



RECONSTRUCTION OF MATAN HADITH UNDERSTANDING ABOUT WOMEN POSITION IN HOUSEHOLD

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Received: Sep 14, 2015

Accepted: Jan 26, 2016

Published: May 28, 2016

Article Url: <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/101>

Abstract

Matan hadith understanding of the women position in the family, in variety of classical fiqh books, especially the discussion about morals and the rights and obligations of one's wife in the family, tend to give a low position for women compared to the husband position. The wife is represented as the super, perfect and completely able to be submissive and obedient in total, so it is quite narrow opportunities for her to get a fair life as the position of her husband's life. This study discuss the meaning and interpretation by using a contextual approach and rational. This study aims to provide a more comprehensive directive in the meaning of the text of the hadith and dismissed accusations that lead to less humane view of the treatment of women in the household as well as being a comparison of thought in understanding the hadith of the prophet.

Keywords: *Matan Hadith, Role of Wife, Family*

A. Introduction

The studies on *matan* and *sanad* are importance in the understanding of hadis. From the both of sides, the accuracy and truth of hadis as the words and the actions of Rasul Allah's will be demonstrated in concrete and also can be accepted as an argument of the Islamic religion. Because of that, hadis is the basis of the first law after Al-quran and its existence has been around since the beginning of Islam. (Fazlurrahman, 2006: 150). Because the position of hadis is so important, the review of *sanad* and *matan* was seen as very important in Islam. If the study in terms of *sanad* can be approved the validity of historical process and its process is accountable, so in terms of the validity of the study *matan* be the basis for our understanding of what its contains (Hasbi Ash-Shiddiqy, 1980: 30- 31).

The studies of *matan* and *sanad* hadis have been done by scholars and scientists since the early days (*Mutaqaddimin*) (Bustamin, 2004: 60). However, when compared with the activity of *matan* study, *sanad* study is much and more intensively conducted. The incessant of *sanad* study in the early days of the trip is not independent with hadis itself, because the days of hadis gathered from various locations and the memorizers, should be selected first the validity of its historical process, before hadis was accepted (Salah al-Din bin Ahmad al-Adabi, 2007: 47). In line with the development of civilization and the advancement of science, it has accompanied the scientists to be critical in regard the hadis as a source of normative Islam, a review of the *matan hadis* was also more widespread (Idri: 2013: 249-250).

In analyzing of *matan hadis*, scholars put forward some criteria. This situation, beside of the knowledge background, it is also social environmental factors. Salahuddin al-Idibi for example, used four criteria to look at the validity of *Matan hadis*, first; *matan* is not contrary to the instructions of Al-quran; second, the *matan* is not contrary with a stronger hadis; third, *matan* is not contrary to common sense; fourth, *matan* does not contradict historical facts; fifth, the arrangement of the statement and the editor of *matan* shows the characteristics of the word of Allah (Salahuddin al-Idibi, 2007: 126).

In understanding and practicing the hadis of the Prophet, it has restrictions as follows: first, the hadis must be absolutely reliable and validity in terms of *sanad* and *matan*; second, understanding the language meaning and

purpose of hadis; *third*, have a more powerful reference, considering the background. Examining the circumstances when the hadis is said by the Prophet, pay attention to the destination of delivery. Study carefully the expression of the true meaning (Yusuf al-Qaradawi, 1990: 33-34). According to Muhammad al-Ghazali, to analyze the matan hadis, *first*, matan hadis was in accordance with the Alquran; *second*, the matan was in line with other authentic matan hadis, in accordance with the historical facts, the editorial in Arabic is good, its contents in accordance with the general principles of Islam, is not syadz, history process is contradictory and hadis must be clear of the break of '*illah qadihah*' so that the transmitters refused it (Muhammad al-Ghazali, 2002: 24-32).

Overall, in analyzing *matan* hadis, there are several things that should be noted, they are: the validity of sanad which is evidenced through *Takhrij* hadis, *matan* hadis is not in contradiction with the verses of the Alquran, is not in contradict with the hadith mutawatir or hadis that have higher quality, in line with common sense, is not contradiction with the facts of history and the composition of a statement showing the characteristics of prophet hood.

