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ التَّبْتَلِيِّ، وَلَوْ أذِنَ لَهُ لَأَخْتَصَمْنَا</p>
<p>Sunan Ibnu Majah</p>	<p>1848 - حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ، قَالَ: «لَقَدْ رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ بْنِ مَطْعُونِ التَّبْتَلِيِّ، وَلَوْ أذِنَ لَهُ لَأَخْتَصَمْنَا</p>
<p>Musnad al-Darimi</p>	<p>2213 - أَخْبَرَنَا أَبُو الْيَمَانِ، أَيْ نُبَيْتَا شُعَيْبٍ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَاصٍ، يَقُولُ: «لَقَدْ رَدَّ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ، وَلَوْ أَجَازَ لَهُ التَّبْتَلِيُّ لَأَخْتَصَمْنَا</p>
<p>Musnad Ahmad ibn Hambal</p>	<p>1525 - حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ: فَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ، قَالَ: لَقَدْ رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ التَّبْتَلِيِّ، وَلَوْ أَحَلَّهُ لَأَخْتَصَمْنَا</p>

After finding the location of the hadith with several *sanad* lines, the next stage in the activity of *takhrij hadith* is *i'tibar hadith*, then criticism of *sanad* (*naqd al-sanad*) and criticism of *matan* (*naqd matan*).

### 1. *I'tibar Hadith*

*I'tibar* is lexically derived from the word *i'tabara*, which means to examine a matter from another perspective<sup>33</sup>. Grammatically, *i'tibar* involves including other *sanad* in the study of a particular hadith to determine whether there are other narrators within the chain of transmission of the hadith being studied<sup>34</sup>. Thus, *i'tibar* is a process of in-depth research

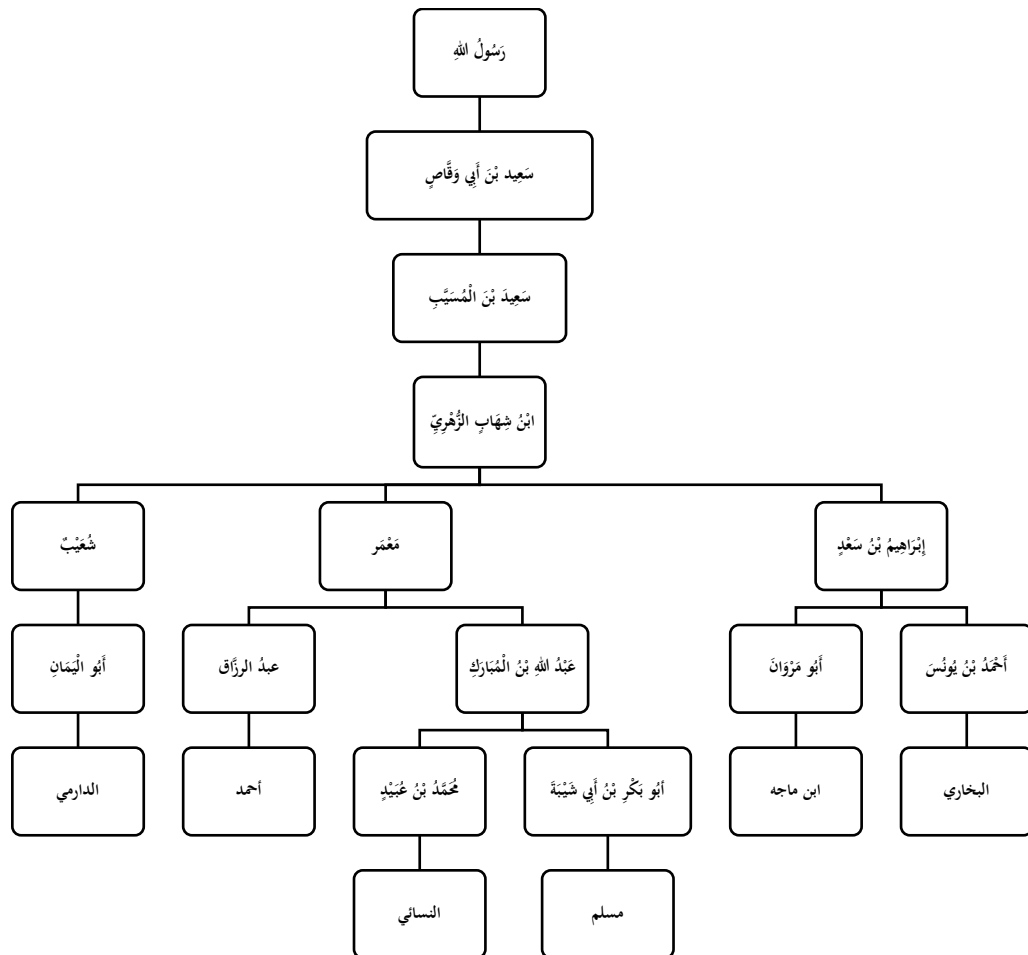
<sup>33</sup> Cut Fauziah, "I'Tibār Sanad Dalam Hadis," *Al-Bukhari : Jurnal Ilmu Hadis* 1, no. 1 (2018): 23–30.

