

## Reconstructing the Hadiths on the Obligation of Hajj: A Study of 'Ilal and Visa Quota Policies from the Perspective of Uşūl al-Fiqh

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### ABSTRACT

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**Keywords:** hadiths on the obligation of Hajj, 'ilal al-Ḥadīth, Hajj quota, visa, uşūl al-fiqh.

This article aims to reconstruct the understanding of hadiths on the obligation of Hajj through the approaches of 'ilal al-, and to analyse their implications for quota and visa regulations in the perspective of uşūl al-fiqh. The hadiths concerning the obligation of Hajj essentially affirm a universal command for every Muslim who possesses the required capability (istiṭā'ah) to perform it once in a lifetime. However, in the contemporary context, the performance of Hajj faces various administrative regulations, such as quota restrictions imposed by the Saudi Arabian government and the requirement of visas as formal legal instruments. This study employs an integrative-qualitative design using both library research and field research, and applies three levels of analysis: fiqh al-Ḥadīth, 'ilal al-Ḥadīth, and naqd al-matn, alongside the uşūl al-fiqh perspective related to taqyīd al-mubāḥ, maşlahah mursalah, and the concept of istiṭā'ah. The findings indicate that quota and visa regulations do not contradict the substance of the hadiths on the obligation of Hajj; rather, they constitute a form of legal contextualisation aimed at safeguarding public interest, order, and the safety of pilgrims. Accordingly, the understanding of hadiths on the obligation of Hajj needs to be dynamically reconstructed so that it remains relevant to social realities and modern policy frameworks, without neglecting the authority of the hadith texts and the foundational principles of uşūl al-fiqh.

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### Introduction

The Hajj pilgrimage is one of the pillars of Islam that holds a fundamental position in Islamic law and is obligatory for every Muslim who fulfills the requirement of istiṭā'ah (Huda and Haeba 2021, 193-212). This obligation is affirmed in the Qur'an and the Prophetic hadiths, particularly the hadith on the five pillars of Islam, which positions Hajj as a once-in-a-lifetime obligation for those who are able. In the perspective of classical fiqh, istiṭā'ah is generally understood as the combination of physical, financial, and travel safety capabilities (Musa and Man 2022, 241-256). However, in the contemporary context, this concept has undergone a significant expansion of meaning, especially when the performance of Hajj must submit to increasingly complex systems of administrative regulation (Musa and Man 2022, 250-253).

At the empirical level, Hajj-related issues in Indonesia have become highly significant. The high enthusiasm of Muslims to perform the pilgrimage is not proportional to the quota

allocated by the Government of Saudi Arabia, resulting in long waiting lists that in some regions can reach several decades (Kurniawan 2024, 115–132). This quota limitation gives rise to various legal, social, and public policy issues, including debates on quota distribution, principles of justice, and transparency in determining pilgrims' departure (Farhan 2017, 1–20). Studies on the Hajj quota system in Indonesia indicate that the mechanism of quota distribution is still frequently contested from the standpoint of equality of rights and legal certainty (Rahmadhani and Susmayanti 2024, 45–60).

In addition to quota issues, the matter of Hajj visas has also become increasingly prominent in modern practice. The Government of Saudi Arabia stipulates the Hajj visa as a legal and administrative requirement that must be fulfilled by all pilgrims (Panani and Mujib 2024, 133–152). This policy is not only intended to regulate the flow of pilgrims but also functions as an instrument of security and a guarantee of safety throughout the performance of the Hajj (Farhan and Suwandi 2024, 25–35). The study of Muhammad Farhan and Suwandi confirms that the Hajj visa has developed into a condition for the validity of Hajj that must be interpreted through the lens of *maqāṣid al-sharī'ah*, particularly in safeguarding global security and the rights of pilgrims (Farhan and Suwandi 2024, 30–33).

On the other hand, developments in Hajj financing and so-called “Hajj advance funds” (*dana talangan haji*) also reflect a shift in the meaning of *istiṭā'ah* from an individual dimension towards institutional and policy dimensions. Studies on Hajj advance funding show that easier access to financing accelerates Hajj registration, yet at the same time lengthens the waiting list for departure (Rahmah and Rahmah 2013, 85–102). This underscores that the capacity to perform Hajj can no longer be understood merely in personal terms, but is also closely related to the economic system and policy framework governing Hajj administration (Ikhsanti 2023, 120–135).

