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ANALYSIS OF THE MEANING OF THE HADITH ON WIPING  
THE *KHUF* IN THE BOOK OF *AL-ẒIKRĀ* BY AGH. KH.  
LANRE SAID: A TEXTUAL INTERPRETATION OF HADITH

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**Abstract.** Wiping the *khuf* is one of the actions taught by the Prophet Muhammad (PBUH) as a form of relief when purifying. Meanwhile, the book of *Al-Ẓikrā* is one of the works of an Indonesian scholar from South Sulawesi, namely AGH. KH. Lanre Said. But it is still very rare to be discussed and studied further. The main objective of this study is to analyse and elaborate on the meaning of the Prophet Muhammad's hadith about wiping the *khuf* in the book of *Al-Ẓikrā*. In this research, the *ma'ān al-hadīṣ* approach is used by performing the technique of textual interpretation of hadith initiated by hadith scholars, namely Arifuddin Ahmad, as a step in analysing the hadith, which is the object of the research. This research is descriptive qualitative literature research. The results show that, when viewed from the diversity of narration techniques, the hadith is narrated in meaning and narrated in complete and incomplete. As for the variety of language forms and styles, it was found that the hadith was delivered in three dialects of the language, namely *Fushah*, Persian, and Sham, in the form of affirmative dialogue, and was classified as a sentence full of meaning and logic. In terms of the diversity of the content of the hadith, it is found

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that the content of the hadith is related to the issue of worship, in this case, *mahdab* worship and legal provisions. On the other hand, AGH. KH. Lanre Said tends to interpret the hadith textually, saying that what is meant by *khuf* is shoes in general, and the hadith contains legal provisions relating to the permissibility of wiping the shoes instead of wiping the feet during ablution.

## INTRODUCTION

The Qur'an and hadith require accuracy in terms of interpretation. Why is that, because when there is a mistake and discrepancy in interpreting it, it will have implications for errors and misguidance in interpreting and practising the postulates of sharia. Along with the times, various forms of approaches try to be used to interpret the Qur'an and hadith such as linguistic approaches. Likewise, with the use of interpretation techniques, be it textual interpretation techniques, intertextual interpretation techniques and contextual interpretation techniques (Ahmad, 2013; Munadi, 2021).

One of the things that is rarely discussed and even seems to have escaped the knowledge of Muslims is the issue of wiping the *khuf* and *khimār*. In various books of hadith, there are about a hundred traditions related to the command to wipe over the *khuf* and *khimār*. On further examination, it is found that the traditions related to the *khuf* in general reach hundreds of hadith-reports from various books of hadith sources (Rayyn, 2023).

However, it is unfortunate that there is a lack of research that specifically examines the issue of wiping *khuf* or related to wiping *khimār*. Researchers only found some previous studies, such as a journal written by Ahmad Jazuli entitled "Speech Ach Strategies of Commands Prohibitions in Hadiths" This paper basically discusses the forms of command and prohibition sentences by referring to the traditions of the Prophet Muhammad PBUH. which are studied using a linguistic approach, one of the forms of command sentences exemplified in this study is the command to wipe the *khuf* (Jazuli, 2020). The research conducted by the author in the form of a thesis with the title "Criticism Study of Hadiths Wiping *Khuf* in Kitab *al-Zikrā* by AGH. KH. Lanre Said)" in the previous research that the researcher did, the researcher only focused on examining the quality of the hadith contained in the book and describing the hadith by quoting from the

books of hadith sciences (Rayyn, 2021). without conducting further studies on the meaning of the hadith or in other words not performing interpretation techniques on the redaction of the hadith to further study the meaning of the hadith.(Bunganegara & Rayyn, 2023)

Kitab *al-Zikrā* is the work of AGH. KH. Lanre Said which is characterised by fiqh and is used for learning about fiqh issues. AGH. KH. Lanre Said is a charismatic scholar who comes from South Sulawesi. In this study, the researcher focuses on discussing the meaning of the hadīth about wiping the *kebuf* and *khimār* by using the steps of the textual interpretation technique of the hadīth based on the methodology of the study of *ma'ān al-ḥadīṣ* initiated by Arifuddin Ahmad (Ahmad, 2013). The researcher attempts to study the hadith using textual interpretation techniques in order to study and unravel the development of the meaning of the hadith.

## RESEARCH METHODS / METHODS OF STUDY

This research is a descriptive qualitative literature-based research using the hadith science approach and analysing and processing data using the science of *ma'ān al-ḥadīṣ* in this case is the technique of textual interpretation of hadith. The research data is collected by tracking the hadith that becomes the object of research, the hadith is collected in various books of hadith and various related literature, either directly or indirectly.

