

The Maqashid of Sunnah in Hadith: A Critical Reinterpretation of The Repeated Hajj Phenomenon in Indonesia

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Abstract

This article explores the phenomenon of repeated Hajj in Indonesia through the guideline of Maqashid Sunnah, intending to provide a critical reinterpretation of this practice. As one of the fundamental pillars of Islam, Hajj has deep spiritual and social significance. However, the trend of repeated Hajj in Indonesian society has raised various controversies, including social, economic, and religious implications. By employing a Maqashid Sunnah approach, this article intends to uncover the underlying objectives of Sharia behind the Hajj rituals as revealed in Hadiths. Furthermore, it explores the implications of this phenomenon on public understanding of Hajj and its religious values. The results show that the primary purpose of prescribing Hajj in Hadith is to ensure the maintenance of the Holy Land every year and to perform Hajj for every Muslim who has not yet done so. Prophet Muhammad (peace be upon him) performed Hajj only once during his lifetime, despite having the opportunity to perform it thrice in 8 AH, 9 AH, and 10 AH. For him, social welfare was prioritized over personal benefit, leading him to focus on disseminating Islamic teachings and providing sustenance to those in need, caring for orphans, and engaging in jihad for the sake of Allah. The findings of this analysis are expected to provide a broader understanding of the meaning of Hajj in Indonesian society and cultivate awareness of the importance of proper understanding of Maqashid Sunnah in religious practice.

Keywords: Repeated hajj, hadith, maqashid sunnah



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Abstrak

Artikel ini membahas fenomena Haji berulang kali di Indonesia melalui lensa maqashid sunnah, dengan tujuan memberikan reinterpretasi kritis terhadap praktik tersebut. Haji, sebagai salah satu rukun Islam, memiliki nilai spiritual dan sosial yang mendalam. Namun, tren haji berulang kali yang semakin marak di kalangan masyarakat Indonesia menimbulkan berbagai kontroversi, termasuk dampak sosial, ekonomi, dan religius. Dengan menggunakan pendekatan maqashid sunnah, Artikel ini bermaksud mengungkap tujuan syariat di balik ibadah haji sebagaimana yang tertera dalam hadis-hadis perintah haji. Selain itu, artikel ini juga mengeksplorasi implikasi dari fenomena ini terhadap pemahaman masyarakat mengenai ibadah haji dan nilai-nilai keagamaan yang terkandung di dalamnya. Hasilnya, tujuan utama dari pensyariatan haji dalam hadis Nabi saw adalah pemakmuran Baitullah setiap setahun sekali dan pelaksanaan haji bagi tiap individu muslim yang belum melaksanakannya. Nabi saw seumur hidupnya hanya melaksanakan ibadah haji sekali meskipun memiliki kesempatan 3 kali berhaji pada tahun 8, 9 dan 10 H. Bagi Nabi saw, kemaslahatan sosial lebih diprioritaskan ketimbang kemaslahatan pribadi sehingga lebih memilih mengajarkan agama Islam serta memberi makan pada kalangan al-Shuffah, menyantuni anak yatim, hingga jihad fi sabilillah. Hasil analisis ini diharapkan dapat memberikan wawasan yang lebih luas mengenai makna haji di masyarakat Indonesia serta menumbuhkan kesadaran akan pentingnya pemahaman yang benar terhadap maqashid sunnah dalam praktik ibadah.

Kata Kunci: Haji berulang, hadis, *maqashid sunnah*

Introduction

The repeated Hajj phenomenon occurs in Indonesia year after year. Some Indonesians who already hold the title of Hajj return to the Holy Land to perform the pilgrimage multiple times.¹ Observing this phenomenon, Ali Mustafa Yaqub once criticized Muslims who perform the Hajj repeatedly. According to him, there is not a single verse in the Quran or hadith that explains the virtue of performing Hajj multiple times. On the other hand, if repeated Hajj were a recommended or virtuous act, the Prophet would have performed it multiple times.²

In reality, performing the Hajj repeatedly in Indonesia was once prohibited, as stipulated in the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 29 of 2015. The regulation specifically prohibited re-registering for Hajj except after 10 years following the previous pilgrimage. This regulation drew criticism from some Muslims, as limiting the

¹ Fika Nurul Ulya dan Novianti Setuningsih, "Menko PMK Temukan Ada 6.000 Jemaah Per Tahun Sudah Pergi Haji Lebih dari Sekali," Kompas.com, 29 Agustus 2023.

² Ali Mustafa Yaqub, *Mewaspada Provokator Haji* (Jakarta: Pustaka Firdaus, 2009), hal. 78.

repetition of the Hajj was seen as opposing the position of Hajj as an individual right that can be exercised according to each person's will and motivation.³

Muslims who perform the Hajj have various motivations. One of the main motivations is to fulfill the fifth pillar of Islam, which is an obligation for those who are financially and physically capable (istitha'ah).⁴ Purification from sins is also a primary goal for a Muslim in performing the Hajj. This aligns with the Prophet's hadith, which states that the reward for an accepted Hajj (Hajj Mabrur) is paradise.⁵ The motivation derived from the Prophet's hadith regarding the reward of paradise for those whose Hajj is Mabrur should be accompanied by the understanding that performing Hajj once in a lifetime is sufficient.⁶

If a Muslim understands that Hajj is only obligatory once in a lifetime and practices this understanding, the intention to repeat the Hajj multiple times would not arise. In reality, repeated Hajj transforms the pilgrimage into a mere habit or tradition. Over time, the sacred values inherent in the Hajj may fade as its orientation shifts from a pure intention to meet and draw closer to God to external motives and purposes.

Among the external intentions behind repeated Hajj is the respect given by society to those who have performed the pilgrimage multiple times. In general societal views, the more often one performs Hajj, the greater the blessings and honor attributed to that individual. Such understanding appears to be widely embraced by the Muslim community, including Malay Muslims. Roshimah Shamsudin, citing research by Gullick, van der Meulan, and Syed Husin, noted that in the 19th century, it was not easy for the Malay community to perform Hajj; only a small number of individuals were able to undertake it. Since few Muslims held the title of "Haji," respect for those who had performed the pilgrimage naturally emerged. Individuals with the title of "Haji" became figures whom the surrounding Muslim community could visit to request prayers and blessings. Roshimah observed that this tradition stemmed from the community's interpretation of a hadith reported by Ahmad in his *Musnad*, which states:

حَدَّثَنَا عَفَّانُ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ الْحَارِثِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْبَيْلَمَانِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَقِيَتِ الْحَاجَ فَسَلِّمْ عَلَيْهِ وَصَافِحْهُ وَمُرْهِ أَنْ يَسْتَغْفِرَ لَكَ قَبْلَ أَنْ يَدْخُلَ بَيْتَهُ فَإِنَّهُ مَغْفُورُ لَهُ

It was narrated to us by Affan, who narrated to us from Muhammad bin Harith, who narrated to us from Muhammad bin Abdirrahman bin Al-Bailamaniy, from

³ Muhammad Ufuqul Mubin, "Pembatasan Haji Bagi Yang Sudah Haji Perspektif Sadd Al-Dhari'ah," *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan, Dan Humaniora* 4, no. 2 (2017): 1–24.