Based on field data and previous research, the main problem addressed in this study is the tension between the normative texts of hadiths on the obligation of Hajj – which are universal in nature – and contemporary realities in the form of administrative restrictions on quotas and visas. While the hadiths command the obligation of Hajj for every capable Muslim, in practice such capability is no longer limited to physical and financial ability, but also includes legal-administrative capacity determined by the state and Hajj-managing authorities (Huda and Haeba 2021, 200–205). This situation raises methodological questions about how the legitimacy of quota and visa policies should be understood within the framework of hadith and *uṣūl al-fiqh* (Farhan and Suwandi 2024, 30–33).

A number of previous studies have indeed discussed similar themes, particularly in relation to quota policy, visas, financing, and Hajj management. However, most of these studies focus on the perspectives of positive law, public policy, *maqāṣid al-sharī'ah*, or *fiqh al-mu'āmalah*. Research on solutions to Hajj waiting lists through contemporary *ijtihād*, for instance, tends to concentrate on technical solutions such as extending the time frame for Hajj performance rather than on reconstructing the hadiths on the obligation of Hajj themselves (Adib 2024, 25–38).

In this context, contemporary hadith studies underscore the importance of strengthening the methodologies of *'ilal al-ḥadīth*, *matn* criticism, and *fiqh al-ḥadīth* to bridge the gap between normative texts and modern socio-legal realities, as elaborated by Ahmad Amrulloh through the method of *taḥlīlī* hadith study, which integrates analysis of the chain of transmission (*sanad*), the text (*matn*), and the context of implementation in the realm of contemporary law (Amrulloh 2020, 10–12).

Accordingly, the main gap addressed by this research lies in the absence of studies that integratively combine *'ilal al-ḥadīth*, *matn* criticism (*naqd al-matn*), *fiqh al-ḥadīth*, and *uṣūl al-fiqh* in order to reconstruct the understanding of hadiths on the obligation of Hajj within

the context of contemporary quota and visa regulations. This study seeks to fill that gap by taking the hadiths as the starting point of analysis, then linking them with the concepts of taqyīd al-mubāh, maṣlaḥah mursalah, and the expanded meaning of istiṭā'ah in its legal-administrative dimension (Syarifuddin 2019, 101-120). Thus, this research aims to reconstruct the understanding of hadiths on the obligation of Hajj so that it remains relevant to the dynamics of modern policy while maintaining the authority of the hadith texts and the foundational principles of uṣūl al-fiqh.

Based on the foregoing background, this study seeks to answer several main questions. First, how should the hadiths on the obligation of Hajj be understood when examined through the lenses of 'ilal al-ḥadīth and matn criticism (naqd al-matn)? Second, how is the concept of istiṭā'ah in the hadiths on the obligation of Hajj to be understood from the perspectives of fiqh al-ḥadīth and uṣūl al-fiqh? Third, how can the legitimacy of Hajj quota and visa policies be assessed within the framework of uṣūl al-fiqh, particularly through the concepts of taqyīd al-mubāh and maṣlaḥah mursalah? Fourth, how can the understanding of the hadiths on the obligation of Hajj be reconstructed so that it remains relevant to contemporary Hajj regulations?

This study employs an interdisciplinary analysis that integrates hadith studies and uṣūl al-fiqh as the main conceptual framework for assessing the relevance of hadiths on the obligation of Hajj to contemporary quota and visa regulations. This analysis is necessary because Hajj-related issues no longer operate solely within the normative-textual domain, but are also closely connected to administrative law, public policy, and social welfare. The research of Muhammad Farhan and Suwandi shows that the issue of the Hajj visa as a condition for the validity of worship cannot be examined merely through classical fiqh, but must be analysed using a dynamic and contextual system of maqāṣid al-sharī'ah (Farhan and Suwandi 2024).

The first theoretical concept used is 'ilal al-ḥadīth, a branch of hadith science that examines hidden defects ('illah khafiyyah) in the chain of transmission (sanad) as well as in the text (matn), which may affect the quality and validity of a hadith. In this study, 'ilal theory is applied to scrutinise hadiths on the obligation of Hajj, particularly the hadiths concerning the pillars of Islam and the condition of istiṭā'ah. This analysis is crucial to ensure that the hadith texts used as normative foundations possess solid scholarly authority before being contextualised in relation to quota and visa issues (Najib 2020).

The second concept is matn criticism (naqd al-matn), a method of analysing the content of hadiths by assessing their conformity with the Qur'an, stronger hadiths, social context, and the objectives of the Sharī'ah. In this research, matn criticism is directed towards interpreting the concept of istiṭā'ah, asking whether it is limited to physical and financial capability as understood in classical fiqh, or can be broadened to include legal-administrative capacities such as possession of a visa, state authorization, and the availability of quota. This analysis is closely related to Qomarullah's study of contemporary ijtihād, which frames the problem of Hajj waiting lists as a legal issue requiring a re-actualisation of the meaning of the texts (Qomarullah n.d.).

