The Settlement of Contradictory Hadith on Mahram Status for Mandue to Al-Radhā'ah

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The Settlement of Contradictory Hadith on *Mahram* Status for Mandue to *Al-Radhā'ah*

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Article Information	Abstract
	This study examined the hadith regarding the determination of mahram status for adult men due to breastfeeding (al-radhā'ah). It was needed to be conducted because the hadiths are contradictory to one another. Using the mukhtalif al-hadith science method, this study tried to find the right and correct understanding, avoiding visible outward contradictions, with two forms of settlement, namely non-compromising and compromise. The majority of scholars prioritize a compromise settlement first, then a non-compromising one. The determination of the hadith "maqbul-ma'mulbih" and "maqbul-ghayru ma'mulbih" is a consequence of the application of non-compromising settlement through the nasakh or tarjih method approach. The findings show that contradictory hadiths on adult breastfeeding due to al-radhā'ah can be resolved by the compromise method (al-jam'u) using takhshis al-'am. The Prophet's command to Sahlah bint Suhail to breastfeed the adult Salim so that he becomes a mahram because of al-radhaah, is only a form of the Prophet's specialness to Salim and not for other adult men

Kata Kunci	Abstrak
	Penelitian ini mengkaji hadis-hadis tentang penetapan status mahram bagi laki-laki dewasa akibat penyusuan (al-radhā'ah). Hal ini perlu dilakukan karena hadis-hadis tersebut antara satu dengan hadis lainnya kontradiktif. Penelitian ini menggunakan metode ilmu mukhtalif al-hadis, tujuannyaialah untuk menemukan pemahaman yang tepat dan benar, terhindar dari pertentangan lahiriah yang tampak, dengan dua bentuk penyelesaian; pertama, secara kompromi, dan kedua secara non kompromi. Jumhur ulama memprioritaskan penyelesaian secara kompromi lebih dahulu, barulah kemudian secara non kompromi.

Penetapan hadis yang "maqbul-ma'mulbih" dan "maqbul-ghayru ma'mulbih" adalah konsekuensi dari penerapan penyelesaian secara non kompromi melalui pendekatan metode nasakh atau tarjih. Penelitian ini menyimpulkan, bahwa hadis kontradiktif tentang penyusuan orang dewasa akibat al-radhā'ah dapat diselesaikan dengan metode kompromi (al-jam'u) dengan cara takhshis al-'am. Perintah Rasul Saw kepada Sahlah binti Suhail untuk menyusukan Salim yang sudah dewasa sehingga dia menjadi mahram karena al-radhāah, hanyalah suatu bentuk kekhususan Nabi Saw kepada Salim dan tidak untuk lelaki dewasa lainnya.

Introduction

Hadith is the second reference to determine the law. If the hadith is used as a legal basis, it must be known in advance whether the hadith is authentic, hasan, and daif. Sahih and hasan are said to be *maqbul* hadiths, so the hadiths that must be practised and can be proven as evidence. The *daif* hadith is *mardud,* that is, it cannot be practised or rejected.[1] However, there are *maqbul* hadiths that seem contradictory between one hadith and another, making it difficult to practice them. Therefore, a study is needed so that the hadith can be used as the basis for determining the law. The science that discusses the theory and ways to resolve contradictory hadiths so that the meaning of the hadiths is known is called Mukhtalif Hadith Science.[2]

The study of contradictory hadith (*mukhtaliful* hadith) plays an important role in determining the law. Misunderstanding the meaning of the hadith creates a biased understanding, giving rise to various perceptions and judgments. *First*, it has indirectly accused the Prophet Muhammad of being inconsistent in his narrative. It is thought to injure the faith of a Muslim who has believed that the Prophet was an honest and trustworthy man

in his delivery. *Second*, there is an assumption that hadith cannot be used as a source of Islamic teachings because it still leaves a series of problems.[3] This assumption drags someone to deny the hadith and tends not to involve hadith in understanding the Qur'an when exploring Islamic law and teachings.[4] Thus, Yūsuf al-Qardhāwī made it as one of the guidelines to understand the sunnah correctly.[5]

Tracing the hadith is important. Mastery of the methodology for resolving contradictory texts is required. However, the phenomenon of contradiction appears when the hadiths have been compiled. Lack of mastery of the methodology makes a person trapped in the perception of incompatibility of hadith as a sacred text in Islam.[6]

The importance of the study of *mukhtalif* al-hadith makes experts conduct studies on this issue, as a phenomenon of conflict between two or more hadiths, as well as *mukhtalif* al-hadīṡ as a scientific discipline. For instance, Muhammad Iqbal studied *mukhtalif* hadiths about clothing

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[1]Kaizal Bay, "Metode Penyelesaian Hadis-Hadis Mukhtalif Menurut al-Syafi'i," *Jurnal Ushuluddin* 17, no. 2 (2011): 184. See also, Muhyī al-Dīn b. Syaraf al-Nawawī, *Al-Taqrīb wa al-Taysīr li Ma'rifah Sunan al-Basyīr al-Naẓīr* (Beirut: Dār al-Kitāb al-Arabī, 1405 H./1995 M), 90.
[2]M Ishom Yusqi, *Metodologi Penyelesaian Hadîs Kontradiktif* (Jakarta: Sukses Bersama, 2010), 139.

[3]Irwanto and Zakiul Fuady Muhammad Daud, "Studi Komparasi Metode Penyelesaian Mukhtaliful Hadis Antara Muhaddisin dan Fukaha," *Jurnal Islamika Inside: Jurnal Keislaman dan Humaniora* 7, no. 1 (2021): 1-2.
[4]Ahmad Syarifuddin, "Metodologi Studi Islam dalam Menyikapi Kontradiksi Hadis (Mukhtaliful Hadis)," *Jurnal Nukhbatul 'Ulum* 4, no. 1 (2018): 37.
[5]Yūsuf al-Qardāwī, *Kajian Kritis Pemahaman Hadis*, translated by A. Najiyullah (Jakarta: Islamuna Press, 1994), 153.
[6]Ahmad Syarifuddin, "Metodologi Studi Islam dalam Menyikapi Kontradiksi Hadis (Mukhtaliful Hadis)," 37.

and jewellery,[7] Rubiyanah and Abdul Jalil studied *mukhtalif* hadiths about the law of *jama'* and making up prayers,[8] Muhammad Misbah studied contradictory hadiths about menstruation,[9] Purwantoro[10] examines contradictory hadiths and how to resolve them. The same study was conducted by Aliyah,[11] Kaizal Bay[12] and Atmari which provided an understanding of *mukhtalif* al-hadīs from the perspective of Imam Shafi'i. Besides, Hakim,[13] tried to study it from the perspective of Ibn Qutaybah, Ardianti,[14] described the solution of *mukhtalif* al-hadīs from the perspective of Sheikh al-'Usaimin.

The research on "Settlement of contradictory hadiths in determining mahram status for adult men due to al-radhā'ah," basically continues previous studies where researchers will describe contradictory hadiths about mahram due to breastfeeding and settlement methods carried out by hadith experts (*muhadditsin*) the aim is to find out which hadith is "*maqbul-ma'mulbih*" and "*maqbul-ghairuma'mulbihi*".

The use of the mukhtalif al-hadith method on the hadith "determination of mahram status for adult males *al-radhā'ah*" to find accuracy to avoid external results with two forms of settlement: (1) compromise and (2) non-compromise. Most of the ulama prioritize a compromise and then an uncompromising solution. Determination of the hadith that "*maqbul-ma'mulbih*" and "*maqbul-ghayru ma'mulbih*" are a consequence of the application of a non-compromising settlement through the *nasakh* or *tarjih* method approach. In this paper, the authors used the method proposed by the majority of scholars, because the two contradictory hadiths can be resolved by *takhshis al 'am*

It is important to do because Hadith are debated in the community regarding whether breastfeeding (*al-radhā'ah*) of adult men can lead to an absolute mahram relationship between those who are breastfeeding and those who are breastfed. The meaning refers to zahir hadith or does not cause absolute *mahram* relations because there is a stronger argument as a barrier or each hadith that has a different context for obtaining approval (*al-jamú*).

Therefore, the study of "determination of *mahram* status for adult men due to *al-radhā'ah*" is important to do so that Muslims who cannot research hadith in depth gain adequate knowledge and understanding to make hadith a second source of Islamic law in solving problems. things that require *qath'i* arguments.

The Genealogy of *Mukhtalif* al-Hadîs

Mukhtalif al-hadith are composed of two words, namely *mukhtalif* and *al-hads*. *Mukhtalif* literally means تعــارض (contradiction), تبايـن (far from each other), and تنــوع (variety). Thus, the meaning of *mukhtalif* hadith is not only interpreted as a hadith that outwardly looks contradictory, but is also used for the term variety of hadith that contains differences.[15]

Al-Nawâwiy defines *mukhtalif al-hadith*, namely:

أن يأتي حديثان متضادان في المعنى ظاهرا فيوفق بينهما
أو يرجح أحدهما

"Mukhtalif hadith are two hadiths that contradict each other in their zahir meaning,

[7]Muhammad Iqbal, "Hadis-hadis Mukhtalif tentang Pakaian dan Perhiasan," *Jurnal Ilmu Ushuluddin* 2, no. 3 (2015).

[8]Rubiyanah and Abdul Jalil, "Urgensi Ilmu Mukhtalif al-Hadits dalam Ijtihad: Telaah Atas Hukum Menjama' dan Mengqadha Shalat," *Andragogi: Jurnal Diklat Teknis Pendidikan dan Keagamaan* 8, no. 2 (2020).

[9]Muhammad Misbah, "Hadis Mukhtalif dan Pengaruhnya Terhadap Hukum Fikih: Studi Kasus Haid dalam Kitab Bidayatul Mujtahid," *Riwayah: Jurnal Studi Islam* 2, no. 1 (2016).

