

# The Phenomenon of the Divorce of the Prophet's Companions and Its Impact on Hadith Transmission

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## Abstract

This article aims to examine the phenomenon of divorce of the Prophet's Companions with the approach of historical analysis and hadith science. The researcher collected the hadiths containing the divorce of the Companions as historical data. Furthermore, the researcher traced the story of their divorce in *Usdu al-Ghabah fi ma'rifat al-shahabah*. The data was then related to the standard of fairness of the narrator in hadith science. Whether the story of their divorce is a *ta'n* or a disgrace that damages the justice and purity of the companions. As a result, the researcher found 7 narrations about the divorce of companions. However, only 5 are narrated in *Usdu al-Ghabah*. Their divorces are described in a variety of settings, such as incompatibility, dissatisfaction in the relationship, pressure from family, and violation of the prevailing rules. This implies that the divorces of the Companions did not constitute *ta'n* or disgrace and did not affect their credibility in narrating traditions.

Keywords: *Divorce, Historical Analysis, Hadith Transmission*

## Introduction

Divorce is a social phenomenon that has long existed in various civilizations, including among pre-Islamic Arab society<sup>1</sup> and during the time of the Prophet Muhammad ﷺ, and during the time of the Prophet Muhammad ﷺ. Islamic law

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<sup>1</sup> Akh. Minhaji, *Islamic Law And Local Tradition: A Socio - Historical Approach*, 1 ed. (Yogyakarta: Kurnia Kalam Semesta Press, 2008), 69.

provides a clear framework for divorce,<sup>2</sup> which aims to maintain balance and protect the rights of married couples. Among the companions of the Prophet, who were the first generation of carriers and propagators of Islam, divorce is also an aspect of their lives that is rarely highlighted in the literature. Although the companions of the Prophet are seen as exemplary figures in religion, their personal lives, including divorce, still reflect the social dynamics that existed at that time.

Several previous studies have discussed divorce in Islam in general, especially from the perspective of Islamic law. Among them are research conducted by Amira Mashhour<sup>3</sup>, Nehaluddin Ahmad<sup>4</sup>, dan M. Voorhoeve<sup>5</sup>. Others have studied divorce from the approach of interpretation of Quranic verses, such as Abdul Hanis et al<sup>6</sup>, Lathifah Munawaroh<sup>7</sup>, and M. Ali Shodiqin<sup>8</sup>. These studies generally focus on the principles of divorce in Islamic law without exploring the details of divorce in the lives of the Prophet's companions. In addition, the existing literature on the Prophet's companions often focuses more on their political and military roles rather than aspects of their family life, particularly divorce.

However, until now, there has been no comprehensive study that addresses the phenomenon of divorce among the companions of the Prophet from the viewpoint of history and hadith science. Especially the study of divorce as a disgrace or ta'n for a

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<sup>2</sup> Al-Baqarah: 229; Al-Thalaq: 1; Hadis riwayat Ibn Majah dan Imam Daruqutni melalui jalur Ibn Abbas; Hadis riwayat Abu Dawud dan Ibn Majah dengan sanad yang sahih melalui jalur Ibn Umar;

<sup>3</sup> Amira Mashhour, "Islamic Law and Gender Equality: Could There Be a Common Ground? A Study of Divorce and Polygamy in Sharia Law and Contemporary Legislation in Tunisia and Egypt," *Human Rights Quarterly* 27, no. 2 (Mei 2005): 562-96, <https://doi.org/10.1353/hrq.2005.0022>.

<sup>4</sup> Nehaluddin Ahmad, "A Critical Appraisal of 'Triple Divorce' in Islamic Law," *International Journal of Law, Policy and the Family* 23, no. 1 (April 1, 2009): 53-61, <https://doi.org/10.1093/lawfam/ebn019>.

<sup>5</sup> Maaike Voorhoeve, ed., *Family Law in Islam: Divorce, Marriage and Women in the Muslim World*, Library of Islamic law 4 (London; New York: I.B. Tauris: Distributed in the United States and Canada exclusively by Palgrave Macmillan, 2012).

<sup>6</sup> Abdul Hanis Embong And Firdaus Khairi Abdul Kadir, "Strategic Management Of Islamic Familial Concept And Divorce Among Muslims In Malaysia: Analysis From Surah Al-Talaq Perspective," 2022.

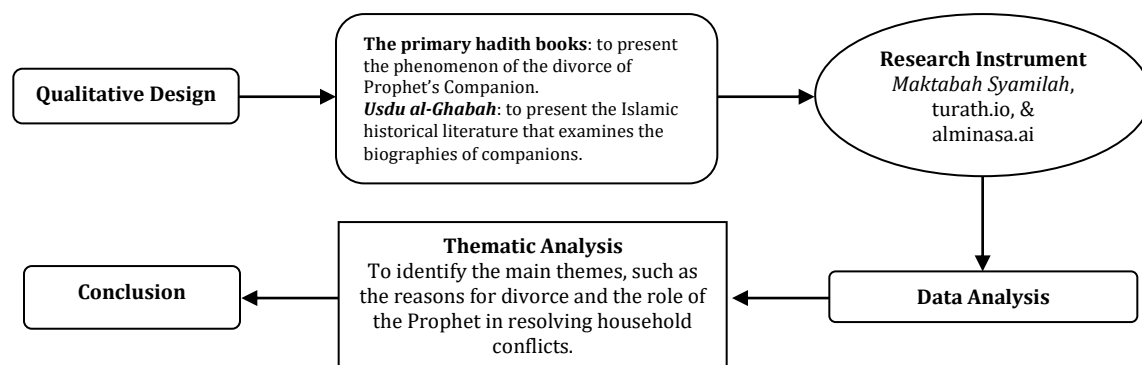
<sup>7</sup> Lathifah Munawaroh, *Tafsir Ahkam: Implementasi Unity of Science pada Ayat-ayat Perkawinan dan Perceraian* (Semarang: CV Lawwana, 2023).

