



**Riwayah : Jurnal Studi Hadis**

issn 2460-755X eissn 2502-8839

Tersedia online di: [journal.iainkudus.ac.id/index.php/riwayah](http://journal.iainkudus.ac.id/index.php/riwayah)

DOI: <http://dx.doi.org/10.21043/riwayah.v12i1.36782>

## **THE GENEALOGY OF MARRIAGE HADITH INTERPRETATION: Power, Knowledge, and Islamic Family Law in *Fath al-Mun'im Sharh Sahih Muslim***

**Adynata bin Yunus**

*Universitas Islam Negeri Sultan Syarif Kasim, Riau, Indonesia*

[adynata@uin-suska.ac.id](mailto:adynata@uin-suska.ac.id)

**Agus Firdaus Chandra**

*Universitas Islam Negeri Sultan Syarif Kasim, Riau, Indonesia*

[agus.firdaus.chandra@uin-suska.ac.id](mailto:agus.firdaus.chandra@uin-suska.ac.id)

**Zul Ikromi**

*Universitas Islam Negeri Sultan Syarif Kasim, Riau, Indonesia*

[zulikromi86@gmail.com](mailto:zulikromi86@gmail.com)

**Safira Malia Hayati**

*Universitas Islam Negeri Sultan Syarif Kasim, Riau, Indonesia*

[safira.rifika@uin-suska.ac.id](mailto:safira.rifika@uin-suska.ac.id)

**Arif Marsal**

*Universitas Islam Negeri Sultan Syarif Kasim, Riau, Indonesia*

[arif.marsal@uin-suska.ac.id](mailto:arif.marsal@uin-suska.ac.id)

### Abstract

Interpretations of hadiths on marriage have commonly been treated as objective and normative religious explanations, despite being shaped by historical, intellectual, and sociopolitical contexts. While previous studies have primarily examined marriage hadiths through legal, theological, or textual approaches, limited attention has been given to the power relations underlying their interpretation. This study investigates the genealogy of marriage hadith interpretation in *Fath al-Mun'im Sharh Sahih Muslim* by Musa Syahin Lasyin through Michel Foucault's genealogical framework. Employing qualitative library research, the study analyzes *Fath al-Mun'im* as its primary source to trace the formation of interpretive discourse, the operation of power relations, and the production of knowledge embedded in the commentary. The findings reveal that Lasyin's interpretation is not derived solely from the authority of hadith texts or the classical commentary tradition but is constructed through the interaction of *fiqh* heritage, Al-Azhar's institutional authority, and the sociopolitical realities of modern Egypt. This interaction produces an epistemological shift from a predominantly normative legal orientation toward a *maqasid*-based and socio-contextual reading, particularly in discussions of marriage, betrothal, spousal relations, and women's rights. The study concludes that hadith interpretation constitutes a dynamic discursive practice in which textual authority, institutional knowledge, and power relations continuously shape religious meaning. By integrating Foucauldian genealogy into hadith studies, this research contributes a critical analytical framework for understanding hadith commentaries as historically contingent sites of knowledge production rather than merely neutral textual expositions.

**Keywords:** *Fath al-Mun'im*, Genealogy, Marriage Hadith, Musa Syahin Lasyin.

### Abstrak

Penafsiran hadis-hadis tentang pernikahan selama ini umumnya dipahami sebagai penjelasan keagamaan yang bersifat objektif dan normatif, meskipun sesungguhnya dibentuk oleh konteks historis, intelektual, dan sosial-politik. Sementara penelitian terdahulu lebih banyak mengkaji hadis pernikahan melalui pendekatan hukum, teologi, atau analisis tekstual,

perhatian terhadap relasi kuasa yang melatarbelakangi proses penafsirannya masih terbatas. Penelitian ini bertujuan menganalisis genealogi penafsiran hadis-hadis pernikahan dalam *Fath al-Mun'im Syarh Sahih Muslim* karya Musa Syahin Lasyin dengan menggunakan kerangka genealogi Michel Foucault. Penelitian ini merupakan penelitian kualitatif berbasis kepustakaan dengan menjadikan *Fath al-Mun'im* sebagai sumber data utama untuk menelusuri pembentukan diskursus penafsiran, relasi kuasa, dan produksi pengetahuan yang terkandung dalam kitab tersebut. Hasil penelitian menunjukkan bahwa penafsiran Lasyin tidak semata-mata bertumpu pada otoritas teks hadis maupun tradisi syarah klasik, tetapi dikonstruksi melalui interaksi antara warisan fikih, otoritas kelembagaan Al-Azhar, dan dinamika sosial-politik Mesir modern. Interaksi tersebut menghasilkan pergeseran epistemologis dari orientasi hukum yang normatif menuju pembacaan yang berorientasi pada *maqasid* dan kontekstual, khususnya dalam pembahasan mengenai pernikahan, peminangan, relasi suami-istri, dan hak-hak perempuan. Penelitian ini menyimpulkan bahwa penafsiran hadis merupakan praktik diskursif yang dinamis, di mana otoritas teks, produksi pengetahuan, dan relasi kuasa secara terus-menerus membentuk makna keagamaan. Dengan mengintegrasikan pendekatan genealogi Foucauldian ke dalam studi hadis, penelitian ini memberikan kontribusi berupa kerangka analisis kritis untuk memahami kitab-kitab syarah hadis sebagai ruang produksi pengetahuan yang bersifat historis dan dinamis, bukan sekadar penjelasan tekstual yang netral.

**Kata Kunci:** *Fath al-Mun'im*, Genealogi, Hadis Pernikahan, Musa Syahin Lasyin.

## Introduction

Hadiths concerning marriage constitute one of the principal foundations of Islamic family law, shaping legal doctrines on marital relationships, family leadership, spousal rights and obligations, *nushuz*, polygamy, and divorce (Muzakki & Afandi, 2024, pp. 35–65). Despite their normative authority, interpretations of these hadiths have frequently been dominated by textual and legalistic approaches that pay insufficient attention to their historical context and the patriarchal social structures in which they emerged. Consequently, some contemporary formulations of Islamic family law continue

to reproduce hierarchical gender relations that privilege male authority while legitimizing women's subordination through religious discourse (Maulana Hasan Hasibuan et al., 2025, p. 221). This phenomenon demonstrates that the central issue in marriage hadiths extends beyond the authenticity of the *sanad* and *matn* to the processes through which hadith are interpreted, institutionalized, and transformed into legal authority within Muslim societies (Umar, 2019, pp. 34–87).