⁴ Ahmad Bahrin Nada, "Konsep Isti'ah Dalam Al-Qur'an Pada Ibadah Haji," *Tafsere* 7, no. 2 (2019): 109–24.

⁵ Muhammad ibn Isma'il Al-Bukhari, *Shahih al-Bukhari*, ed. oleh Muhammad Zuhair ibn Nashir Al-Nashir, 1 ed. (Beirut: Dar Thauq al-Najah, 1422).

⁶ Wahbah Mustafa al-Zuhaili, *Al-Fiqh al-Islamiy Wa Adillatuhu* (Beirut: Dar al-Fikr, n.d.), vol. III, P. 403.

his father, from Abdullah bin Umar, who said: The Messenger of Allah (peace and blessings be upon him) said: *"If you encounter someone who has just back from Hajj then greet them with peace, shake their hand, and ask them to pray for forgiveness on your behalf before they enter their home, for their sins have already been forgiven".* (HR Imam Ahmad No 5116)⁷

The scholars of hadith have various interpretations regarding the Hajj performers mentioned in the hadith. Al-Amir al-Zahidin, in *Al-Tanwir Syarh al-Jami' al-Saghir*, opined that the hadith refers to individuals who have completed their Hajj but have not yet entered their homes. This is because, after entering their homes, they are no longer considered travelers (*Musafir*). Therefore, according to him, the recommendations in the hadith apply to anyone who meets a person performing Hajj, even if it is at the outer gates of the Masjid al-Haram.⁸ In slight contrast to the aforementioned explanation, Ahmad al-Banna al-Sa'ati states that the request for prayers from those who have performed the Hajj remains valid even after they have returned home and are no longer considered travelers (*Musafir*).⁹

The hadith above has also been applied to *taklif* rulings by Islamic jurists. Sulaiman al-Jamal, a scholar of the Shafi'i school of thought, argued that those who perform Hajj are encouraged to pray for others, asking for forgiveness on their behalf, even if the others do not explicitly request it. He also mentioned that some scholars assert that the timeframe for such supplications can extend up to forty days after the pilgrim's return from Hajj.¹⁰

Regarding the status of this hadith, Al-Mubarakfuri explains that it was narrated by Ahmad with a weak chain of transmission (*sanad*). Although Al-Suyuti classified this hadith as *sahih* in *al-Jami' al-Saghir*, Al-Mubarakfuri held a contrary opinion. Within the *sanad* of this hadith is the name Muhammad bin Abdul Rahman bin al-Baylimani, who is considered weak by several scholars, including Ibn Adi and Ibn Hibban. This assertion of the weakness of the *sanad* was also affirmed by Al-Hafizh al-Haitsami in *al-Majma'*.¹¹

Furthermore, beyond requests for prayers and blessings, Roshimah notes that individuals with the title of *Haji* in the Malay world are also entrusted with significant religious responsibilities, such as leading prayers, delivering religious lectures, performing animal sacrifices for *qurban*, and other religious practices. This trust from the community towards a Muslim bearing the title of *Haji*, then

⁷ Ahmad ibn Hanbal Al-Syaibani, *Musnad Ahmad*, ed. oleh Syu'aib Al-Arnauth dan Dkk, 2 ed. (Beirut: Muassasah al-Risalah, 1999), jilid IX, hal. 271.

⁸ Amir al-Zaihidin, *al-Tanwir Syarh al-Jami' al-Saghir* (Riyadh: Maktabah Dar al-Salam, 2011), jilid II, hal. 207.

⁹ Ahmad al-Bana al-Sa'ati, *al-Fath al-Rabbani li Tartib Musnad Ahmad al-Syaibani* (Beirut: Dar Ihya al-Turats al-'Arabi, t.t.), jilid XIII, hal. 27.

¹⁰ Sulaiman al-Jamal, *Hasyiyah al-Jamal* (Beirut: Dar al-Fikr, t.t.), jilid V, hal. 624.

¹¹ 'Ubaydullah ibn Muhammad 'Abd al-Salam al-Mubarakfuri, *Mir'ah al-Mafatih syarh Misyakah al-Mashabih* (Benares: Department of Scientific Research, Da'wah, and Fatwa, 1984), jilid VIII, hal. 20.

creates the impression of a promotion in rank and status attained by those who have performed the pilgrimage.¹²

Furthermore, repeated Hajj also presents problematic aspects, particularly regarding unofficial departure routes that bypass government bureaucracy. To perform repeated Hajj, some Muslims opt for the *furoda* route. While *furoda* Hajj is officially recognized and legal in the view of Saudi Arabian authorities, at certain times, the Indonesian government cannot monitor the condition of pilgrims using this route due to the absence of reporting. Additionally, some travel agencies offering *furoda* Hajj services often claim that the visas they provide are Hajj visas. In reality, these visas are often *ziarah* (visit) visas or visas intended solely for general visits to Saudi Arabia.¹³ By offering the slogan "Hajj without waiting in line," some travel agencies have turned *furoda* Hajj into a business opportunity. This practice is particularly appealing to wealthy Muslims who wish to perform Hajj repeatedly.

