

## WOMEN'S GRAVE: THE PERSPECTIVE OF HADĪTH

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### Abstract

This article is a study of hadith in the perspective of the science of *Takhrij al-Ḥadīth*. The choice of the title theme is due to the phenomenon of some Muslims who aggressively campaign forbidden grave pilgrimage for women. Among them there are those who forbid, there are those who forbid, and there are those who allow it. This phenomenon makes the writer interested in exploring the hadiths about the grave pilgrimage for women. And it will be very interesting to study more deeply the perspective of the science of *Takhrij al-Ḥadīth*. The research methodology that I use is descriptive qualitative using a type of library research approach. The results of this study indicate that the hadiths about the grave pilgrimage for women have various editors who have different *asbāb al-wurūd*, so their interpretations need to be compared so that they can be used proportionally and fairly.

**Keywords:** Grave Pilgrimage Hadith, Legal Polemic, Solutions

### Abstrak

Artikel ini merupakan kajian hadis dalam perspektif ilmu takhrijul hadis. Pemilihan tema judul dikarenakan fenomena sebagian kaum muslimin yang gencar mengkampanyekan haramnya ziarah kubur bagi wanita. Di antara mereka ada yang mengharamkan, ada yang memakruhkan, dan ada yang membolehkan. Fenomena tersebut menjadikan penulis tertarik menelusuri hadis-hadis seputar ziarah kubur bagi wanita. Dan akan menjadi menarik sekali untuk dikaji lebih dalam perspektif ilmu Takhrijul Hadis. Metodologi penelitian yang penulis gunakan adalah deskriptif kualitatif dengan menggunakan jenis pendekatan library rnsarch. Hasil penelitian ini menunjukkan bahwa hadis-hadis seputar ziarah kubur bagi wanita memiliki bermacam-macam redaksi yang memiliki asbabul wurud yang berbeda sehingga perlu dikomparasikan interpretasi masing-masing agar dapat digunakan secara proporsional dan adil.

**Kata Kunci:** Hadis, Peziarah Kubur Wanita, Polemik Hukum, Solusi

### A. INTRODUCTION

Pilgrimage as one of the rituals which was initially forbidden and then abrogated or cancelled (*manshukh*) by the Prophet of Allah PBUH be a recommendation that is offered to do. One of the lessons learned from giving up the tomb of pilgrimage is to remind us of the condition of those who have died. By remembering death, a person

becomes more alert in carrying out his life and is not easily shackled in a bad lifestyle. (Admin, n.d)

Rasulullah PBUH said in his hadith:

كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فزُورُوهَا

*I forbid you to visit the grave, so (now) you visit the grave.* (Al Qazwaini , n.d)

In the hadith narrated by Buraidah RA that Rasulullah PBUH said;

وَقَدْ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَقَدْ أُذِنَ لِحُمْدِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي زِيَارَةِ قَبْرِ أُمِّهِ فَرُزُّوْهَا، فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ

*I really forbade you from the pilgrimage and Muhammad was allowed to visit his mother's grave so make a pilgrimage now because it will remind you of the hereafter (Muhammadal Qazwaini, n.d-a)*

The two traditions above apply generally to men and women. As is known that women are siblings. So what is allowed for men is also allowed for women. And what is offered to men is also offered to women, except for things that are excluded by a special proposition. So that the law regarding whether or not the women can make a pilgrimage, the scholars differed in their responses to this problem.

Among them there are those who forbid, some who forbid, and some who allow. But the fact is there are some people who insist on campaigning forbidden pilgrimage for women on the grounds that the text of the Prophet Muhammad's hadith clearly shows the forbidden law for women to make a pilgrimage. This phenomenon is certainly intriguing and very interesting to be studied more deeply in the perspective of science *Takhrijul Hadith*.

The author is interested in taking this title, because of the fact that the authors themselves noticed in the midst of the life of the Muslim community in general both at the city and village level, the purpose of the pilgrimage has run away from the goals desired by the traditions of the Prophet. In the hadith of prophet PBUH goal was to remind the grave pilgrimage for the pilgrims going to death, but what happens is that as customary grave pilgrimage. Even the grave pilgrimage was carried out with the following factors: (a). Towards the coming of Ramadan (b). When a wish is fulfilled (desire) such as obtaining the certain position (c). The bride and groom couple who will conduct the wedding (d). After finishing facing a disaster, like

recovering from a serious illness, even the grave pilgrimage was made as a vow.