Contemporary demands for gender justice and equality have exposed the limitations of purely textual interpretations in addressing modern family issues. Accordingly, the study of marriage hadiths requires analytical approaches capable of uncovering the historical, intellectual, and sociopolitical processes underlying their interpretation. Rather than functioning as static legal doctrines, hadith interpretations should be understood as dynamic constructions that continuously negotiate between textual authority and changing social realities.

Recent scholarship has increasingly examined marriage hadiths and the thought of Musa Syahin Lasyin. Chandra et al. (2025, p. 243) analyze the legal construction of marriage in *Fath al-Mun'im* and its contribution to Islamic family law reform through the *maqasid al-shari'ah* approach. Ansharullah (2022, p. 42) investigates Lasyin's treatment of non-legislative hadiths, while *Aflaha* and *Rahman* (2019) describe the structure and interpretive methodology of *Fath al-Mun'im*. Other studies discuss the application of fiqh principles and sociological interpretations of marriage hadiths (Irawan & Hariati, 2024, p. 87). Nevertheless, these studies predominantly examine Lasyin's interpretation from normative, legal, or contextual perspectives without investigating the historical production of interpretive authority itself.

This study addresses that gap by employing Michel Foucault's genealogical approach to examine how interpretations of marriage hadiths are constructed through the interaction of knowledge and power. Unlike previous studies, this research does not merely analyze legal conclusions but investigates the epistemological processes through which legal meanings are produced. The genealogical perspective reveals that Lasyin's reinterpretation represents a significant transformation in Islamic family law, shifting from the classical paradigm centered on sexual ownership (*milk al-bud'*) toward a

contractual and partnership-based conception of marriage characterized by greater attention to public welfare and gender justice (Hasan, 2007, pp. 65–78).

From this perspective, changes in Islamic legal thought cannot be understood solely as products of independent juridical reasoning. Rather, they emerge through discursive negotiations involving the textual authority of hadith, the legacy of classical *fiqh*, the institutional authority of Al-Azhar, and the sociopolitical realities of modern Egypt (Lasyin, 2002). Consequently, hadith commentaries function not merely as explanatory texts but as sites where religious authority and legal knowledge are continuously reconstructed (Ali, 2006, p. 224).

This study hypothesizes that Musa Syahin Lasyin's interpretation of marriage hadiths reflects an epistemological shift from legal-formal readings toward contextual interpretations that integrate historical circumstances, public welfare, and contemporary social realities (Lasyin, 2002, p. 563). His discussions of issues such as *'azl*, child marriage, and husband-wife relations illustrate his effort to contextualize prophetic traditions without abandoning the authority of hadith. At the same time, his critique of contemporary Egyptian feminism does not simply reaffirm classical patriarchal doctrines but seeks to balance textual fidelity with principles of justice, moral responsibility, and family welfare (Barlas, 2002, p. 224). His interpretation therefore occupies an intermediate position that negotiates between the authority of the classical tradition and the demands of modern social transformation.

Accordingly, this article argues that *Fath al-Mun'im* should be understood not merely as a commentary on hadith but as a discursive practice through which Islamic family law is reconstructed. Through a Foucauldian genealogical analysis, this study demonstrates that the production of legal meaning results from the interaction between hadith texts, scholarly traditions, institutional authority, and sociopolitical contexts. By integrating genealogical analysis into hadith studies, this research contributes a new analytical framework for understanding hadith commentaries as historically contingent sites of knowledge production, thereby expanding contemporary approaches to the study of hadith and Islamic family law beyond conventional textual and legal analyses.

## Discussion

### *The Intellectual Profile of Musa Syahin Lasyin*

Musa Syahin Lasyin's approach to hadith interpretation was profoundly shaped by the intellectual environment of Al-Azhar University, which during the mid-twentieth century negotiated the tension between the preservation of classical Islamic scholarship and the demands of modern reform. Born in Qalyubiyah, Egypt, in 1920, Lasyin received a traditional religious education before pursuing higher studies at Al-Azhar's Faculty of Usul al-Din, where he earned a doctorate in Qur'anic exegesis and hadith in 1965. As the foremost institution of Sunni scholarship, Al-Azhar provided the intellectual framework that enabled Lasyin to uphold the authority of the hadith tradition while accommodating the reinterpretation of contemporary social issues (Fadhliyyah, 2009, p. 242).

His intellectual formation was influenced by prominent Al-Azhar scholars, including Abdul Halim Mahmud and Muhammad Abu Syuhbah, whose moderate approach integrated textual fidelity with the objectives of Islamic law (*maqasid al-shari'ah*), public welfare, and changing social realities. Consequently, Lasyin's interpretation of hadith extends beyond literal legal analysis by incorporating socio-historical considerations, particularly in his treatment of marriage traditions, where classical juridical formulations are reassessed in light of contemporary circumstances (Olssen, 2007, pp. 67–92).

From a Foucauldian genealogical perspective, Lasyin's scholarship occupies a strategic position at the intersection of classical religious authority and modern social transformation. The political and intellectual climate of postcolonial Egypt, especially during the presidency of Anwar Sadat, significantly influenced debates surrounding Islamic family law and gender relations. Although Lasyin criticized aspects of the 1979 Egyptian Family Law for reflecting excessive secular legal influence, he did not advocate an uncritical return to classical jurisprudence. Instead, his commentaries consistently demonstrate a willingness to reinterpret marriage hadiths through contextual reasoning and considerations of public welfare.

This intellectual orientation illustrates that the legal discourse constructed in *Fath al-Mun'im* emerged through continuous negotiation between the authority of classical fiqh, Al-Azhar's institutional legitimacy, and the sociopolitical realities of modern Egypt. Accordingly, Lasyin's commentary should be understood not merely as an exegetical

explanation of hadith but as a discursive practice in which Islamic family law is reconstructed through the interaction of textual authority, scholarly institutions, political context, and evolving social needs (Fadhliyyah, 2009, p. 23).

### *The Book of Fath al-Mun'im and Its Characteristics*

*Fath al-Mun'im: Commentary on Sahih Muslim* is Musa Syahin Lasyin's major contribution to hadith scholarship and reflects his intellectual expertise in hadith studies. The work was composed to address the limited availability of comprehensive commentaries on *Sahih Muslim*, despite its central role as a primary hadith text at Al-Azhar University. Following the success of *Al-Manhal al-Hadith*, Lasyin sought to produce a systematic, academically rigorous, and accessible commentary that would facilitate both scholarly research and classroom instruction (Lasyin, 2002, p. 542).