Hajj, as a sacred act of worship capable of elevating social status, is not limited to Muslim communities in villages or rural areas. President Suharto performed Hajj in the 1990s as an effort to garner greater support from the Muslim populace. Dadi Darmadi, in his article, cites the view that President Suharto's appearance in *ihram* attire attracted political sympathy among the Muslim community. In this case, an orthodox spiritual practice became a political tool, serving as a means to draw public sympathy and secure votes.¹⁴ In line with the view on the relationship between Hajj and political sympathy, Ali Mustafa Yaqub also identifies several typologies of Hajj in the present day. These include *haji wisata* (tourist Hajj), *haji bisnis* (business Hajj), *haji popularitas* (popularity Hajj), and *haji peminta-minta* (beggar Hajj), as predicted by the Prophet Muhammad (peace be upon him) in a hadith:¹⁵

يأتي على الناس زمانٌ يجُّ أغنياءُ أمَّتِي للنُّزَهَةِ وأوْسَاطُهُمْ لِلرِّجَاءِ وَقَرَوْفُهُمْ وَالسُّمْعَةِ وَفَقَرَأُهُمْ
لِلمسَأَةِ

The meaning is: "A time will come for humanity when the wealthy among my followers will perform Hajj for tourism, the middle class will perform Hajj for business, the scholars will perform Hajj for showing off and popularity, and the poor will perform Hajj to beg for alms." (Hadith narrated by al-Daylami in *Al-Firdaus bi Ma'tsur al-Khitbah*)¹⁶ Few scholars have commented on the hadith

¹² Roshimah Shamsudin, Aiza Maslan@ Baharudin, and Akhir Mat Shakirah Noor, "Sains Humanika Ibadah Haji Masyarakat Melayu: Antara Sunnah Dan Amalan Kebiasaan," *Sains Humanika* 3, no. 1 (2014), hal. 68

¹³ Anik Farida, "Penanganan Penyelenggaraan Haji Furodah (Studi Kasus Dua Kota Di Jawa Barat)," *Jurnal PENAMAS* 32, no. 1 (2019): 14, hal. 645.

¹⁴ Dadi Darmadi, "Hak Angket Haji: Pilgrimage and the Cultural Politics of Hajj Organization in Contemporary Indonesia," *Studia Islamika: Indonesian Journal for Islamic Studies* 20, no. 3 (2013): 443–66.

¹⁵ Yaqub, *Mewaspada Provokator Haji*, hal. 34.

¹⁶ Syirwayh bin Syahdar bin Syirwayh Ad-Dailami, *Al-Firdaws bi Ma'tsur al-Khitbah* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1986).

above, either regarding its substance or the chain of transmission (*sanad*). However, Ibn al-Jawzi remarked that this hadith is not authentic in its attribution to the Prophet Muhammad (peace be upon him), as the majority of its narrators are unknown.¹⁷

Based on the above explanation, it is important to revisit the sacred values in the Hajj pilgrimage through the interpretation of hadith that are relevant to the conditions of Muslims in Indonesia. This research focuses on understanding the hadith texts related to Hajj using the *maqashid sunnah* approach, which will be discussed in a separate subsection. The main contribution of this research is to examine the phenomenon of repeated Hajj in Indonesia, considering the motivations of the society based on the Prophet's hadith, and to explore the sacred values of Hajj that should be understood as an obligation to be performed once in a lifetime, in the current context of Indonesia, rather than merely as a tradition or habit.

Motivations for Hajj in Indonesia: From Obligation to Popularity

Muslim communities in Indonesia performed Hajj long before the establishment of the modern state, during the era of kingdoms in the archipelago. Historical records such as the *Carita Parahiyang* manuscript mention the first Muslim in Sunda land, named Bratalegawa, who was known by the title Haji Purwa. In addition, several kingdoms organized Hajj pilgrimages for their Muslim subjects. However, during the kingdom era, Hajj was only accessible to the elite and royal figures, and Muslims with the title *Haji* were highly respected. Another significant aspect of Hajj during the kingdom period is that, aside from being a religious obligation, it also served as a supernatural support for the power of the elites. The belief in the supernatural strength associated with Hajj is recorded in historical data, such as the *kiswah* (the cloth covering the Kaaba) presented by Sharif Mecca (used for the governor in the Holy Land) for the group from Banten was considered sacred as a powerful amulet.¹⁸

Snouck Hurgronje, as cited by Dawam Multazam, notes three types of motivations that drive Indonesian Muslims to perform Hajj. First, the pure intention to fulfill the religious commandment as stated in the Quran and hadith, which dictates that every Muslim who is able must perform Hajj. Second, Hajj serves as an opportunity to seek religious knowledge from the scholars in the Holy Land. Third, the title of *Haji* has long been a factor in enhancing one's social status in Indonesian society. By performing Hajj, there is an added prestige and special status that cannot be attained by those who have not undertaken it, even though this tradition is socially and culturally driven. Therefore, due to the

¹⁷ 'Abdurrahman al-Jawzi, *Al-'Ilal al-Mutanahiyah fi al-Ahadith al-Wahiyah* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1403), jilid II, hal. 565.

¹⁸ Zainal, "Regulasi Haji Indonesia Dalam Tinjauan Sejarah," *JURIS* 11, no. 2 (2012), hal. 99.

increase in social status, it cannot be denied that one of the motivations for Muslims to perform Hajj is to elevate their social standing.¹⁹

Certainly, of the three factors mentioned above, the first two are considered ideal because they are considered noble from the religious perspective. The third factor, however, reveals a tendency towards non-essential purposes in the practice of Hajj. In essence, Hajj is a means of drawing closer to Allah and seeking forgiveness for past sins, not a way to achieve worldly gains. Ideally, the process of performing Hajj should begin with a comprehensive understanding of its requirements, pillars, and the recommended manners and ethics to be observed. This process is crucial as it involves a proper understanding of the intention behind Hajj, which is to seek closeness to Allah, not to pursue worldly desires or selfish interests. Furthermore, scholars recommend that, before embarking on Hajj, one should perform *Salat Istikharah* (a prayer for guidance), repent from all sins, and ensure the well-being of those dependent on them. Nuruddin 'Itr, in his book *al-Idhah*, states that it is inappropriate for a person to have intentions containing 'business elements' when performing Hajj. This reflects the ideal form of Hajj as emphasized by scholars.²⁰

Hajj Repeatedly: Problems and Scholars Perspectives

The 2015 Mina tragedy drew global attention due to the death of over 1,000 people, with estimates suggesting that more than 100 Hajj pilgrims were among the victims of the incident.²¹ This tragedy is considered to have been caused, in part, by the overcrowding of Hajj pilgrims, which, according to Mutmainnah, was a result of people performing Hajj repeatedly.²² In addition, repeated Hajj is also believed to contribute to the lengthening of the Hajj waiting list. According to data from the Ministry of Religious Affairs, the average waiting time for Hajj departure in Indonesia is 48.93 years, with the shortest waiting time being 17 years in Mahakam Ulu Regency and the longest being 97 years in Bantaeng Regency.²³

Repeated Hajj is driven by various factors. A study by Salmah Faatin notes that one of the reasons some people perform Hajj multiple times is because their first Hajj was not funded by their own money, but by their parents. Another motivation is to perform Hajj with a spouse and family, as the first Hajj was done alone and without a family. Additionally, the perception that some of the rites were not fully carried out during the first Hajj serves as another motivation for

¹⁹ Dawam Multazamy Rohmatulloh, "Perjalanan Haji Indonesia di Masa Kolonial," *Qalamuna* 10, no. 2 (2017).