<sup>34</sup> Ernawati Beru Ginting, "Metode Penelitian Sanad," *SAHIH: Jurnal Ilmu Kewahyuan* 7, no. 1 (2024): 73–84, <https://jurnal.uinsu.ac.id/index.php/shahih/article/view/21081>.

into various chains of transmission of hadith so that they can be reviewed and compared to obtain an understanding or conclusion regarding the related chains of transmission of hadith.

The activity of *i'tibar* hadith or *sanad* is carried out so that the chain of *sanad* hadith can be clearly seen, as well as the method of transmission used. In addition, *i'tibar* is carried out to comprehensively ascertain the circumstances of the *sanad* hadith's, whether there are supporting narrators who have the status of *syahid* or *muttabi* <sup>35</sup>. *Syahid* is a supporting narrator who has the status of a companion. Meanwhile, a *muttabi* is a supporting narrator who does not hold the status of a companion <sup>36</sup>. The discovery of narrators with the status of *syahid* or *muttabi* can strengthen the position or quality of the hadith in question. The following is a diagram of *i'tibar hadith* regarding *tabattul*.

Figure 1. All chains of *sanad* found in the *Kutub al-Tis'ah*



<sup>35</sup> Ahmad Kholil Al-maghfur and Engkos Kosasih, “Takhrij Al-Hadits : Konsep, Sejarah Perkembangan, Dan Metodologi Kajian Hadis,” *Cakrawala: Journal of Religious Studies and Global Society* 2, no. 1 (2025): 66–73.

<sup>36</sup> Muhammad Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi* (Jakarta: Bulan Bintang, 2006).

Table 1. Sequence of Narration

Al-Bukhari	Muslim	Al-Tirmidzi	Al-Nasa'i	Ibnu Majah	Al-Darimi	Ahmad bin Hambal
Ahmad bin Yunus	Abu Bakr bin Abi Saibah	Hasan bin Ali	Muhammad bin Ubaid	Abu Marwan	Abu Yaman	Abdu Razaq
Ibrahim bin Sa'ad	Abdullah bin Mubarak	Abdu al-Razak	Ibn Mubarak	Ibrahim bin Sa'ad	Suaib	Ma'mar
Ibn Sihab	Ma'mar	Ma'mar	Ma'mar	Al-Zuhri	Al-Zuhri	Al-Zuhri
Said bin al-Musayyab	Al-Zuhri	Al-Zuhri	Al-Zuhri	Said bin al-Musayyab	Said bin al-Musayyab	Said bin al-Musayyab
Said bin Abi Waqas	Said bin al-Musayyab	Said bin al-Musayyab	Said bin al-Musayyab	Said bin Abi Waqas	Said bin Abi Waqas	Said bin Abi Waqas
	Said bin Abi Waqas	Said bin Abi Waqas	Said bin Abi Waqas			

Based on the sanad path scheme written above, we can conclude that: a) after observing the entire sanad path in the activity of *i'tibar hadith*, it is known that there is no narration path that has the status of a *syahid*, because at the level of the companions only one narrator was found, namely Said bin Abi Waqqash, b) at the level of the *tabi'in* there are *muttabi*, namely Said bin Musayyab and Ibn Syihab al-Zuhri. In addition, from the table and schematization of *sanad* it is also clear that the hadith *tabattul* is *muttasil*.