The technique of textual interpretation of hadith in the science of *ma'ān al-ḥadīṣ* initiated by Arifuddin Ahmad in general is to pay attention to the diversity of narration techniques and the diversity of forms and styles of language used (Ahmad, 2013).

## RESULT AND DISCUSSION

### Overview Kitab *al-Zikrā* by AGH. KH. Lanre Said

Muhammad Said, born in 1923 AD, is the 2nd of 7 children, born in Ulunipa Village, Manera Village, Salomekko District, Bone Regency, South Sulawesi. He was born to Haji Manennungeng Daeng Mangngatta and Hj Marhanah Daeng Ta Uga (AR, 2015). Other sources say that his parents were Andi Pasennuni Petta Ngatta and Andi Marhana Petta Uga (Palimai, 2010). His childhood name was Andi Muhammad Said, but after entering Madrasah Arabiyah Islamiyah (MAI), Sengkang, his name was changed by AGH. Muhammad As'ad to Lanre Said (Kadir, 2019).

He went through all levels of education in As'adiyah, starting from ibtidaiyah, tsanawiyah, aliyah and special classes or halaqah, this class is at the same level as college. However, the lessons received from a teacher are more specific (specialised). The shaykhs who taught there were all from the Middle East. They were Shaykh Aḥmad al-Haff, a graduate of al-Azhar, Cairo, who was sent directly from his native Egypt, and Shaykh Sulaimān al-Su'ūd, a scholar sent directly from Mecca, Saudi Arabia (Palimai, 2010). He studied and served in the period 1932-1948 AD (AR, 2015). He also completed memorising 30 juz of the Qur'an, directly under the direction of AGH. Muhammad As'ad. (Syandri et al., 2021)

Petta Lanre Said is a fairly productive scholar. This can be seen from the written works he produced, especially on topics related to fiqh. His works are: The book (kitab) *al-Ẓikrā* totalling four volumes and the book (kitab) entitled "Beberapa Masalah" this book totalling four volumes. (Rasmin, 2018). **Kitab al-Ẓikrā was written in 1975 CE and still uses the old spelling. The first edition was for his own use only. The writing of this book could not be separated from the advice and answers to the many questions of friends, colleagues, relatives, and guests who came and asked him about religious matters. Especially those related to *mahḍah* worship, such as ṭahārah, prayer, and so on. In fact, he received a lot of input in terms of the importance of clear and concise guidelines and procedures for worship in book form (Yusuf et al., 2021).**

This book was also a correction to the lectures and recitations he had delivered since graduating from the Madrasah Arabiyah Islamiyah boarding school in Sengkang. At that time, Lanre Said was still practising the lessons he learnt while studying in Sengkang, especially those relating to the issue of heresy. However, after 1962 AD, his understanding of heresy was so deep that he had to correct all the mistakes he had made and taught before (Rayyn, 2023). Based on the researcher's search and calculation of the number of traditions contained in the book of al-Ẓikrā, the researcher found that the number of traditions contained in the book of al-Ẓikrā is 244 traditions, 4 books, 88 chapters, 174 sub-chapters. (Rayyn, 2021).

At the age of 82, he suffered a stroke on Sunday night, 21 May 2005. The next day, he was rushed to the Sinjai Regional General Hospital (RSUD). However, he did not last long. Just two days

later, on Tuesday, 24 May 2005, at 1.30 pm, AGH. Lanre Said breathed his last. The next day, he was buried in the area that he had prepared for himself during his lifetime which was located in the Darul Huffadh Islamic Boarding School area. (Makmur et al., 2019).

### Diversity of Transmission Techniques

The diversity of narration techniques is important for textual interpretation, but this is sometimes ignored. (Ahmad, 2013).

#### *Hadith Narration by Word of Mouth and Meaning*

In this study, the researcher considers that the hadith that is the object of study is a hadith that is narrated in meaning. hadith narration in meaning is the transmission and acceptance of hadith redactions that have differences in the wording of the hadith, either in terms of the use of diction or differences in sentence order, but these differences have similarities or conformity in meaning and do not damage the substance of the meaning of the hadith.

In the hadith that is the object of the study, the following hadith narrations can be found:

84 - (275) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْعَلَاءِ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ ح، وَحَدَّثَنَا إِسْحَاقُ أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلَالٍ: "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ عَلَى الْخُفَّيْنِ وَالْخِمَارِ". (رواه مسلم).