²⁰ Nuruddin 'Itr, *Al-Hajj Wa al-'Umrah Fi Fiqh al-Islami* (Damaskus: Muassasah al-Risalah, 1984), hal. 59.

²¹ Sita Hidriyah, "Tragedi Mina dan Kerja Kerja Sama Internasional" (Jakarta, 2015), www.dpr.go.id.

²² Mutmainnah, "Haji Berulang Telaah Hadis Haji Lebih Dari Sekali" (UIN Syarif Hidayatullah Jakarta, 2018), hal. 83.

²³ Andi Rahman, *Uji Autentitas Hadis Dan Telaah Otoritasnya Terhadap Syariat Islam* (Ciputat: Maktabah Darus-Sunnah, 2023), hal. 205.

repeating the pilgrimage.²⁴ In addition, the phenomenon of repeated Hajj is often driven by psychological factors, such as a longing for the Holy Land after leaving it following the first pilgrimage.²⁵

According to the scholars, based on the teachings of the Prophet, a Muslim is only required to perform Hajj once, while any subsequent Hajj is considered a Sunnah. In the case of the waiting list system in Indonesia, those who have already performed Hajj should give the opportunity to those who have not yet had the chance. Referring to the findings of the Fatwa Committee's Ijtima' Ulama, it is recommended that individuals who have performed Hajj and have the means to undertake a second pilgrimage should instead direct their wealth toward social welfare, such as supporting the prosperity of mosques, providing assistance to orphans and the poor, funding educational institutions, and offering scholarships. These contributions are seen as having a broader benefit for society, compared to performing a second Hajj, which primarily benefits the individual.²⁶

The validity of repeated Hajj depends on the individual performing it. If the conditions and pillars of Hajj are fulfilled, the Hajj is considered valid. However, whether the repeated Hajj is accepted by Allah depends on the intention behind it and motivating. Thus, while a repeated Hajj may be considered valid from a fiqh perspective, it does not automatically guarantee that it is mabruk (accepted and rewarded by Allah). The acceptance of the Hajj by Allah depends on the sincerity of the individual's intention and the purity of their devotion.²⁷

Maqashid Sunnah: An Effort to Uncover the Main Purpose of the Prophet's Hadith.

The term *maqashid shari'ah* more specifically refers to As-Syathibi, a scholar of ushul fiqh in his work *al-Muwafaqat*. In his work, he mentions that the basic principles and objectives of sharia essentially refer to five things: preserving religion, life, intellect, lineage, and wealth.²⁸ Although the term *maqashid shari'ah* is attributed to Asy-Syathibi, al-Raisyuni explains that there is no specific definition provided by Asy-Syathibi in *al-Muwafaqat*, because the book was intended for a specific audience, including scholars of fiqh, ushul fiqh, and ulema who understand the essence of sharia from both rational and textual perspectives, without being influenced by sectarianism. In this context, a formal definition of *maqashid shari'ah* is not necessary, as the term was not new when used by Asy-

²⁴ Salmah Faatin, "Haji Dua Kali: Kajian Terhadap Motif Pengulangan Haji Masyarakat Muslim Di Kudus," *Fikrah: Jurnak Ilmu Aqidah Dan Studi Keagamaan* 7, no. 1 (2019), hal. 65.

²⁵ Agus Sujadi, "Kriminalisasi Pengulangan Haji Di Indonesia," In Right: *Jurnal Agama Dan Hak Azazi Manusia* 2, no. 2 (2013), hal. 344.

²⁶ Komisi Fatwa, "Keputusan Komisi B1 Masalah Fikih Kontemporer Ijtima' Ulama Komisi Fatwa Se-Indonesia V Tahun 2015," 2015, hal. 3.

²⁷ Yaqub, *Mewaspada Provokator Haji*, hal. 30.

²⁸ Ibrahim ibn Musa asy-Syathibi, *Al-Muwafaqat* (Kairo: Dar Ibn 'Affan, 1997), vol. II, hal. 30.

Syathibi, and it had already been commonly employed by scholars in their works.²⁹

Although the definition of *maqashid shari'ah* cannot be found in Asy-Syathibi's work, Ibn 'Asyur, a contemporary scholar, provides a good definition in his work *Maqashid al-Syari'ah al-Islamiyyah*. According to him, *maqashid shari'ah* are "the principles, wisdom, and objectives behind the legislation, both in general and in detail."³⁰ In his explanation, Ibn 'Asyur divides *maqashid shari'ah* into two categories: general and specific. The general *maqashid shari'ah* includes maintaining order, generating benefits, preventing harm, establishing equality among people, ensuring that the law is respected, obeyed, and implemented, and striving for the community to be strong, respected, and peaceful. The specific *maqashid shari'ah* is the methods intended in the law to achieve goals that benefit humanity or preserve their general welfare through detailed actions, such as the principles and wisdom behind the establishment of laws in human transactions, like the wisdom behind the legal ruling of collateral (Rahn) and the wisdom behind the establishment of family systems during the marriage, and the wisdom in the form of prevention of potential dangers that may occur continuously in the legislation of divorce.³¹

The objectives of the Sunnah, as part of the objectives of Sharia, align with the method proposed by al-'Adlabi in analyzing Hadith, where the sayings of the Prophet should not contradict reason, sensory perception, and history. The objectives of the Sunnah emphasize broader goals of Sharia, such as preserving the welfare of the community and preventing harm. In this context, a Hadith that contradicts common sense or does not align with historical facts or empirical reality can be questioned in terms of its authenticity, as it could obstruct the achievement of the Sunnah's objectives, which aim to bring benefit and goodness to the followers³²

"The objectives of the Sunnah (maqashid sunnah) were introduced by Andi Rahman in his dissertation titled '*Uji Autentitas Hadis dan Telaah Otoritasnya Terhadap Syariat Islam*' (The Test of the Authenticity of Hadith and Its Authority concerning Islamic Law). According to Andi Rahman, the meaning of a person's words often differs from what the listener understands, and similarly, the sayings of the Prophet Muhammad (SAW) that contain a command are not always understood as obligatory. Sometimes, they are interpreted as recommended (mandub) if there is supporting evidence suggesting that the command does not reach the level of obligation. Furthermore, prohibitions in the

²⁹ Ahmad al-Raisuni, *Nazhariyyat Al-Maqashid Lil Imam Asy-Syathibi* (Beirut: Dar al-'Alamiyyah, 1992), vol. I, hal. 6.