The third concept is fiqh al-ḥadīth, namely the analysis of hadith understanding oriented toward uncovering substantive meanings, the context of asbāb al-wurūd, and the legal aims of the hadith. In this study, fiqh al-ḥadīth is used to reconstruct the understanding of the obligation of Hajj so that it is not grasped merely in a literal manner, but also takes into account social developments and the policies governing Hajj administration in the modern era. Studies on the transfer of Hajj quota for pilgrims who have passed away, for example, indicate that the concept of istiṭā'ah needs to be read in social and institutional terms, not solely individual ones (Ikromi n.d.).

From the perspective of uṣūl al-fiqh, this research uses the theory of taqyīd al-mubāh,

namely the restriction of something originally permissible for the sake of public welfare. This theory provides a basis for understanding the legitimacy of quota and visa policies as lawful forms of administrative restriction. In addition, the concept of *maṣlaḥah mursalah* is also employed, referring to benefits not explicitly mentioned in the texts but consistent with the objectives of the *Sharī'ah*. In this context, quotas and visas can be understood as instruments to safeguard safety, order, and justice in the distribution of pilgrims. This is in line with studies that regard Hajj visa policies as products of fatwa and the demands of the time (Rusfi n.d.; Opwis 2005).

Thus, the integration of *'ilal al-ḥadīth*, *matn* criticism, *fiqh al-ḥadīth*, and *uṣūl al-fiqh* forms the primary theoretical foundation of this study. This framework enables a reconstruction of the meaning of *istiṭā'ah* from merely physical and financial capability toward legal-administrative capability that is relevant to contemporary quota and visa regulations (Opwis 2005).

### Methods And Approaches

This study employs an integrative qualitative research method by combining library research and field research as its main operational framework. This approach is chosen because the object of inquiry is not limited to normative hadith texts, but also encompasses empirical realities related to Hajj quota and visa regulations in contemporary practice, as emphasised in studies on hadith methodology and contemporary Islamic legal discourse (Najib 2020; Opwis 2005). Accordingly, this research applies an interdisciplinary model (*muta'addid al-takhaṣuṣāt*) that integrates the study of religious texts with policy analysis and socio-legal phenomena.

In its library research component, this study focuses on the collection, classification, and analysis of primary and secondary sources relevant to the research theme. Primary sources include hadiths on the obligation of Hajj found in authoritative hadith compilations such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, as well as hadith commentaries (*syarḥ al-ḥadīth*) and works on *uṣūl al-fiqh*. Secondary sources consist of scholarly journal articles, books, dissertations, and previous studies that discuss Hajj quotas, visas, *istiṭā'ah*, and Hajj administration policies (Huda and Haeba 2021; Musa and Man 2022; Farhan 2017; Rahmadhani and Susmayanti 2024; Panani and Mujib 2024; Farhan and Suwandi 2024). At this stage, the analytical tools employed include *'ilal al-ḥadīth*, *matn* criticism (*naqd al-matn*), *fiqh al-ḥadīth*, and *uṣūl al-fiqh* analysis (Najib 2020; Qomarullah n.d.; Ikromi n.d.; Rusfi n.d.).

Operationally, *'ilal al-ḥadīth* analysis is used to examine the validity of the hadiths that constitute the basis for the obligation of Hajj, both in terms of their chains of transmission (*isnād*) and the possibility of hidden defects in their texts (*matn*), so that the texts employed as proofs rest on strong transmission foundations (Najib 2020). Subsequently, *naqd al-matn* is applied to test the meaning of the concept of *istiṭā'ah* by comparing the hadith texts with Qur'anic verses, other relevant hadiths, and the contemporary social context, as highlighted in studies on *matn* criticism using Qur'anic approaches (Qomarullah n.d.). Meanwhile, *fiqh al-ḥadīth* is utilised to reconstruct the substantive meanings of the hadiths so that they may be understood contextually in line with the development of modern Hajj regulatory systems, including issues of quota transfer and the expansion of the dimensions of *istiṭā'ah* (Ikromi n.d.).