[10]Purwantoro, "Mukhtalif al-Hadith (Pertentangan Hadis dan Metodologi Penyelesaiannya)," *At-Tahdzib: Jurnal Studi Islam dan Muamalah* 4, no. 1 (2016).

[11]Sri Aliyah, "Teori Pemahaman Ilmu Mukhtalif Hadits," Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama 15, no. 2 (2014).

[12]Kaizal Bay, "Metode Penyelesaian Hadis-Hadis Mukhtalif Menurut al-Syafi'i."

[13]Masykur Hakim, "Mukhtalif al-Hadīts dan Cara Penyelesaiannya Perspektif Ibn Qutaybah," *Ilmu Ushuluddin* 2, no. 3 (2015).

[14]Siti Ardianti, "Metode Penyelesaian Hadits-Hadis Mukhtalif Oleh Syekh Salih al-'Usaimin," *Jurnal Ushuluddin* 18, no. 1 (2019).

[15]Ibnu Manzdur, *Lisan al-Arabi* (Cairo: Dar al-hadîs, 2003), 200.

then the two hadiths are compromised or *tarjîh* (to take which one is stronger than one of them).[16]

According to Edi Safri, the *mukhtalif hadith* is:

الحديثـان المقبـولان المتعارضان فـي المعنى ظاهرا ويمكن الجمع بين مدلوليهما بغير تعسف

"Mukhtalif hadiths are two hadiths which maqbûl contradict each other in their zahir meaning, where it is possible to compromise the intentions intended by the two hadiths by not being forced (not looking for)."[17]

Limited to "in the *maqbul* category" then what is included in the category of *mukhtalif* hadith in the true sense is if hadith that appear to contradict each other are both in the category of meeting the requirements to be accepted and used as evidence.[18] A hadith is said to be *mukhtalif* if (1) the hadith is more than one hadith, (2) the hadiths are both *maqbul* hadiths, (3) the context of the hadith in the same issue, (4) the hadiths are outwardly contradictory, and (5) hadiths can be agreed upon so that both can be practised.[19]

Some scholars argue that *mukhtalif* al-hadith is a theory or way to resolve contradictory hadiths to find a solution so that the real intent of the hadiths can be understood properly. Ajjaj al-Khatib, says;

الْعِلْـمُ الَّذِيْ يَبْحَثُ فِي اْلأَحَادِيْثِ الَّتِيْ ظَاهِرُهَا مُتَعَارِضٌ فَيَزِيْلَ تَعَارُضَهَا أَوْ يُوْفِقُ بَيْنَهَا كَمَا يَبْحَثُ فِي اْلأَحَادِيْثِ الَّتِي يُشْـكِلَ فَهْمَهَا أَوْ تَصَوُّرَهَا فَيَدْفَعُ إِشْـكَالَهَا وَيُوْضِحُ حَقِيْقَتَهَا

"The science that discusses the hadiths that seem contradictory then eliminates the contradictions or compromises them, in addition to discussing the hadiths that are difficult to understand or understand, then removes the difficulties and explains their essence."[20]

This knowledge needs to be known by scholars as a guide in understanding the hadiths of the Prophet Muhammad. It helps prevent the ulama from making mistakes and misunderstanding the teachings contained in the *mukhtalif* hadiths.[21] As-Sakhāwī said that this knowledge (*Mukhtalif al-Hadis*) is needed by scholars from various disciplines, who can do it well. It is only an expert who has mastered the science of Hadith and Fiqh in-depth, can explore the meanings with full accuracy.[22]

The Completion Of *Hadîs Mukhtalif*

The problem of *ikhtilāf al-hadīs* (contradictory hadith) becomes a necessity when one realizes the fact that the Holy Prophet conveyed his words in various contexts (munāsabāt). A hadith is sometimes conveyed according to a particular context. In other situations, the hadith conveyed contradicts the previous hadith, because of differences in the situation.[23] The causative factor is first, there is a hadith that is no longer valid (*mansūkh*) after another hadith appears that deletes it (*nāsikh*). However, both are still narrated with a valid chain. Meanwhile, historical data on the emergence of these hadiths are missing from the narration, so the mention of the two hadiths contradicts each other. Second, there are differences in the level of intellectual quality and ability. The narrators of hadith sometimes

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[16]Jalâl al-Dîn Abu al-Fadhl Abd al-Rahmân al-Syuyûṭi, *Tadrîb al-Râwiy fiy Syarh Taqrîb al-Nawâwiy*, chapter II (Beirût: Dâr Fikr, 1988), 196.

[17]Kaizal Bay, "Metode Penyelesaian Hadis Mukhtalif Menurut Al-Syafi'i," 187. Compare, Edi Safri, al-Imam al-Syafi'iy; *Metode Penyelesaian Hadîs-Hadîs Mukhtalif* (Padang: IAIN IB Press, 1999), 81-82.

[18]Ibid., 17

[19]Hasbi ash-Shiddieqy, *Pokok-Pokok Ilmu Dirayah Hadîs*, vol. II (Jakarta: Bulan Bintang, 1981), 274.

[20]M. 'Ajjâj al-Khâtib, *Ushûl al-Hadîs* (Jakarta: Gaya Media Pratama, 2001), 254.

[21]Ahmad Syarifuddin, "Metodologi Studi Islam dalam Menyikapi Kontradiksi Hadis (Mukhtaliful Hadis)," 38.

[22]As-Sakhāwī, Fath al-Mugîs Syarh Alfiyat Al-Hadîs, Vol. III, 470.

[23]Irwanto and Zakiul Fuady Muhammad Daud, "Studi Komparasi Metode Penyelesaian Mukhtaliful Hadis Antara Muhaddisin dan Fukaha," 4-5.

[24]Ibid., 5.

open up opportunities for errors in narrating. Thus, two opposing versions of history emerge, true and false. Third, there are differences in the ability of hadith researchers in analyzing and finding common ground between two incompatible narrations. So it's not because of a conflict, but rather the limitations of the subject who is studying it.[24] Al-Qardāwī said that *naṣ ṣaḥiḥ* and *sābit* are not paradoxical, the truth is not contradictory to the truth, and the apparent contradiction is only at the outward level.[25]

However, the opinion which says that all contradictory or *mukhtalif* hadiths can be adjusted and none of the arguments should be ignored as long as they are valid, also cannot be fully accepted. There is a tendency to be self-imposing (*takalluf*) to be able to adjust two propositions that are not compatible. Thus, it is not uncommon to use methods and approaches that are less scientific and less accountable.[26]

Ulama formulated their theory or science to solve *mukhtalif* hadith problems. In the science of hadith, it is known as the science of *mukhtalif al-hadith*. This science examines the hadiths that seem to contradict each other by discussing them. This can be done by carrying out absolute *taqyid*, doing general *takhsish*, or bringing it to various occasions where the hadith appears. So, the science of *mukhtalif* al-hadith as defined by Ajjaj al-Khathib is the science that discusses hadith that seem contradictory then it is eliminated or both are found to common ground.[27]

Imam Shafi'i said the solution to solve *ta'ārud* al-hadis or *mukhtalif* hadith is *al-Jam'u wa at-taufiq* (collect and agree on two seemingly contradictory arguments), *nasakh* (legal annulment), *tarjih* (strengthen one argument over another), *tawaqquf* (leave two contradicting arguments and look for other arguments).[28]

Imam al-Ghazali said that the efforts to deal with two contradicting hadiths are to mix (if possible), look for the history of the coming of hadith (*asbâb al-wurud*), leave (do *istidlal* by looking for laws from other hadiths), choose between both of them. Meanwhile, Wahbah al-Zuhaily said that the steps that must be taken based on priorities are *al-jam'u wa al-taufiq* (merging and compromising), *al-tarjih* (strengthening one of them), *nusikha ahadu al-qaulain* (nasakh one of them), and *tasaquth al-qaulaini* (aborting both).[29]

Many scholars pay attention to this issue. They compiled works on *mukhtalif al-hadith*. The first person to work in this field was Imam Muhammad ibn Idris ash-Shafi'i in the book of *Ikhtilaf al-Hadith*, his work is the classic book that has come to us.[30] His work mentions several hadiths that seem contradictory to be sampled by other scholars. After the work of ash-Shafi'i, another most popular work is the book Ta'wil Mukhtalif Hadith by Abdullah Ibn Muslim who is known as Ibn Qutaybah. This book by Ibn Qutaybah was compiled to refute the enemies of Islam who made several accusations against the hadith experts with several hadith narrations that seemed contradictory. Thus, in his work, he explains contradictory hadiths and then gives a response to the ambiguities related to these traditions. This book has an important

[25]Al-Qardāwī, Kajian Kritis Pemahaman Hadis, 166.

[26]Irwanto dan Zakiul Fuady Muhammad Daud, "Studi Komparasi Metode Penyelesaian Mukhtaliful Hadis Antara Muhaddisin dan Fukaha," 5.

[27]Muhammad Misbah, "Hadis Mukhtalif dan Pengaruhnya Terhadap Hukum Fikih: Studi Kasus Haid dalam Kitab Bidayatul Mujtahid," 107.

[28]Edi Safri, al-Imam al-Syafi'iy; Metode Penyelesaian Hadîs-Hadîs Mukhtalif, 96-18.

[29]Wahbah al-Zuhaily, *Ushûl al-Fiqh al-Islamy*, vol. 1 (Damaskus: Dâr al-Fikr, 1406 H/1986 M.), -10 483.