On this occasion, the author will only conduct a study of sanad and matan in the hadith narrated by At Tirmidzy. This is because the discussion of the traditions contained in the book above requires quite extensive discussion. The intended Hadith is as follows;

حدثنا قتيبة حدثنا أبو عوانة عن عمر بن أبي سلمة عن أبيه عن أبي هريرة أن رسول الله صلى الله عليه وسلم لعن زوارات القبور

*Said to us Qutaibah, said to us Abu Uwanah from Umar bin AbiSalamah from his father from Abu Hurairah RA that the Messenger of Allāhmel condemned the women who performed the grave pilgrimage. (Imam At Tirmidzi, n.d.)*

The above hadith is often used by Fiqh experts in determining the prohibition law for women on pilgrimage for any reason. However, it should be noted that the editorial of the hadith is quite a lot so that the status of the hadith becomes a polemic. Is it appropriate to be used as a source of opinion forbidding the grave pilgrimage for women? Or even it is still possible to be compromised with other similar traditions so as to give birth to a more comprehensive law.

## B. LITERATURE REVIEW

This study uses a literature-based interpretative paradigm through a research library. The literature used by the writer uses scientific research articles that can be justified. Assuming that the results of the study are able to produce an objective and credible perspective. Some of the literacy used include *al-Kutub al-Sittah* through the application on the website, for example [www.Islamweb.net](http://www.Islamweb.net), and several other literacies that readers can see directly at the end of this paper.

## C. METHOD

In connection with the object of this study is the hadith - traditions of the Prophet. Which will be contained in the books of Hadith, it is

in the process of data collection is done with the activities as described by NawirYuslem in his Hadith Research methodology is as follows: *Takhrijal- Hadith, I'tibarusanad* is conducted by making scheme for the entire chain of transmission of hadith which researched. From this activity Sanad from the Hadith can be known to have Mun.d.abi ' and shaheed. Then the next step is *Tarjamat al-Ruwat or Naqd al-Sanad. Turuq Adda 'al-Hadith. Naqd al-Matan* . (NawirYuslem, 2001)

By pooling traditions studied, and do a comparison carefully, will be determined degree of accuracy or validity of the text (of honour) traditions that are observed. Throughout the search results that can be found by the author, the hadith about the grave pilgrimage for these women are very much narrated as written by the scholars including;

1. Imam Ahmad in his Musnad. The hadith text in question is as follows:

حدثنا يحيى بن إسحاق أخبرنا أبو عوانة عن عمر بن أبي سلمة عن أبيه عن أبي هريرة أن رسول الله صلى الله عليه وسلم لعن زوارات القبور

(Ahmad bin Hanbal , n.d)

2. Imam At Tirmidhi in his Sunan.

The hadith text in question is as follows:

حدثنا قتيبة حدثنا أبو عوانة عن عمر بن أبي سلمة عن أبيه عن أبي هريرة أن رسول الله صلى الله عليه وسلم لعن زوارات القبور

(Imam At Tirmidhi , n.d)

3. Al Qazwaini in Sunan Ibnu Majah.

The hadith text in question is as follows:

حدثنا محمد بن خلف العسقلاني أبو نصر حدثنا محمد بن طالب حدثنا أبو عوانة عن عمر بن أبي سلمة عن أبيه عن أبي هريرة قال لعن رسول الله صلى الله عليه وسلم زوارات القبور

(Muhammad al Qazwaini , n.d-b)

4. Abu Dawud in SunanAbiDawud . The hadith text in question is as follows:

حدثنا محمد بن كثير أخبرنا شعبة عن محمد بن جحادة قال سمعت أبا صالح يحدث عن ابن عباس قال لعن رسول الله صلى الله عليه وسلم زائرات القبور والمتخذين عليها المساجد والسرج

(Sulaiman As Sijistani , n.d)