In its field research component, this study adopts a descriptive-analytical approach to the actual implementation of Hajj, particularly in relation to quota and visa policies. Field data are obtained through observations of official regulations, interviews, and examination of policy documents (Hajj quota registration slips, passports, and Hajj visas), fatwas of religious institutions, and statutory regulations governing Hajj administration (Farhan and Suwandi 2024; Adib 2024). This analysis aims to explore how the concept of *istiṭā'ah* is

operationalised within administrative and legal frameworks in the modern era, including how murūr schemes and the management of pilgrim mobility are framed as institutional forms of *ijtihād* (Adib 2024).

The *uṣūl al-fiqh* analysis employed in this research includes the concepts of *taqyīd al-mubāh*, *maṣlaḥah mursalah*, and the expanded meaning of *istiṭāʿah*. These three analytical tools are used to explain the legitimacy of quota and visa restrictions as policy measures oriented toward public welfare, order, and the safety of pilgrims (Rusfi n.d.; Opwis 2005). Thus, this study combines textual, contextual, and normative analyses in an interdisciplinary manner to produce a reconstructed understanding of the hadiths on the obligation of Hajj that is relevant to contemporary realities.

### Research Findings

#### Reconstructing the Understanding of Hadiths on the Obligation of Hajj in the Context of Quota and Visa Regulations

The findings of this study indicate that the hadiths concerning the obligation of Hajj normatively affirm *istiṭāʿah* (capability) as a fundamental precondition for the obligation. In the textual tradition, the concept of *istiṭāʿah* in classical literature is largely understood as physical ability, financial capacity, and travel safety. However, based on a review of contemporary research, this meaning has expanded into administrative and legal domains. The study by Qurratul Aini Huda and Ika Dewi Haeba shows that, in the Indonesian context, a person who is physically and financially capable is not necessarily able to perform Hajj immediately because they are bound by the waiting list system and quota restrictions; this finding underscores that *istiṭāʿah* in the modern era is no longer purely individual, but is also strongly influenced by state policy structures (Huda and Haeba 2021).

Policy analysis further shows that the Hajj quota system functions as an administrative instrument that in practice affects the fulfillment of the religious obligation. Hasmiyati and Ummu Saad Ramadhani find that the distribution of Hajj quotas in Indonesia is based on public policy principles that consider social justice, administrative efficiency, and legal certainty. Meanwhile, research on Indonesia's additional Hajj quota for 2024–2025 shows that the issue of quota distribution often generates legal and governance debates, particularly regarding priority principles for regular pilgrims. These findings suggest that quotas are not merely technical limitations, but rather constitute an implementation of *taqyīd al-mubāh* aimed at safeguarding collective welfare (Hasmiyati and Ramadhani n.d.).

Regarding visas, the findings indicate that the Hajj visa has been transformed into a crucial legal requirement that determines the validity and legitimacy of pilgrims' departure. The study of Muhammad Farhan and Suwandi asserts that, in the modern context, the Hajj visa can be understood as an administrative condition for validity grounded in *maqāṣid al-sharīʿah* analysis, particularly *ḥifẓ al-nafs* (protection of life) and *ḥifẓ al-niẓām* (preservation of order). This is reinforced by empirical research on Hajj without *taṣrīḥ* (official authorization), which concludes that travelling without official permission raises both *Sharīʿah*-related and positive legal problems (Maram et al. 2024; Farhan and Suwandi 2024). Thus, in this context, the visa becomes an integral part of legal-administrative *istiṭāʿah*.

From the field research perspective, observations of Hajj implementation in Indonesia show that long waiting periods have prompted alternatives such as the use of visa *syakhṣiyyah* (personal visas) and “non-queue” Hajj schemes. Empirical studies on the use of visa *syakhṣiyyah* reveal that this practice has sparked debates from the perspective of *sadd al-dharīʿah* (blocking the means), especially because it may open loopholes for abuse of the official quota system. These data highlight a tension between the pilgrims' desire to immediately fulfill their religious obligation and the duty to comply with formal

regulations (Maram et al. 2024).

Taken together, these findings affirm that quota and visa regulations do not contradict the substantive message of the hadiths on the obligation of Hajj; rather, they represent a form of contextualisation of Islamic law within the framework of *maṣlaḥah mursalah*. In this light, the meaning of *istiṭāʿah* needs to be expanded from its physical-financial aspects to encompass legal-administrative capability. Accordingly, the hadiths on the obligation of Hajj remain fully relevant as normative foundations, while quota and visa policies should be understood as legitimate limitations intended to protect public welfare, maintain order, and ensure the safety of pilgrims (Hallaq 1984).