[30]The full name of al-Syafi'i is Muḥammad bin Idrīs bin Abbas bin Uthmān bin Shafi'ī bin Sā'in bin Ubayd bin Abd al-Yazīd bin Hāsyim bin Abd al-Muṭtalib bin Abdi Manāf bin Quṣay al-Qirasyī. From his father's lineage, his lineage met with the descendants of the Prophet Muhammad in Abdi Manaf. He was born in 150 H. in Gaza. At the age of two he was brought by his mother to Mecca, whereupon he grew up in this holy city. When he was born he was orphaned because his father died while he was still in his mother's womb. His mother is the one who takes care of him and raises him alone. Meanwhile, from his mother's lineage there are two opinions, and the strongest opinion states that his mother came from the Azd region in accordance with the confession of al-Syāfiī who asserted that "My mother from the hamlet of Azd has the title abībah al-Azdawiyyah anīfah. See Badr Azimabadi (ed.), *Great Personalities in Islam* (Delhi: Adam Publisher, 2002), 15.

position in the intellectual treasures of Islam. Even able to stem the confusion spread by some groups of Mu'tazilah, Musyabbihah, etc.[31]

Radhā'ah in Fiqh

The term *radhā'ah* is etymologically derived from the word *ardha'a–yurdhi'u–irdha'an*, which means breastfeeding.[32] *Radhā'* can be used for the act of breastfeeding both humans and animals. *Radhā'ah* is interpreted in fiqh as a form of breastfeeding human children. *Radhā'ah* in terminology is defined as getting pure milk from a woman by sucking it into the oesophagus of the stomach of a small child under the age of two years.[33]

Fuqaha agreed that the relationship between the status of a nursing mother and being breastfed is forbidden because breastfeeding is the same as what is forbidden by lineage. A woman who breastfeeds a child is equal to a biological mother. In the hadith of the Prophet, it is stated:

وَ يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ (رواه البخاري ومسلم)

"Haram because breastfeeding is what is forbidden because of kinship" (Narrated by Bukhari and Muslim).

A breastfeeding woman has the same position as her birth mother. Therefore, it is forbidden for them to marry, to walk alone in a quiet place. Meanwhile, those relating to inheritance rights and matters of living are not included in this category, because the woman who breastfeeds is not her real mother, but only a "nursing mother."[34]

Radhā'ah which results in a *mahram* between a breastfeeding mother and a breastfed has been explained by fiqh scholars. According to Hanafiyah scholars, the term *ar-radhā'ah* is a baby sucking a woman's nipple at a certain time. Malikiyah scholars say that the term *ar-radha'ah* is the entry of human milk into the body which functions as nutrition. Meanwhile, the Syafi'iyah scholars explained that *ar-radha'ah* is the arrival of a woman's milk into the stomach of a baby. Meanwhile, according to the Hanabilah scholars, the term *ar-radhā'ah* is a baby under the age of two years who sucks the nipples of a woman's breasts that appear as a result of pregnancy or drinking milk or the like.[35]

Hadith about Breastfeeding (*al-Radhā'ah*)

There are several hadiths related to breastfeeding (*al-radhā'ah*):

1. The hadith that orders breastfeeding for adult men narrated by Aisyah ra. is as follows:

عَائِشَــةَ قَالَـتْ جَاءَتْ سَــهْلَةَ بِنْتُ سُــهَيْلِ إِلَى النَّبِيِّ ـصلى الله عليه وسلم- فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّى أَرَى فِــى وَجْهِ أَبِى حُذَيْفَةَ مِنْ دُخُولِ سَــالِمٍ -وَهُوَ حَلِيفُهُ. فَقَــالَ النَّبِيُّ ـصلى الله عليه وسلم- "(أَرْضِعِيهِ)». قَالَتْ وَكَيْفَ أُرْضِعُهُ وَهُوَ رَجُلٌ كَبِيرٌ فَتَبَسَّــمَ رَسُولُ اللهِ ـصلــى الله عليه وســلم- وَقَــالَ «(قَــدْ عَلِمْـتُ أَنَّــهُ رَجُــلٌ كَبِيرٌ)». زَادَ عَمْرٌو فِى حَدِيثِهِ وَكَانَ قَــدْ شَــهِدَ بَدْرًا. وَفِــى رِوَايَةِ ابْنِ أَبِــى عُمَرَ فَضَحِكَ رَسُــولُ اللهِ ـصلــى الله عليه وســلم (رواه مسـلم)[36]
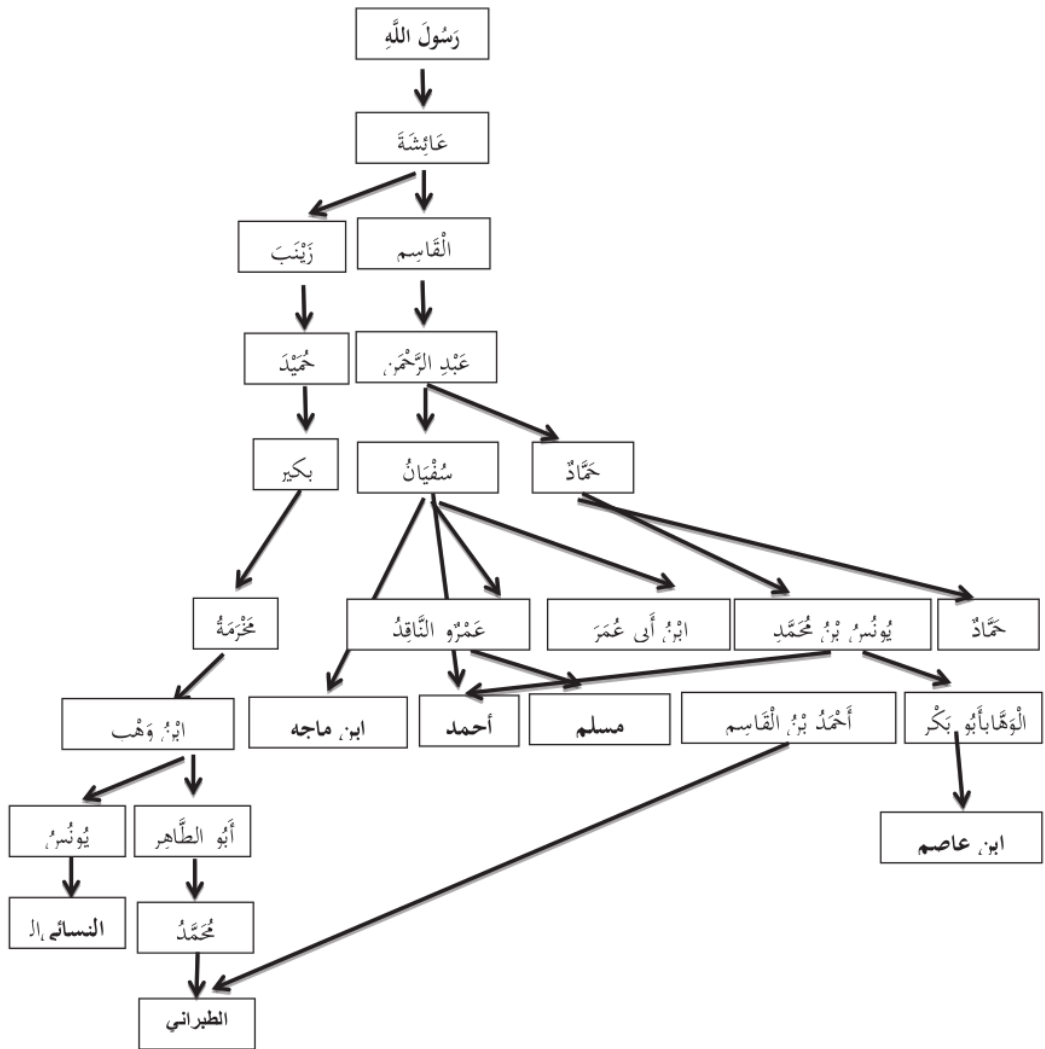
"From Aisyah she said; Sahlah bint Suhail came to the Prophet, she said, "O Messenger of Allah, I actually saw on Abu Hudzaifah's face (there was something) because Salim was going in and out of the house, even though he was his servant." So the Prophet said, "Put her down." She (Sahlah) said, "How can I breastfeed her when she is an adult?" The Messenger of Allah smiled and said, "Indeed, I knew it when he was an adult." In his hadith

[31]Muhammad Misbah, "Hadis Mukhtalif dan Pengaruhnya Terhadap Hukum Fikih: Studi Kasus Haid dalam Kitab Bidayatul Mujtahid," 110.

[32]Ahmad Warson Munawwir, *Kamus Al-Munir Arab - Indonesia,* vol. IV (Surabaya: Pustaka Progressif, 1997), 504.

[33]Muhammad Azzam Abdul Aziz, et.al., *Fiqh Munakahat,* vol. II (Jakarta : Amzah, 2011), 152.

[34]Syihabuddin Abul Abbas Ahmad, *'Umdat as-Salik wa 'Umdat an-Nasik* (Jakarta: al-Haramain, 2004), 62.

[35]Huzaemah Tahido Yanggo, *Fiqih Anak Metode Islam dalam Mengasuh dan Mendidik Anak Serta Hukum-hukum yang Berkaitan dengan Aktivitas Anak* (Jakarta: Al-Kautsar, 2004), 90.

[36]Muslim bin al-Hajjaj Abu al-Hasan al-Qusyairiy al-Naisaburiy (w. 261 H), *al-Musnad al-Shahih al-Mukhtashar bi Naql al-'Adl ila Rasulillah shallallahu 'alaihi wasallam, Muhaqqiq: Muhammad Fuad 'Abd al-Baqiy,* chapter 2 (Beirut: Dâr al-Ihya' al-Turats al-'Arabiy, n.d.), 1076, on Radhā'ah al-Kabir, hadith no.

'Amru added; That he had participated in the battle of Badr. And in the narration of Ibn Abu Umar, the Messenger of Allah laughed (HR. Muslim)."