B. Matan hadith of Wife Position

A lot of information in the books of the classic works of earlier scholars, a wife should be submissive and obedient to her husband as long as the order was not for disobedience or shirk. In fact, there is a presumption that a wife is required to devote herself to her husband, based on the words of the Holy Prophet, "*If only I had had someone to kowtow to someone else, I would have a wife prostrate to her husband because it is so big right of the husband to his wife*" (HR. Abu Daud), (See in Sulaiman ibn al-Asya'at ibn Ishaq al-Sijistani, t.th: 211).

This Hadith is quite popular and often used as a reference in the legitimacy of the wife's submission to her husband. In his book Khaled reviewing the competency of this hadith, considering the implication of application of this hadis is so serious, that is the disparity the status of women in society, especially in domestic life. In this regard, proposed various narration processes, as follows: "*Mahmud ibn Ghailan narrated from Abu Hurayrah that Rasulullah SAW have said the same as the version mentioned above*" (Muhammad ibn Musa al-Dahha al-Sulmani al-Tirmidhi, 1999: 281). Abu Bakr ibn Abi Abi

Shaybah narrated from Aisha that the Prophet Muhammad SAW have said the same as the statement above, but there is the addition at the end of the statement, that is; *if a husband tells his wife to turn the red mountain into a black mountain and from black to red mountain, then he is obliged to obey the command*" (Abu Abdullah Muhammad ibn Yazid al-Qazwini, 2004: 595).

Aisha narrated that the Prophet SAW, when sitting with his companions from the class of Muhajirin and Anshar, then a camel came and knelt in front of the Prophet. The companions said, *"O Prophet! the animals and the trees bow down to you, would we be the first to do so?"*. Then the Prophet said: *"Worship your Lord and honor your brother and so"*. This hadis continues with the statement above, with the addition if a husband asks his wife to change color from yellow to black mountain, and the black mountain to be white, the wife is obliged to do so (Ahmad Ibn Hanbal, 1998): 89).

The hadith above explains the basic assumptions that have an impact on patterns of marriage and gender relations. The practice of physical prostration did not apply, but the substance of the prostrate meaning completely valid. The consequence is a wife has an enormous obligation towards her husband. Women is only a secondary creature whose existence only as a supplement and be a faithful servant of her husband. Even when a wife is ordered to lick the ulcers in the body of her husband, then he should do so (Khaled Abou el-Fadl, 2004: 306).

Regarding the hadith about the submission of a wife to her husband, according to Khaled needs to be studied again are:

1. The structure of strange hadis. In the narrations above, questions posed to the Prophet SAW about the award to him, while the answer to the question of the prophet transferred to relationship problem, which is very hierarchical. In other words, this hadis creates a link between the status of the Prophet SAW. and the status of the husband. According to Khaled this can not be justified (Khaled Abou el-Fadl, 2004): 309-310).
2. The hadis is not in accordance with the Qur'anic concept of domestic life. In the Qur'an described marriage as a relationship of love and affection, not between superiors and subordinates. "And

among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy" (Surat al-Rum verse 21).

3. The Hadith above is not in accordance with the behavior of Rasulullah SAW. in his domestic life. As read in the sira of the Prophet, He was known as a delight husband. The various narrations of the Prophet's wives mentions that the Prophet. treats his wives gently, the Prophet never hit or denouncing one of his wives, even he often seeks advice from his wife (Khaled Abou el-Fadl, 2004: 311).
4. Consider the system of patriarchal Arab society behind the birth of Islam. (Khaled Abou el-Fadl, 2004: 312).
5. Doing an investigation of the narrators. In this case, Khaled advised to reconsider the criticism which ever leveled against the credibility of Abu Hurairah, as the narrator of hadith that are very controversial and problematic in the history of Islam (Khaled Abou el-Fadl, 2004: 31-315).

There are a number of narration says that there are some disciples of Muhammad like Aisha, Umar and Ali criticize Abu Hurayrah because narrated so many hadis. Aisha was the most often give a critical opinion to the narration of Abu Hurairah, especially the degrading of women. In a narration, mentioned when Aisha was praying, Abu Hurairah discussed some legal issues, Aisha heard it. When Aisha finished the prayer, Abu Hurairah had left the mosque. Then Aisha said, "*Do you watch these men (Abu Hurairah), he came and sat near my room when I was praying and saying this and that. If I can pursue him after the prayer, I really would correct him*", (Shams al-Din Muhammad ibn Ahmad ibn Uthman al-Dhahabi, 1986: 607).