## Discussion

### A. The Normative Basis of Hadiths on the Obligation of Hajj and Their Relationship with the Qur'an

This study begins with the hadith on the obligation of Hajj narrated by Imām Muslim on the authority of Abū Hurayrah:

“Yā ayyuhā al-nās, qad faraḍa Allāh ‘alaykumu al-ḥajja fa-ḥujjū” O people, Allah has indeed prescribed Hajj upon you, so perform Hajj.”

This hadith constitutes a primary normative basis affirming that Hajj is a personal obligation (*farḍ ‘ayn*) for every Muslim who meets the requirement of *istiṭāʿah*, as elaborated in classical hadith commentaries (Muslim n.d.; al-Suyūṭī 1996). This principle is reinforced by the Qur’anic verse in Sūrat Āl ‘Imrān 3:97:

“And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way.”

Epistemologically, this verse functions both as a *muqayyid* (restrictive qualifier) and *mubayyin* (clarifying text) for the hadith, providing a methodological boundary that the obligation of Hajj is not absolute, but conditioned by capability (*istiṭāʿah*). Therefore, the hadith analysis in this research does not stop at the normative level but is developed through *‘ilal al-ḥadīth*, *matn criticism* (*naqd al-matn*), and *uṣūl al-fiqh* (al-Shāfi‘ī 1990; al-Zuhaylī 1986).

### B. ‘Ilal al-Ḥadīth Analysis and the Problem of Hadith Interpretation

From the perspective of *‘ilal al-ḥadīth*, the hadith on the obligation of Hajj does not display problems at the level of its chain of transmission (*isnād*), as it is classified as *ṣaḥīḥ* and accepted by the majority of hadith scholars (Muslim n.d.; al-Suyūṭī 1996). However, in hadith epistemology, the concept of *‘illah* is not limited to *isnād* defects (*‘illah sanadīyah*), but also includes hidden problems at the level of meaning (*‘illah ma‘nawīyah*) (Ibn Abī Ḥātim 1985). In this regard, there is a tendency to interpret the imperative *fa-ḥujjū* literally without adequately relating it to the dynamic condition of *istiṭāʿah*. Thus, the main issue lies not in the authenticity of the hadith, but in interpretive stagnation that isolates the hadith from the Qur’anic framework, social realities, and the evolution of modern law (al-Sibā‘ī 1985).

### C. Naqd al-Matn as a Method of Hadith Criticism

Methodologically, *matn criticism* in this study proceeds in three main stages.

First, comparison with the Qur’an, particularly Āl ‘Imrān 3:97. The phrase *man iṣṭaṭā‘a ilayhi sabīlā* serves as a hermeneutical key indicating that the obligation of Hajj is conditional (*wujūb muqayyad*), not absolute. Thus, the Qur’an functions as the primary criterion for *matn criticism*, placing capability at the core of the obligation (al-Shāṭibī n.d.).

Second, comparison with other relevant hadiths, especially the hadith on the pillars of Islam:

“Islam is built upon five ... and [one of them is] performing Hajj to the House.”

This hadith situates Hajj as one of the pillars of Islam, yet still within the framework of *istiṭāʿah*. This layered comparison reveals an epistemological structure: the hadith on the

pillars of Islam as a normative foundation, the hadith of Abū Hurayrah as an operational command, and the Qur'an as the ultimate normative boundary (al-Bukhārī 2002; Ibn Hajar 1379 H).

Third, historical-contextual analysis. Classical scholars such as al-Nawawī, Ibn Qudāmah, and al-Sarakhsī understood *istiṭā'ah* in terms of physical strength, financial means, provisions, transport, and travel security (al-Nawawī n.d.; Ibn Qudāmah 1997; al-Sarakhsī 1989). However, this understanding does not fully address contemporary issues such as quota systems, visas, and long waiting lists. Hence, a broader and multi-dimensional reconstruction of *istiṭā'ah* is required.

#### **D. Synthesis Through al-Jam' wa al-Tawfiq and Comparative Analysis**

In *uṣūl al-fiqh*, this analysis is reinforced by the rule governing the relationship between absolute (*muṭlaq*) and qualified (*muqayyad*) commands. The imperative in the hadith is understood as a *muṭlaq* expression, bounded by the Qur'anic verse on *istiṭā'ah*. Consequently, the obligation of Hajj is conditional from the outset, contingent upon the realization of capability (*taḥaqquq al-qudrah*) (al-Zuhaylī 1986). In the contemporary context, official visas and access to quotas become decisive factors in determining one's ability to perform Hajj; this may be formulated as *istiṭā'ah qānūniyyah wa idāriyyah* (legal and administrative capability) recognized by state authorities. Such reconstruction represents an application of *taḥqīq al-manāt*, namely, the verification of the legal rationale (*'illah*) in a new context (al-Ghazālī 1993).