## 2. Sanad Criticism (*Naqd al-Sanad*)

According to Syuhudi Ismail, a *sanad* can be said to be *sahih* if the *sanad* of hadith is continuous (*muttasil*), the narrator is *'adil* and *dhabit*, and avoids *syadz* and *'illah* <sup>37</sup>. Several things that can be used as a benchmark for taking this path are: a) recording all the narrators in the *sanad* being studied, b) studying the biography of the narrator's life history,

<sup>37</sup> Ismail, *Metodologi Penelitian Hadis Nabi*.

both regarding justice (*al-udul*); integrity (*dhabit*); teacher-student relationship (*liqa*); or regarding contemporaneity between narrators (*mu'asharah*)<sup>38</sup>, c) examining the method of transmission used (*tahammul wal 'ada al-hadis*), namely a process of delivering and accepting hadith through an agreed upon method of transmission. Such as *al-sama*, *al-qira'ah*, *al-ijazah*, *al-munawalah*, *al-kitabah*, *al-i'lam*, *al-washiyah*, and *al-wijadah*, and d) examining the aspect of *jarh wa ta'dil*, namely a discussion of the state of a narrator, both from the point of view of being criticized (*jarh*) or accepted (*ta'dil*) with the help of several related books<sup>39</sup>.

Here are some assessments by narrators of the hadith narrated by Al-Bukhari, No. 5073, which consists of 6 *sanad*, namely Said bin Abi Waqash, Said bin al-Musayyab, Ibn Shihab al-Zuhri, Ibrahim bin Said, Ahmad bin Yunus, and Muhammad bin Ismail (Al-Bukhari).

**a) Al-Bukhari**

Al-Bukhari's full name was Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Bardzidbah Al-Yafi'i Al-Bukhari. He was born on Friday, 13 Shawwal 194 H in a city called Bukhara and died in 256 H. As a teenager, he lived in Medina and compiled the book *Tarikh al-Kabir*. He studied hadith from hadith teachers in various countries, including Khurassan, Iraq, Egypt, Mecca, and Sham. Some of his teachers were Ishaq bin Ruhawaih, Ahmad bin Yunus, and Ahmad ibn Hambal. Meanwhile, some of his students were Al-Tirmidzi, Muslim, and Al-Nasa'I<sup>40</sup>.

Some assessments of Al-Bukhari are as follows: A) Al-Bukhari was a muhadith, a pious hafiz, wara, and zuhud. B) Muslim said: "*Ya Ustadz al-Asatidzah, Waya sayyidal Muhaditsin, Waya Thoyyibal Muhaditsin Fillah*"<sup>41</sup> C) Al-Tirmidhi said: "I have not seen anyone in the field of *'Illal* and among the scholars of hadith who knows more than Al-Bukhari." D) Ibn Khuzaimah said: "I have not seen anyone under the heavens who knows

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<sup>38</sup> Vina Qurrotu A'yun, "Kritik Sanad Dan Matan: Telaah Kitab Khulasoh Adz-Zahabiyah Fi Qawaidi Oleh Dr. Tageldin Abbas," *Dirayah: Jurnal Ilmu Hadis* 2, no. 1 (2024): 25–35.

<sup>39</sup> Shirny Fathanal Haqq et al., "Penelitian Rijal Al-Hadis Dan Al-Jarh Wa Al-Ta'dil," *Madani: Jurnal Ilmiah Multidisiplin* 3, no. 6 (2025): 375–386.

<sup>40</sup> Jamaluddin Abu Hijaz Yusuf Al-Mizzi, *Tahdzibul Kamal Fi Asma'i Al-Rijal* (Baghdad: Muassas al-Risalah, 1983).

<sup>41</sup> Khaerul Umam, "Studi Analisis Hadis Tsaqalain Dalam Al-Kutub Al-Sittah," *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 16, no. 1 (2025): 34–49.

more about the hadith of the Prophet Muhammad and has a better memory than Muhammad bin Ismail Al-Bukhari”<sup>42</sup>.

**b) Ahmad bin Yunus**

His full name is Ahmad bin Abdullah bin Yunus bin Abdullah bin Qais al-Taimiy, known by his *kunyah* Abu Abdillah from the al-Taimi lineage. He was actually a freed slave (*maulā*). He was born in 133 H and died in 227 H in Baghdad. Among his teachers were Malik bin Anas, Abu Khaisamah al-Zuhri, Ibrahim bin Sa'ad, and Hamad bin Salamah. His students included Al-Bukhari, Abu Dawud, and Muslim bin Hajjaz<sup>43</sup>. Some assessments of him: a) Ibn Hibban included him in the book *ats-Tsiqah*, b) Ibn Hajar: *Tsiqah Hafiz*, c) Al-Nasa'i: *Tsiqah*, d) Abu Hatim al-Razi said that he was a *tsiqah* and *mutqin*, e) Al-'Ijli: *Sāhib al-Sunnah*<sup>44</sup>.