5. An Nasa ' i in Sunan An Nasa'i . The hadith text in question is as follows:

أخبرنا قتيبة قال حدثنا عبد سعيد بن الوارث عن محمد بن جحادة عن أبي صالح عن ابن عباس قال لعن رسول الله صلى الله عليه وسلم زائرات القبور والمتخذين عليها المساجد والسرج

(Imam An Nasa'i , n.d)

6. IbnuAbiSyaibah narrated with the following path:

حدثنا وكيع بن الجراح عن شعبة عن محمد بن جحادة قال سمعت أبا صالح يحدث بعدما كبر عن ابن عباس قال لعن رسول الله صلى الله عليه وسلم زائرات القبور والمتخذات عليها المساجد والسرج

(Ibn Abi Syaibah , n.d.)

7. Al Hakim from Hissan bin Thabit . The hadith text in question is as follows:

حدثناه أبو العباس أحمد بن هارون الفقيه إمامنا ، ثنا علي بن عبد العزيز ، ثنا أبو حذيفة ، ثنا سفيان ، عن عبد الله بن عثمان بن خثيم ، عن عبد الرحمن بن بهمان ، عن عبد الرحمن عبيث قال : لعن رسول الله صلى الله عليه وآله وسلم زوارات القبور

To find out the connection of the Sanad, the writer conducts a study of the biography of each narrator of the hadith on the two paths of the Sanad, starting from the first Sanad narrator to the last Sanad narrator (*Mukharrij*).

## D. RESULT AND DISCUSSION

### a. Discussion of Sanad Hadis

#### 1. Imam At Tirmidzi

His full name is Muhammad bin Isa bin BinYazid bin Saudah bin Sakan al Sulamiy, Abu Isa al-Turmudzhi al-Darir al-Hafiz. Imam al-Turmudzi was born in 209 H / 824 M in the city of Turmudzi, so he was named to the name of this city, al-Turmudzi. ( JamaluddinYusuf al- Mizzi. n.d., Juz XXVI, p. 250.) Said al-Hafiz Abu Abbas Ja'far bin Muhammad bin Mu'taz al Mustaghfari: Abu Isa al-Turmudzi died at Tirmidzi which coincided on the eve of the thirteenth day of the month of Rajab in 279 H (Jamaluddin Yusuf al- Mizzi,n.d., p . juz XXVI, p. 252).

#### 2. Qutaibah

One of the brothers Wasyim bin Jamil Ats Tsaqafy. Abu Nasr narrated Qutaibah never said born year 148 H together with current al A'masyand IbnuLuhai ' ah died , but there is also a saying born in the year 149 H. (Al-Dhahabi, n.d.-a) He received traditions from his teachers including Abi Uwanah. **Waddah bin Abdullah**, Waqi 'bin Jarah, Yazid bin al-Makdam bin Suraih bin Hani', Ya'kub bin Abdurrahman al-Iskandarani, Ya'la bin Sabib al- Makki, AbiBakar bin Su'aib bin al-Habhab, AbiBakribnNafi 'al-Karsi al-Sagir. (Jamaluddin Yusuf al-Mizzi, n.d., Juz XXIII, pp. 524-527) Some Muhaddith narrated hadis of his hadis experts Bukhari , Muslim, Abu Dawud, An Nasai, **At Tirmidzy**.

Aba Rija 'said , " he was born in 150H, and died two days before the end of the month of Sa'ban in 240 H, and he was 90 years old ." And said Musa bin Harun: he was born in 148 H which coincided with the year of the death of al-A'mas, and died in 240 H, because he witnessed the death of IbnuLuhai'ah in 94 H and died after 100 years of the event. (Jamaluddin Yusuf al-Mizzi,n.d., Juz XXIII, pp. 537-538)

Qutaibah died in the Shay'ah 240 H in his 90s. (Al-Dhahabi, n.d.-a) Refers to the opinions of the scholars of Hadith to Qutaibah and also by taking interconnectedness sanad hadith narrated, it can be a conclusion stating that Qutaibah is classified in those tsiqat again Saduq or untrustworthy about their traditions.