This analysis aligns with the theory of *maṣlaḥah*. Al-Ghazālī explains that *maṣlaḥah* relates to the preservation of the five essential objectives of the Shari'ah (*al-maqāṣid al-khamsah*), so that quota and visa policies can be understood as efforts to protect pilgrims' safety (*ḥifẓ al-nafs*) and maintain systemic order (*ḥifẓ al-niẓām*) (al-Ghazālī 1993; al-Shāṭibī n.d.). Furthermore, al-Shāṭibī affirms the legitimacy of restricting permissible acts (*mubāh*) in pursuit of public welfare. Thus, quota restrictions are not a diminution of the religious obligation, but a form of regulation (*tanẓīm*) designed to ensure safety, fair distribution, and efficient service (al-Shāṭibī n.d.; al-Zuhaylī 1986).

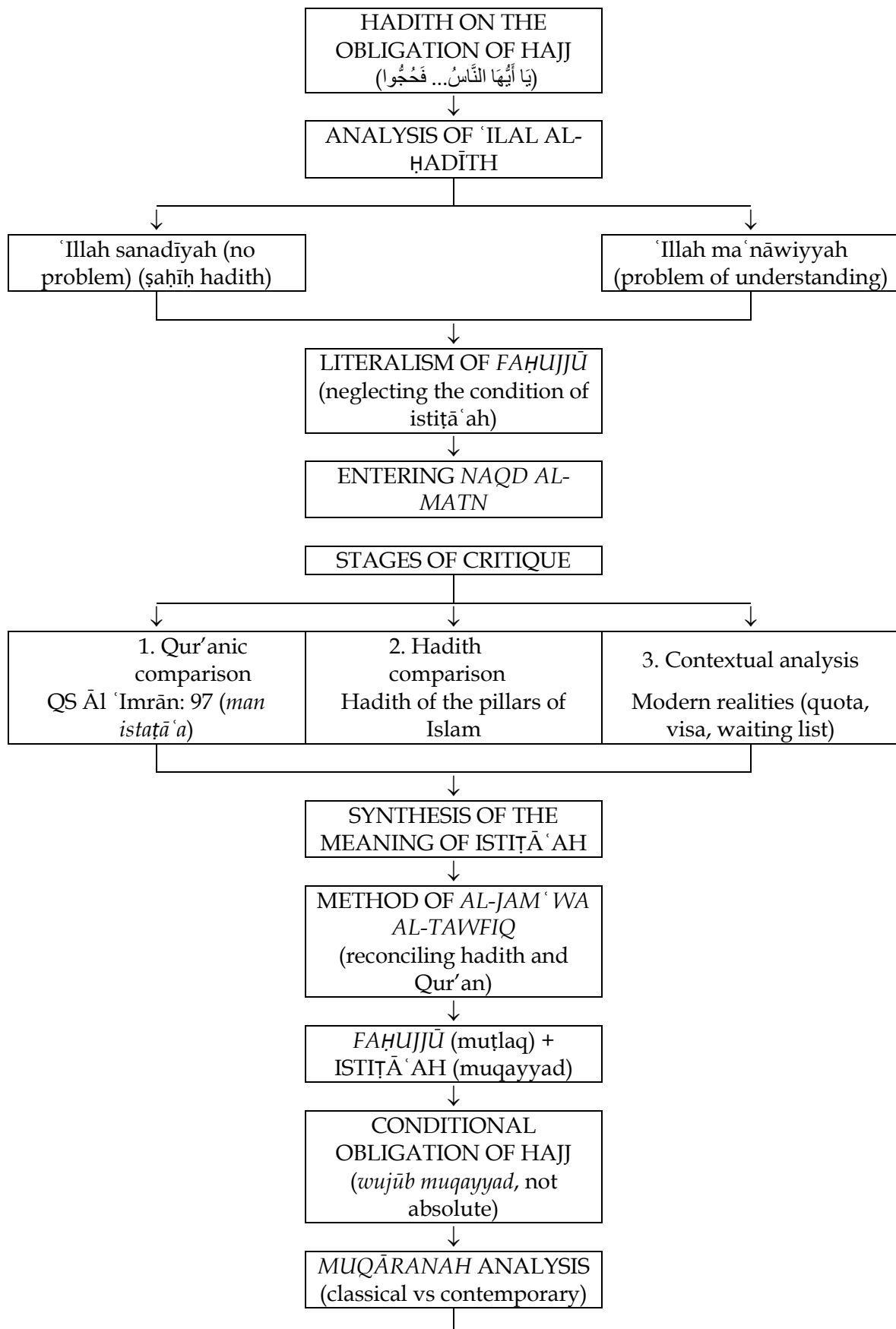
Contemporary scholars such as Wahbah al-Zuhaylī emphasize the importance of *taḥqīq al-manāt* in addressing new realities, while Jasser Auda, through his systems approach, argues that Islamic law must be understood within complex social and institutional frameworks (Hallaq 1984; Auda 2008).