The title *Fath al-Mun'im* ("The Bestower of Divine Grace") reflects the author's aspiration to provide an illuminating interpretation of the Prophetic traditions. Contemporary scholars have praised the work for filling an important gap in hadith literature through its balanced combination of textual analysis, legal reasoning, and ethical guidance. Rather than limiting itself to explanations of the sanad and matn, the commentary integrates the opinions of classical jurists, discussions of legal methodology, and practical ethical considerations relevant to contemporary Muslim society (Fadhliyyah, 2009, p. 144). Consequently, the work functions not only as a commentary on *Sahih Muslim* but also as a comprehensive reference for Islamic legal and ethical thought.

Structurally, *Fath al-Mun'im* follows the organization of *Sahih Muslim*, covering approximately fifty-four principal books encompassing theology, worship, social transactions, family law, criminal law, ethics, and Qur'anic interpretation. In the widely circulated ten-volume edition published by Dar al-Syuruq, these sections are systematically divided into detailed thematic chapters to facilitate legal analysis and scholarly consultation. The present study focuses on Lasyin's discussions in the *Book of Marriage (Kitab al-Nikah)* and the *Book of Divorce (Kitab al-Talaq)*, where his contextual interpretation of family law and gender relations is most clearly articulated (Lasyin, 2002, p. 532).

### *Genealogical Analysis of Marriage Hadith Interpretation in Fath al-Mun'im*

Conventional studies of *Fath al-Mun'im Sharh Sahih Muslim* generally situate Musa Syahin Lasyin's interpretation of marriage hadiths within a linear history of Islamic scholarship, portraying it as a continuation of the classical commentary tradition. Such an approach overlooks the historical and institutional conditions that shape the production of religious knowledge. Drawing on Michel Foucault's genealogical perspective, this study instead conceptualizes Lasyin's commentary as a discursive formation in which the interpretation of marriage hadiths is produced through the interaction of knowledge, power, and historical contingencies (Foucault, 1971, p. 142). From this perspective, hadith commentary is not a neutral exposition of religious texts but a site where authority, institutional interests, and sociopolitical realities continuously construct religious meaning.

Genealogy, as developed by Foucault from Nietzsche's critique of historical origins, seeks neither the authentic beginning of an idea nor a linear history of intellectual development. Rather, it examines the historical processes through which particular forms of knowledge become authoritative and function as regimes of truth (Foucault, 1998, pp. 35–67). Accordingly, this study analyzes *Fath al-Mun'im* as a discursive product emerging from the interaction between the classical hadith tradition, Al-Azhar's institutional authority, the sociopolitical dynamics of modern Egypt, and contemporary debates on Islamic family law. The analysis therefore focuses on three interconnected dimensions: scholarly authority, power relations, and epistemological transformation (Tucker, 2008, p. 246).

The first dimension concerns epistemological change. Through Foucault's concept of *episteme*, a clear historical discontinuity can be identified between medieval hadith commentaries and Lasyin's modern interpretation (Hook, 2001, pp. 12–123). Classical commentaries generally approached marriage through legal doctrines grounded in patriarchal family structures and the concept of *milk al-bud'*, whereas Lasyin wrote within a twentieth-century intellectual context shaped by debates on human rights, gender justice, legal reform, and critiques of Islam from Orientalist scholarship. Consequently, his interpretation reconstructs the meaning of marriage hadiths by integrating classical

legal authority with the objectives of Islamic law (*maqasid al-shari'ah*) and contemporary social realities, rather than merely reproducing earlier juristic opinions (Lasyin, 2002, p. 517).

The second dimension concerns power relations in the production of legal knowledge. Foucault argues that knowledge is inseparable from power because every regime of truth is sustained by institutional authority (Foucault, 1972). As a leading scholar of Al-Azhar, Lasyin interpreted marriage hadiths within an institution that occupies a central position in defining Sunni orthodoxy. His commentary therefore functions not only as an academic explanation of *Sahih Muslim* but also as an instrument for producing authoritative legal discourse. This institutional context is reflected in his reinterpretation of hadiths concerning marital authority, guardianship, and spousal rights, where classical patriarchal formulations are reformulated into a framework emphasizing partnership, reciprocal responsibilities, and family welfare. Rather than abandoning the classical tradition, Lasyin reconstructs it to respond to the social realities of modern Muslim society while preserving institutional legitimacy (Chaudhry, 2013, p. 345).

This process is further reinforced through what Foucault describes as the production of a regime of truth. In discussing controversial legal issues, such as the validity of marriage without a guardian, Lasyin employs comparative jurisprudence (*fiqh muqaran*) to evaluate competing legal opinions. However, this comparison does not represent unrestricted pluralism. Instead, interpretive positions regarded as excessively literalist or excessively liberal are systematically marginalized, while interpretations consistent with Al-Azhar's commitment to *wasatiyyah* (Islamic moderation) are privileged. Through this mechanism, legal interpretation becomes a process of regulating acceptable religious discourse rather than merely comparing juridical evidence (Duderija, 2011, pp. 67–123).

The third dimension concerns the biopolitical implications of marriage hadith interpretation. Foucault's concept of biopolitics explains how religious discourse contributes to regulating population, family life, and social order. This dimension is evident in Lasyin's interpretation of hadiths encouraging procreation. Rather than

maintaining a literal emphasis on increasing the number of children, he contextualizes these traditions within contemporary concerns regarding family welfare, education, reproductive health, and the quality of human resources. Consequently, marriage hadiths are interpreted not simply as individual moral obligations but as ethical principles supporting the broader well-being of society. In this sense, *Fath al-Mun'im* functions as a modern biopolitical discourse that aligns classical Islamic teachings with contemporary concerns over social governance and family development.

Overall, the genealogical analysis demonstrates that the construction of Islamic family law in *Fath al-Mun'im* cannot be understood solely through textual interpretation. Rather, it emerges through the interaction of hadith texts, scholarly traditions, institutional authority, state power, and changing sociopolitical conditions. By uncovering these historical and epistemological processes, the genealogical approach reveals that hadith commentary constitutes a dynamic arena of knowledge production in which Islamic legal authority is continuously negotiated, reconstructed, and legitimized in response to evolving social realities.

### *The Concepts of Hadith on Marriage by Musa Syahin Lasyin in the Book Fath al-Mu'in*

#### 1) Musa Syahin Lasyin's Concepts on the Laws of Marriage

The following discussion examines Musa Syahin Lasyin's interpretation of the hadith on marriage in *Fath al-Mun'im Sharh Sahih Muslim* through a genealogical perspective informed by Michel Foucault's concept of power/knowledge. Rather than treating hadith commentary as a neutral explanation of prophetic traditions, this analysis understands it as a discursive practice in which legal meaning is produced through the interaction of textual authority, classical juristic heritage, institutional legitimacy, and the sociopolitical realities of modern Egypt. Accordingly, the discussion proceeds through four interconnected dimensions: the general meaning of the hadith and its historical context, the linguistic analysis of its key terms, the juristic interpretation (*fiqh al-hadith*), and the reconstruction of *munakahat* law. These dimensions collectively demonstrate how Lasyin moves beyond a predominantly normative and madhhab-oriented reading

toward a maqasid-based and socio-contextual interpretation, illustrating that hadith commentary functions as a dynamic site of knowledge production where Islamic family law is continuously negotiated and reformulated in response to changing historical and social conditions.