Meaning:

Abū Bakr ibn Abū Shibah and Muḥammad ibn al-'Alā narrated to us, both of whom said: Abū Mu'āwiyah narrated to us, and Ishāq narrated to us, and 'Isā b. Yūnus narrated to us from al-'A'masy from al-Ḥakam from 'Abd al-Raḥman b. Abū Lailā from Ka'ab b. Ujrah from Bilāl that the Messenger of Allah wiped the tops of both the *kebuf* and the turban. HR. Muslim No. 275 (An-Naisābūrī, 1955).

In another narration at-Tirmizī narrates with the following wording: 100 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ سُلَيْمَانَ النَّيْمِيِّ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةَ بْنِ شُعْبَةَ عَنْ أَبِيهِ، قَالَ: تَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَسَّحَ عَلَى الْخُفَّيْنِ وَالْعِمَامَةِ. (رواه الترمذي).

Meaning:

Muḥammad b. Basysyār has narrated to us, saying: Yaḥyā bin Sa'īd al-Qaṭṭān has related to us from Sulaimān al-Taimī from Bakr bin 'Abdullāh al-Muzanī from al-Ḥasan from Ibn al-Mugīrah bin Shu'bah

from his father who said: "The Prophet performed ablution, and he wiped his *khuf* and *imamah* (a kind of turban tied around the head)." al-Tirmizī No. 100 (At-Tirmizī, 1975).

According to Ibn Fāris, *al-khimār* is derived from the root word *khamara*, which is composed of the letters *kha*, *mim* and *ra'*, the original meaning of which is covering and unification or mixing with the veil. Al-Khalīl said that *al-khamru* is *ikhtimār*, meaning fermented wine; *mukhammir* is the one who takes it (Abū al-Ḥusain, 1979). Abū Ibrāhīm al-Fārābī argues that *al-'imāmah* is that which covers the eyes, head and nostrils (A. I. I. bin I. bin al-Ḥusain Al-Fārābī, 2003). Abū Naṣr al-Jauharī is of the opinion that *al-'imāmah* means a turban that is round like a ball (A. N. I. bin Ḥammād al-J. Al-Fārābī, 1987). Murtaḍā az-Zubaidī interprets the word *al-'imāmah* as that which falls or extends between the shoulders (Az-Zubaidī, n.d.).

The two narrations above show that there is a change or difference in the use of diction in the redaction of the above hadith. Muslim narration uses the word *al-khimār* while the at-Tirmizī narration uses the word *al-'imāmah*. However, the differences that occur in the two redactions of the hadith have the same meaning. Both diction or vocabulary above can be interpreted as a head covering or cloth covering the head that extends to the shoulders.

In the hadith that is the object of the study, the researcher considers that the differences in the wording of the hadith that occur are due to the fact that the hadith that is the object of the study is a non-word tradition and is based on the differences in the intellectuality of the Companions as the first narrators.

#### *Complexity of Transmission*

Research on the complexity of the narration is important to find out whether the narration was conveyed in a *tamm* (complete according to what was conveyed by the Prophet Muhammad PBUH) or in the narration there was *nāqish* (reduction of pronunciation that only uses part of the pronunciation conveyed by the Prophet Muhammad PBUH).

The hadith narrated by 'Amr ibn Umayyah aḍ-Ḍamrī in Musnad Aḥmad reads:

22482 - حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمِّ الضَّمْرِيِّ، عَنْ أَبِيهِ قَالَ: " رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْخِمَارِ ". (رواه احمد).

Meaning:

Muḥammad b. Muṣ'ab has narrated to us, al-Auzā'ī has narrated to us from Yahyā b. Abū Kaṣīr from Abū Salamah from Ja'far b. 'Amr b. Umayyah ad-Ḍamrī from his father said: I saw the Messenger of Allah wiping the tops of his two shoes and the hood of his head. Ahmad's narration No. 22482 (Asy-Syaibānī, 2001).

On the other hand, there is also a narration from 'Amr ibn Umayyah ad-Ḍamrī in Musnad Aḥmad which reads:

22483 - حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، حَدَّثَنِي جَعْفَرُ بْنُ عَمْرٍو بْنِ أَبِيهِ قَالَ: "رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْخُفَّيْنِ". (رواه احمد).

Meaning:

Ya'qūb has narrated to us, my father has narrated to us from Ibn Ishāq, Ja'far bin 'Amr bin Umayyah has narrated to me from his father saying: I saw the Messenger of Allah (saw) the top of two of his shoes. Ahmad's narration No. 22483 (Asy-Syaibānī, 2001).