³⁰ Muhammad Thahir ibn 'Asyur, *Maqashid Al-Syariah al-Islamiyyah* (Yordania: Dar al-Nafais, 2001), hal. 251.

³¹ Ahmad al-Raisuni, *Nazhariyyat Al-Maqashid Lil Imam Asy-Syathibi*, vil I, hal. 6.

³² Muhammad Nabat Ardli dan Reza Hilmy Luayyin, "SHALAHUDDIN AL-'ADLABI: Methodological Analysis of Critique on Hadīs Texts Contrary to Reason, Senses, and History," *Al-Bukhari: Jurnal Ilmu Hadis* 7, no. 1 (15 Juni 2024): 1–15, <https://doi.org/10.32505/al-bukhari.v7i1.8476>.

Hadith of the Prophet (SAW) are not always understood as haram (forbidden), but some are judged as makruh (disliked) if there is supporting evidence explaining that the prohibition does not reach the level of haram. Some of the Prophet's Hadith can be understood more accurately when read through the lens of maqashid sunnah because some Hadith may carry meanings opposite to what is stated literally in the text".³³

Thus, maqashid sunnah can be understood as an important principle intended by the Prophet Muhammad (saw) in the Hadith, both explicitly and implicitly. Maqashid sunnah calls for a more flexible interpretation compared to the fixed and written legal rulings in Islamic legal literature. Reading the Hadith of the Prophet (saw) with the maqashid sunnah approach is important, as it addresses the issues faced by the Muslim community." that constantly arise, Thus, the need for interpretations that are relevant to the conditions of each Muslim in various regions remains essential. Relevant interpretations of the Hadith will have implications for the primary objective of practicing Islamic law, which is to bring about benefits and welfare, as well as to prevent harm and disasters.

Hadiths on Hajj and Ulama's Explanations

The maqashid sunnah approach used to interpret Hadiths on Hajj emphasizes understanding beyond a mere textual perspective. In the context of the Hajj pilgrimage, reinterpreting the foundational Hadiths with the maqashid sunnah approach is essential to create a more comprehensive, relevant understanding that fosters welfare. Regarding the foundation of the obligation of Hajj, the underlying Hadith of the Prophet Muhammad (SAW) is narrated by Muslim in his *Sahih*:³⁴

وَحَدَّنَا سَهْلُ بْنُ عُثْمَانَ الْعَسْكَرِيُّ حَدَّنَا يَحْيَى بْنُ زَكَرِيَّاءَ حَدَّنَا سَعْدُ بْنُ طَارِقٍ قَالَ حَدَّنِي سَعْدٌ
بْنُ عَبْيَدَةَ السُّلَمِيِّ عَنْ أَبِي عُمَرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بُنْيَى الْإِسْلَامِ عَلَى حَمْسٍ عَلَى أَنْ
يُعْبَدَ اللَّهُ وَيُكْفَرَ بِمَا دُونَهُ وَإِقَامِ الصَّلَاةِ وَإِيَّاتِ الرِّكَابِ وَحَجَّ الْبَيْتِ وَصَوْمُ رَمَضَانَ

Sahl bin Utsman al-Askari narrated to us, Yahya bin Zakariya narrated to us, Sa'ad bin Thariq narrated to us, who said: Sa'ad bin Ubaidah as-Sulami narrated to me from Ibn Umar, from the Prophet Muhammad (peace be upon him), who said: "Islam is built upon five foundations: that Allah is worshipped and anything else is rejected, establishing prayer, paying zakat, performing Hajj to the House of Allah, and fasting during Ramadan." (*Sahih Muslim*, Hadith No. 20)

Hadith scholars agree that performing Hajj is an obligation for every individual who has the ability to fulfill it. According to al-Mawardi, the Hadith above serves as a reinforcement of the evidence for the obligation of Hajj found in Surah Ali Imran, verse 97. In the final part of the verse, there is the phrase 'Whoever disbelieves' (*wa man kafara*), which, according to Sa'id ibn Salim,

³³ Andi Rahman, *Uji Autentitas Hadis Dan Telaah Otoritasnya Terhadap Syariat Islam* (Ciputat: Maktabah Darus-Sunnah, 2023), hal. 204.

³⁴ Muslim ibn al-Hajjaj Al-Naisaburi, *Shahih Muslim*, ed. Muhammad Fuad Abdul Baqi (Beirut: Dar Ihya al-Turats al-'Arabi, n.d.), vol. I, hal. 34.

refers to anyone who denies the obligation of Hajj. This is further supported by the Hadith mentioned above.³⁵ In addition, the Hadith explaining the obligation is followed by another Hadith related to whether Hajj must be performed every year or not. The text of the Hadith is as follows:

عَنْ أَبِي هُرَيْرَةَ قَالَ حَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيُّهَا النَّاسُ قَدْ فَرِضَ اللَّهُ عَلَيْكُمْ
الْحُجَّةَ فَخُجُّوْا فَقَالَ رَجُلٌ أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ فَسَكَّتْ حَتَّى قَالَهَا ثَلَاثًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَسَلَّمَ لَوْ قُلْتُ نَعَمْ لَوْجَبَتْ وَلَمَا اسْتَطَعْتُمْ ثُمَّ قَالَ ذَرُونِي مَا تَرْكُتُكُمْ فَإِنَّمَا هَلَكَ مِنْ كَانَ قَبْلَكُمْ
بِكَثِيرٍ سُوَالُهُمْ وَأَخْتِلَافُهُمْ عَلَى أَنْسَائِهِمْ فَإِذَا أَمْرَنُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْنُكُمْ عَنْ
شَيْءٍ فَدَعُوهُ

“Narrated from Abu Hurairah: The Messenger of Allah (peace be upon him) delivered a sermon to us and said, ‘O people, Allah has made Hajj obligatory upon you, so perform Hajj.’ Then a man asked, ‘Is it every year, O Messenger of Allah?’ The Prophet remained silent for a moment, and the man repeated the question three times. Then the Prophet said, ‘If I had said yes, it would have become obligatory every year, and you would not have been able to do it. So leave matters as they are when I leave them for you. Indeed, those who came before you were destroyed because they asked too many questions and disputed with their Prophets. Therefore, if I command you to do something, do it as much as you are able, and if I forbid you from something, then leave it immediately.’” (Sahih Muslim)³⁶

Referring to the explanation of al-Nawawi in *al-Minhaj*, the companion who asked the question in the Hadith was al-Aqra' ibn Habis.³⁷ The obligation of Hajj, based on the Hadith above, is only once in a lifetime. This is evident when one of the Prophet's companions asked whether the command to perform Hajj should be carried out annually or not. The Prophet's nuanced response served as a gentle admonition to the companion, cautioning against excessive questioning about commands that could potentially become obligatory if inquired further. The prohibition against excessive questioning here does not mean discouraging the companions from being critical; rather, it stems from the Prophet's desire to avoid making matters difficult for his followers.