عَنْ عَلْقَمَةَ، قَالَ: كُنْتُ أَمْشِي مَعَ عَبْدِ اللَّهِ بِمِئِي، فَلَقِيَهُ عُثْمَانُ، فَقَامَ مَعَهُ يُحَدِّثُهُ، فَقَالَ لَهُ عُثْمَانُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَلَا نَزُوجُكَ جَارِيَةً شَابَةً، لَعَلَّهَا تُذَكِّرُكَ بَعْضَ مَا مَضَى مِنْ زَمَانِكَ، قَالَ: فَقَالَ عَبْدُ اللَّهِ: لَئِنْ قُلْتَ ذَلِكَ، لَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ، وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ.

*From 'Alqamah, he said: I once walked with Abdullah in Mina, and then he met Uthman. So he stood with him and narrated a hadith to him. Uthman said, "O Abu Abdur-Rahman, would you like us to marry you to a virgin slave girl, so that she may remind you of your past?" Abdullah said, "If you say that, then indeed, the Messenger of Allah, peace be upon him, has said to us: 'O young men, whoever among you has the means (to support a household), let him marry. For indeed, marriage is more effective in guarding one's gaze and preserving one's chastity. And whoever is not yet able to do so, let him fast, for fasting will quell the stirrings of sexual desire.'"*

The hadith encouraging young Muslims to marry emerged as the Prophet Muhammad's sociological response to the psychological, moral, and economic circumstances of the early Muslim community in Medina, where many young Companions experienced strong sexual desires but lacked the financial capacity to marry. From a genealogical perspective, the Prophet's instruction that those unable to marry should fast was not merely intended to suppress biological desire but functioned as a form of bodily discipline (anatomopolitics) that regulated sexual impulses while preserving individual dignity and social order. Accordingly, this tradition operates not only as a normative religious injunction but also as an early biopolitical mechanism through which the Prophet sought to regulate reproduction and maintain the moral health of the emerging Muslim community.

The sanad of this hadith begins with Alqamah ibn Qays al-Nakha'i, one of the leading scholars among the senior generation of the Tabi'un, who narrated an event he

personally witnessed while accompanying his teacher, Abdullah ibn Mas'ud, in Mina. Abdullah ibn Mas'ud, known by his kunyah Abu Abd al-Rahman, was among the foremost Companions and a distinguished authority in the transmission of Islamic knowledge. In this narration, he recounts his encounter with Caliph Uthman ibn Affan, who suggested that he remarry following the death of his wife, before transmitting the Prophet's instruction concerning marriage. Consequently, the sanad forms a continuous (muttasil) chain extending from Alqamah to Abdullah ibn Mas'ud and ultimately to the Prophet Muhammad, thereby confirming both the continuity and authenticity of the transmission. Imam Muslim further reinforces this Prophetic teaching by compiling several related traditions that discourage celibacy and excessive asceticism, while practices such as castration are explicitly rejected because they contradict the objectives of the Sharia, particularly the preservation of human lineage and the lawful fulfillment of sexual desire through marriage (Lasyin, 2002, p. 477).

Lasyin begins his linguistic analysis by examining the principal lexical expressions in the hadith. The term *shabab*, the plural of *shabb*, generally refers to individuals who have reached puberty but remain within the stage of youth. Classical scholars differed concerning its precise age range: al-Qurtubi, in *Al-Mufhim*, places it between approximately sixteen and thirty-two years; Ibn Shash al-Maliki extends it to forty years; while al-Nawawi regards the strongest opinion as referring to those who have attained puberty but have not yet reached thirty. These differences indicate that the Prophet's address was directed toward individuals who had reached both physical maturity and marital responsibility. Lasyin also examines the expression *al-ba'ah*, whose original lexical meaning is sexual intercourse (*jima*). Classical scholars, however, interpreted it either as physical sexual capability or more broadly as the comprehensive ability to undertake marriage, including financial and social readiness. Although these interpretations differ in emphasis, they converge on the understanding that *al-ba'ah* signifies the capacity to fulfill the rights and obligations associated with marriage (Lasyin, 2002, p. 478).

To strengthen the legal implications of this hadith, Lasyin supplements Imam Muslim's narration with ten additional reports of varying levels of authenticity, including *sahih*, *hasan*, and *da'if* traditions, thereby demonstrating that the encouragement to marry constitutes a consistent Prophetic teaching rather than an isolated narration. Referring to al-Nawawi, he explains that marriage is generally recommended for those who possess

the means to marry and fear falling into immoral conduct, whereas only the Zahiri school regards marriage as obligatory for anyone who fears committing adultery and even argues that sexual intercourse is obligatory at least once during a person's lifetime. The majority of jurists reject this position, maintaining that the relevant textual evidence establishes recommendation rather than obligation, while the Prophet's instruction to fast for those unable to marry confirms that marriage is not universally compulsory.

Lasyin therefore maintains that the original legal ruling concerning marriage is *sunnah*, a position reflected in his chapter title, "The Recommendation to Marry for Those Who Fear the Temptation of Desire." Unlike al-Nawawi, who explicitly includes financial capability and the recommendation to fast within the chapter heading, Lasyin deliberately emphasizes the ethical objective of protecting individuals from sexual temptation, indicating that moral self-restraint constitutes the primary rationale underlying the Prophetic encouragement to marry. Building upon classical juristic discussions, he classifies marriage into five legal categories according to individual circumstances: prohibited (*haram*) when it causes harm or prevents fulfillment of spousal rights; obligatory (*wajib*) for those who genuinely fear adultery while possessing the means to marry; recommended (*mustahabb*) for those able to preserve chastity and produce offspring; disliked (*makruh*) when it hinders worship or lacks mutual willingness; and permissible (*mubah*) when neither particular benefit nor harm predominates (Lasyin, 2002, pp. 483–484).