The difference in the complexity of the transmission of the two narrations above can lead to misinterpretation and understanding, which will indirectly have implications for the determination of a law. When using the hadith that has a *nāqīṣ* narration, it will assume that only wiping the khuf is allowed. Whereas the first hadith gives a full picture that it is actually permissible to wipe over the *khuf* and *khimār*.

On further examination, the differences in the wording of the above hadiths may be due to the meaning of the narration and the complexity of the narration. However, it has been explained by scholars that both traditions generally contain the command or permission to wipe over one's *khuf* or *khimār* as a substitute for ablution.

## Diversity of Language Forms and Styles Used

### *Paying Attention to the Language Used*

In the hadith that was the object of the study, there were traditions that used the Persian dialect as follows:

23917 - حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ يَعْنِي ابْنَ سَلْمَةَ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي إِدْرِيسَ، عَنْ بِلَالٍ، قَالَ: "رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْمُوقِينَ وَالْخِمَارِ". (رواه احمد).

Meaning:

'Affān has told us, Ḥammād bin Salamah has told us, Ayyūb has told us from Abū Qilābah from Abū Idrīs from Bilāl said: I saw the Messenger of Allah wiping his shoes and veil. Ahmad's narration No. 23917 (Asy-Syaibānī, 2001).

On the other hand, the hadith that use the Sham dialect are as follows:

159 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ وَكَيْعٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي قَيْسِ الْأَوْدِيِّ هُوَ عَبْدُ الرَّحْمَنِ بْنُ ثُرْوَانَ، عَنْ هُرَيْلِ بْنِ شَرْحَبِيلَ، عَنِ الْمُغْبِرَةِ بْنِ شُعْبَةَ، "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ وَمَسَحَ عَلَى الْجُورِيِّينَ، وَالْعَلَيْنِ"، قَالَ أَبُو دَاوُدَ: كَانَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: لَا يُحَدِّثُ بِهَذَا الْحَدِيثِ لِأَنَّ الْمَعْرُوفَ عَنِ الْمُغْبِرَةِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ عَلَى الْخُفَّيْنِ، قَالَ أَبُو دَاوُدَ: وَرَوِيَ هَذَا أَيْضًا عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَسَحَ عَلَى الْجُورِيِّينَ وَلَيْسَ بِالْمُتَّصِلِ وَلَا بِالْقَوِيِّ، قَالَ أَبُو دَاوُدَ: وَمَسَحَ عَلَى الْجُورِيِّينَ عَلَى بَنِي أَبِي طَالِبٍ، وَابْنِ مَسْعُودٍ، وَالْبِرَاءِ بْنِ عَارِبٍ، وَأَنَسِ بْنِ مَالِكٍ، وَأَبُو أَمَامَةَ، وَسَهْلُ بْنُ سَعْدٍ، وَعَمْرُو بْنُ حُرَيْثٍ وَرُوِيَ ذَلِكَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، وَابْنِ عَبَّاسٍ (رواه ابي داود).

### Meaning:

Uṣmān ibn Abū Shaibah narrated to us from Waki' from Sufyān aṣ-Ṣaurī from Abū Qais al-Audī, namely 'Abdurraḥman ibn Ṣarwān from Huzail ibn Shuraḥbil from al-Mugīāh ibn Shu'bah that the Messenger of Allah (PBUH) performed wudoo' and wiped the tops of his socks and sandals. Abu Dawud said: 'Abdurraḥman ibn Mahdī did not narrate this hadeeth, because it is known from al-Mugīrah that the Prophet wiped the tops of the socks. Abī Dāwud said: It was also narrated from Abū Mūsā al-Ash'arī from the Prophet that he wiped over the tops of the socks. But this hadith is not connected and is not strong. Abu>Da>wud said: The Companions who wiped the tops of their socks were 'Alī ibn Abī Ṭālib, Ibn Mas'ūd, al-Barā' ibn 'Azib, Anas ibn Mālik, Abū Umāmah, Sahl ibn Sa'd, and Amr ibn Huraiṣ. Similarly it was narrated from 'Umar b. al-Khaṭṭāb and Ibn 'Abbās. Abī Dāwud's narration no. 159 (Abū Dāwud, n.d.).

In the above hadīth, there is the word *al-jaurabain*, according to some linguists, this word is a foreign word, which comes from the dialect of the language of the people of Sham, which is an object used on the feet, similar to *khuf*.