This hadith was also narrated by Imam Ahmad[37] on two lines of narration, al-Nasa'iy,[38] Ibnu Majah,[39] al-Thabraniy[40] and Ibnu 'Ashim[41] in meaning. Their trajectory can be seen in *i'tibar sanad*:

رَسُولَ اللَّهِ

عَائِشَةَ

زَيْنَب — الْقَاسِم

حُمَيْد — عَبْدِ الرَّحْمَنِ

بُكَيْر — سُفْيَان — حَمَّاد

مُحْرَمَة — عَمْرُو النَّاقِدُ — ابْنُ أَبِى عُمَرَ — يُونُسُ بْنُ مُحَمَّد — حَمَّادٌ

ابْنُ وَهْب — ابْن مَاجه — أَحمد — مسلم — أَحْمَدُ بْنُ الْقَاسِم — الْوَهَّابأَبُو بَكْر

يُونُسُ — أَبُو الطَّاهِر — ابْن عَاصِم

النَّسَائِي — مُحَمَّدُ

الطبراني

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[37]Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Syaibaniy (w. 241 H), *Musnad al-Imam Ahmad bin Hanbal*, Muhaqqiq: Syu'aib al-Arnauth, 'Adil Mursyid, et.al., vol. 1, chapter 40 and 44 (n.p.: Muassasah al-Risalah, 1421 H), 555.

[38]Abu Abd al-Rahman Ahmad bin Syu'aib al-Nasaiy, *Sunan al-Nasaiy bi syarh al-Suyuthiy wa Hasyiyah al-Sindiy*, Muhaqqiq: Maktab Tahqiq al-Turats, vol. 6, fifth edition (Beirut: Dâr al-Ma'rifah, 1420 H.), 413.

[39]Ibn Majah Abu 'Abdillah Muhammad bin Yazid al-Qazwiniy (w. 273 H), *Sunan Ibn Majah*, Muhaqqiq: Syu'aib al-Arnauth, 'Adil Mursyid, Muhammad Kamil Qurrah Balaliy, Abdul Lathif, vol. 1, chapter 3 (n.p.: Dâr al-Risalah al-'Ilmiyah, 1430 H.), 124.

[40]Sulaiman bin Ahmad bin Ayub bin Muthir al-Lakhmiy al-Syamiy, Abu al-Qasim al-Thabraniy (w. 360 H), *al-Mu'jam al-Kabir*, Muhaqqiq: Hamdiy bin 'Abd al-Majid al-Silafiy, vol. 2, chapter 24 (Cairo: Maktabah Ibn Taimiyah, 1415 H), 292.

[41]Ahmad bin 'Amr bin al-Dhahhak bin Makhlad al-Syaibaniy, Abu Bakar bin Abiy 'Ashim (w. 287 H), *al-Ahad wa al-Matsaniy*, Muhaqqiq: Basim Faishal Ahmad al-Jawabirah, vol. 1, chapter 6 (Riyadh: Dâr al-Rayah, 1411 H), 144.

Based on the *i'tibar sanad* above, it can be seen that this hadith is a hadith of *ahad gharib muthlak* in which only one friend narrated it, namely 'Aisyah ra. From it, it was narrated by two people, then received by the narrators who numbered at least two people at the next level. The *mukharrij* who narrated this hadith consisted of Muslims, Ahmad, Ibn Majah, al-Thabraniy and Ibn 'Ashim. In terms of quality, this hadith can be confirmed as authentic because one of the *mukharrij* is a Muslim Imam whose authenticity has been agreed upon, and is supported by other reports.

From the aspect of narrators, all of the narrators in the above hadith chain are *tsiqah*, except al-Qasim. His real name was al-Qasim ibn Muhammad ibn Abi Bakr al-Shidiq, a second tabi'in thabaqah.[42] Imam al-Mizzy, Ibn Hibban and Imam al-Darquthniy[43] gives an assessment that he did mursal of the hadith.[44] However, al-Qasim is not alone in receiving hadith from Aisyah, there is another narrator. They are Zainab binti Abi Salamah as its *muttabi'*.[45] This proves that al-Qasim was not doing the *mursal* of the hadith. In the hadith narrated by Imam Abu Hatim it is said as follows:

حدثني أبي ، نا هارون بن سعيد الأيلي قال : أخبرني خالد بن نزار عن سفيان - يعني : ابن عيينة قال : كان أعلم الناس بحديث عائشة ثلاثة : القاسم بن محمد ، وعروة بن الزبير ، وعمرة بنت عبد الرحمن[46] .

"Abdurrahman ibn Abi Hatim said, had explained to me my father (Ibn Abi Hatim), had told me Harun ibn Sa'id al Aili, he said

he had informed me Khalid ibn Nazzaar from Sufyan - namely Ibn yainah - he said: the one who knows best about the hadith of isha is there three people; al-Qasim ibn Muhammad, rwah ibn Zubair and marah bint Abd al-Rahman."

2. Hadith commands to breastfeed an adult male so that he becomes a *mahram*. This editorial can be seen in the following hadith:

عَنْ عَائِشَةَ أَنَّ سَالِمًا مَوْلَى أَبِى حُذَيْفَةَ كَانَ مَعَ أَبِى حُذَيْفَةَ وَأَهْلِهِ فِى بَيْتِهِمْ فَأَتَتْ ـ تَعْنِى ابْنَةَ سُهَيْلٍ ـ النَّبِيَّ ـ صلى الله عليه وسلم ـ فَقَالَتْ إِنَّ سَالِمًا قَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ وَعَقَلَ مَا عَقَلُوا وَإِنَّهُ يَدْخُلُ عَلَيْنَا وَإِنِّى أَظُنُّ أَنَّ فِى نَفْسِ أَبِى حُذَيْفَةَ مِنْ ذَلِكَ شَيْئًا. فَقَالَ لَهَا النَّبِيُّ ـ صلى الله عليه وسلم ـ « أَرْضِعِيهِ تَحْرُمِى عَلَيْهِ وَيَذْهَبِ الَّذِى فِى نَفْسِ أَبِى حُذَيْفَةَ ». فَرَجَعَتْ فَقَالَتْ إِنِّى قَدْ أَرْضَعْتُهُ فَذَهَبَ الَّذِى فِى نَفْسِ أَبِى حُذَيْفَةَ.(رواه مسلم)[47]

"From Aisyah that Salim was the slave of Abu Hudzaifah, Hudzaifah, and his wife lived together. So Suhail's daughter (i.e. Abu Hudzaifah's wife) came to see the Prophet, she said, "Verily Salim has grown up and thinks like an adult, but he is still free to come to meet us, actually I am worried that there is something inside Abu Hudzaifah." So the Messenger of Allah said to him, "Sustain her, so that she will become your mahram, so that the thoughts of Abu Hudzaifah will disappear." Not long after, he came back and said; In fact, I had breastfed him, so the thoughtless thoughts of Abu Hudzaifah also disappeared" (HR. Muslim).

Besides Muslims, this hadith was also narrated by other *mukharrij*, they are Ahmad,[48]

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[42]Abu al-Fadl Ahmad ibn 'Ali Ibn Hajar al- Asqalani,*Tahdzib al-Tahdzib*, Juz III (Beirut: Dâr al-Fikri, 1995), 419.
[43]Ibid., chapter 1, 412.
[44]Jamaluddin Abul Hajjaj Yusuf al- Mizzy, *Tahdzib al-Kamal fi Asma' al-Rijal*, Juz 23 (Beirut: Muassasatul Risalah, 1983), 427.
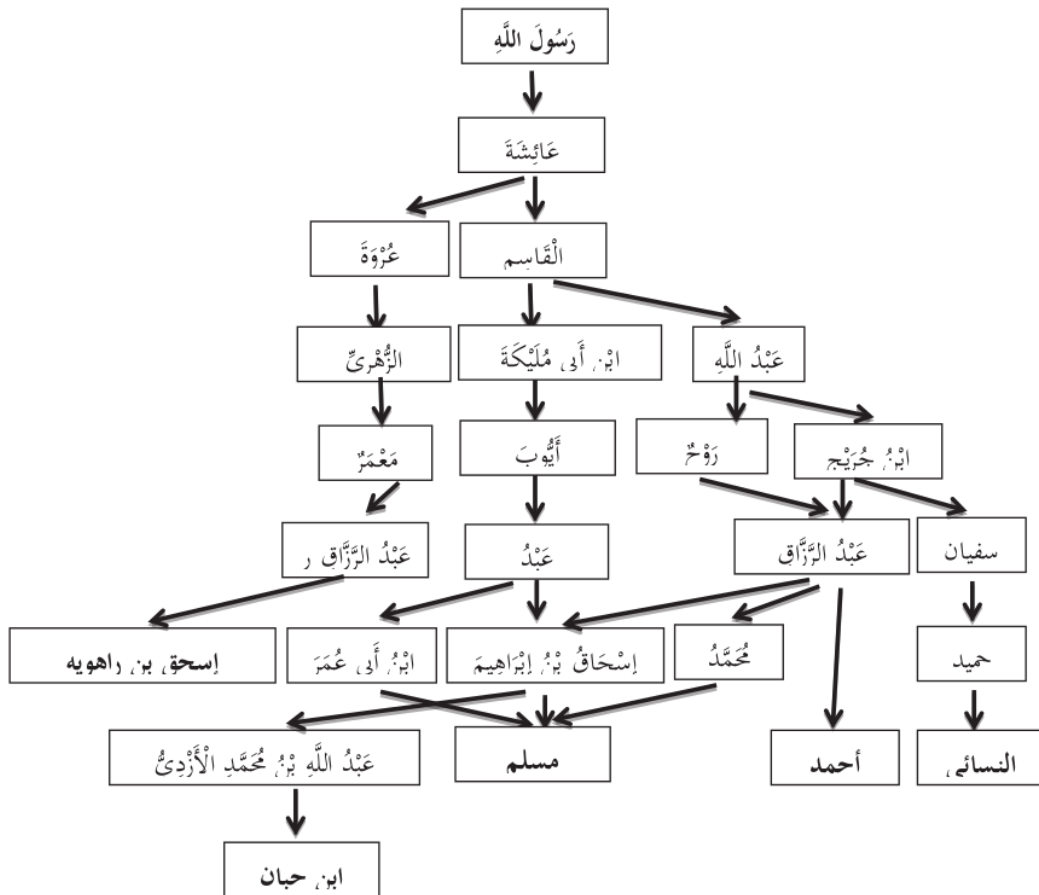[45]At-Tābi' according to language is isim fa'il from taba'a which means that accompanies or matches. Meanwhile, according to the term is a hadith whose sanad strengthens other sanad from that hadith as well and the companions who narrate it are one.
[46]Abd al-Maujuf, *al-Jarh wa At-Ta'dil*, Juz 7 (Kairo: Dâr al-Salafiyah, 1988), 118.