Although Lasyin supports the conditional obligation of marriage by citing authorities such as Imam Ahmad, al-Qurtubi, and Ibn Daqiq al-'Id, he rejects al-Shafi'i's tendency to treat marriage as analogous to ordinary contractual transactions and equally refutes the Zahiri position that marriage is categorically obligatory for every Muslim. Instead, he formulates his legal reasoning within the framework of *maqasid al-shari'ah*, emphasizing that legal rulings must promote public welfare and prevent harm. Marriage, therefore, serves to preserve human dignity (*hifz al-'ird*), safeguard lineage (*hifz al-nasl*), and provide a lawful means of fulfilling sexual desires. Applying this framework to contemporary issues, Lasyin also addresses the childfree lifestyle, arguing that the deliberate refusal to have children without valid justification is generally *makruh* because it conflicts with one of the fundamental objectives of marriage.

His juristic methodology is simultaneously contextual and eclectic. Although he frequently relies on authorities such as al-Nawawi, he does not confine himself to any single legal school but synthesizes opinions from different juristic traditions according to their capacity to realize the objectives of the Sharia under changing social conditions. His legal reasoning combines *naqli* (textual) evidence with *'aqli* (rational) argumentation and, while often drawing upon Shafi'i authorities, occasionally adopts positions closer to the Maliki tradition, particularly in its emphasis on *maslahah* (public welfare). Reflecting the conventions of classical scholarship, he sometimes refers generally to "the scholars" without identifying individual authorities, yet his overall method demonstrates a deliberate synthesis of diverse juristic opinions. Consequently, Lasyin's interpretation of *munakahat* represents a process of critical *ijtihad* that integrates the richness of the classical legal heritage with a contextual, objective-oriented methodology. Rather than merely transmitting earlier opinions, he reconstructs them through the framework of *maqasid al-shari'ah*, contemporary social realities, and modern legal challenges, thereby contributing to Islamic legal discourse through an emphasis on flexibility, justice, and public welfare as the principal foundations of legal interpretation.

Since the formative period of Islamic jurisprudence, hadiths concerning *munakahat* have constituted one of the principal textual foundations of Islamic family law. Their authority, however, has never existed independently of history but has been continually constructed through successive processes of interpretation undertaken by Muslim jurists within particular intellectual, social, and political contexts. Classical juristic discussions generally approached marriage through a legal-formalist framework that emphasized legal classification, the regulation of sexual conduct, and the preservation of social morality. Consequently, major hadith commentaries such as al-Nawawi's *Sharh Sahih Muslim* and Ibn Hajar al-'Asqalani's *Fath al-Bari* interpreted marriage traditions primarily within the framework of established madhhab jurisprudence, where legal authority rested upon fidelity to inherited doctrines. Within this paradigm, financial capability, sexual restraint, and legal obligation constituted the principal criteria for determining the legal status of marriage.

Lasyin's interpretation in *Fath al-Mun'im*, however, represents a significant departure from this predominantly normative paradigm. Rather than restricting his analysis to the formal legal implications of the hadith, he reconstructs its meaning

through the broader framework of *maqasid al-shari'ah* and contemporary social realities. This shift is particularly evident in his interpretation of the Prophetic statement, “O young men, whoever among you is capable of *al-ba'ah*, let him marry.” Whereas classical commentators generally understood *al-ba'ah* as physical and financial capability, Lasyin expands its significance by relating it to the broader objectives of protecting morality, ensuring family stability, and promoting individual well-being. Consequently, the legal status of marriage cannot be determined solely through textual literalism but must be evaluated in light of the individual's circumstances and the social consequences that marriage is expected to produce.

This contextual orientation is reflected in his classification of marriage into five legal categories (*wajib*, *sunnah*, *makruh*, *mubah*, and *haram*), each determined by psychological readiness, economic capability, and the ability to fulfill the objectives of marriage. Unlike the classical model, which generally regarded marriage as a universally recommended institution for safeguarding collective morality, Lasyin views marriage as a dynamic social institution whose legal status depends upon the balance between *maslahah* (benefit) and *mafsadah* (harm). This perspective marks a significant epistemological shift from a predominantly normative understanding of Islamic family law toward a contextual legal methodology grounded in the objectives of the Sharia.

The same reconstruction is evident in his engagement with earlier juristic opinions. He neither fully adopts al-Shafi'i's tendency to classify marriage within the sphere of ordinary contractual transactions nor accepts the Zahiri position that marriage is universally obligatory. Instead, he develops a more flexible legal framework based upon the higher objectives of Islamic law, particularly the preservation of lineage (*hifz al-nasl*), the protection of human dignity (*hifz al-'ird*), and the maintenance of family stability. Accordingly, the legal status of marriage is determined not merely by the literal wording of the hadith but by its capacity to realize public welfare and prevent social harm. From a Foucauldian genealogical perspective, this reconstruction reflects a broader transformation in the discourse of Islamic family law.

Classical jurisprudence emerged within medieval patriarchal societies concerned primarily with preserving established social hierarchies, whereas Lasyin formulated his legal thought within the sociopolitical context of twentieth-century Egypt, characterized

by debates surrounding family law reform, demographic change, gender relations, and Islamic modernity. These historical conditions significantly shaped his interpretation of marriage hadiths, transforming *Fath al-Mun'im* into more than a conventional hadith commentary; it became a discursive arena in which classical juristic authority, the institutional influence of Al-Azhar, and the demands of modern society were continuously negotiated. Accordingly, Lasyin's reconstruction proceeds through three interconnected stages: preserving the authority of the classical scholarly tradition by grounding interpretation in authoritative hadiths and earlier juristic opinions; critically reassessing literal interpretations that no longer adequately address contemporary realities; and reconstructing legal rulings through the principles of *maqasid al-shari'ah*, public welfare, and contextual reasoning. Rather than deconstructing the classical juristic tradition, he reformulates it from within, demonstrating that continuity and renewal are complementary processes in the evolution of Islamic legal thought. Consequently, *Fath al-Mun'im* illustrates that hadith commentary functions not merely as a repository of inherited doctrine but also as a dynamic site for the production of legal epistemology, reorienting the discourse of *munakahat* from a predominantly normative framework toward a contextual, purposive, and socially responsive model of Islamic family law.

## 2) The Concept of *Khitbah*

The hadith prohibiting a person from proposing marriage to a woman who has already accepted another man's proposal constitutes one of the fundamental ethical principles governing *khitbah* in Islamic family law. Rather than merely regulating the procedural aspects of engagement, this Prophetic instruction seeks to preserve social harmony, protect interpersonal relationships, and prevent conflict arising from competition over prospective spouses. In *Fath al-Mun'im Sharh Sahih Muslim*, Musa Syahin Lasyin offers a comprehensive interpretation of these narrations by integrating textual analysis, linguistic examination, juristic deliberation, and a *maqāṣid al-sharī'ah* perspective. His commentary demonstrates that the prohibition extends beyond the protection of an individual suitor's priority right to encompass broader ethical objectives, including the preservation of trust, mutual respect, and communal solidarity. Through a contextual engagement with both the classical legal tradition and contemporary social realities, Lasyin reconstructs the law of *khitbah* from a predominantly legal-formalist

doctrine into a socio-ethical framework that emphasizes the protection of human relationships and the realization of the higher objectives of Islamic law.

عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا يَخْطُبُ بَعْضُكُمْ عَلَى خِطْبَةِ بَعْضٍ.

*From Ibn Umar, from the Prophet (peace be upon him), who said: "Let none of you buy goods that have already been offered for sale, and let none of you propose to a woman who has already been proposed to."*

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، أَوْ يَتَنَاجَشُوا، أَوْ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ، أَوْ يَبِيعَ عَلَى بَيْعِ أَخِيهِ، وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِيَ مَا فِي إِنْأَتِهَا، أَوْ مَا فِي صَخْفَتِهَا، زَادَ عَمْرُو فِي رِوَايَتِهِ: وَلَا يَسْمُ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ.

*It was narrated from Abu Hurairah that the Prophet (peace be upon him) forbade city dwellers from conducting business with Bedouins, from engaging in "najasy" (i.e., inflating the price of goods to deceive the buyer), from proposing to a woman who has already been proposed to by his brother, or from purchasing goods that his brother has already made an offer for; and a wife should not ask her husband to divorce his co-wife so that all her needs may be met. Amru added in his narration: "And let no one bid on a price that has already been bid on by his brother."*

عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَلَى الْمِنْبَرِ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، فَلَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَبْتَاعَ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَذَرَ.

*Uqbah bin Amir said from the pulpit: "The Messenger of Allah, peace be upon him, said: 'A believer is a brother to another believer; therefore, it is not permissible for a believer to purchase an item that his brother has already purchased (or reserved), nor is it permissible for him to propose marriage to a woman whom his brother has proposed to before she has been released from that proposal.'"*

The hadith prohibiting a man from proposing marriage to a woman who has already accepted another man's proposal is narrated by Imam Muslim in *Sahih Muslim, Kitāb al-Nikāh*, in the chapter concerning the prohibition of proposing to a woman who has already been proposed to until the first suitor either marries her or withdraws his proposal. The same legal principle is also transmitted through numerous canonical collections, including *Sahih al-Bukhārī*, *Sunan Abū Dāwūd*, *Jāmi' al-Tirmidhī*, *Sunan al-*

*Nasā'ī*, *Sunan Ibn Mājah*, *al-Muwatta'* of Imam Malik, and *Musnad Ahmad* ibn Hanbal. Although these narrations exhibit minor variations in wording, they consistently convey the same legal ruling concerning the prohibition of proposing to a woman whose proposal has already been accepted by another man.

One of the principal chains of transmission preserved by Imam Muslim is: Imam Muslim → Yaḥyā ibn Yaḥyā al-Tamīmī → Malik ibn Anas → Nāfi', the freedman of Ibn Umar → Abdullah ibn Umar → the Messenger of Allah (peace be upon him). This chain is widely regarded as one of the most authoritative in hadith scholarship, with the sequence Malik → Nāfi' → Ibn Umar famously designated *al-silsilah al-dhahabiyyah* (the Golden Chain) due to the exceptional reliability and precision of its transmitters. The authenticity of the report is further strengthened through numerous *mutāba'āt* and *shawāhid*, including narrations transmitted by Abu Hurairah, Uqbah ibn Amir, and Abu Sa'id al-Khudri, all of which unanimously affirm the same legal principle.

Lasyin argues that the convergence of these narrations demonstrates Islam's fundamental concern for preserving social solidarity and protecting harmonious interpersonal relationships. In his view, marriage is not merely a private contractual relationship but also a social institution whose regulation directly affects communal stability. Consequently, Islamic law prohibits conduct capable of generating hostility, resentment, or competition among members of society. He further maintains that women occupy a central position in the formation and preservation of family and social relationships; therefore, Islamic law devotes particular attention to regulating marital interactions. The prohibition against proposing to a woman who has already accepted another proposal is closely associated with other prophetic prohibitions, such as asking a woman to seek divorce from her husband in order to marry him, both of which reflect the theological principle that every individual ultimately attains the spouse destined by Allah. Once a proposal has been accepted, the first suitor acquires a moral priority that deserves legal protection, preventing subsequent suitors from interfering on the basis of greater wealth, status, or personal merit. Lasyin also situates this prohibition within the broader framework of Islamic commercial ethics by comparing it with the prohibition against bidding over another person's negotiation, engaging in *najash*, or practicing *talaqqi al-rukban*. These legal injunctions collectively pursue the same objective: preventing unfair

competition, safeguarding legitimate rights, and preserving ethical relationships within society (Lasyin, 2002, pp. 514–515).

From a linguistic perspective, Lasyin begins by analyzing the phrase *lā yakhtubu ba‘dukum ‘alā khiṭbati akhīh*. He explains that the prohibitive particle *lā* conveys a strong legal prohibition, while *khiṭbah* specifically refers to a marriage proposal and must be distinguished from *khuṭbah*, meaning a sermon or public address. Likewise, the word *akhīh* denotes a fellow believer rather than a biological sibling, although classical jurists disagreed regarding whether the prohibition extends to non-Muslims. Some scholars restricted its application to Muslims on the basis of religious brotherhood, whereas others extended it more broadly to uphold universal ethical principles and prevent social harm. Lasyin also discusses textual variants containing the phrase *illā an ya’dhana lahu* ("unless he grants permission"), which indicates that a second proposal becomes permissible when the first suitor voluntarily relinquishes his prior claim. Other narrations employ expressions such as *yadhar*, *yada’*, or *yatrūk*, each indicating that the first suitor has abandoned or withdrawn his proposal. These variations do not alter the legal substance of the hadith but clarify the circumstances under which the original prohibition ceases to apply (Lasyin, 2002, pp. 514–516).

In his juristic analysis, Lasyin critically reviews the interpretations of the classical scholars while adopting a contextual and *maqāṣid*-oriented methodology. Following al-Nawawi, he notes that the majority of jurists regard it as unequivocally prohibited to propose to a woman whose acceptance of another proposal has already been established. Nevertheless, although such conduct constitutes a sin, the majority maintain that the subsequent marriage contract remains legally valid, unlike Dawud al-Zahiri, who considered it invalid, while certain Maliki jurists distinguished between consummated and non-consummated marriages. The schools of law likewise differentiate between explicit and ambiguous acceptance of the initial proposal; where acceptance remains uncertain, the prohibition against a second proposal does not arise. Lasyin also examines the case of Fatimah bint Qays, rejecting its use as conclusive evidence for the permissibility of a second proposal because several alternative explanations remain possible. Likewise, while Ibn Hajar interpreted the phrase *illā an ya’dhana lahu* as establishing a general exception, Lasyin argues that such permission is strictly personal and cannot be generalized by analogy.