### 3. Abu Uwanah (Imam Adz Dzahabi , n.d.-c)

He was born in the year 90 H, had met Al Hasan bin Ali and Muhammad bin Sirin. (Imam AdzDhahabi, n.d.-c). He received hadiths from his teachers including: **Umar bin AbiSalamah bin Abdurrahman bin Auf** , Amru bin Dinar, Piras bin Yahya al-Hamdani, Q atadah bin Di'amah, Muhammad bin Ishaqbin Yasar, Muhammad bin al-Munkadir, AbiZubair al-Makki, Abi Malik al-As y ja'I, AbiYa ' f ur al-'Abdi. (Jamaluddin Yusuf al-Mizzi , n.d., Juz XXX, pp. 442-444). Abu Uwanah died in the month of Rabiul Beginning in 176 AH in Basrah. (Imam AdzDzahabi, n.d.-c)

In conclusion if it refers to the opinion of the scholars of Hadith to Abu Uwanah and also by taking interconnectedness sanad hadith narrated, it can be a conclusion stating that Abu Uwa-nah are among those that tsiqat longer be trusted.

### 4. Umar bin Abi Salamah

His full name is Umar bin AbiSalamah bin Abdurrahman bin Auf Az Zuhri , Al Madani, Al Faqih.(Jamaluddin Yusuf al-Mizzi, n.d., Juz XXI, p. 375) The hadith is narrated by Abu Uwanah, Mus'ir, Hasyim and others.

Al Bukhari stated the testimony of Umar bin Abi Salamah. Ahmad bin Zuhair narrated that Bin u Ma'in said his hadith was nothing, he was a dha'if. Al Bukhari took the hadith from him in *mu'allaq* about the Juraij story with the authorities, with the editor saying Umar bin Abi Salamah from his father. (Imam AdzDzahabi, n.d.-b)

Umar bin AbiSalamah died in 133 H. Ibn Hibban in his book al-Tsiqat said that Umar bin AbiSalamah died because he was killed in Sham in 132 H. According to Abu Hafs al-Ahwazi, from Khalifah bin Khayyat , that Umar bin AbiSalamah killed in Syria in the year 133 H, will be but according to the authors of the most shahih is the first opinion which says he was killed in the year 132 H . (Jamaluddin Yusuf al-Mizzi, n.d., Juz XXI, p. 378)

He received Hadith from his teachers, among others: Ishak bin Yahya bin Talhah bin Ubaidillah and he was younger than Umar bin AbiSalamah, and his own father' **Abi Salamah bin Abdurrahman**. (Jamaluddin Yusuf al-Mizzi, n.d., Juz XXI, p. 375).

While his students who received the Hadith from him were: the son of his uncle Sa'd bin Ibrahim bin Abdurrahman bin Auf, Mis'ar bin Kidam, Musa bin Ya'kub al-Zam'I, Husaim bin Basyir, **Abu Uwanah**. (Jamaluddin Yusuf al-Mizzi , n.d., Juz XXI, pp. 375-376)

In conclusion, Referring to the opinions of the Hadith Ulama towards Umar bin AbiSalamah with various or varied views by saying the hadith dha'if compared to Umar

bin AbiSalamah, taking his hadith is okay, his memory is not strong and also in his origin he is salih again shaduq. And also by observing the connectedness of the narrated traditions that are narrated, then a conclusion can be drawn explaining that Umar bin AbiSalamah is classified as people who **can be trusted** in terms of the traditions.

## 5. Abihi

His full name is: Abu Salamah bin Abdurrahman bin Auf al-Qurasy i al-Zuhri al-Madani . Said Hisyam bin Adi that Abu Salamah died in 94 AH , he died at the age of 72 years. However , al-Wakidi said that Abu Salamah died in 104 H with the same age as stated by Hisyam bin Asdi and also Muhammad bin Sa'id. (Jamaluddin Yusuf al- Mizzi , n.d., Juz XXXIII, p. 374)

He received Hadith from his teachers, among others ; AbiSa'eed al- Khudzri, Abi Sufyan bin Sa'id bin Mughirah bin Akhnas Sariq al-Thaqafi bin AbiQatada al-Ansari, **Abu Hurairah** , Zainab bint Abi Salamah, Aisha Mother of the Faithful, Fatimah bint Qais, UmmiBakar, Ummi Salamah the wife of the Prophet Muhammad PBUH, and Umm Sulaim (Jamaluddin Yusufal- Mizzi, n.d., Juz XXXIII, pp. 371-372).