**c) Ibrahim bin Sa'ad**

His full name was Ibrahim bin Sa'ad bin Ibrahim bin Abd al-Rahman bin Auf al-Qurasi al-Zuhri, better known as Abu Ishaq. He was born in 108 H to the Al-Zuhri al-Madani al-Baghdadi family. During his lifetime, he traveled for scientific purposes in Medina and Baghdad until his death in 182 H. Among his teachers were Ibn Sihab al-Zuhri, Shafwan bin Salim, and Al-Walid bin Katsir. His students included Ahmad bin Yunus, Musa bin Ismail, and Ibrahim bin Ziyad<sup>45</sup>. Furthermore, several assessments related to Ibrahim bin Sa'ad are as follows: a) Abu Hatim al-Razi: *tsiqah*, b) Ibnu Hajar al-Asqalani: *Tsiqah Hujjah*, c) Al-Nasa'i: *Tsiqah*<sup>46</sup>.

**d) Ibn Sihab**

His full name was Muhammad bin Muslim bin Ubaidullah bin Abdullah bin Sihab bin Abdullah al-Haris al-Zuhri, better known as Abu Bakr. He was born into the al-Zuhri al-Madani al-Hijazi family. Abu Bakr lived in Sham and Medina, born in 51 H and died in 125 H in Syam. Among his teachers were Said bin Al-Musayyib, Aban bin Uthman, and Urwah bin Zubair. His students included Ma'mar, Shu'ayb, Ibrahim bin Said, and Abdu Razak bin

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<sup>42</sup> Hajar Sihabuddin Al-Asqalani, *Tahdzibu Al-Tahdzib* (Beirut: Muasass Al-Risalah, 1980).

<sup>43</sup> Al-Mizzi, *Tahdzibul Kamal Fi Asma'i Al-Rijal*.

<sup>44</sup> Abi Muhammad Abdurrahman, *Al-Jarh Wa Al-Ta'dil* (Beirut: Darul Kutub Al-Alamiyyah, 1903).

<sup>45</sup> Al-Mizzi, *Tahdzibul Kamal Fi Asma'i Al-Rijal*.

<sup>46</sup> Al-Asqalani, *Tahdzibu Al-Tahdzib*.

Hamam<sup>47</sup>. Some assessments of Ibn Sihab: a) Muhammad bin Sa'ad: *Tsiqah*, b) Sufyan bin Uyainah: *Tsiqah*<sup>48</sup>.

**e) *Said bin Al-Musayyab***

His full name is Said bin Al-Musayyab bin Hazn bin Abi Wahab bin Amru bin A'idz bin Imran. He has the *kunyah* Abu Muhammad from the Al-Makhzumi al-Madani lineage. He was born in the city of Madinah and died in the year 93 AH. Among his teachers were Sa'ad bin Abi Waqash, Ubay bin Ka'ab, and Jabir bin Abdullah. Among his students were Abdullah bin Syihab al-Zuhri, Ismail bin Umayyah, and Hasan bin Athiyah<sup>49</sup>. Some assessments regarding Said bin Al-Musayyab: a) Qatadah: *Faqih*, b) Ahmad bin Hambal: *Tsiqah*, c) Yahya bin Main: *Salih*<sup>50</sup>.

**f) *Sa'ad bin Abi Waqqash***

His full name is Sa'ad bin Abi Waqqash Malik bin Uhaib, with the nickname Abu Ishaq. He is descended from Al-Madani al-Maki. He lived in the regions of Madinah and Kufah, while he was born in the city of Makah and died in the year 51 H. His teachers were the Prophet Muhammad and Usamah bin Zaid. His students included Said bin Musayyab, Jabir bin Samurah, and Zaid Abu Ayyas Madani<sup>51</sup>. Some assessments of Sa'ad bin Abi Waqqash: a) He is mentioned in the book *as-Sahabah*, b) Kullu Şahabi al-'Udul, c) Abu Hatim al-Razi said that he participated in the war of Badar with Rasulullah Saw<sup>52</sup>.

From several related data that the author has found, both the biographies of the narrators and the assessments of hadith critics of them, we can analyze that this hadith has a *connected sanad (ittishalu sanad)* that meets one of the criteria for a *sahih* hadith. This can be seen in the following points:

Related *ittishal al-sanad* can be seen from the very complete number of thabaqah, starting from *tab'ul atba* to the companions. In addition, it can also be seen from the year of birth and life, where between the teacher (*narrator of hadith*) and the student (*recorder of hadith*) it is very possible for these narrators to meet (*liqa*). The relationship between teacher and student in this hadith is continuous (*muttasil*), for example, from the narration of Abdurrahman al-Darimi (255 H), the sanad is connected to Al-Hakam bin Nafi (222 H), Abu

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<sup>47</sup> Al-Mizzi, *Tahdzibul Kamal Fi Asma'i Al-Rijal*.