In another report, Ali has ever reprimanded Abu Hurairah because narrated hadith too free (Abu Muhammad ibn Muslim ibn Qutaibah, Ta'wil Mukhtalif Hadith, t.th:41-42). He has also been reprimanded and threatened by Umar, if he continually narrated. But after the death of Omar, Abu Hurairah narrated again (Muhammad Ajaj al-Khatib, 1999: 128). Khaled expressly objected to accept the authenticity of these hadith. Because, he thinks if a hadith contain the impact of the theological, moral and serious social, then the hadith must meet fairly strict evidentiary

standards before relied upon. The evidence above does not confirm the authenticity of these hadiths, so he refused to rely on these hadiths.

Khaled Abou el-Fadl distinctly stated that he did not accept the authenticity of the hadiths that discriminate the women, because he thinks it is contrary to the understanding of the characteristics of the Prophet. as the graceful person. Faith-based assumption is supported by historical facts that show the weakness of the authenticity of these hadith. Thereby, he is positioning himself as a party that did not rely on these hadiths. However, it is undeniable that in fact, some previous scholars had received most of their authenticity. Even Bukhari and Muslim as hadith narrators and takhrij doers had acknowledged the authenticity of most of these hadiths by putting it in their Sahih book. If so, according to the author of hadiths above, it needs to be re-analyzed, especially on the matan, this is done to determine whether the true meaning of the hadith above really discriminate against women or these hadiths have other alternatives meaning.

In *kutub al-sittah*, hadith describes a wife obedience to the husband was narrated by the author of three books of Sunan; Abu Daud (t.th: 211), Turmudzi (1999: 281) and Ibn Majah (2004: 595). That's hadith has been takhrijed by Nasir al-Din al-Albani and he stated the hadith that was narrated by Turmudzi through Abu Hurairah is valid, while the hadith narrated by Ibn Majah through Abdullah ibn Abu Aufa is hasan (Muhammad Nasir al-Din al-Albani, t.th: 937).

As noted earlier that Khaled Abou el-Fadl doubted the authenticity sanad of this hadith, because it was narrated by Abu Hurairah who famous as narrators often criticized from the other disciples. He was not convinced that the Prophet. said this hadith, he thought that the formation of this hadith was motivated by the patriarchy that was inherent in the culture of Arab societies. However, all scholars ahlu al-Sunnah wa al-Jama'a and the majority of Muslims agree that the disciples of Muhammad are fair (credible), they may not lie in narrated the hadith of Prophet SAW (Ahmad Husain Ya'qub: 2003: 17).

The belief was based on verses in the Qur'an which confirms that the disciples ra. is blessed by Allah SWT., as mentioned in the letter of al-Tawbah

verse 100: "And the first to embrace Islam of the Muhajirun and the Ansar and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success".

Rasulullah SAW also enforce in his word about the virtues of this friend, he said: "It was narrated from Abdullah that the Prophet. said, "The best human was the human who live in my period, then thereafter period, then thereafter" (HR. Muslim), (See in Abu Husain Muslim ibn al-Hajjaj ibn Husayn al-Naisaburi, 1991: 158).

It is inevitable that the disciples of Muhammad indeed get a privilege that cannot be obtained by anyone other. They lived coeval with the Prophet., see various events, see prophetic directly with their own eyes. Moreover, the friends are also known for their prudence narrated, they filter the hadith with full accuracy, very conscientious about letters and their meanings; they are very worried about making mistakes. It is based on the hadith of the Prophet SAW. From Abu Hurairah, the Prophet. said, "Who is lying to me then prepare his position in hell" (HR. Muslim), (See in Abu Husain Muslim ibn al-Hajjaj ibn Husayn al-Naisaburi, 1991: 170).

Related with Abu Hurairah, there are several possibilities why he became the most hadiths narrator. *First*, after Abu Huraira became a Muslim, he decided to be servant of Rasulullah SAW. and accompany him wherever he went. Because of that, he lived in a mosque where the Prophet, taught and became a priest. (Muhammad Ajjaj al-Khatib: 2007: 124-129). During the Prophet SAW, live, he did not marry and did not have children. This condition made Abu Hurairah was certainly going to make he has the freedom to follow the Prophet the companions of the Prophet the other, because he did not have a family that requires responsibility and attention. So he has plenty of time to follow the prophet, sometimes the Prophet, too weary to meet Abu Hurarirah, as mentioned Abu Hurairah that the Prophet, once said to him: *رُرُ غِبَّا، تَرُدُّ حُبَّا*. "Pay a visit rarely (less often), will undoubtedly increase the love" (Ibn Hibban, t.th: 138).