On the other hand, al-Qasthallani explains that the command mentioned in the Hadith does not automatically indicate whether it must be repeated or performed only once. This means that if the command were to be performed repeatedly, the Prophet (saw) would have explicitly clarified it. According to al-Qasthallani, the companion's question and the Prophet's response in the Hadith serve as an affirmation that the obligation of Hajj does not have to be fulfilled

³⁵ Ali bin Muhammad al-Mawardi, *Al-Hawi Fi Fiqh al-Syafi'i* (Beirut: Dar al-Kutub al-Ilmiyyah, 1994), vol. IV, hal. 4.

³⁶ Al-Naisaburi, *Shahih Muslim*, jilid IV, hal. 102.

³⁷ Yahya ibn Syaraf Al-Nawawi, *Al-Minhaj Syarh Shahih Muslim Ibn a-Hajjaj*, 2nd ed. (Beirut: Dar Ihya al-Turats al-'Arabi, 1392), vol. XIX, hal. 101.

annually. In contrast, al-Thibi views the companion's question and the Prophet's response in the Hadith not as an affirmation, but rather as a stern admonition against asking inappropriate questions or questions that could create difficulties for the Muslim community by adding further obligations.³⁸

According to al-Nawawi's explanation, the command in the Hadith does not imply repetition, although some ushul fiqh scholars hold the opposite view. Another opinion from some ushul fiqh scholars is that there is an indication of a command to repeat Hajj every year based on the Hadith above. There are also those who argue that the Hadith needs further review by seeking more complex supporting evidence before drawing a conclusion. As for those who understand the indication of a command for the repetition of Hajj, according to al-Mawardi, they argue that the word 'Hajj' in Arabic has a literal meaning of 'repetition,' so they interpret that once the command for Hajj is given, it must be performed repeatedly due to this literal meaning. However, according to al-Mawardi, this opinion cannot be accepted because it contradicts the consensus of the scholars that Hajj is obligatory only once in a lifetime, and subsequent performances are considered sunnah³⁹

Next, there is a Hadith stating that Hajj is only obligatory once in a lifetime, while performing Hajj a second time and beyond is considered a sunnah act. This Hadith is narrated by Abu Dawud in his *Sunan*:

حَدَّنَا زَهْيِرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ الْمَعْنَى قَالَا حَدَّنَا يَزِيدُ بْنُ هَارُونَ عَنْ سُفْيَانَ بْنِ حُسْنٍ عَنْ الزُّهْرِيِّ عَنْ أَبِي سِنَانٍ عَنْ أَبْنِ عَبَّاسٍ أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ الْحُجُّ فِي كُلِّ سَنَةٍ أَوْ مَرَّةً وَاحِدَةً قَالَ بَلْ مَرَّةً وَاحِدَةً فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ قَالَ أَبُو دَاؤُودُ هُوَ أَبُو سِنَانِ الدُّوَلِيِّ كَذَا قَالَ عَبْدُ الْجَلِيلِ بْنُ حُمَيْدٍ وَسُلَيْمَانُ بْنُ كَثِيرٍ جَمِيعًا عَنْ الزُّهْرِيِّ وَ قَالَ عَقِيلٌ عَنْ سِنَانٍ

It was narrated to us by Zuhair bin Harb and Utsman bin Abu Shaibah in meaning, they said: Yazid bin Harun narrated to us, from Sufyan bin Husain, from Az-Zuhri, from Abu Sinan, from Ibn Abbas, that al-Aqra` bin Habis asked the Prophet (SAW), saying: 'O Messenger of Allah, is Hajj obligatory every year or just once?' He replied: 'Once. Whoever adds to it, then it is a Sunnah.' Abu Dawud said: He is Abu Sinan al-Duali, as stated by Abdul Jalil bin Humaid and Sulaiman bin Katsir dari Az Zuhri, while 'Uqail said: from Sinan (HR Abu Dawud no 1463).⁴⁰

³⁸ Ahmad ibn Muhammad Al-Qasthllani, *Irsyad Al-Sari Syarh Shahih al-Bukhari*, 7th ed. (Mesir: al-Mathba'ah al-Kubra al-Amiriyyah, 1323), vol. III, hal. 92.

³⁹ Al-Nawawi, *Al-Minhaj Syarh Shahih Muslim Ibn a-Hajjaj*, vol. IX, hal. 161.

⁴⁰ Sulaiman ibn al-Asy'ats Abu Dawud, *Sunan Abi Dawud* (Beirut: Dar al-Kitab al-'Arabi, n.d.), vol. II, hal. 70.

The Hadith above is correlated with the previous one, affirming that Hajj is obligatory only once, and any subsequent Hajj is considered a Sunnah. An important explanation by Ibn Ruslan regarding this Hadith is that the act of performing Hajj is connected to the obligation of reviving the sanctity of the House of Allah (Baitullah) during the Hajj season. Reviving Baitullah during the Hajj season is considered *fardhu kifayah* (a communal obligation), meaning that for those who have performed Hajj and can do so again, it becomes obligatory for them to contribute to the revitalization of Baitullah during that year. However, considering the current context where Baitullah is always crowded, this *fardhu kifayah* does not apply, as the capacity for fulfilling this obligation has already been covered by others.

Reinterpretation of the Hadiths on Hajj with the Maqashid Sunnah Approach

The Hadiths on Hajj discussed in the previous subchapter emphasize that Hajj is an obligation once in a lifetime, and any subsequent performance is considered a Sunnah. This legal conclusion necessitates that a Muslim who is of legal age, capable of performing Hajj, and meets the requirements to travel to Baitullah is only required to perform Hajj once. If repeated Hajj were permissible as an obligation, it would naturally be undertaken by those who are financially wealthy or by officials who have already fulfilled the obligatory Hajj.

Therefore, the reinterpretation or reexamination of the Hadiths on the obligation of Hajj from the maqashid perspective becomes crucial in the current context, to implement public welfare (*kemaslahatan*) as the true goal of Islamic law.