<sup>48</sup> Al-Asqalani, *Tahdzibu Al-Tahdzib*.

<sup>49</sup> Al-Mizzi, *Tahdzibul Kamal Fi Asma'i Al-Rijal*.

<sup>50</sup> Al-Asqalani, *Tahdzibu Al-Tahdzib*.

<sup>51</sup> Al-Mizzi, *Tahdzibul Kamal Fi Asma'i Al-Rijal*.

<sup>52</sup> Al-Asqalani, *Tahdzibu Al-Tahdzib*.

Al-Yamani is connected to Syuaib bin Abi Hamzah (163 H), Syuaib is connected to Muhammad bin Muslim Ibn Sihab al-Zuhri (125 AH), al-Zuhri is connected to Said al-Musayyib (93 H), and Said met Sa'ad bin Abi Waqqash (55 H), who was a companion who lived with the Prophet Muhammad.

Viewed from the perspective of justice (*adl*) and reliability (*dhabit*) in terms of *Jarh wa al-Ta'dil*, all narrators in this hadith are considered fair by hadith critics, such as *tsiqah*, *shaduq*, and *salih*. Therefore, this chain of narration is fair and reliable. Moreover, the majority of narrators are rated by hadith critics as *tsiqah*.

From the perspective of *syadz* and *illat*, there is no *syadz* in this hadith, meaning that this hadith does not contradict other hadiths from more reliable chains of transmission. Furthermore, there is no *illat* in the sanad of this hadith. According to Syuhudi Ismail, a hadith chain that has been examined provides convincing evidence that all the narrators in the *sanad* are *tsiqah* and the *sanad* is truly continuous, so there is no reason to reject the *sahih* of the *sanad* hadith<sup>53</sup>.

Based on research in terms of quality, the hadith regarding the prohibition of a *tabattul* (*singlehood*) has various variations in the chain of narration. After analyzing the *sanad* hadith, the author concluded that this hadith has a *muttasil* chain of narration, and its narrators are *al-'adl*, *dhabit*, free from *syadz* and *illat*, so this hadith has the quality of *sahih li zatihi*.

### 3. Matan Criticism (*Naqd al-Matn*)

Matan criticism (*naqd al-matan*) is a study or analysis conducted on the *matan* hadith to determine its quality, authenticity, and level, by first ascertaining the quality of its chain of transmission (*sanad*)<sup>54</sup>. Matan criticism is based on two criteria, namely the acceptance of the hadith as a *hujjah syar'iyah* (*maqbul*) or the rejection of a hadith because it contradicts the Qur'an (*mardud*). A *matan* can be said to be *sahih* if it is free from *syadz* and *illat*. *Syadz* is a condition of a hadith narrated by a *maqbul* narrator, but contradicts a hadith narrated by a narrator who is stronger than him. Meanwhile, *'illat* is a flaw in a hadith due to several

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<sup>53</sup> Muhammad Syuhudi Ismail, *Kaidah Kesahihan Sanad Hadis: Telaah Kritis Dan Tinjauan Dengan Pendekatan Ilmu Sejarah* (Jakarta: Bulan Bintang, 2014).

<sup>54</sup> Aulia Devi, "Studi Kritik Matan Hadist," *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 14, no. 2 (2020): 300–315.

factors, such as manipulating a *maquf* into a *marfu*, then a *mursal* into a *mausul*, or inserting a hadith into another hadith <sup>55</sup>.

In analyzing the *matan* hadith, it is necessary to pay attention to the *matan* of the related hadith. To understand the content of the hadith (*naqd al-dakhili*), it is necessary to compare it with other hadiths that have the same discussion, review the verses of the Qur'an, and look at the *Syarh Hadith* books <sup>56</sup>. The complete text of the hadith regarding singlehood is as follows.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ، سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ  
سَعْدَ بْنَ أَبِي وَقَاصٍ يَقُولُ: «رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ بْنِ مَظْعُونِ التَّبْتُ، وَلَوْ أَذِنَ لَهُ  
لَا حَتَمِينَا

“Ahmad bin Yunus told us, Ibrahim bin Sa’ad told us, Ibn Syihab told us, he heard Sa’id bin Al Musayyab say, I heard Sa’ad bin Abi Waqqash say, the Messenger of Allah forbade Uthman bin Mazh’un from remaining unmarried (*al-Tabattul*). And if he had permitted it, we would have castrated him” <sup>57</sup>.