<sup>8</sup> Muhammad Ali Shodiqin, *Konsep Cerai dalam Tafsir Rawai' al-Bayan Tafsir Ayat al-Ahkam min al-Qur'an karya Muhammad Ali as-Shabuni* (Skripsi, Institut Agama Islam Negeri Kudus, 2021), <http://repository.iainkudus.ac.id/6558/>.

narrator. Most Islamic historical studies have also not highlighted how divorce among the companions contributed to the development of Islamic family law in later times.

This study aims to analyze the phenomenon of divorce among the companions of the Prophet through the historical approach and hadith science. As such, the study is expected to make a significant contribution in understanding the context of divorce in Islam and how divorce among the Prophet's companions affected the credibility of a narrator. The study will also help clarify the interpretation of divorce-related traditions and their implications for Muslims' understanding of divorce practices during the time of the Prophet Muhammad ﷺ.

This study uses a qualitative design that focuses on historical and hadith analysis related to the phenomenon of divorce of the companions of the Prophet Muhammad ﷺ. The main data of this study were taken from the primary hadith books (*al-mashdar al-asli*), as well as the book of *Usdu al-Ghabah* as Islamic historical literature that examines the biographies of companions, with samples in the form of hadith and historical narratives that discuss the divorce of companions. The research instrument includes the method of searching for traditions related to the divorce of companions by using several supporting features such as *al-Maktabah al-Syamilah*, turath.io, and alminasa.ai. The data collection procedure was carried out through searching and reviewing relevant primary and secondary sources, then analyzed using thematic analysis to identify the main themes, such as the reasons for divorce and the role of the Prophet in resolving household conflicts.



**Figure 1.** Flowchart Methodology

## Redaction of Hadith on Divorce of the Prophet's Companions

The researcher conducted a search for hadiths about the divorce of the Prophet's companions through several hadith search applications such as al-Maktabah al-Syamilah, turath.io, and alminasa.ai which present data on Prophetic traditions using the keywords *talaq*, *tallaqa imroatahu*, and *faraqa*. As a result of this search, the researcher selected 7 hadiths with various phenomena. The following are the traditions that researchers found with the main reference source or *al-mashdar al-asli*:

The first Hadith, narrated by Imam Nasai in his book Sunan Nasai in the Book of al-Talaq, No. 3413, Bab *Ihlal al-Mutallaqah Tsalasan wa al-Nikah allazi Yahilluha bih*.<sup>9</sup>

أَخْبَرَنَا عَلِيُّ بْنُ خُجْرٍ ، قَالَ : أَنْبَأَنَا هُشَيْمٌ ، قَالَ : أَنْبَأَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ ، أَنَّ الْعُمَيْصَاءَ أَوْ الرُّمَيْصَاءَ أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَشْتَكِي زَوْجَهَا ، أَنَّهُ لَا يَصِلُ إِلَيْهَا ، فَلَمْ يَلْبَثْ أَنْ جَاءَ زَوْجُهَا ، فَقَالَ : يَا رَسُولَ اللَّهِ ، هِيَ كَاذِبَةٌ وَهُوَ يَصِلُ إِلَيْهَا ، وَلَكِنَّهَا تُرِيدُ أَنْ تَرْجِعَ إِلَى زَوْجِهَا الْأَوَّلِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لَيْسَ ذَلِكَ حَتَّى تَذُوقِي عُسَيْلَتَهُ. "

The second hadith, narrated by Imam Ahmad in his book Musnad Ahmad bin Hanbal in *Musnad al-Mukatsirin min al-Sahabah*, section *Musnad Abdillah bin Umar ra*. No. 6061.<sup>10</sup>

حَدَّثَنَا يُونُسُ ، حَدَّثَنَا لَيْثٌ ، عَنْ نَافِعٍ ، أَنَّ عَبْدَ اللَّهِ ، طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ ، تَطْلِيقَةً وَاحِدَةً ، عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ عُمَرُ : يَا رَسُولَ اللَّهِ ، إِنَّ عَبْدَ اللَّهِ طَلَّقَ امْرَأَتَهُ تَطْلِيقَةً وَاحِدَةً وَهِيَ حَائِضٌ ! ، " فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَاجِعَهَا وَيُمْسِكَهَا حَتَّى تَطْهُرَ ، ثُمَّ نَحِيضَ عِنْدَهُ حِيضَةً أُخْرَى ، ثُمَّ يُمْهَلَهَا حَتَّى تَطْهُرَ مِنْ حِيضَتِهَا ، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ قَبْلَ أَنْ يُجَامِعَهَا ، فَبَلَكَ الْعِدَّةَ الَّتِي أَمَرَ اللَّهُ تَعَالَى أَنْ يُطَلَّقَ لَهَا النِّسَاءُ " ، وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذَلِكَ ، فَقَالَ لِأَحَدِهِمْ : أَمَّا أَنْتَ طَلَّقْتَ امْرَأَتَكَ مَرَّةً أَوْ مَرَّتَيْنِ ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي بِمَا ، فَإِنْ كُنْتَ طَلَّقْتَهَا ثَلَاثًا ، فَقَدْ حُرِّمَتْ عَلَيْكَ حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ ، وَعَصَيْتَ اللَّهَ تَعَالَى فِيمَا أَمَرَكَ مِنْ طَلَاقِ امْرَأَتِكَ .