[48]Muslim bin al-Hajjaj Abu al-Hasan al-Qusyairiy al-Nisaburiy (w. 261 H), al-Musnad al-Shahih al-Mukhtashar bi Naql al-'Adl ila Rasulillah shallallahu 'alaihi wasallam, chapter 2, 1076.
[48]Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Syaibaniy (w. 241 H), Musnad al-Imam Ahmad bin Hanbal, chapter 42, 434.

al-Nasaiy,[49] Ibnu Hibban[50] and Ishak bin Rahawaih,[51] as seen at *i'tibar sanad*:

رَسُولَ اللَّهِ

عَائِشَةَ

عُرْوَةَ — الْقَاسِم

الزُّهْرِيِّ — ابْنُ أَبِى مُلَيْكَةَ — عَبْدُ اللَّهِ

مَعْمَرُ — أَيُّوبَ — رَوْحٌ — ابْنُ جُرَيْج

عَبْدُ الرَّزَّاقِ ر — عَبْدُ — عَبْدُ الرَّزَّاقِ — سفيان

إِسْحَقُ بْنُ راهويه — ابْنُ أَبِى عُمَرَ — إِسْحَاقُ بْنُ إِبْرَاهِيمَ — مُحَمَّدُ — حميد

عَبْدُ اللَّهِ بْنُ مُحَمَّدِ الْأَزْدِيُّ — مسلم — أحمد — النسائي

ابْنُ حبان

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[49]Abu Abd al-Rahman Ahmad bin Syu'aib al-Nasaiy, *Sunan al-Nasaiy bi Syarh al-Suyuthiy wa Hasyiyah al-Sindiy*, chapter 6, 414.
[50]Muhammad bin Hibban bin Ahmad bin Mu'adz bin Ma'bad, al-Tamimiy, Abu Hatim, al-Darimiy, al-Bustiy (w. 354 H), *al-Ihsan fi Taqrib Shahih Ibn Hibban*, Tartib: al-Amir 'Ala' al-Din 'Aliy bin Balban al-Farisiy (w. 739 H), Muhaqqiq, Syu'ab al-Arnauth, vol.1, chapter 10 (Beirut: Muassasah al-Risalah, 1408 H), 27.
[51]Abu Ya'qub Ishaq bin Ibrahim bin Makhlad bin Ibrahim al-Hanzhaliy al-Marwaziy, dikenaldengan Ibn Rahawaih (w. 238 H), *Musnad Ishaq bin Rahawaih, Muhaqqiq*: 'Abd al-Ghafur bin 'Abd al-Haq al-Balusyiy, vol.1, chapter 2 (Madinah al-Munawwarah: Maktabah al-Iman, 1412 H), 200.

The hadith above mentions the same thing as the previous hadith, it was about Salim, the adopted son of Huzaifah who lives with him in the same house with his wife Sahlah bint Suhail. Salim had reached the age of maturity at the same time, while he was not a mahram from Sahlah so that it caused a problem in Huzaifah's heart. When Sahlah reported to the Messenger of Allah, he ordered her to give her milk to Salim to make him a mahram. After this was done, the obstacle in Huzahfah's heart disappeared because Salim had become the mahram of his wife Sahlah. In the above narration, it is not stated how many times breastfeeding can make Salim the mahram of Sahlah, but will be explained in another narration which will be mentioned in the next discussion.

The Hadith Sanad above belongs to the *gharib muthlak* hadith because it was narrated by only one narrator at the level of companions, namely 'Aisyah, while Sahlah is part of the hadith narration, as well as at the Tabiin level narrated by al-Qasim bin Muhammad and 'Urwah. The quality of this hadith is authentic because it was narrated by Muslims and corroborated by other believers. From this point of view, these hadiths are narrated meaningfully not *lafziy* because there are differences in pronunciation between one history and another but have the same meaning as lafaz فَتَبَسَّمَ replaced with lafaz فَضَحِكَ in other narrations, as well as lafaz رَجُلٌ كَبِيرٌ replaced with lafaz ذُو لِحْيَةٍ. Besides, there are *ziyadah* or addition to some of the histories that do not exist in another history such as وَكَانَ قَدْ شَهِدَ بَدْرًا in Muslim narrations that do not exist in other narrations. In some narrations, it is stated that breastfeeding makes mahram which is mentioned with lafaz تَحْرُمِي, while in some

other narrations it does not mention the lafaz, but it also contains the meaning of mahram such as lafaz فَكَانَ يَدْخُلُ عَلَيْهَا.

3. Hadith describes the quantity of breastfeeding as much as five feedings. The editorial can be seen in the following hadith:

عَنْ عَائِشَــةَ، أَنَّ أَبَا حُذَيْفَةَ، تَبَنَّى سَالِمًا ـ وَهُوَ مَوْلًى لِامْــرَأَةٍ مِنَ الْأَنْصَــارِ ـ كَمَا تَبَنَّى النَّبِــيُّ صَلَّى اللهُ عَلَيْهِ وَسَــلَّمَ زَيْدًا، وَكَانَ مَنْ تَبَنَّى رَجُلًا فِي الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ ابْنَهُ، وَوَرِثَ مِنْ مِيرَاثِهِ، حَتَّى أَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿ادْعُوهُمْ لِآبَائِهِمْ، هُوَ أَقْسَطُ عِنْدَ اللهِ، فَإِنْ لَـمْ تَعْلَمُوا آبَاءَهُـمْ، فَإِخْوَانُكُمْ فِي الدِّيـنِ وَمَوَالِيكُمْ﴾ [الأحـزاب: ٥] ، فَـرُدُّوا إِلَى آبَائِهِمْ، فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ، فَمَوْلًى وَأَخٌ فِي الدِّينِ، فَجَاءَتْ سَـهْلَةُ فَقَالَتْ: يَا رَسُولَ اللهِ كُنَّا نَرَى سَالِمًا وَلَدًا يَأْوِي مَعِي، وَمَعَ أَبِي حُذَيْفَـةَ وَيَرَانِي فُضُلًا وَقَدْ أَنْـزَلَ اللهُ عَزَّ وَجَلَّ فِيهِمْ مَـا قَدْ عَلِمْتَ، فَقَـالَ: «أَرْضِعِيهِ خَمْـسَ رَضَعَاتٍ، فَـكَانَ بِمَنْزِلَـةِ وَلَدِهِ مِـنَ الرَّضَاعَـةِ (رواه أحمد).[52]

"From Aisyah that Abu Huzaifah raised Salim as a son while he was a maid of an Ansar woman just as the Prophet adopted Zaid as a son. People who adopt children in the time of ignorance, people often call him as their son and he can inherit from his inheritance until Allah 'Azza wa Jalla sent down His word, which means: Call them (adopted children) by the name of their fathers. their father; that is more just in the sight of Allah, and if you do not know their fathers then call them as your brethren or your servants and return them to their fathers. Whoever his father does not know, then he becomes a servant and brother in religion. Then Sahlah came and said, "O Messenger of Allah, I see Salim is a child who likes to be with me and Abu Hudzaifah while I know when he is of age while Allah has sent down a verse about them that you

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[52]Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Syaibaniy (w. 241 H), *Musnad al-Imam Ahmad bin Hanbal*, chapter 42, 435.

already know. He said, "Put them up five times. breastfeeding, because he will be like his son from breastfeeding" (HR. Ahmad).

Apart from Ahmad, this hadith was also narrated by other *mukharrij*. They are al-Thabaraniy,[53] al-Hakim,[54] Ishak bin Rahawaiy[55] and Ibnu al-Jarud[56] as can be seen from the following *i'tibar sanad*:
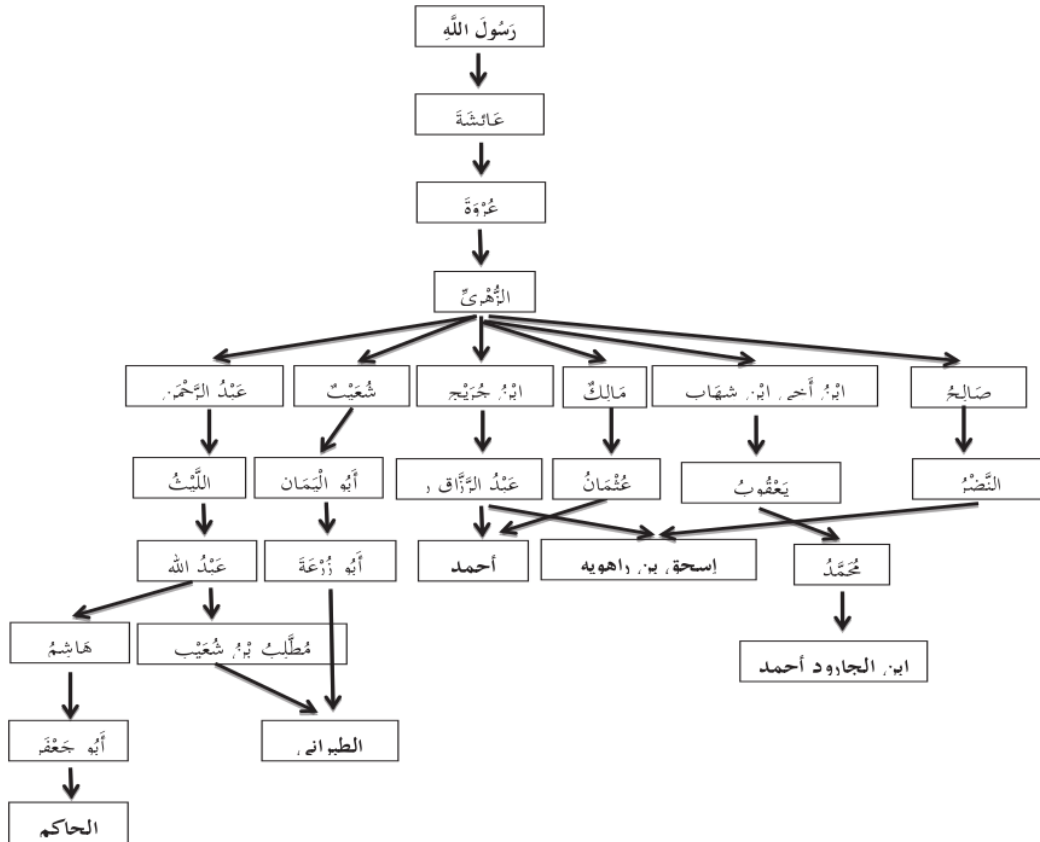
[52]Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Syaibaniy (w. 241 H), *Musnad al-Imam Ahmad bin Hanbal*, chapter 42, 435.