In conclusion, by referring to the opinions of the Hadith Ulama towards Abu Salamah bin Abdurrahman and also by considering the connectedness of the narrated traditions, then a conclusion can be drawn explaining that Abu Salamah bin Abdur-rahman was classified as people of **Tsiqah**.

## 6. Abu Hurairah

His name is Abdurrahman bin Sakhr, there is also a saying Abdurrahman bin Ghanam.( Jamaluddin Yusuf al-Mizzi, n.d., pp. Juz XXXIV, pp. 367-367) Sufyan bin Uyainah from Hisyam bin Urwah ; Abu Hurairah and Aisha died in the year 57 H, and Abu Hasan al-Mada'ini, Ali ibn al-Madini, Yahya bin Bukhari, Khalifah ibn Khayyat, Amru bin Ali said that Abu Hurairah died in 57 H also. While Damrah bin Rabi'a, Hisyam ibn 'Adi, Abu Ma'sar al-Madani, Abdurrahman bin Magra', and in addition they said that

Abu Hurairah died in the year 58 AH Al-Wakidi, Abu Ubaid, Abu Omar al-Darir, bin Numair argued that Abu Hurairah died in 59 H (Jamaluddin Yusuf al- Mizzi , n.d., Juz XXXIV, p. 378).

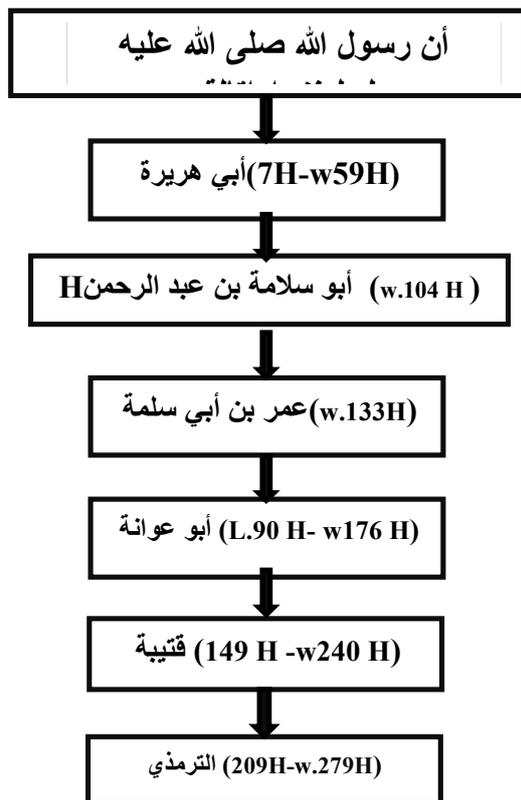
He received Hadith from his teachers, among others; **Prophet Muhammad PBUH**. Ubai bin Ka'ab, Usamah bin Zaid bin Harisah, Basrah bin Abi Basrah al-Gippari, Umar bin Khan.d.ab, Fadl bin Abbas, Ka'ab al-Ahbar, AbiBakr al-Shiddiq, 'Aisah bint AbiBakar al-Shiddiq at the same time as the wife of the Prophet Muhammad PBUH. (Jamaluddin Yusuf al- Mizzi, n.d., Juz XXXIV, p. 367)

Imam al-Bukhari said: there were eight hundred men who narrated the traditions from Abu Hurairah or more, and they were all scholars from among the friends and the tabi'in, or from others. (Jamaluddin Yusuf al-Mizzi, n.d., Juz XXXIV, p. 377). Ibn Hajar said in his statement that said that Abu Hurairah was a noble and hafiz friend of the Sahaba. Al-Baihaqi from Imam Syafi'I said: Abu Hurairah was a person who memorized the hadith of the Prophet in his chest, and added by Ibn Umar in his statement by stating that Abu Hurairah was someone among the Muslims who memorized the traditions of the Prophet Muhammad PBUH. (Ibn Hajar, 1995, p. Juz II, p. 774)

The conclusion is that by referring to the opinions of the Hadith Ulama towards Abu Hurairah and also by paying attention to the **continuity of the matan** , it can be concluded that Abu Hurairah is a person of **Tsiqah** , that is fair, trustworthy and d h abit (strong memory and guaranteed disability), this man.d.er agreed by jumhurulama hadith.