1. Maintaining Public Welfare, Limiting Repeated Hajj

Allowing repeated Hajj in the current context would result in an increasingly longer Hajj queue or waiting list. This would cause those who are supposed to perform the obligatory Hajj once in a lifetime to be delayed due to the presence of individuals repeating their Hajj.⁴¹ In addition, repeated Hajj leads to congestion in the areas that are the destinations for performing the Hajj rituals. The phenomenon of overcrowding among pilgrims has the potential to cause logistical challenges, and health risks, and reduce the overall quality of the Hajj experience for everyone involved bringing about disasters, instead of fulfilling the intended spiritual and social benefits of Hajj as merely a Sunnah act.⁴² The disaster of overcrowding during Hajj has occurred repeatedly in history, one of the most notable being the Mina tragedy in 2015. It is essential that such life-threatening events are prevented from recurring by addressing and mitigating the underlying potential risks that contribute to them.

Preventing repeated Hajj does not mean interpreting the Prophet's (PBUH) Hadiths on Hajj in a contradictory manner. However, from the perspective of

⁴¹ Sujadi, "Kriminalisasi Pengulangan Haji Di Indonesia", hal. 337

⁴² Murtadha 'Abdul Rahim and Mohammed Abdul Rahim, "Tikrar Al-Hajj Wa al-'Umrah Wa Atsaruhuma 'ala al-Ziham," Majallah Kulliyyah Dirasat Al-Islamiyyah Wa al-'Arabiyyah, n.d, hal. 632.

maqashid sunnah, the objectives of Sharia that are embedded in the Hadiths must be directed towards the welfare of humanity. By limiting repeated Hajj, the goals of Sharia, as envisioned by the Prophet Muhammad (PBUH), will be achieved. During the time of the Prophet (PBUH), there was an educational effort to ensure that Muslims performed the individual obligation of Hajj once in a lifetime and made the pilgrimage to Baitullah every year for those who were able. Today, the objective of making Baitullah prosper has been achieved, but the obligation for each individual Muslim in different countries to perform Hajj may be hindered due to the Hajj waiting list. As more people register for Hajj, the waiting period continues to increase, which can prevent others from fulfilling their duty.

If the Hadiths regarding the command of Hajj are not understood as an obligation that should be performed only once, especially in the context of Indonesia, without considering the factors that may endanger lives or hinder the achievement of the objectives of Sharia when performed repeatedly, then the essence of Sharia itself—namely, the welfare of the ummah—will not be realized. As emphasized by Al-Syathibi in *al-Muwafaqat*, Sharia was revealed for the welfare of the ummah. Therefore, all commands, prohibitions, and options set by Allah are directly related to the interests, well-being, and welfare of the individuals who are commanded. Allah does not need what is commanded in the Qur'an and Hadith; rather, all of it is for the benefit of humanity.⁴³

Al-Syathibi's explanation of the purpose of Sharia, which is none other than the welfare of the community, aligns with the views of three modern thinkers, namely Muhammad Iqbal, Ali Shariati, and Muhammad Arkoun, who offer a deeper interpretation of the meaning and purpose of Hajj. Muhammad Iqbal argued that Hajj is not merely a ritual of worship, but also a profound process of spiritual liberation that encourages individuals to attain a higher understanding of themselves and social life. Ali Shariati, with his social and revolutionary approach, viewed Hajj as a symbol of the struggle against injustice and oppression. Shariati saw Hajj as an effort to remind the community of the importance of social solidarity, criticism of oppressive systems, and the achievement of social justice. For him, repeated Hajj could become counterproductive if it merely turned into a routine without significant social change.

Hajj performed with full awareness of the welfare of the ummah, according to Shariati, is more meaningful than simply a repeated ritual. Meanwhile, Muhammad Arkoun offers a more contemplative and multidimensional understanding of Hajj, inviting the community to rediscover its spiritual and social meanings beyond the formalities of the ritual. According to Arkoun, Hajj is an opportunity to connect with a trans-social and trans-historical community that transcends time and space, linking Muslims to humanity in a universal sense. Indirectly, Arkoun's thought suggests that repeated Hajj without deep reflection could lose its true meaning, as Hajj should be a moment of transformation, not merely a meaningless repetition of rituals.

⁴³ asy-Syathibi, *al-Muwafaqat*, jilid I, hal. 148.

These three thinkers argue that the essence of Hajj is more focused on achieving spiritual meaning, social value, and the welfare of the ummah, which cannot be attained simply by performing repeated Hajj without a clear purpose. Therefore, the prohibition of repeated Hajj, in this context, becomes part of an effort to ensure that Hajj remains a journey rich in meaning and has a positive impact on both the individual and society as a whole.⁴⁴

2. Hajj Once and the Priority of Social Worship

It is recorded that Hajj and Umrah were made obligatory in the 6th year of the Hijra. During this year, the Prophet (PBUH) attempted to perform Umrah but was unsuccessful because Makkah had not yet been conquered by the Muslims. It was only in the 7th year of Hijra that he was able to perform it. In the 8th year of Hijra, the Prophet (PBUH) performed Umrah only, even though the majority of Muslims had already gained control of Makkah. In the 9th year of Hijra, he did not perform either Hajj or Umrah, and in the 10th year of Hijra, he performed both Hajj and Umrah. After this, the Prophet (PBUH) passed away in the following year. Despite having three opportunities to perform Hajj, the fact remains that the Prophet (PBUH) performed Hajj only once in his lifetime. This emphasizes the point that, even for the Prophet (PBUH), Hajj was not meant to be a recurring act but a singular, significant spiritual journey. This understanding supports the idea that Hajj, as a personal obligation, should be performed once in a lifetime unless there are valid reasons for further pilgrimages. Repeating Hajj excessively could detract from the overall purpose and meaning of the pilgrimage.

Ali Mustafa Yaqub explains the reason why the Prophet Muhammad (PBUH) performed Hajj only once, highlighting his concern for social worship whose benefits were broader and more impactful. The Prophet (PBUH) was deeply engaged in spreading the message of Islam, participating in jihad in the way of Allah to defend and promote the faith, caring for orphans, and providing for the poor, including the people of al-Suffah. These individuals, who were often homeless or in need, were provided daily meals by the Prophet (PBUH), with approximately 70 people receiving food every day.⁴⁵ Indeed, if the reason for repeated Hajj is to get closer to Allah, the fact is that many hadiths of the Prophet (PBUH) highlight social acts of worship that have broader benefits, extending beyond personal rituals like repeated Hajj. For example, the hadiths about visiting the sick, feeding the hungry, and giving water to the thirsty emphasize social acts that contribute to the well-being of others. These acts not only foster personal spiritual growth but also promote the welfare of the broader community. One such hadith is a Qudsi hadith narrated by Muslim, which states:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرِضْتُ فَلَمْ تَعْدِنِي قَالَ: يَا رَبِّ كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمَيْنَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا

⁴⁴ Robert R Bianchi, *Guests of God: Pilgrimage and Politics in the Islamic World* (New York: Oxford University Press, 2004), hal. 40-53.