[53]Sulaiman bin Ahmad bin Ayub bin Muthir al-Lakhmiy al-Syamiy, Abu al-Qasim al-Thabrani (w. 360 H), *al-Mu'jam al-Kabir*, chapter 4, 191.

[54]Abu 'Abdillah al-Hakim Muhammad bin 'Abdillah bin Muhammad bin Hamdawaih bin Nu'aim bin al-Hakam al-Dhabbiy al-Thuhmaniy al-Nisaburiy, (w. 405 H), *al-Mustadrak 'ala al-Shahihain,* Muhaqqiq: Mushthafa 'Abd al-Qadir 'Atha, vol.1, chapter 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1411 H), 177.

[55]Abu Ya'qub Ishaq bin Ibrahim bin Makhlad bin Ibrahim al-Hanzhaliy al-Marwaziy, (w. 238 H), Musnad Ishaq bin Rahawaih, Juz 2, hlm. 201, Ibn Rahawaih narrated in two places on the same page.

[56]Abu Muhammad Abdillah bin 'Aliy bin al-Jarud al-Nisaburiy (w. 307 H), al-Muntaqamin al-Sunan al-Musannadah, Muhaqqiq: Abdullah 'Umar al-Barudiy, vol.1, chapter 1 (Beirut: Muassasah al-Kitab al-Tsaqafiyah, 1408 H), 173.

Hadith in this section is still related to Salim, Huzaifah's adopted son, as the hadith in the previous section. A technical explanation for giving milk makes it a mahram, that it should be fed five times. It is expressed by the words خَمْسَ مَرَّاتٍand خَمْسَ رَضَعَاتٍ.

Although the change of mahram in adults by giving milk has strong legality that comes from the Prophet, different hadiths explain the nature of breastfeeding. It is growing flesh and strengthening bones and breastfeeding before the child is two years old:

عَنْ أُمِّ سَـلَـمَةَ رض قَالَتْ: قَالَ رَسُـوْلُ اللهِ ص: لاَ يُحَرِّمُ مِـنَ اَلرَّضَاعِ اِلاَّ مَا فَتَقَ اَلْمْعَـاءَ فِى الثَّدْيِ، وَ كَانَ قَبْلَ الْفِطَامِ (رواَه الترمذي).

"It was narrated from Umm Salamah that she said: The Messenger of Allah said, "You cannot make a mahram but a breast that makes a mark on the stomach with it, and it happens when the child has not been weaned" (HR. at-Tirmidzi).

This hadith is declared hasan sahih by al-Tirmidhi[58] which shows *maqbul*so that it can be used as evidence. Al-Maziriy explained that فَتَـقَ اَلْمَعَـاءَ means"ما أنثز اللحم"something that hardens and grows flesh."[59] The hadith is almost narrated by Abu Dawud, it's just that *dhaif*[60] because there are *majhul* narrators, but can be used as an explanation

of the authentic hadith above:

عَن ابْنِ مَيْسُـعُوْدٍ قَالَ: قَالَ رَسُوْلُ اللهِ ص: لاَ رَضَاعَ اِلاَّ مَا اَنْشَزَ الْعَظْمَ وَاَنْبَتَ اللَّحْمَ (ابو داود).

"From Ibn Mas'ud, he said: The Messenger of Allah said, There is no breastfeeding but that which strengthens the bones and grows the flesh" (HR. Abu Dawud).

The hadith of al-Tirmidhi above is also supported by the narration of al-Baihaqiy in a *mauquf* manner with a valid *sanad* and by al-Daruquthniy explicitly *marfu'*[62] which explicitly states the age of breastfeeding:

عَـنِ ابْنِ عُيَيْنَةَ عَنْ عَمْرو بْنِ دِيْنَارٍ عَن ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُـوْلُ اللهِ ص: لاَ رَضَـاعَ اِلاَّ مَا كَانَ فِى الْحَوْلَيْنِ (الدارقطنى)[63]

"From Ibn Uyainah from 'Amr bin Dinar from Ibn Abbas he said: The Prophet SAW said, there is no breastfeeding except that which lasts for two years" (HR. Darquthni).

In the hadith narrated by Aisyah only mentions that breastfeeding must be able to eliminate hunger:

عَـنْ عَائِشَـةَ رض قَالَتْ: دَخَلِ عَلَيَّ رَسُوْلُ اللهِ ص وَ عِنْـدِى رَجُلٌ فَقَالَ: مَنْ هذَا؟ قُلْـتُ: أخى مِنَ الرَّضَاعَةِ. قَالَ: يَا عَائِشَةُ اُنْظُرْنَ مِنْ اِخْوَانِكُنَّ، فَاِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ (رواه البخاري ومسلم وأبو داود والنسائي)[64]

[57]Muhammad bin 'Isa bin Saurah bin Musa bin al-Dhahhak al-Tirmiziy, *Abu 'Isa, Sunan al-Tirmiziy*, Tahqiq and Ta'liq: Ahmad Muhammad Syakir and Muhammad Fuad Abd al-Baqiy, vol.2, Cahpter 3 (Mesir: Syirkah Maktabah wa Mathba'ah Musththafa al-Babiy al-Halabiy, 1395 H), 450.

[58]Sahhqiq 'Abd al-Qadir al-Arnauth enhanced by Nasyir 'Uyun on Majd al-Din Abu al-Sa'adat al-Mubarak bin Muhammad bin Muhammad bin Muhammad ibn 'Abd al-Karim al-Syaibaniy al-Jazariy Ibn al-Atsir (w. 606 H.), *Jami' al-Ushul fi Ahadits al-Rasul*, vol. 11, first edition (n.p.: Maktabah al-Halwan – Mathba'ah al-Malah – Maktabah Dar al-Bayan, 1969 – 1972 M.), 490.

[59]Abu 'Abdillah Muhammad bin 'Aliy bin 'Umar at-Tamimiy al-Maziriy al-Malikiy (w. 536 H.), *al-Mu'lim bi Fawaid Muslim*, Muhaqqiq: Muhammad al-Syadziliy al-Nifar, vol. 2, Cahpter 2 (n.p.: al-Dâr al-Tunisiyah, 1988 M.), 163.

[60]Khalid bin Dhayifillah al-Syalahiy, *al-Tibyan fi Takhrij wa Tabwib Ahadits Bulugh al-Maram*, chapter 10 (n.p.: Dâr al-Risalah al-'Alamiyah, 1433 H.), 273.

[61]Abu Dawud Sulaiman bin al-Asy'ats bin Ishaq bin Basyir bin Syaddad bin 'Amar al-Azdiy al-Sijistaniy (w. 275 H), *Sunan Abi Dawud*, Muhaqqiq: Syu'aib al-Arnauth and Muhammad Kamil Qurah Balaliy, vol-1, Chapter 3 (n.p.: Dâr al-Risalah al-'Alamh, 1430 H), 402.

[62]Ibnu al-Mulaqqin Siraj al-Din Abu Hafsh 'mar bin 'Aliy bin Ahmad al-Syafi'iy al-Mishriy (w. 804 H), *al-Badr al-Munir fi Takhrij al-Ahadits wa al-Atsar al-Waqi'ah fi al-Syarh al-Kabir*, Muhaqqiq: Musthafa Abu al-Ghaith, et.al, chapter 8 (Riyadh: Dâr al-Ijrah, 1425 H.), 271.

[63]Abu al-Hasan 'Aliy bin 'Umar bin Ahmad bin Mahdiy bin Mas'ud bin al-Nu'man bin Dinar al-Baghdadiy al-Daruqthniy (w. 385 H), *Sunan al-Daruquthniy*, Muhaqqiq, mudhabbith and Ta'liq: Syu'aib al-Arnauth, et.al., vol. 1, chapter 5 (Beirut: Muassasah al-Risalah, 1424 H), 307.

[64]See, Tahqiq Syu'aib al-Arnauth on book of Ibn Majah Abu 'Abdillah Muhammad bin Yazid al-Qazwiniy (w. 273 H) *Sunan Ibn Majah*, Chapter 3, 125.

"From 'Aisyah she said: The Messenger of Allah once entered my house, while by my side there was a man, then he asked, "Who is he?". I replied, "My brother is breastfed". He said, "O 'Aisha, pay attention to your brothers because actually radla'ah (milk that is considered) is (milk that can cover) hunger" (Narrated by the congregation except for at-Tirmidhi).