### b. Sanad Hadis Scheme

After reviewing each biography of the narrators of the hadith above, the sanad scheme can be described as follows.



From the chart above, it can be seen that there are 6 narrators who narrated this hadith. The top Narrator (*ar-rawi al-a'la*) or the first Narrator is Abu Hurairah. The second narrator is Abu Salamah bin Abdurrahman. The third narrator is Umar bin Abi Salamah. The fourth narrator is Abu Uwanah. In the fifth narrator is Qutai-bah. And the last narrator is At Tirmidzy as *mukharrij al-hadith*.

### c. Conclusions of Study on Sanad Hadis

Based on the traditions that have been carried out research, then with the statement of the Abu Hurairah Hadith which explains about the pilgrimage pilgrimage that is being investigated matan his tradition is **Sahih Hadith**.

### d. Contextualization of Meaning of Hadis

Today's grave pilgrimage is a trend among some Muslims. Even to the point of being formed a community for a moment the religious intent. It is important to know that the grave pilgrimage is to go to the cemetery with the aim of praying for the grave expert and as a lesson (*'ibrah*) for pilgrims that

soon all will follow the grave occupants so they can draw closer to Allah SWT.

The fact that the author himself noticed in the midst of the life of the Muslim community in general both at the city and village level, the purpose of the pilgrimage has run away from the goals desired by the traditions of the Prophet. In the hadith of the Prophet PBUH the purpose of the pilgrimage is to remind the pilgrim of death, but what happens is that the pilgrimage is customary.

Even the grave pilgrimage was carried out with the following factors: (a). Towards the coming of Ramadan (b). When a wish is fulfilled (desire) such as obtaining the certain position (c). The bride and groom couple who will conduct the wedding (d). After finishing facing a disaster, like recovering from a serious illness, even the grave pilgrimage was made as a vow.

The implementation of the grave pilgrimage that occurred from the above phenomenon according to the author is very contradictory and runs away from the goals recommended by the traditions of the Prophet PBUH, because one of the most urgent goals of the Prophet PBUH ordered the pilgrimage is that someone who visits the grave can make it as a washer approach yourself to Allah SWT, and at the same time educate the human soul that he will also become a corpse (*mayyit*).

The prohibition on the pilgrimage of the tomb which was then permitted was in the early days of Islam to safeguard the faith, eliminate dependence on the deceased and to close the path to polytheism which became the base was to glorify and worship the grave accompanied by methods prohibited by religion.

As for women, although there are benefits in it, but their pilgrimage will also cause harm that has been known specifically or publicly, in the form of slander for people who are still living with their genitals that are open, especially for the opposite sex, namely men or also hurting the mayyit in the tomb because of excessive crying by screaming strongly. (MuhammadFuad Abdul Baqi, 1994, p. 226)

This danger cannot be prevented except by forbidding them from visiting the grave. In this case the harm is greater than the benefit to them. Islamic Sharia strictly prohibits an act when its harm is stronger than its own. The power of harm in this man.d.er is not hidden, so prohibiting women from visiting the grave is one of the ben.d.er acts according to Shari'ah. (Muhammad SamsulHak al-AzmiAbadi, 1998, p. 43)

After analyzing the series of sanad in the above hadith, it can be ascertained that each narrator in the hadith is really Tsiqah, honest and dhabit so that this hadith can be punished by the Sahih Hadith . At least in a concise manner, the writer can point out at here are three opinions of the scholars regarding the grave pilgrimage for this woman. The three opinions namely;

- a) The grave pilgrimage is *makruh* but not haram as the texts written by Imam Ahmad in one of his narratives which will be explained later, he reasoned with the hadith of Umm Athiyah that his validity had been agreed upon. Namely lafazh hadith;

نُهَيْتَنَا عَنْ إِتِّبَاعِ الْجَنَائِزِ وَلَمْ يَعْزَمَ عَلَيْنَا

which was followed by most Syafi'iyah and some Hanafi-yah. (Bakr Abu Zaid, n.d., p. 4)

- b) The grave pilgrimage for the woman mubah is not makruh like most Hanafiyah circles, Malikiyah. They postulated the hadith narrated by Imam Muslim from the Companions of the Buraidah of the Prophet PBUH said ;

كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا

and Aisha's hadith when visiting the grave of her brother named Abdurrahman who was also narrated by Muslims.