⁴⁵ Yaqub, *Mewaspada Provokator Haji*, hal. 106.

مَرِضَ فَلَمْ تَعْمَدْ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ. يَا ابْنَ آدَمَ: اسْتَطَعْتُكَ فَلَمْ تُطْعِمْنِي،
قَالَ: يَا رَبِّ وَكَيْفَ أَطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَكَ عَبْدِي فُلَانْ فَلَمْ
تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي. يَا ابْنَ آدَمَ: اسْتَشْفَيْتُكَ فَلَمْ تَسْقِنِي،
قَالَ: يَا رَبِّ كَيْفَ أَسْقِيَكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ اسْتَسْقَيْكَ عَبْدِي فُلَانْ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ
سَعَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي. رواه مسلم

It means, "The Messenger of Allah (peace be upon him) said, 'Indeed, on the Day of Judgment, Allah will say, "O children of Adam, I was sick and you did not visit Me." Then someone will ask, "O Lord, how could we visit You while You are the Lord of the Worlds?" Allah will reply, "Did you not know that My servant so-and-so was sick, and you did not visit him? Did you not know that if you had visited him, You will find Me near him. O children of Adam, I asked for food from you, but you did not give it to Me," and then someone asks, "O Lord, how can we give You food while You are the Lord of the Worlds?" Allah replies, "Do you not know that such and such servant of Mine asked you for food, but you did not give it to him? Do you not know that if you had given him food, you would certainly have found that act with Me? O children of Adam, I asked for drink from you, but you did not give Me drink," and then someone asks, "O Lord, how can we give You drink while You are the Lord of the Worlds?" Allah replies, "Such and such servant of Mine asked you for drink, but you did not give him drink. Do you not know that if you had given him drink, you would have certainly found the reward of that deed with Me."⁴⁶

In relation to the above hadith, al-Qurthubi explains that acts of kindness towards others, exemplified by the actions mentioned, are implementations of worship directed towards Allah. In this context, al-Qurthubi emphasizes that the pursuit of honor cannot only be achieved through formal acts of worship, especially if they are only obligatory once, such as the act of Hajj. There are many other ways that are more beneficial to humanity and also serve as paths to draw closer to God.⁴⁷

Moreover, as emphasized by Ahmad Dahlan, the founder of the Muhammadiyah organization in Indonesia, worship that is limited to mere ritual activities is not sufficient to address the problems faced by the Muslim community. Dahlan highlighted the importance of social worship, which is manifested in serving others as an expression of devotion to Allah. Muhammadiyah, as an organization that upholds the principles of its founder, practices social worship by establishing various social institutions such as hospitals, orphanages, and schools to serve the needs of the community, particularly to ensure that Muslims would not have to rely on Dutch Christian hospitals during the colonial era. This concept of social worship then evolved into

⁴⁶ Al-Naisaburi, Shahih Muslim, jilid IV, hal. 1990.

⁴⁷ Ahmad ibn Umar Al-Qurthubi, al-Mufhim lima Asykala min Talkhis Kitab Shahih Muslim, 1 ed. (Beirut: Dar Ibn Katsir, 1996), jilid VI, hal. 551.

"tauhid sosial" (social monotheism), which emphasizes the spread of the oneness of God through social actions. Through this approach, the implementation of da'wah and worship in Islam is not only focused on formal rituals but also on tangible social service, such as working in hospitals, orphanages, and schools. This transformation is a concrete manifestation of worship that benefits the community, while also serving as a means to draw closer to God through positive contributions to society.

Thus, the understanding of the hadiths regarding the command for Hajj with a maqashid sunnah approach not only seeks the achievement of the legal objectives as intended by the Prophet (PBUH), but also ensures that religious rituals lead to broader benefits. The interpretation of the hadiths regarding Hajj, which concludes the prohibition of repeated Hajj, aligns with the principle that social worship is more beneficial than individual worship. Ibn Hajar al-'Asqalani referred to this as:

المصالح المُتَعَدِّدةُ أَفْضَلُ مِنَ الْفَاصِرَةِ

*"The broader impact takes precedence over the limited one."*⁴⁸

Thus, a more holistic understanding of the Hajj pilgrimage within the framework of maqashid sunnah emphasizes that acts of worship that bring greater benefits to humanity, such as social worship, are more important than those that are purely individual. The prohibition of repeated Hajj, as found in the reinterpretation of maqashid sunnah in these hadiths, encourages the community to reflect on how worship can be integrated into social life, not only prioritizing personal perfection but also providing positive impacts for the well-being of the entire community.

Conclusion

Hajj is a sacred worship that must be performed once in a lifetime by every Muslim who is capable. Any subsequent Hajj after that is considered a Sunnah. For Muslims who have already completed the obligatory Hajj, it is not appropriate to perform it again multiple times. Repeated Hajj is considered unjust, as it could potentially prevent other Muslims who have not yet performed Hajj from doing so, and it may also have negative impacts, such as overcrowding, which poses risks and potential disasters.

This article emphasizes that a critical reinterpretation of the phenomenon of repeated Hajj in Indonesia through the lens of Maqashid Sunnah is essential. The analysis of Hadiths regarding the command of Hajj reveals that the objective of the Shari'ah behind the Hajj ritual is the regular annual revitalization of the Baitullah and the performance of Hajj for each Muslim who has not yet fulfilled the obligation. As a result, this article reconstructs the meaning of Hajj in Indonesian society and fosters awareness of the importance of a correct understanding of Maqashid Sunnah in religious practices. Therefore, this article hopes to contribute to the development of a better understanding and practice of Islam in Indonesia.

⁴⁸ Ibnu Hajar Al-'Asqallani, *Fath Al-Bari* (Beirut: Dar al-Fikr, 1397), vol. II, hal. 331.

The Hadiths concerning the command of Hajj, when read through the lens of Maqashid Sunnah, inevitably lead to the prohibition of repeated Hajj, as the intended purpose of the Shari'ah, as desired by the Prophet Muhammad (SAW), has already been fulfilled in the present context. This includes the revitalization of the Baitullah every year and the performance of Hajj for each Muslim who has not yet undertaken it. Rather than performing repeated Hajj, it is better to use one's wealth for broader social welfare and greater benefit as a means of drawing closer to Allah.

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