The third hadith, narrated by Imam Tirmizi in his book Sunan Tirmizi in Bab *Ma Ja'a fi al-Mutallaqah Tsalatsan La Sukna laha wa La Nafaqatan*, No. 1180.<sup>11</sup>

<sup>9</sup> Ahmad bin Syuaib Al-Nasai, *Al-Sunan al-Sughra li al-Nasai* (Aleppo: Maktabah al-Matbu'at al-Islamiyyah, 1986), 6, 148.

<sup>10</sup> Ahmad bin Hanbal Al-Syaibani, *Musnad al-Imam Ahmad bin Hanbal* (Muassasat al-Risalah, 2001), 10, 242.

<sup>11</sup> Abu Isa Muhammad bin Isa Al-Tirmidzi, *Sunan al-Tirmidzi* (Beirut: Dar al-Gharb al-Islami, 1996), 2, 471.

حَدَّثَنَا هَنَادٌ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَتْ فَاطِمَةُ بِنْتُ قَيْسٍ: طَلَّقَنِي زَوْجِي ثَلَاثًا عَلَى عَهْدِ النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا سُكْنَى لَكَ وَلَا نَفَقَةٌ»، قَالَ مُغِيرَةُ: فَذَكَرْتُهُ لِإِبْرَاهِيمَ، فَقَالَ: قَالَ عُمَرُ: «لَا نَدْعُ كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّنا ﷺ لِقَوْلِ امْرَأَةٍ لَا نَذَرِي أَحْفَظْتَ أَمْ نَسِيتَ»، وَكَانَ عُمَرُ يَجْعَلُ لَهَا السُّكْنَى وَالنَّفَقَةَ. حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا حُصَيْنٌ، وَإِسْمَاعِيلُ، وَجَالِدٌ، قَالَ هُشَيْمٌ: وَحَدَّثَنَا دَاوُدُ أَيْضًا، قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ، فَسَأَلْتُهَا عَنْ قَضَاءِ رَسُولِ اللَّهِ ﷺ فِيهَا، فَقَالَتْ: طَلَّقَهَا زَوْجُهَا الْبَتَّةَ، فَخَاصَمْتُهُ فِي السُّكْنَى وَالنَّفَقَةِ، فَلَمْ يَجْعَلْ لَهَا النَّبِيُّ ﷺ سُكْنَى وَلَا نَفَقَةً، وَفِي حَدِيثِ دَاوُدَ قَالَتْ: «وَأَمَرَنِي أَنْ أَعْتَدَ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ». هَذَا حَدِيثٌ حَسَنٌ، وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ، مِنْهُمْ الْحَسَنُ الْبَصْرِيُّ، وَعَطَاءُ بْنُ أَبِي رَجَاحٍ، وَالشَّعْبِيُّ، وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحَاقُ.

The fourth Hadith narrated by Imam al-Hakim in his book *al-Mustadrak al-Sahihain* in *al-Birri wa al-Silat*, No. 7253.<sup>12</sup>

أَخْبَرَنِي الْحَسَنُ بْنُ حَكِيمٍ الْمَرْوَزِيُّ، أَنْبَأَ أَبُو الْمُوَجِّهِ، أَنْبَأَ عَبْدَانُ، أَنْبَأَ عَبْدُ اللَّهِ، أَخْبَرَنِي ابْنُ أَبِي ذُئْبٍ، حَدَّثَنِي خَالِي الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَمْرَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ: كَانَتْ تَحْتَ امْرَأَةٍ تُعْجِبُنِي، وَكَانَ عُمَرُ يَكْرَهُهَا، فَقَالَ لِي: طَلَّقْهَا، فَأَبَيْتُ، فَأَتَى عُمَرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ امْرَأَةً قَدْ كَرِهْتُهَا، فَأَمَرْتُ أَنْ يُطَلَّقَهَا، فَأَبَى، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: " يَا عَبْدَ اللَّهِ بْنُ عُمَرَ، طَلِّقِ امْرَأَتَكَ، وَأَطِيعِ أَبَاكَ ". قَالَ عَبْدُ اللَّهِ: فَطَلَّقْتُهَا. هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ، وَلَمْ يُخْرِجَاهُ.