Literally, the word *at-tabattul* in the above hadith is interpreted as “living as a bachelor” <sup>58</sup>. When aligned with the concept of *singlehood*, the linguistic meaning is the same. In this regard, ath-Thabari said that the *tabattul* desired by Uthman bin Mazhun was to forbid women and everything that pleases oneself <sup>59</sup>. Thus, a verse was revealed in response to his actions.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

“O you who believe, do not forbid what Allah has made lawful for you, and do not transgress. Indeed, Allah does not like transgressors.” (QS. Al-Maidah: 87).

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<sup>55</sup> A’yun, “Kritik Sanad Dan Matan: Telaah Kitab Khulasoh Adz-Zahabiyah Fi Qawaidi Oleh Dr. Tageldin Abbas.”

<sup>56</sup> Ismail, *Kaidah Kesahihan Sanad Hadis: Telaah Kritis Dan Tinjauan Dengan Pendekatan Ilmu Sejarah*.

<sup>57</sup> Al-Bukhari, *Al-Jāmi’ Al-Ṣaḥīḥ*.

<sup>58</sup> Ibn Mazur, *Lisān Al-‘Arab*.

<sup>59</sup> Muhammad Khusaini, Bambang Prasetyo, and Zezen Zainul Ali, “Fenomena Hidup Membujang Dan Relevansinya Dengan Hukum Islam,” *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 4, no. 2 (2024): 104.

Based on this verse, *tabattul* behavior is strictly prohibited by the Prophet Muhammad because it contradicts his teachings, which command people to marry <sup>60</sup>. This hadith also contains the word *radda* (to reject), which implies a prohibition against *tabattul* behavior.

However, this hadith about *tabattul* actually shares similarities with the concept of monasticism, or *al-rahbaniyah* as mentioned in the hadith. This hadith is also the *asbabul wurud* (reason for the revelation) of the *tabattul* hadith above.

لَمَّا كَانَ مِنْ أَمْرِ عُثْمَانَ بْنِ مَظْعُونٍ الَّذِي كَانَ مِنْ تَرَكِ النِّسَاءِ بَعَثَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا عُثْمَانُ إِيَّيْ لَمْ أُوْمَرُ بِالرَّهْبَانِيَّةِ أَرِغِبْتَ عَنْ سُنَّتِي قَالَ لَا يَا رَسُولَ اللَّهِ قَالَ إِنَّ مِنْ سُنَّتِي أَنْ أُصَلِّيَ وَأَنَامَ وَأَصُومَ وَأَطْعَمَ وَأَنْكَحَ وَأُطْلِقَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي يَا عُثْمَانُ إِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا وَلِعَيْنِكَ عَلَيْكَ حَقًّا قَالَ سَعْدُ فَوَاللَّهِ لَقَدْ كَانَ أَجْمَعَ رِجَالٌ مِنَ الْمُسْلِمِينَ عَلَى أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ هُوَ أَقَرَّ عُثْمَانَ عَلَى مَا هُوَ عَلَيْهِ أَنْ نَحْتَصِي فَنَتَّبَل

*“When Uthman bin Mazh'un faced a problem—namely, his reluctance to marry a woman—the Prophet Muhammad sent a messenger to him, saying, “O Uthman, I was not sent with a teaching that forbids marriage and seclusion in places of worship. Do you dislike my Sunnah?” He replied, “No, O Messenger of Allah.” The Prophet said, “Indeed, among my Sunnah are praying and sleeping, fasting and eating, marrying and divorcing. Whoever dislikes my Sunnah is not of my community. O Uthman, indeed your family has rights over you, and your eyes have rights over you.” Sa'ad said, “By Allah, the Muslims have agreed that if the Messenger of Allah, peace be upon him, had decreed that Uthman remain in his condition (unmarried), we would have castrated ourselves and not married.”* <sup>61</sup>

The wording of the hadith found in the book Sunan al-Darimi is still closely related to the wording of the hadith in the book Sahih Al-Bukhari, No. 5073. From this wording, it can be understood that the hadith prohibiting *tabattul* has an *asbabul wurud*, namely when a companion named Uthman bin Mazh'un did not want to marry, then the Prophet Muhammad Saw sent him a letter.