The traditions that use *Fushah* (standard) Arabic language are as follows:

22482 - حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمِّ الصَّنَمِيِّ، عَنْ أَبِيهِ قَالَ: "رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْجَمَارِ". (رواه احمد).

### Meaning:

Muḥammad b. Muṣ'ab has narrated to us, al-Auzā'ī has narrated to us from Yahyā b. Abū Kaṣīr from Abū Salamah from Ja'far b. 'Amr b. Umayyah aḍ-Ḍamrī from his father said: I saw the Messenger of Allah

wiping the tops of his two shoes and the hood of his head. Ahmad's narration No. 22482 (Asy-Syaibānī, 2001).

On the other hand, the two traditions above, although using different dialects of the language, have the basic meaning of both *khuf* and *mūq*, which is to cover the feet. Some scholars of linguistics have explained that *mūq* is a type of *khuf* made of leather to cover the legs up to a small part of the calf and without stitching. *Khuf*, on the other hand, is a more general term that refers to anything used to cover the feet made of leather.

The above hadiths show the different forms and styles of language that follow the various dialects of the language up to standard Arabic. In Ahmad's narration, the word *al-mūqin* is a *mu'rab* form of the word *mūq*, which is a dialect of Persian. In standard Arabic the Prophet used the word *al-khuf*. On the other hand, the Prophet used the dialect of the Levant language, namely *al-jaurabain*.

The different dialects of language used in the above hadith shows that the Prophet Muhammad (PBUH) had a variety of forms and styles of language when delivering his words. This could have been due to adjustments to certain conditions.

#### *Paying Attention to the Language Logic*

The hadith about wiping the khuf narrated by al-Mugīrah in *Ṣaḥīḥ* Muslim is as follows:

(274) - 79 حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الْمَغِيرَةِ، عَنْ أَبِيهِ، قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فِي مَسِيرٍ، فَقَالَ لِي: "أَمَعَكَ مَاءٌ" قُلْتُ: نَعَمْ "فَنَزَلَ عَنْ رِجْلَيْهِ، فَمَشَى حَتَّى تَوَارَى فِي سَوَادِ اللَّيْلِ ثُمَّ جَاءَ فَأَفْرَغْتُ عَلَيْهِ مِنَ الْإِدَاوَةِ، فَعَسَلَ وَجْهَهُ وَعَلَيْهِ جُبٌّ مِنْ صُوفٍ، فَ لَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ فَعَسَلَ ذِرَاعَيْهِ وَمَسَحَ بِرَأْسِهِ ثُمَّ أَهْوَيْتُ لِأَنْزِعَ خُفَيْهِ" فَقَالَ: "دَعَهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ وَمَسَحَ عَلَيْهِمَا" (رواه مسلم).

Meaning:

Muḥammad bin 'Abdullah bin Numair has narrated to us, my father has narrated to us, Zakariyā' has narrated to us from 'Āmir he said: 'Urwah bin al-Mugīrah has narrated to me from his father he said: "I was with the Prophet one night on a journey, so he said to me: 'Do you have water?' I replied, 'Yes.' Then he dismounted and walked until he was hidden in the darkness of the night, then he came back, so I poured water from the pot for him, and he washed his face, because he was wearing a woolen robe with narrow sleeves, so he found it difficult to take his hands out, so he took them out from under his robe. Then he

washed his arms and wiped his head. Then I squatted down to remove his khuf, so he said: 'Leave them on, for I put my feet into them in a state of purity'. And he wiped the tops of the *khuf*." HR. Muslim 274 (An-Naisābūrī, 1955)

In general, the above hadith indicates the permissibility of wiping over the *khuf* instead of washing the feet during purification. On the other hand, the Prophet indicates that he used the *khuf* when his feet were already pure. The meaning of the above hadith shows a very logical connection that the permissibility of wiping over the *khuf* can apply when the feet are pure before using the *khuf*. Therefore, wiping over the *khuf* can be done instead of purifying the feet during wudhu. Thus, the Hadith about wiping over the *khuf* has a very logical connection.

## CONCLUSION

Based on the variety of transmission techniques, it is found that the traditions under investigation are meaningfully narrated because they are non-word traditions and differ in the capabilities of the Companions as the first narrators. The complexity of the narration also varies, some are narrated *tamm* and some are narrated *nāqīṣ*. Based on the diversity of language forms and styles, the hadith traditions that are the object of the study have different dialects of language used; there are reports that use Persian dialect, Sham dialect and also standard Arabic. While based on the logic of language, the researcher considers that the logic of the language used in the hadith which is the object of research has a very logical connection.

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