He further presents differing juristic opinions regarding whether the prohibition applies exclusively among Muslims and discusses Malik's opinion permitting a righteous man to propose where the first suitor is openly immoral due to the principle of *kafā'ah*. Significantly, Lasyin extends the ethical scope of the hadith by asserting that the same prohibition applies equally to women who attempt to attract a man already committed to another woman, thereby emphasizing that the objective of the hadith is the protection of interpersonal relationships rather than merely regulating the conduct of male suitors (Lasyin, 2002, p. 517).

Building upon these discussions, Lasyin reconstructs the law of *khitbah* by shifting its orientation from a predominantly legal-formalist framework toward a socio-ethical and *maqāṣid al-sharī'ah*-based approach. Whereas classical jurists primarily emphasized the protection of the first suitor's priority right (*ḥaqq al-sabq*), the validity of subsequent marriage contracts, and procedural legality, Lasyin interprets the Prophet's prohibition as an ethical mechanism designed to preserve mutual respect, social solidarity, and communal harmony. By linking the hadith on marriage proposals with Prophetic prohibitions concerning commercial transactions, such as *najash*, bidding over another person's negotiation, and *talaqqi al-rukban*, he demonstrates that these legal rulings share a common normative objective: preventing hostility, unhealthy competition, and the erosion of social trust. Consequently, the prohibition is understood not merely as a procedural restriction governing engagement but as an instrument for cultivating ethical human relationships and protecting social cohesion.

This reconstruction reflects a broader epistemological transformation in Islamic family law. Rather than merely reproducing the opinions of authorities such as al-Nawawi, Ibn Hajar al-'Asqalani, and Malik ibn Anas, Lasyin critically reassesses their arguments within the framework of contemporary social realities while remaining firmly grounded in the classical tradition. His interpretation expands the ethical application of the hadith to both men and women, thereby transforming what was traditionally understood as a rule protecting male priority rights into a reciprocal ethical principle governing interpersonal conduct. From a genealogical perspective, this shift illustrates the movement from the patriarchal social context in which classical fiqh emerged toward the modern realities confronting contemporary Muslim societies, including changing gender relations, legal reform, and increasing social complexity. Lasyin's reconstruction therefore

proceeds through three complementary stages: preserving the authority of the classical legal heritage, critically reassessing interpretations confined to procedural legalism, and reformulating the legal meaning of *khiṭbah* through a *maqāṣid*-oriented framework that prioritizes social welfare, relational ethics, and communal harmony. Through this approach, *Fath al-Mun'im* demonstrates that hadith commentary is not merely an exposition of prophetic traditions but a dynamic arena for the continual reconstruction of Islamic legal thought in response to changing historical and social contexts.

### *Appreciation and Critical Assessment of Musa Syahin Lasyin's Thought*

Musa Syahin Lasyin occupies an important position among contemporary Muslim scholars for his contribution to revitalizing the study of hadith through a contextual and *maqāṣid*-oriented approach. In *Fath al-Mun'im*, he demonstrates that hadith commentary should not be confined to the transmission of classical legal opinions but should also engage with the changing realities of society. By integrating textual evidence (*naqli*) with rational analysis (*'aqli*), Lasyin reconstructs legal discussions on marriage in a manner that emphasizes justice, public welfare (*maṣlahah*), and the higher objectives of Islamic law (*maqāṣid al-sharī'ah*). His interpretive method is characterized by moderation, flexibility, and openness to diverse juristic opinions, allowing him to formulate legal conclusions that remain rooted in the classical tradition while addressing contemporary social challenges. His attention to issues such as family stability, the ethical dimensions of marital relationships, and the protection of human dignity reflects his commitment to demonstrating the continuing relevance of Islamic law in modern society.

Despite these significant contributions, several aspects of Lasyin's thought invite critical reflection. His treatment of feminism, for instance, tends to portray it as a movement that frequently exceeds the normative boundaries established by Islamic law. Such an assessment appears to overlook the diversity of feminist discourses, including strands of Islamic feminism that seek to articulate gender justice from within the Qur'anic and Prophetic traditions. Moreover, although Lasyin adopts a *maqāṣid*-based methodology that prioritizes public welfare and contextual reasoning, some of his legal conclusions concerning women's roles within the family remain closely aligned with classical juristic formulations. Consequently, the transformative potential of his *maqāṣid* approach is not always fully realized in addressing contemporary questions of gender

equality and reciprocal rights within marriage. These observations do not diminish the significance of his scholarship; rather, they indicate that his project represents an important transitional stage in the ongoing development of contemporary Islamic legal thought, one that successfully reconciles classical authority with modern realities while still leaving room for further theoretical and methodological development.

## Conclusion

This study demonstrates that the hadiths on marriage should not be understood merely as ahistorical normative texts but as discursive formations shaped by the interplay of scholarly authority, power relations, and changing sociopolitical contexts. Employing a Foucauldian genealogical approach, it reveals that the construction of Islamic family law in Musa Syahin Lasyin's *Fath al-Mun'im Sharh Şahīḥ Muslim* represents a continuous negotiation between the classical hadith tradition, the institutional authority of Al-Azhar, and the challenges of modern Egyptian society. Rather than abandoning the classical legal heritage, Lasyin reconstructs the interpretation of marriage hadiths by shifting from a predominantly legalistic and normative fiqh paradigm toward a maqāṣid al-sharī'ah-based, socio-contextual approach in which legal rulings are formulated according to the higher objectives of Islamic law, public welfare (*maṣlaḥah*), and contemporary social realities. His methodology preserves the legitimacy of the classical *turāth* while simultaneously creating space for more moderate, flexible, and context-sensitive legal interpretations, particularly regarding family law and gender relations. Consequently, Lasyin's scholarship represents a form of epistemological moderation that renews the Islamic legal tradition from within rather than through radical deconstruction. Academically, this study contributes to the fields of hadith studies and Islamic family law by demonstrating that legal construction is a dynamic product of the interaction between prophetic texts, juristic traditions, religious institutions, power relations, and social transformation, while also illustrating the value of Foucauldian genealogy as a critical framework for examining the historical production and evolution of Islamic legal discourse.