<sup>60</sup> Rokhmah, “Interpretasi Hadis Larangan Tabattul (Studi Ma'anil Hadis).”

<sup>61</sup> (HR. Al-Darimi, No. 2215)

Upon closer examination, the motive behind Uthman bin Mazh'un's actions was actually the same as that of the three companions of the Prophet who were reluctant to marry because they wanted to focus on worship (HR. Bukhari, No. 5063). Similarly, there was also a companion named Ukaf bin Wida'ah who was reluctant to start a family. When the Prophet Muhammad Saw heard this news, he immediately went to see him and advised him to get married.

In addition, in *Fath al-Bari*, commentary on this hadith emphasizes that Islam prohibits the practice of *al-rahbaniyyah* (monasticism) or, in this context, *tabattul*, such as abandoning marriage or isolating oneself from social life. The Prophet Muhammad rebuked Uthman bin Mazh'un for being excessive in worship to the point of neglecting his wife's rights, and emphasized that his sunnah included a balance between worship and the fulfillment of worldly rights<sup>62</sup>.

In the Musnad al-Darimi hadith, there is also the phrase *al-ragibta an-sunnati* (Are you reluctant to follow my sunnah?). This phrase confirms that *al-rahbaniyyah* (monasticism) and *tabattul* (celibacy) were prohibited by the Prophet because he was concerned that they would be reluctant to follow the sunnah of the Prophet Muhammad, one of which is marriage. Therefore, if we focus on the key word "*al-ragibta*," the meaning is: "the practice of *tabattul* is not permitted if it is based on reluctance to follow the Sunnah of the Prophet".

### **The Hadith on *Tabattul* and *Singlehood*: Contextual Approach**

In reviewing the hadiths on *tabattul* and *singlehood*, a contextual approach is needed. This is necessary in order to determine whether the hadiths on *tabattul* are relevant to the phenomenon of *singlehood* that is occurring today, or whether the concepts of *tabattul* and *singlehood* are very different. In this contextual approach, the author uses Sufism and Psychology. These two disciplines were chosen because they have an important relationship to the study of *singlehood* and the hadiths.

The practice of celibacy, when compared to Sufism, seems to contradict the hadith that prohibits *tabattul*. Some Sufis practice celibacy in order to draw closer to Allah<sup>63</sup>. This seems to contradict the hadith of the Prophet Muhammad which says that marriage is his

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<sup>62</sup> (Al-Asqalani, 1996)

<sup>63</sup> Lisnawati and Zulfi Imran, "Makna Pernikahan Dalam Perspektif Tasawuf," *El-Mujtama: Jurnal Pengabdian Masyarakat* 4, no. 2 (2024): 1191–1206.

sunnah. However, Sufi scholars do not interpret not marrying as meaning that one is not a follower of the Prophet Muhammad. In the Qur'an, the word *tabattul* comes from the word *batala*, which means to decide. The word *tabattul* is mentioned on another occasion in QS. Al-Muzammil: 8.

وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا

“Mention the name of your god, and worship Him with devotion.”.

Al-Zuhaili argues that the *tabattul* that is prohibited is following the path of Christians, namely not marrying and becoming priests in places of worship<sup>64</sup>. In line with this, Al-Mubarakfuri expressed his opinion by saying that this hadith actually concerns the prohibition of *tabattul* because the Prophet Muhammad saw that Christians had a monastic attitude by not marrying and leaving social life by choosing to live in monasteries<sup>65</sup>. However, in Islam there are Sufi scholars who decide not to marry and focus only on worshipping Allah, or what can be called *zuhud*.

*Zuhud* is different from *tabattul*, which is prohibited in Islam because it involves withdrawing from social life. *Zuhud*, however, is liberation from dependence on and love for material things<sup>66</sup>. Researchers say that the result of practicing *zuhud* is living a good life in the midst of society, not completely abandoning social life.

However, if *tabattul* is equated with *singlehood*, psychology suggests that the psychological well-being of single adults in Asia has both positive and negative aspects<sup>67</sup>. The positive aspects of being single in Asia include freedom in social and emotional aspects, opportunities for self-improvement and career development, and a sense of freedom in terms of time and finances<sup>68</sup>.

The negative aspects of psychological well-being among single adults include a lack of emotional support and a sense of belonging, feelings of loneliness, feelings of guilt for not being a good religious believer, worries about not having children to care for in old age,

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<sup>64</sup> Wahbah Al-Zuhaili, *Tafsir Al-Maraghi*, ed. PT. Kencana Jaya (Jakarta, 2004).