Analysis of Radha'ah Hadith

As explained above, from the aspect of the sanad, the hadith regarding the change of *mahram* in adults by giving milk is authentic. Therefore, the analysis is focused on the text or content of the hadith. The text of the hadith in question is:

عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ اِلَى النَّبِيِّ ص فَقَالَتْ: يَا رَسُوْلَ اللهِ، اِنِّى اَرَى فِى وَجْهِ اَبِى حُذَيْفَةَ مِنْ دُخُوْلِ سَالِمٍ (وَ هُوَ حَلِيْفُهُ). فَقَالَ النَّبِيّ ص: اَرْضِعِيْهِ. قَالَتْ: وَ كَيْفَ اَرْضِعُهُ وَ هُوَ رَجُلٌ كَبِيْرٌ؟ فَتَبَسَّمَ رَسُوْلُ اللهِ ص وَ قَالَ: قَدْ عَلِمْتُ اَنَّهُ رَجُلٌ كَبِيْرٌ (رواه مسلم)

From 'Aisha, she said: Sahlah bint Suhail (wife of Abu Hudzaifah) came to the Prophet and asked, "O Messenger of Allah, I actually saw the change in Abu Hudzaifah's face regarding the presence of Salim in our house, how is that?" (Salim is his adopted son). The Prophet said, "feed her!" Sahlah said, "How can I breastfeed him when he is a grown man?" Hearing this answer, the Messenger of Allah smiled and said, "I know he is a grown man" (HR. Muslim).

To understand the meaning of the above hadith, it can be explained as follows:

1. From the hadith, it is understood that the question of Sahlah bint Suhail (Abu Hudzaifah's wife) to the Prophet began with Abu Khuzaifah's jealousy of his wife because Salim who was an adult (his former adopted son) went in and out of his house. The hadith is:

عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ اِلَى النَّبِيِّ ص فَقَالَتْ:

يَا رَسُوْلَ اللهِ، اِنِّى اَرَى فِى وَجْهِ اَبِى حُذَيْفَةَ مِنْ دُخُوْلِ سَالِمٍ (وَ هُوَ حَلِيْفُهُ). فَقَالَ النَّبِيّ ص: اَرْضِعِيْهِ.

"From 'Aisha, she said: Sahlah bint Suhail (wife of Abu Hudzaifah) came to the Prophet and asked, "O Messenger of Allah, I actually saw a change in Abu Hudzaifah's face regarding the presence of Salim in our house, how is that?" (Salim is his adopted son). The Prophet said, "Put her!"

2. Sahlah has refused and considers this breastfeeding impossible because Salim is an adult.

قَالَتْ: وَ كَيْفَ اَرْضِعُهُ وَ هُوَ رَجُلٌ كَبِيْرٌ؟ فَتَبَسَّمَ رَسُوْلُ اللهِ ص وَقَالَ: قَدْ عَلِمْتُ اَنَّهُ رَجُلٌ كَبِيْرٌ. (رواه مسلم)

"How can I breastfeed him when he is a grown man? So the Messenger of Allah smiled and said, I know he is a grown man."

3. The purpose of breastfeeding as instructed by the Messenger of Allah was for Salim to become a *mahram* and the anger (jealousy) of her husband would disappear, so that Salim could go in and out of the house of Sahlah bint Suhail. In the hadith it says:

عَنْ عَائِشَةَ اَنَّ سَالِمًا مَوْلَى اَبِى حُذَيْفَةَ كَانَ مَعَ اَبِى حُذَيْفَةَ وَ اَهْلِهِ فِى بَيْتِهِمْ. فَاَتَتْ (تَعْنِى اِبْنَةَ سُهَيْلٍ) النَّبِيّ ص، فَقَالَتْ: اِنَّ سَالِمًا قَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ، وَ عَقَلَ مَا عَقَلُوْا، وَ اِنَّهُ يَدْخُلُ عَلَيْنَا وَ اِنِّى اَظُنُّ اَنَّ فِى نَفْسِ اَبِى حُذَيْفَةَ مِنْ ذَلِكَ شَيْئًا. فَقَالَ لَهَا النَّبِيُّ ص: اَرْضِعِيْهِ، تَحْرُمِى عَلَيْهِ وَ يَذْهَبِ الَّذِى فِى نَفْسِ اَبِى حُذَيْفَةَ. فَرَجَعَتْ، فَقَالَتْ: اِنِّى قَدْ اَرْضَعْتُهُ، فَذَهَبَ الَّذِى فِى نَفْسِ اَبِى حُذَيْفَةَ (مسلم).

"From 'Aisyah that Salim, his former slave, Abu Hudzaifah, lived with Abu Hudzaifah and his family in their house. Then the wife of Abu Hudzaifah (Suhail's

daughter), came to the Prophet, and said, "Surely Salim has reached puberty, and his mind is like that of adults. And he is in our house. Whereas I thought that in Abu Hudzaifah there was something (jealousy) regarding it, how about that?". The Prophet said to him, "Sustain her, then you are forbidden to her and something will be lost in Abu Hudzaifah". Then go home. Then he said, "Indeed I have breastfed him". Then something was lost in Abu Hudzaifah" [HR. Muslim].

In the Hadith of Zainab bint Umm Salamah's history it is said:

عَنْ زَيْنَبَ بِنْتِ اُمِّ سَلَمَةَ قَالَتْ: قَالَتْ اُمُّ سَلَمَةَ لِعَائِشَةَ: اِنَّـهُ يَدْخُلُ عَلَيْكِ الْغُـلاَمُ الاَيْفَعُ الَّذِى مَا اِحِبُّاَنْ يَدْخُلَ عَلَيَّ؟ فَقَالَتْ عَائِشَةُ: اَمَا لَكِ فِى رَسُوْلِ اللهِ ص اسْوَةٌ حَسَنَةٌ؟ وَ قَالَتْ: اِنَّ امْرَاَةَ اَبِى حُذَيْفَةَ قَالَتْ: يَا رَسُوْلَ اللهِ، اِنَّ سَالِمًا يَدْخُلُ عَلَيَّ وَ هُوَ رَجُلٌ وَ فِى نَفْسِ اَبِى حُذَيْفَةَ مِنْهُ شَيْءٌ، فَقَالَ رَسُوْلُ اللهِ ص: اَرْضِعِيْهِ حَتَّى يَدْخُلَ عَلَيْكِ. (احمد ومسلم)

"From Zainab bint Umm Salamah, she said: Umm Salamah said to 'Aisha, "Indeed there is a man who has reached puberty and goes in and out of your (house) which I myself do not like to have him enter my (house)". Then Aisha replied, "Does not the Messenger of Allah have a good role model for you?" 'Aisha said (again): Indeed, Abu Hudzaifah's wife once said, "O Messenger of Allah, indeed Salim is going in and out of my (house) while he is now an adult while in Abu Hudzaifah there is something about him, what is that like?" Then the Messenger of Allah said, "Sustain her so that she (may) go in and out of your (house)" [HR. Ahmad dan Muslim].

4. Sahlah gave milk not directly, but through a vessel or container. Because, it is forbidden for someone who is not a mahram to see the genitals of another and it is forbidden to touch the skin. Thus, it is not legal to give breast milk directly. A scholar of Nahwu Science, Ibn Qutaibah ad-Dinuri once commented on the hadith. He said that the Prophet wanted to forgive Salim and Sahlah, he also wanted to unite them in one house without any awkwardness between them, and he also wanted to get rid of the jealousy of Abu Hudzaifah while being happy with Salim's presence in his house. The Prophet SAW said: "Put her breasts," the Prophet did not say "Put your breasts in her mouth." He didn't say that because what he wanted was: "Take out your milk somewhere, then give it to him so he can drink it. This is the true meaning and does not exist and should not be interpreted by other interpretations. Because Salim is not allowed to see legitimate parts of the body before the law of breastfeeding is established for him, then how can he be allowed to do something that is forbidden for him (drink it directly), or do something that cannot be guaranteed his lust will be maintained?[65]

In addition, there are also *mursal* hadiths stating that breastfeeding uses a vessel and not directly,[66] as mentioned in the narration from Ibn Sa'ad from Muhammad bin Abdillah bin az-Zuhri, from his father, he said: (When Sahlah wanted to give her milk to Salim) Sahlah poured her milk in a container, then Salim drank the milk from the place every day. After five days Salim drank the milk then he was allowed to meet Sahlah even though Sahlah without wearing a headgear (hijab), as a relief that the Prophet gave to Sahlah.[67] Among the mursal hadiths are:

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[65] Ibn Qutaibah. *Ta'wil Mukhtalaf al-Hadis* (Mesir: Mathba'ah Kurdistan al-Ilmiyah, 1326H), 308-309.
[66] The position of the mursal hadith, as stated in the rules "dhaif muhtamal hadith" (can be mutually reinforcing), then these mursal hadiths can be used as a limitation.
[67] Al-Asqalani, *Kitab al-Ishabah fi Tamyiz al-Shahabah,* vol. 7 (Beirut: Dâr al-Fikri, 1978), 716.

أَخْبَرَنَـا مُحَمَّـد بْنُ عُمَرَ. حَدَّثَنَا مُحَمَّد بْنُ عَبْدِ اللهِ ابْن أَخِـي الزُّهْرِيِّ عَنْ أَبِيهِ قَالَ: كَانَ يُحْلَبُ فِي مِسْعَطٍ أَوْ إنَاء قَدْرَ رَضْعَةٍ فَيَشْـرَبُهُ سَـالِمٌ كُلَّ يَوْم. خَمْسَـةَ أَيَّـام. وَكَانَ بَعْدُ يَدْخُلُ عَلَيْهَا وَهِيَ حَاسِـرٌ. رُخْصَةً مِنْ رَسُولِ اللهِ لِسَهْلَةَ بِنت سهيل (رواه ابن سعد)[68]

"Muhammad bin Umar reported to us, Muhammad bin Abdillah, the son of my brother al-Zuhriy, told us from his father saying: "He poured milk into a container or vessel with the size of one milk, then Salimm drank it every day for five days. After that Salim was able to meet Sahlah in a state without wearing a headscarf as a form of rukhshah from the Messenger of Allah for Sahlah bin Suhail" (HR. Ibn Sa'd).