The fifth hadith, narrated by Imam Ibn Majah in his book *Sunan Ibn Majah* at *Kitab al-Talaq* in *Bab Talaq al-Battah*, No. 2051.<sup>13</sup>

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنِ الزُّبَيْرِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ يَرِيدَ بْنِ زُكَّانَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّهُ طَلَّقَ امْرَأَتَهُ الْبَتَّةَ، فَأَتَى رَسُولَ اللَّهِ ﷺ فَسَأَلَهُ، فَقَالَ: «مَا أَرَدْتَ بِهَا؟» قَالَ: وَاحِدَةً، قَالَ: «اللَّهُ، مَا أَرَدْتَ بِهَا إِلَّا وَاحِدَةً؟» قَالَ: اللَّهُ، مَا أَرَدْتُ بِهَا إِلَّا وَاحِدَةً، قَالَ: فَرَدَّهَا عَلَيْهِ.

The sixth hadith, narrated by Abi Dawud in his book *Sunan Abi Dawud* at *Bab Naskh al-Muraja'ah ba'da al-Tatliqat al-Tsalats*, No. 2196.<sup>14</sup>

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي بَعْضُ بَنِي أَبِي رَافِعٍ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ عِكْرَمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: طَلَّقَ عَبْدُ يَرِيدَ أَبُو زُكَّانَةَ وَإِخْوَتَهُ أُمَّ زُكَّانَةَ وَنَكَحَ امْرَأَةً مِنْ مُزَيْنَةَ، فَجَاءَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: مَا يُغْنِي عَنِّي إِلَّا كَمَا تُغْنِي هَذِهِ الشَّعْرَةَ لِشَعْرَةٍ أَخَذْتُهَا مِنْ رَأْسِهَا فَفَرَّقَ بَيْنِي وَبَيْنَهُ، فَأَخَذَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِمِيَّةً فَدَعَا بِزُكَّانَةَ وَإِخْوَتِهِ، ثُمَّ قَالَ لِحَلَسَائِهِ: " أَتَرَوْنَ فُلَانًا يُشْبِهُ مِنْهُ كَذَا وَكَذَا مِنْ عَبْدِ

<sup>12</sup> Abi Abdillah Muhammad bin Abdillah Al-Hakim Al-Naisaburi, *Al-Mustadrak 'ala al-Sahihain* (Beirut: Dar al-Kutub al-Ilmiyyah, n.d.), 4, 169.

<sup>13</sup> Muhammad bin Yazid Al-Qazwainy, *Sunan Ibn Majah* (Beirut: Dar al-Kutub al-Ilmiyyah, 1971), 1, 661.

<sup>14</sup> Abi Dawud Sulaiman bin Asy'ats Al-Sajistany, *Sunan Abi Dawud* (Beirut: Dar al-Risalah al-Alimiyyah, n.d.), 2, 259.

يَرِيدُ ، وَفُلَانًا يُشْبِهُ مِنْهُ كَذَا وَكَذَا ؟ " قَالُوا : نَعَمْ ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَبْدٍ يَرِيدُ : " طَلَّقْهَا " ، فَفَعَلَ ، ثُمَّ قَالَ : " رَاجِعِ امْرَأَتَكَ أَمْ رِكَانَةَ وَإِخْوَتِهِ " ، فَقَالَ : إِنِّي طَلَّقْتُهَا ثَلَاثًا يَا رَسُولَ اللَّهِ ، قَالَ : " قَدْ عَلِمْتُ ، رَاجِعْهَا " ، وَتَلَا : يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ سُوْرَةُ الطَّلَاقِ آيَةُ 1 " . قَالَ أَبُو دَاوُدَ : وَحَدِيثُ نَافِعِ بْنِ عُجْبٍ وَعَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ يَرِيدَ بْنِ رِكَانَةَ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، أَنَّ رِكَانَةَ طَلَّقَ امْرَأَتَهُ الْبَتَّةَ ، فَرَدَّهَا إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَحَّ ، لِأَنَّ وَلَدَ الرَّجُلِ وَأَهْلَهُ أَغْلَمَ بِهِ إِنَّ رِكَانَةَ ، إِنَّمَا طَلَّقَ امْرَأَتَهُ الْبَتَّةَ ، فَجَعَلَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاحِدَةً.

The seventh hadith, narrated by Imam Bukhari in his book Sahih Bukhari at bab *al-Khulu' wa Kaifa al-Talaq fih*, No. 4973.<sup>15</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمَخَرَمِيُّ، حَدَّثَنَا قُرَادُ أَبُو نُوحٍ، حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: جَاءَتْ امْرَأَةٌ ثَابِتِ بْنِ قَيْسٍ بِنِ شَمَّاسٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، مَا أَنْتُمْ عَلَى ثَابِتٍ فِي دِينٍ وَلَا خُلُقٍ، إِلَّا أَنِّي أَخَافُ الْكُفْرَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَتَرَدِّيْنِ عَلَيْهِ حَدِيثَهُ؟» فَقَالَتْ: نَعَمْ، فَرَدَّتْ عَلَيْهِ، وَأَمَرَهُ فَفَارَقَهَا.