<sup>65</sup> Muhammad bin Abdurrahman Al-Mubarakfuri, *Tuḥfat Al-Aḥwadhī Bi Syarḥ Jāmi' Al-Timrdzī*, 1st ed. (Beirut: Dar al-Fikr, 1897).

<sup>66</sup> Muhammad Hafiun, “Zuhud Dalam Ajaran Tasawuf,” *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam* 14, no. 1 (2017): 77–93.

<sup>67</sup> Putri and Hartini, “Perbedaan Kesejahteraan Psikologis Tipe Singlehood.”

<sup>68</sup> Firda Nurfaizah Anhar, Rohmah Rifani, and Hilwa Anwar, “Kesejahteraan Psikologis Wanita Lajang Pada Dewasa Madya,” *PESHUM: Jurnal Pendidikan, Sosial dan Humaniora* 2, no. 2 (2023): 214–222, [https://www.researchgate.net/publication/375080766\\_Kesejahteraan\\_Psikologis\\_Wanita\\_Lajang\\_Pada\\_Dewasa\\_Madya#fullTextFileContent](https://www.researchgate.net/publication/375080766_Kesejahteraan_Psikologis_Wanita_Lajang_Pada_Dewasa_Madya#fullTextFileContent).

and stigmatization by family and society <sup>69</sup>. Psychological well-being conditions experienced by single adults in Asia.

This is evident from Athayana's research on the level of happiness among single people, which shows that it is increasing day by day <sup>70</sup>. This is because being single can make people feel happy and prosperous. On the other hand, people who choose to live a *tabattul* (*single*) life in Indonesia may potentially be stigmatized by society.

Unmarried adults living in a culture that expects women to marry will face pressure from their parents and the surrounding environment. In fact, the term often used for singlehood is “Bujangan Lapuk”. Marriage is considered sacred and symbolizes an individual's achievement in society <sup>71</sup>. Therefore, being single can lead to stigma and negative discrimination from society. As a result, singles in Indonesia may face certain conditions that threaten their psychological well-being, especially in fulfilling their sexual and emotional needs.

## CONCLUSION

In terms of quality, the hadith prohibiting *tabattul* has various variations in *matan* and *sanad*. After analyzing the *sanad* of this hadith, the researcher concluded that the *sanad* of this hadith is *muttasil*, and its narrators are *adil*, *dhabit*, free from *syaz* and *'illat*, so that it has the status of *Sahih li zatihi*. Then, in terms of the *matan* of the hadith, it is known that the *matn* of this hadith is *sahih* and has the status of *maqbul* (acceptable as *hujjah*) because it does not contradict the guidance of the Qur'an, does not contradict other stronger hadiths, does not contradict common sense, and the content of the *matn* indicates prophetic words, such as the presence of *asbabul wurud*.

*Tabattul* in this hadith is interpreted as forbidding women and eliminating the desire to marry and all good things and their pleasures, then devoting oneself solely to worship. Meanwhile, marriage is a practice of life that is encouraged and exemplified by the Prophet as a way to achieve blessings and spiritual fulfillment. Therefore, *tabattul* throughout one's

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<sup>69</sup> Chong Hoi Yan, Intan Hashimah Mohd Hashim, and Farhana Kamarul bahran, “Thriving in Singlehood: Comparing the Subjective Well-Being Between Male and Female,” *Journal of Southeast Asia Psychology (SAPJ)* 12, no. 1 (2024): 16.

<sup>70</sup> Marlenda T. Selan, Engelina Nabuasa, and Yeni Damayanti, “Subjective Well-Being Pada Wanita Dewasa Awal Yang Belum Menikah,” *Journal of Health and Behavioral Science* 2, no. 3 (2020): 213–226.

<sup>71</sup> Canthing Bulafa Khamaisya and Achmad Chusairi, “Systematic Literature Review : Kesejahteraan Psikologis Pada Dewasa Yang Melajang Di Asia,” *Jurnal Ilmiah Ilmu Pendidikan* 8, no. 1 (2025): 689–693.

life without *uzur syar'i*, such as insanity, leprosy, a disease that prevents intimate relations with one's spouse, a sexually transmitted disease, and without a clear reason, is prohibited.

In addition to being contrary to religious teachings, *tabattul* is also considered an unwise attitude in utilizing the blessings given by Allah. Observing that in this era there are many things that can undermine spirituality and can easily lead someone to fall into sinful acts, the hadith regarding the prohibition of *tabattul* is considered very relevant to be contextualized in the contemporary era.

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