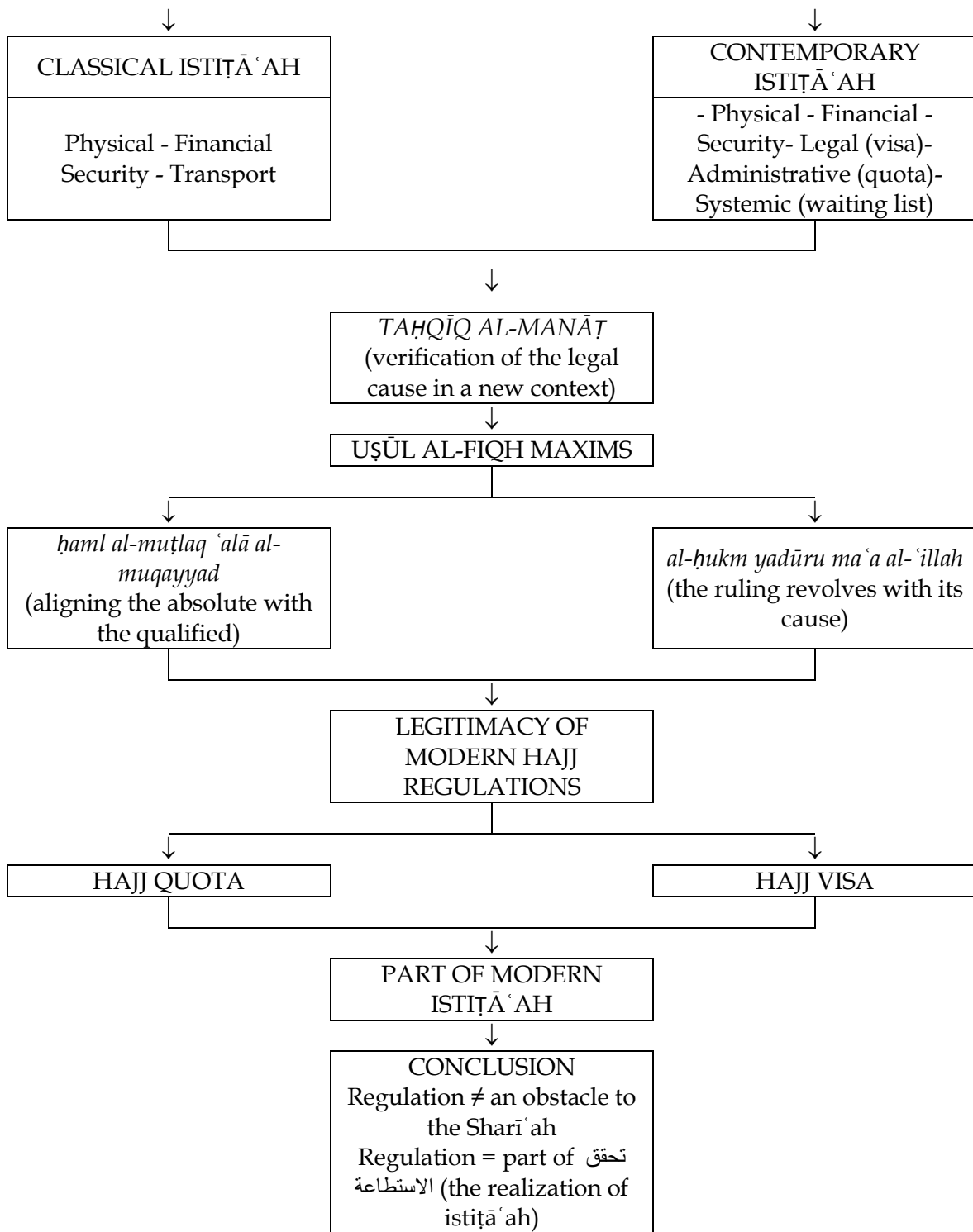
#### **E. Methodological Consolidation and Final Synthesis**

Within this framework, the methodological analysis is enriched by developments in the theories of *'ilal al-ḥadīth* and *'ilal al-matn* in contemporary discourse. The shift of focus from *isnād*-related defects (*'illah sanadīyah*) to meaning-related defects (*'illah ma'nāwiyyah*) indicates that the principal challenge lies at the interpretive level rather than in the authenticity of the reports themselves (Alī ibn al-Madīnī 1985; al-Albānī 2000). Comparative analysis (*muqāranah*) between Qur'an and hadith, among hadiths, and between classical and contemporary perspectives confirms that *istiṭā'ah* is a dynamic concept that logically expands to encompass legal-administrative dimensions such as visas and quotas (Auda 2008; al-Shāfi'ī 1990).