5. There is *ikhtilaf al-hadis*

The hadiths above are classified as *mukhtalif* because there is a conflict between the Sahlah hadith and the hadith narrated by Umm Salamah and Ibn Mas'ud. The Sahlah hadith contains the validity of male *mahram* adult male breastfeeding, while the hadith from Umm Salamah and Ibn Mas'ud confirms that breastfeeding makes a *mahram* only that which grows meat and strengthens bones and is breastfed before the child is two years old.

Besides, hadith narrated by Zainab from her mother (namely) Umm Salamah it is said:
عَنْ زَيْنَبَ عَنْ أُمِّهَا أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ: أَبَى سَـائِرُ أَزْوَاجِ النَّبِـيِّ ص أَنْ يُدْخِلْـنَ عَلَيْهِـنَّ أَحَـدًا بِتِلْـكَ الرَّضَاعَةِ وَ قُلْنَ لِعَائِشَـةَ: مَا نَـرَى هَذَا الاَّ رُخْصَةً أَرْخَصَهَا رَسُوْلُ اللهِ ص لِسَالِمٍ خَاصَّةً، فَمَا هُوَ بِدَاخِلٍ عَلَيْنَا أَحَدٌ بِهَذِهِ الرَّضَاعَةِ، وَ لَا رَائِيْنَا (أحمد ومسلم والنسائى وابن ماجه).

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[68]Abu 'Abdillah Muhammad bin Sa'd bin Mani'al-Hasyimiy bilwalak, al-Bashariy, al-Baghdadiy, is known by Ibn Sa'd, al-*Thabaqat al-Kubra*, Tahqiq: Muhammad 'Abd al-Qadir 'Atha, vol. 1, chapter 8 (Beirut: Dâr al-Kutub al-'Ilmiyah, 1410 H), 212.

"From Zainab from her mother (i.e.) Umm Salamah, that Umm Salamah actually said: All the wives of the Prophet refused any man to go in and out of their (houses) in such a manner, and they (also) denied 'Aisha, "Don't you know that it is only a relief that the Messenger of Allah has reserved for Salim? So no one (may) enter our (house) with such milk and (also) not (permissible) to see us" (HR. Ahmad, Muslim, Nasa'i and Ibn Majah).

This hadith is corroborated by the hadith narrated by al-Nasai through the route of 'Urwah quoted earlier, where the wives of the Messenger of Allah refuted the opinion of 'Aisha by saying:
وَقُلْـنَ لِعَائِشَـةَ: وَاللهِ مَا نَـرَى الَّذِي أَمَرَ رَسُـولُ اللهِ صلى الله عليه وسلم سَهْلَةَ بِنْتَ سُهَيْلٍ إلاَّ رُخْصَةً فِي رَضَاعَةِ سَـالِمٍ وَحْدَهُ مِنْ رَسُـولِ اللهِ صَلى اللهِ عَليه وسـلم واللهِ لاَ يَدْخُـلُ عَلَيْنَا أَحَدٌ بِهَذِهِ الرَّضْعَةِ، وَ لاَ يَرَانَا (رواه النسائى).

Other narrations corroborate the hadith about Sahlah bint Suhail which is specifically contained in several hadith books such as:
أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ الْوَزِير، قَالَ: سَـمِعْتُ ابْنَ وَهْبٍ، قَالَ: أَخْبَرَنِي سُـلَيْمَانُ، عَنْ يَحْيَى، وَرَبِيعَةٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ: «وَأَمَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَهْلَةَ امْرَأَةَ أَبِي حُذَيْفَةَ أَنْ تُرْضِعَ سَالِمًا مَوْلَـى أَبِي حُذَيْفَةَ حَتَّى تَذْهَبَ غَيْـرَةُ أَبِي حُذَيْفَةَ»، فَأَرْضَعَتْهُ وَهُوَ رَجُلٌ قَالَ رَبِيعَةَ: فَكَانَتْ رُخْصَةَ سَالِمٍ (رواه النسائى)[69].

"Ahmad bin Yahya bin al-Wazir reported to us, saying "I heard Ibn Wahb say; has informed me Sulaiman from Yahya and Rabi'ah from al Qasim from Ayesha, he said; The Prophet ordered Abu Hudzaifah's wife to breastfeed Salim Maula Abu Hudzaifah until Abu Hudzaifah's jealousy

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[69]Ibid., 206.

disappeared, she breastfed him while he was a grown man. Rabi'ah said; it is a relief for Salim" (Narrated by an-Nasa'i).

حَدَّثَنَا يَعْقُوبُ، قَالَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ: أَتَتْ سَهْلَةُ بِنْتُ سُهَيْلِ بْنِ عَمْرٍو وَكَانَتْ تَحْتَ أَبِي حُذَيْفَةَ بْنِ عُتْبَةَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: إِنَّ سَالِمًا مَوْلَى أَبِي حُذَيْفَةَ يَدْخُلُ عَلَيْنَا وَإِنَّا فُضُلٌ وَإِنَّا كُنَّا نَرَاهُ وَلَدًا وَكَانَ أَبُو حُذَيْفَةَ تَبَنَّاهُ كَمَا تَبَنَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ زَيْدًا فَأَنْزَلَ اللهُ ﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللهِ﴾ [الأحزاب: ٥] »فَأَمَرَهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ أَنْ تُرْضِعَ سَالِمًا «، فَأَرْضَعَتْهُ خَمْسَ رَضَعَاتٍ وَكَانَ بِمَنْزِلَةِ وَلَدِهَا مِنَ الرَّضَاعَةِ، فَبِذَلِكَ كَانَتْ عَائِشَةُ تَأْمُرُ أَخَوَاتِهَا وَبَنَاتِ إِخْوَتِهَا أَنْ يُرْضِعْنَ مَنْ أَحَبَّتْ عَائِشَةُ أَنْ يَرَاهَا وَيَدْخُلَ عَلَيْهَا، وَإِنْ كَانَ كَبِيرًا خَمْسَ رَضَعَاتٍ، ثُمَّ يَدْخُلُ عَلَيْهَا، وَأَبَتْ أُمُّ سَلَمَةَ وَسَائِرُ أَزْوَاجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يُدْخِلْنَ عَلَيْهِنَّ بِتِلْكَ الرَّضَاعَةِ أَحَدًا مِنَ النَّاسِ حَتَّى يَرْضَعَ فِي الْمَهْدِ، وَقُلْنَ لِعَائِشَةَ: وَاللهِ مَا نَدْرِي لَعَلَّهَا كَانَتْ رُخْصَةً مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِسَالِمٍ مِنْ دُونِ النَّاسِ (رواه أحمد)[70].

"Ya'qub told us saying, My brother's son Ibn Shihab told us from his uncle, said 'Urwah bin al-Zubair told me from 'Aisha said "Sahlah bintu Suhail bin 'Amr, he is under the burden of Abu Huzaifah bin 'Utbah came to the Messenger of Allah, then said "Indeed Salim, his slave Abu Hudzaifah, came to us when we were in need. We knew that he was still a child and he was Abu Hudzaifah's slave. He adopted him as a son as the Messenger of Allah raised Zaid as a son. Then Allah sent down (verse); Call them by the name of their fathers because it is more just with Allah at that time, the Messenger of Allah ordered him to breastfeed Salim. He also breastfed him five times so that his position as a suckling

[70]Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Syaibaniy (w. 241 H), *Musnad al-Imam Ahmad bin Hanbal,* vol. 43. 352.

child. With that, Aisha ordered her brothers and her nieces and nephews to breastfeed the one she loves. Aisyah believes that after five feedings, she is still allowed to meet him even though he was a grown man, and when he met him. Meanwhile, Umm Salamah and the other wives of the Prophet refused any of the humans to meet them until she nursed him when he was young. They said to Aisha, "By Allah, we don't know it, but surely it is a relief from the Messenger of Allah to Salim and nothing else" (HR. Ahmad).

Conclusion

The phenomenon of *ikhtilāf al-hadīs* (contradictory hadith) becomes a necessity when one realizes the fact that the Prophet delivered his words in various contexts (munāsabāt). A hadith is sometimes conveyed according to a particular context. In other situations, the hadith conveyed contradicts the previous hadith, because of differences in the situation. The hadiths "status of adult male *mahrams* due to *al-radhaah*" are classified as *mukhtalif* hadiths because there is a conflict between the Sahlah hadith and the hadith narrated by Umm Salamah and Ibn Mas'ud. Sahlah Hadith contains the validity of adult male *mahram* through breastfeeding. Hadith from Umm Salamah and Ibn Mas'ud confirms that breastfeeding makes a *mahram* only that which grows meat and strengthens bones and is breastfed before the child is two years old.

Based on the method of resolving *mukhtalif* hadits by examining the background of the emergence of the Sahlah hadith, the conflicting meanings of the two hadith can be adjusted according to general and specific rules. The legitimacy of Salim's marriage, who has grown up through breastfeeding, only applies specifically to Salim, because Salim has lived with Huzaifah's family since childhood and will be difficult if separated. Therefore, the Messenger of Allah made him a mahram for Sahlah by breastfeeding even though Salim was an adult. Meanwhile, the

hadiths of Umm Salamah and Ibn Mas'ud are generally accepted. It means that the marriage between a man and another woman is valid only through breastfeeding, which can grow flesh and strengthen bones and is carried out before the child is two years old. If breastfeeding is given after that then it does not make *mahram*.

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