## References

- Afifah, N. (2017). "Hak Suami-Istri Perspektif Hadis (Pemikiran Hasyim Asy'ari dalam *Da'u al-Miṣbāḥ fi Bayān Aḥkām al-Nikāḥ*)." *Jurnal Living Hadis*, 2(1).
- Aflaha, U., & Rahman, M. A. (2019). "Telaah Kitab *Fath al-Mu'in Syarḥ Ṣaḥīḥ Muslim* Karya Musa Syahin Lasyin." *An-Nur: Jurnal Studi Islam*, 11(2).
- Ali, K. (2006). *Sexual Ethics and Islam: Feminist Reflections on Qur'an, Hadith, and Jurisprudence*. Oneworld Publications.
- Al-Ghazali, M. (1989). *Al-Sunnah al-Nabawiyah Bayna Ahl al-Fiqh wa Ahl al-Ḥadīth*. Dar al-Shuruq.
- Al-Ghazali, M. (1993). *Naḥwa Fiqh Jadīd*. Dar al-'Ilm li al-Malayin.
- Al-Jauzi, I. Q. (2012). *Al-Ma'ārif al-Sunniyyah fi Kutub Ibn Qayyim al-Jawziyyah*. Dar al-Qalam.
- Al-Mathrizi, N. (2010). *Al-Mughrib fi Tartīb al-Mu'rib*. Maktabah Osamah bin Zaid.
- Ansharullah, H. A. (2022). "Interpretasi Sunnah Ghair Tasyri'iyah Menurut Musa Syahin Lasyin." *Al-ISNAD: Journal of Indonesian Hadist Studies*, 3(1).
- Barlas, A. (2002). *"Believing Women" in Islam: Unreading Patriarchal Interpretations of the Qur'an*. University of Texas Press.
- Chandra, A. F., Nasution, S., Adynata, Raba'in, J., & Arni, J. (2025). "The Legal Interpretation of Hadiths on Marriage in *Fath al-Mu'in*: Musa Shahin Lashin's Insights and Role in Islamic Family Law Reform." *Al Quds: Jurnal Studi Alquran dan Hadis*, 9(2), 326–343. <https://doi.org/10.29240/alquds.v9i2.13894>
- Chaudhry, A. S. (2013). *Domestic Violence and the Islamic Tradition: Ethics, Law, and the Muslim Discourse on Gender*. Oxford University Press.
- Duderija, A. (2011). *Constructing a Religiously Ideal "Believer" (Mu'min) in Neo-Traditionalist Salafi and Progressive Muslims' Movements: A Case Study of Hadith Hermeneutics*. Brill.
- Fadhliyyah, A. M. (2009). *Al-'Allāmah Musa Syahin Lasyin: Ḥayātuhu wa Juhūduhu fi Khidmat al-Islām*. Syirkat al-Quds li al-Nasyr wa al-Tauzi'.
- Foucault, M. (1971). "Orders of Discourse." *Social Science Information*, 10(2), 7–30.
- Foucault, M. (1972). *The Archaeology of Knowledge and the Discourse on Language*. Pantheon Books.

- Foucault, M. (1998). "Nietzsche, Genealogy, History." In *Essential Works of Foucault, 1954–1984*. New Press.
- Gordon, C. (1991). *Governmental Rationality: An Introduction*. University of Chicago Press.
- Hasan, N. (2007). "The Al-Azhar Fatwa Council and the Transformation of Islamic Authority in Modern Egypt." *Journal of Islamic Studies*, 18(2), 210–231.
- Hook, D. (2001). "Discourse, Knowledge, Materiality, History: Foucault and...." *Theory & Psychology*, 11(4), 521–542.
- Ikromi, Z., Arifin, J., & Fadhil, M. R. (2022). "Dauru Musa Syahin Lasyin fi al-Tashaddi li al-Tatharruf al-Fikri fi Fahmi al-Hadits." *Diroyah: Jurnal Studi Ilmu Hadis*, 6(2).
- Irawan, A. S., & Hariati, N. A. (2024). "Implementasi Kaidah *Al-Yaqinu La Yuzalu bi al-Syak* dalam Fiqh Munakahat." *Fiqhul Hadits: Jurnal Kajian Hadits dan Hukum Islam*, 2(1).
- Ja'far, H. bin, & Suparmin, S. (2023). "Portrait of Contemporary Hadith Commentary Book: A Study of the Book *Fath al-Mu'in Syarh Sahih Muslim* by Musa Syahin Lasyin." *Diroyah: Jurnal Studi Ilmu Hadis*, 8(1).
- Kiki, R. Z. (2011). *Genealogi Intelektual Ulama Betawi*. Pusat Pengkajian dan Pengembangan Islam Jakarta (Jakarta Islamic Centre).
- Lasyin, M. S. (2002). *Fath al-Mun'im Syarh Sahih Muslim*. Dar al-Shuruq.
- Maulana Hasan Hasibuan, M., Syahriza, R., & Faza, A. M. (2025). "History of the Codification of Hadith and Its Development into the Era of Digitalization." *Kasyafa: Jurnal Pendidikan Agama Islam*, 2(1), 120–138. <https://doi.org/10.61166/kasyafa.v2i1.71>
- Muzakki, M. K., & Afandi, M. Q. (2024). "Relevansi Hadits Ahkam al-Ushrah dalam Pembentukan Hukum Keluarga Islam Kontemporer." *Jurnal Hukum Keluarga Islam El-Qisth*, 2.
- Nietzsche, F. (1926). *On the Genealogy of Morals: A Polemical Tract* (I. Johnston, Trans.). Richer Resources Publications.
- Olssen, M. (2007). "Discourse, Power and Genealogy: Implications for the Study of Educational Policy." *Journal of Education Policy*, 22(2), 1–18.

- Pranowo, Y. (2018). "Genealogi Moral Menurut Foucault dan Nietzsche: Beberapa Catatan." *Melintas*, 33(1). <https://doi.org/10.26593/mel.v33i1.2954.52-69>
- Rohadi, R., & Roza, E. (2024). "Al-Qur'an, Hadist, dan Ijtihad sebagai Sumber Pendidikan Islam." *Al-Mikraj: Jurnal Studi Islam dan Humaniora*, 4(2), 2003–2011. <https://doi.org/10.37680/almikraj.v4i02.5519>
- Tucker, J. E. (2008). *Women, Family, and Gender in Islamic Law*. Cambridge University Press.
- Umar, M. (2019). "Otentisitas dan Validitas Hadis Nabi serta Contoh-Contoh Hadisnya dan Problematikanya." *Journal of Qur'an and Hadith Studies*, 6(2), 1–14. <https://doi.org/10.15408/quhas.v6i2.13408>