Accordingly, the reconstruction of the meaning of *istiṭā'ah* in this study is not only interpretive but also methodological. Visa and quota regulations are no longer viewed as external obstacles to the obligation of Hajj, but as internal components of the very definition of capability in the modern context. The entire analytical trajectory – ranging from *'ilal al-ḥadīth*, *matn* criticism, *al-jam' wa al-tawfiq*, and *muqāranah* to *taḥqīq al-manāt* – converges on the conclusion that quota and visa systems constitute elements of modern *istiṭā'ah*, rather than barriers to fulfilling the obligation of Hajj.

## Flowchart of the Methodology for Reconstructing Hajj Hadith (Contemporary)





This analytical flow begins with the hadiths on the obligation of Hajj, which are first examined through the lens of *ʿilal al-ḥadīth*. From this stage, it is found that there is no problem in the chain of transmission (*sanad*), but there is a defect at the level of meaning, namely the tendency to understand the command *faḥjū* in a purely literal manner. The analysis then proceeds to *naqd al-matn* in three steps: comparison with the Qurʾān, comparison with other relevant hadiths, and analysis of the modern contextual reality.

The results are subsequently synthesised using the method of *al-jamʿ wa al-tawfīq*, leading to the understanding that the command to perform Hajj, although phrased in absolute (*muṭlaq*) terms, is in fact restricted by the condition of *istiṭāʿah*. Through

muqāranah (comparative analysis), the concept of istiṭā'ah is then expanded from its classical meaning to a contemporary one that includes legal and administrative dimensions.

The final stage is taḥqīq al-manāṭ and the formulation of uṣūl al-fiqh maxims, from which it is concluded that the quota and visa systems are components of modern istiṭā'ah, rather than obstacles to the performance of the Hajj obligation.

### Conclusion

This study set out to reconstruct the understanding of the hadiths on the obligation of Hajj so that they remain relevant to the dynamics of modern policy while preserving the authority of the textual sources and the principles of uṣūl al-fiqh. Based on an analysis of the hadith narrated in Ṣaḥīḥ Muslim, correlated with Qur'ān 3:97, it is found that the obligation of Hajj is, from the outset, conditional (wujūb muqayyad) and contingent upon the fulfilment of istiṭā'ah. Through 'ilal al-ḥadīth and naqd al-matn analysis, this research affirms that there is no problem in the sanad of the hadith, but there is a potentially problematic tendency at the level of interpretation, particularly in the form of a literal reading of the command faḥujjū detached from the normative framework of the Qur'ān and social reality.

The findings show that the concept of istiṭā'ah has developed from its classical understanding—which covers physical ability, financial means, and security—towards a broader contemporary meaning that includes legal and administrative dimensions. In the modern context, quota systems, visas, and waiting lists have proven to be decisive factors in realising a person's capacity to perform Hajj. This reinforces the conclusion that istiṭā'ah is no longer merely individual, but also structural, as it is shaped by state policies and the global governance of the Hajj. Accordingly, legal-administrative capacity (al-qudrah al-qānūniyyah wa al-idāriyyah) can be positioned as an integral component of تحقق الاستطاعة (the realisation of istiṭā'ah) in today's context.

Taken as a whole, the discussion leads to the conclusion that quota and visa regulations do not contradict the substance of the hadiths on the obligation of Hajj; rather, they constitute a contextualisation of Islamic law within the framework of maṣlaḥah and maqāṣid al-sharī'ah. Through the combined use of al-jam' wa al-tawfiq, muqāranah, and uṣūl al-fiqh maxims such as ḥaml al-muṭlaq 'alā al-muqayyad and taḥqīq al-manāṭ, this study argues that administrative restrictions are a legitimate form of tanzīm aimed at preserving safety, order, and fairness in the distribution of pilgrims. Thus, the reconstruction of the meaning of istiṭā'ah becomes the key to ensuring that the hadiths on the obligation of Hajj remain normatively authoritative while also being adaptable to contemporary realities.

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