- c) Grave pilgrimage for women is haram because some of the hadiths indicate the curse of the pilgrimage for women. This is also the case with some opinions of Malikiyah, Syafi'iyah and Hanaf-

iyah. And this is mostly adopted by the Traders.

Of the three opinions above, the most powerful is the opinion that says it is permissible for women to visit the cemetery. Whereas the traditions of the tomb pilgrimage as a whole do not contradict the Qur'an, the Hadith, or the rules of religion that have been standardized. So sanad and matan, the traditions about the pilgrimage of pilgrimage are categorized as valid, while the traditions found in this discussion are contradictory between the two, because the same prohibitions and recommendations come from the Prophet PBUH with different times or periods in both.

The forbidden contained in the hadith is when making pilgrimage often, and the woman cannot hold back her tears when visiting the grave. Meanwhile, according to Imam Asy Syaukani, there is a prohibition on visiting the graves of women because they come too often, and also cannot hold back their tears. like the story of the Prophet's daughter PBUH Fatimah who every Friday came to the grave of his uncle Hamzah, then he prayed and also wept. However, when a woman can no doubt maintain or avoid these actions by itself there is no reason not to allow them to visit the grave. (Muhammad bin Ali as-Syaukani, 2001, p. P. 159)

On the other hand, Imam al-Qurtubi said that a woman makruh legal pilgrimage if neglecting the duties of a wife, and according to some scholars to the stage of haram if it causes slander, while for women who can maintain both according to Imam al-Qurtubi may just pilgrimage pilgrimage by looking at the generality of the Prophet's Messenger without specifying it to men only. The cleric who said a woman's pilgrimage may not be allowed on the basis of the prohibition of the Prophet PBUH to follow the body for women to the grave is Abu Ishak. (Ibn Hajar al-Atsqalani, 2003, p . P. 178)

## E. CONCLUSION

After conducting research on the issue of grave pilgrimage for women in the hadiths of the prophet , it can be concluded that

the Hadith about the prohibition of grave pilgrimage for women as a whole almost all of their traditions reinforce each other, which means it can become *muttabi* ' over other *meaningful* traditions. So, it becomes natural and permissible, if there are people who choose the opinion that the prohibition of grave pilgrimage for women of hadith contained in the prohibition of the pilgrimage of the grave, and another one examines the permissibility or recommendation in its implementation.

From the hadith after being investigated the sanad has a valid category of hadith, because the two narrations of narration have a connection in their sanad and are not found to be defective in the narration. If it is examined, it is found that in legal matters, women make a pilgrimage to the grave, apparently there is no specific argument that forbids women from grave pilgrimage with a general prohibition. The stronger opinion is that which states that women may make the pilgrimage, but not too often, only occasionally (not to exaggerate). (Admin, 2015)

Hadith as the second source of law after the Koran whose meaning is sourced from Allah SWT with lafaz through the words of the Prophet Muhammad PBUH, or also words, deeds or statements ( *iqrar* ) directly from the Prophet PBUH itself has a very varied collection of expressions. For this reason, the writer would like to give some suggestions from this study including:

- a. The author recommends to always be careful in researching the existence of a tradition, especially in making it as good practice in everyday life or in actual use in individuals, so the act of pilgrimage to the cemetery past the preset limit.
- b. The hadith as a whole is contained in various books which have various pan.d.erns, both authentic hadith and hasan traditions, both of which are not only found in certain books such as; Sahih Bukhari or Imam Muslim might serve as a benchmark to be used as *hu j jah* in various ways, including worship, espe-

cially in terms of religious visit family graves or also in others like that have been studied in this paper.

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