**Table 1:** The Hadith Text and Its Source Book

No.	The Primary Hadith Books	Narrator	Redaction of Hadith	Number of Hadith	Degree of Hadith
1	Sunan Nasai	Imam Nasai	فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَيْسَ ذَلِكَ حَتَّى تَذُوقِي عُسْبَتَهُ"	3413	Sahih <sup>16</sup>
2	Musnad Ahmad	Imam Ahmad	إِنَّ عَبْدَ اللَّهِ طَلَّقَ امْرَأَتَهُ تَطْلِيقَةً وَاحِدَةً...	6061	Sahih <sup>17</sup>
3	Sunan Tirmidzi	Imam Tirmidzi	قَالَتْ فَاطِمَةُ بِنْتُ قَيْسٍ :طَلَّقَنِي زَوْجِي ثَلَاثًا عَلَى عَهْدِ النَّبِيِّ ﷺ ....	1180	Hasan <sup>18</sup>
4	Al-Mustadrak 'ala al-Sahihain	Imam Al-Hakim	قَالَ : كَانَتْ تَحْتِي امْرَأَةٌ تُعْجِبُنِي ، وَكَانَ عُمَرُ يَكْرَهُهَا ، فَقَالَ لِي : طَلَّقْهَا...	7253	Sahih <sup>19</sup>

<sup>15</sup> Abi Abdillah Muhammad bin Isma'il Al-Bukhari, *Sahih Bukhari* (Beirut: Dar Ibn Katsir, n.d.), 5, 2022.

<sup>16</sup> Muhammad Nashiruddin Al-Albani, *Sahih Sunan al-Nasai* (Riyadh: Maktab al-Tarbiyah al-'Arabi li al-Daul al-Khalij, 1988), 2, 720.

<sup>17</sup> Al-Syaibani, *Musnad al-Imam Ahmad bin Hanbal*, 10, 242.

<sup>18</sup> Abi al-Hasan al-Kabir Muhammad bin Abdul Hadi Al-Sanadi, *Hasyiyah al-Sanadi ala Sunan al-Tirmidzi*, I (Beirut: Dar al-Kutub al-Ilmiyyah, 1971), 2, 187.

<sup>19</sup> Al-Naisaburi, *Al-Mustadrak 'ala al-Sahihain*.

5	Sunan Ibn Majah	Imam Ibn Majah	عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ زَيْدٍ بْنِ زَكَّانَةَ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، أَنَّهُ طَلَّقَ امْرَأَتَهُ الْبَيْتَةَ....	2051	Daif <sup>20</sup>
6	Sunan Abi Dawud	Imam Abi Dawud	عَنْ ابْنِ عَبَّاسٍ ، قَالَ : طَلَّقَ عَبْدُ زَيْدٍ أَبُو زَكَّانَةَ وَإِخْوَتَهُ أُمَّ زَكَّانَةَ وَنَكَحَ امْرَأَةً مِنْ مُزَيْنَةَ....	2196	Hasan <sup>21</sup>
7	Sahih Bukhari	Imam Bukhari	فَقَالَتْ: يَا رَسُولَ اللَّهِ، مَا أَنْتُمْ عَلَى ثَابِتٍ فِي دِينٍ وَلَا خُلُقٍ، إِلَّا أَيْ أَحَافُ الْكُفْرِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَتَرُدِّينَ عَلَيْهِ حَدِيثَهُ؟» فَقَالَتْ: نَعَمْ، فَرُدَّتْ عَلَيْهِ، وَأَمَرَهُ فَفَارَقَهَا.	4971	Sahih <sup>22</sup>

The hadiths reviewed above show various divorce cases involving the Prophet's companions with different backgrounds and processes. Each case provides a deeper understanding of the rules, ethics, and flexibility in divorce procedures in Islam, as taught by Prophet Muhammad ﷺ.

One type of divorce that has emerged is *khulu'*, which is a divorce at the request of the wife by returning the dowry that was given by the husband.<sup>23</sup> An example of this divorce is the case of Habibah bint Sahal, the wife of Tsabit bin Qais, who asked the Prophet ﷺ for a divorce because she felt she could no longer sustain the marriage even though there was no flaw in Tsabit's religion or morals. The Prophet ﷺ then asked her to return the dowry of a garden to Tsabit, to which she agreed, and their divorce was valid.<sup>24</sup> This *khulu'* was also seen in the case of Al-Ghumaysa' or Al-Rumaysa', where she wanted a divorce from the second husband in order to return to the first. However, the Prophet ﷺ emphasized that she could not

<sup>20</sup> Muhammad Al-Amin bin Abdullah bin Yusuf bin Hasan al-Urmi al-Atsyubi Al-Harari, *Mursyid Dzawi al-Hija wa al-Hajah ila Sunan Ibn Majah* (Jeddah: Dar al-Minhaj, 2018), 12, 101.

<sup>21</sup> Abi Dawud Sulaiman bin Asy'ats Al-Sajistany, *Sunan Abi Dawud*, ed. Muhammad Muhyiddin Abdul Hamid (Beirut: Al-Maktabah al-Ashriyyah, n.d.), 2, 259.

<sup>22</sup> Zakariya Al-Anshari, *Minhat al-Bari bi Syarh Sahih al-Bukhari* (Riyadh: Mamlakah al-Arabiyyah al-Suudiyah, 2005), 8, 461.

<sup>23</sup> Mahkamah Agung, *Himpunan Peraturan Perundang-Undangan yang Berkaitan dengan Kompilasi Hukum Islam serta Pengertian dalam Pembahasannya* (Jakarta: Mahkamah Agung RI, 2011), 64, <https://perpustakaan.mahkamahagung.go.id/assets/resource/ebook/23.pdf>.

<sup>24</sup> Al-Anshari, *Minhat al-Bari bi Syarh Sahih al-Bukhari*, 8, 461.

return to the first husband unless their marriage had been validated through intercourse, so divorce through *khulu'* was the appropriate solution.<sup>25</sup>

In some hadiths, there are also cases of triple divorce that are corrected or re-understood. One of them is the story of Rukanah bin Abd Yazid, who divorced his wife with the phrase "batta" (meaning triple divorce). However, when he complained to the Prophet ﷺ, he clarified that he actually only intended to divorce her once. The Prophet ﷺ then ruled that the divorce was considered a single divorce, not a triple divorce, which allowed Rukanah to return to her wife.<sup>26</sup> A similar case happened to Abdullah bin Amr bin Uthman who divorced his wife with a triple divorce, after which she stayed with Fatimah bint Qais in her house until the iddah period was over. Marwan bin Hakam, the ruler of Medina, questioned this, but eventually accepted the explanation that the action was in accordance with the orders of the Prophet ﷺ.<sup>27</sup>

In another example, divorce occurred due to parental interference. Abdullah bin Umar was once ordered by his father, Umar bin Khattab, to divorce his wife because Umar disliked her. Abdullah initially refused, but after receiving instructions from the Prophet ﷺ to obey his father's orders, he divorced his wife.<sup>28</sup> This case illustrates the importance of obeying parents in situations that are considered *maslahah*, especially when it has the approval of the Prophet ﷺ.

There are also cases of divorce that are not in accordance with the procedure, namely divorce imposed when the wife is menstruating. Abdullah bin Umar divorced his wife while she was menstruating, and this was reported to the Prophet ﷺ by Umar bin Khattab. The Prophet ﷺ then ordered Abdullah to refer to his wife until the menstrual period was over, and then wait for another period of purity before the divorce could be legally pronounced.<sup>29</sup> This confirms the Islamic rule in divorce procedures, that divorce must be done when the wife is pure and there is no conjugal relationship during this period.

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<sup>25</sup> Ali bin Adam bin Musa Al-Atsyubi, *Al-Bahr al-Muhith al-Tsajjaj fi Syarh Sahih al-Imam Muslim bin al-Hajjaj*, I (Beirut: Dar Ibn al-Jauzi, 2005), 25, 447.

<sup>26</sup> Al-Harari, *Mursyid Dzawi al-Hija wa al-Hajah ila Sunan Ibn Majah*, 12, 99.

<sup>27</sup> Muhammad Abdurrahman Al-Mubarakfuri, *Tuhfat al-Ahwadzi* (Muassasat al-Risalah, 2015), 4, 295.

<sup>28</sup> Al-Harari, *Mursyid Dzawi al-Hija wa al-Hajah ila Sunan Ibn Majah*, 12, 213.

<sup>29</sup> Al-Atsyubi, *Al-Bahr al-Muhith al-Tsajjaj fi Syarh Sahih al-Imam Muslim bin al-Hajjaj*, 26, 10.

From the description of the hadiths above, 6 companions were found to have been divorced. Among them are Al-Ghumaysa' or Al-Rumaysa', Abdullah ibn 'Umar, Fatimah bint Qais, Rukanah ibn Abd Yazid, Abd Yazid Abu Rukanah and Umm Rukanah, and Habibah bint Sahal. Furthermore, the researcher will trace these 6 companions in the book of *Usdu al-Ghabah* to find out how the history of responding to their divorces and whether their divorces included ta'n or disgrace in the standard of fairness of the narrator in hadith science.

**Table 2:** The Various and Cases of the Divorce

No	Prophet's Companion Name	Various of Divorce	The Case of the Divorce	Prophet's Role in This Case
1	Al-Ghumaysa' / Al-Rumaysa'	<i>Khulu'</i>	She wants to return to her first husband (who divorced her).	The Prophet ﷺ emphasized that she could not return to the first husband unless their marriage had been validated through intercourse
2	Abdullah bin Umar ra.	Parental interference	Abdullah bin Umar was once ordered by his father, Umar bin Khattab, to divorce his wife because Umar disliked her	The Prophet ﷺ ask him to obey his father's orders
3	Abdullah bin Umar ra.	Non-procedural divorce	He divorced his wife while she was menstruating	The Prophet ﷺ then ordered Abdullah to refer to his wife until the menstrual period was over
4	Fatimah bint Qais	The rights after divorce	Fathimah bint Qais was divorced by her	The Prophet Muhammad SAW stating that Fathimah

			husband with three talaqs.	was not entitled to maintenance or a place to live
5	Rukanah bin Abd Yazid	Divorce that are corrected or re-understood	He divorced his wife with the phrase "batta" (meaning triple divorce) and he clarified that he actually only intended to divorce her once.	The Prophet ﷺ then ruled that the divorce was considered a single divorce
6	Abd Yazid & Umm Rukanah	Divorce that are corrected and Dissatisfaction in the marriage	She felt emotionally neglected after her husband married another woman	The Prophet Muhammad corrected the divorce that was carried out improperly.
7	Habibah bint Sahal Al-Anshariyah	Dissatisfaction in the marriage	She felt uncomfortable and couldn't maintain her marriage.	The Prophet ﷺ asked her to return the dowry of a garden to Tsabit.

### The Status of Companions' Divorce in Hadith Transmission

The first Companion's name that the author found was Al-Ghumaysa' or Al-Rumaysa'. Her full name is Al-Ghumaysa' al-Anshariyah, or some say ar-Rumaysa', was a female companion also known as Ummu Sulaim bint Milhan, the mother of Anas bin Malik. She is more famous by her nickname, Ummu Sulaim. In the book *Usdu al-Ghabah*, a fragment of the story of her divorce is told, albeit only slightly, with the last wording mentioned in the hadith "hatta tadzuqi usailatahu".<sup>30</sup>

The name of the second companion is Abdullah bin Umar ra. He was the son of Sayyidina Umar bin al-Khattab ra and the younger brother of Hafshah, the wife of the Prophet Muhammad ﷺ. His mother was Zainab bint Maz'un from Banu Jumah.

<sup>30</sup> 'Izzudin Ibn Atsir, *Usdul al-Ghabah fi Ma'rifat al-Sahabah* (Beirut: Dar al-Fikr, 1989), 6, 212.

Abdullah bin Umar embraced Islam as a child, along with his father, although some argue that he had embraced Islam first. The truth is that he emigrated before his father, giving rise to the notion that he embraced Islam first. Scholars agree that he did not participate in the Battle of Badr because he was considered too young by the Prophet ﷺ, who sent him home. There is a difference of opinion regarding his involvement in the Battle of Uhud; some say he participated, while others say he was sent back by the Prophet ﷺ because he had not reached the age of puberty. Although there are two narrations about his divorce, there is no mention of Abdullah bin Umar's divorce in the book *Usdu al-Ghabah*.<sup>31</sup>

The third companion was Fatimah bint Qais. She was a woman from the Quraysh tribe and the sister of Dhahhak bint Qais. She was among the first women to emigrate and was known for her intelligence and character. The story of her divorce is told in the book *Usdu al-Ghabah*. The wording that appears in the book is a direct statement from Fatimah bint Qais of "*tallaqani zauji tsalatsan ala ahdi Rosulillah saw.*"<sup>32</sup>

The fourth Companion was Rukanah bin Abd Yazid. His full name is Rukanah bin Abd Yazid bin Hashim bin al-Mutthalib bin Abd Manaf bin Qushay bin Kilab bin Murrah. He was a companion of the Prophet from the Quraysh tribe who was known for his strength, so he wrestled with the Prophet Muhammad ﷺ and lost two or three times. He embraced Islam at the time of Fathu Makkah. The story of his divorce is published in the book *Usdu al-Ghabah*. It is narrated that while in Madinah, Rukanah divorced his wife, Suhaimah bint Uwaimir, with the phrase "*batta*" which is considered an absolute divorce. When he went to the Prophet ﷺ to clarify his intention, the Prophet asked if he really meant three divorces or only one. After Rukanah confirmed that she meant one divorce, the Prophet ﷺ ruled that her divorce status was in accordance with her intention, which was one divorce.<sup>33</sup>

The fifth companion was Abd Yazid (father of Rukanah) and Umm Rukanah. The biography of Abd Yazid is not found in the book *Usdu al-Ghabah*, but it is found in the book *Jami' al-Usul* with the same author Ibn al-Athir. The book explains that Abd

<sup>31</sup> Ibn Atsir, 3, 236.

<sup>32</sup> Ibn Atsir, 6, 230.

<sup>33</sup> Ibn Atsir, 2, 84.

Yazid was the father of Rukanah, and his name is mentioned in the Book of Talaq through a hadith narrated by the Companion Ibn Abbas.<sup>34</sup>

The sixth Companion was Habibah bint Sahal al-Anshariyah, the wife of Tsabit bin Qais. She was a woman from among the companions of the Prophet who was originally intended to be married by the Prophet Muhammad ﷺ, but then the Prophet canceled this intention, and she married Tsabit bin Qais bin Shammās. In the book *Usdu al-Ghabah* it is explained that Habibah bint Sahal is known as the first woman who filed *khulu'* (divorce with ransom) in Islam.<sup>35</sup>

In the science of hadith narration, the status of the narrator is very important to determine whether the hadith is sahih, hasan or daif. One of the aspects considered in assessing the credibility of narrators is their social condition and personality including divorce. This is also true for the Companions who were the first transmitters of hadith narrations. Many of the companions of the Prophet also experienced divorce. Divorce itself is a personal matter that does not necessarily reflect a person's level of faith, nor is it a prohibition, in fact it is the last resort of domestic problems when there is no way out.<sup>36</sup> So divorce is not a disgrace or ta'n for the one who does it.

In hadith studies the divorce status of the companions is not the main factor that can influence the acceptance or rejection of the narration of a narrator. One of the main factors that influence the acceptance or rejection of a narrator's narration is the fairness of the narrator.<sup>37</sup> Imam al-Suyuti in the book *Tadrib al-Rawi* interprets the criteria for fairness as (1) Muslim, (2) puberty, (3) intelligence, (4) free from wickedness. Wickedness here is committing major sins or continuously and openly committing minor sins.<sup>38</sup> and (5) avoid behaviour that undermines dignity.<sup>39</sup> Meanwhile, in the transmission of a hadith, a Companion is considered to be just and does not need to be scrutinized. This is because the Companions are the bearers of the Shari'ah and the custodians of knowledge. If there is any doubt in their narration then

<sup>34</sup> 'Izzudin Ibn Atsir, *Jami' al-Usul Fi Ahadits al-Rasul* (Maktabah al-Halwani, n.d.), 12, 592.

<sup>35</sup> Ibn Atsir, *Usdu al-Ghabah fi Ma'rifat al-Sahabah*, 6, 61.

<sup>36</sup> Linda Azizah, "Analisis Perceraian Dalam Kompilasi Hukum Islam" 9, no. 2 (2012): 415-22, <https://dx.doi.org/10.24042/adalah.v10i2.295>.

<sup>37</sup> Mahmud Thahan, *Taisir Mustalah al-Hadis* (Riyadh: Maktabah al-Ma'arif, 2002), 187.

<sup>38</sup> Wahidul Anam, *Dekonstruksi Kaidah 'Adâlah Al-Sahâbah; Implikasinya terhadap Studi Ilmu Hadits* (Yogyakarta: LKiS Pelangi Aksara, 2016), 55.

<sup>39</sup> Jalaluddin Al-Suyuti, *Tadrib al-Rawi fi Syarh Taqrib al-Nawawi* (Beirut: Dar al-Kutub al-Ilmiyyah, 1871), 225.

the Shari'ah will be limited to the time of the Prophet only and will not extend to all times after him.<sup>40</sup> The justice of a narrator can be described using terms such as honest-liar, righteous-sinner, worshipper-drunkard, and similar distinctions.<sup>41</sup>

However, it should also be understood that the justice referred to here does not mean that the Companions were infallible. Rather, it means that none of them deliberately committed sins. Even if someone committed a sin, they immediately repented. So, the sins committed by the companions did not affect the acceptance of the hadith narrations.<sup>42</sup> In fact, according to Ibn Abi Hatim, the attribute of fairness given to the Companions not only includes their personal aspects, but also includes the quality of their intelligence which is considered to be perfect and does not require correction. He said that the Companions were the just community, the guidance of the Imams, the proof of the religion, the narrators of the Quran and al-Sunnah. Allah, the Almighty, has enjoined us to adhere to their guidance and to follow the way of the Companions.<sup>43</sup>

This is also supported by the texts from the Quran and Hadith that show the justice of the Companions, including QS. Al- Baqarah verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿١٤٣﴾

The call of this verse is addressed to Muslims, and the Companions are included in this call as the main party.

Hadith narrated by al-Tirmidhi, *Abwâb al-'Ilm, Bâb Mâ Jâ'a fî al-Hithi 'alâ Tablîgh al-Simâ'*, hadith number 2,658:

حدثنا ابن عمر، قال: حدثنا سفيان عن عبد الملك بن عمير عن عبيد الرحمن بن عبد الله بن مسعود يحدث عن أبيه عن النبي صلى الله عليه وسلم، قال: نَصَرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي، فَبَلَّغَهَا.

<sup>40</sup> Junaid Asyraf Iqbal Ahmad, *Al-'Adalah wa Al-Dhabt wa Atsaruhuma fî Qabul al-Ahadis au Raddiha* (Riyadh: Maktabah al-Rusyd, 2006), 91.

<sup>41</sup> Putri Wardatuzzahro, "Metode Mengetahui Al-Dabt Al-Khafiyy Pada Rawi Saduq Dan Penerapannya Pada Kritik Sanad Hadis," *Nabawi: Journal of Hadith Studies* 2, no. 1 (October 3, 2021), <https://doi.org/10.55987/njhs.v2i1.41>.

<sup>42</sup> Ahmad, *Al-'Adalah wa Al-Dhabt wa Atsaruhuma fî Qabul al-Ahadis au Raddiha*, 91.

<sup>43</sup> Anam, *Dekonstruksi Kaidah 'Adâlah Al-Sahâbah; Implikasinya terhadap Studi Ilmu Hadits*, 57.

The Hadith illustrates the full trust in the Companions, where they were given the mandate to convey the messages of the Prophet Muhammad to other Muslims. Therefore, it is not surprising that Ibn Abi Hatim states that al-'is includes aspects of personality credibility and intelligence (*dhabth*) of the Companions. This confirms that the companions are trustworthy narrators.

## Conclusion

After tracking the traditions about the divorce of the Companions through several applications such as *al-Maktabah al-Syamilah*, turath.io, and alminasa.ai using the keywords *talaq*, *tallaqa imroatahu*, and *faraqa* the researcher found several hadith texts and limited them to 7 hadith reports. Out of the 7 narrations that discuss the divorce of the Companions, there are 6 names of the Companions involved and 5 of them are memorialized in the book *Usdu al-Ghabah* as historical data. Their divorces are described in a variety of settings, such as the incompatibility of Habibah bint Sahal and Al-Ghumaysa'. Then dissatisfaction in the relationship, pressure from the family such as Abdullah ibn Umar, and violation of the applicable rules such as the companions of Rukanah and Abdullah ibn Amr. In terms of the science of hadith, the divorce of companions is not considered a disgrace and does not affect their credibility in narrating hadith.

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