Second, Abu Hurayrah said: They say that I narrate too many hadiths! Allah swt is the judge in the court day! They say why *Muhajirin* and *Anshar* are not narrated as me. The Muhajirin is busy working in the markets, while Ansar is busy working in their gardens, while I was the poor who came to the Prophet

for the sake of food. So I was present when they did not exist and I understand at a time when they had been forgotten. For the sake of Allah, I would never say anything to you if there are two verses of Quran, (Shafarafudden al-Musawi, 2002: 195-196). The letter Al-Baqarah 159-160 is as follows:

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One who accepts repentance, the Most Merciful"

The virtue of the disciples, made their credibility becomes an absolute belief among Muslims, making it was difficult to reject the agreement and deny the quality hadith which has been validated by the scholarly and no doubt the authenticity of its *sanad*. After *Takhrij* hadith simply that the Hadith above was not only narrated by Abu Hurairah, but also narrated by some other disciples, like Qais ibn Sa'ad, Aisha and Abdullah ibn Aufa. So, for this time is appropriate to do is a recitation of matan hadith comprehensively, that is by analyzing all aspects surrounding it in order to see the true meaning of the hadith.

C. Position and Role of The Wife

On the role of the wife in the family, there are several views, in this study only took two topics are as follows:

1. The Submission of Wife to Husband

Giving the meaning of matan hadith about the submission of a wife to her husband is very popular in the community, it often use as a reference theologically in legitimize obligation of the wife to obey her husband in order to meet the various rights of her husband. According to Ibn Taymiyyah, as quoted by Abu Adurrahman ibn Abdurrahman al-Sabihi said: "*There is no obligation for a wife after fulfilling the rights of Allah Swt and His Messenger are more obligatory for her in addition to fulfill the rights of her husband*" (See in Abu Adurrahman ibn Abdurrahman al-Sabihi, 2003: 144). In the book of *Uqud al-Lujain* mentioned that a wife was ordered to obey all the commands of her husband, as long as the order is not evil and not act contrary to the orders of Allah (Muhammad ibn Umar, t.th), 1-2).

Textually, hadith above means that a wife has a great obligation to her husband, so that she has to obey all of the orders. In a history mentioned, if a wife was told to change a red mountain into black mountain and vice versa, or ordered to lick sores that exist throughout the body of her husband, then the wife should obey it (Reni Kumalasari, 2012: 49). It describes how the authority of the husband against his wife. According to the author, there are some things that need to be considered in understanding this hadith.

1. How the language used in the hadith (the analysis of language).
2. Because the Prophet SAW, said the hadith (analysis *asbab wurud al-Hadith*) how the correlation of hadith with the messages of the Al-quran on domestic life.

In language, the word *sujud* comes from the root of word prostration *س, ج, د* that means *طيء* (folds). According to Ibn Sayyidah, prostration is putting his forehead on the ground. (Abi al-Fadl Jamaluddin Muhammad Ibn Makram, t.th: 204). According to Quraish Shihab, prostration means the submission and humility, also means lowered his head, also means directs the view. The culmination of the submission depicted in "laying the forehead on earth", which is one part of the prayer. (M. Quraish Shihab, 2007: 417-418). Prostration is always related to the context of the relationship with the creatures of God. Thus *matan* hadith above indicates that humans are not allowed to prostrate in humans. While prostrate of wife to her husband in the same manner as hadith above is a symbol of obedience and loyalty.

It is also important to consider in understanding the hadith is the context and objectives when these traditions is spoken by the Prophet SAW. The hadith of the submission of a wife to husband is motivated by an event, that is, when Qais bin Sa'd ibn Jabal and Muadz in different time witnessed a community group that is resident Hirah and Sham worship or bow down to the leader and their commander. So that, the companions met the Prophet and did similar things because they thought the Rasul was the first person who deserves to be worshiped. Then the Prophet, answers if someone were ordered to bow down to others, then the wife is entitled to prostrate to her husband.

In hadith above had shifting the aims of *khitab* goals or objectives, the question asked by the friends is whether they should worship the Prophet,

but the answer is diverted to the issue of the relationship of husband and wife. From this, it can be seen that the transfer is so large liabilities owned by a wife to her husband. In essence, the Prophet still do not allow the wife to the husband to worship. The issue of women to be obedient to her husband often associated with verses of the Koran in a letter al-Nisa verse 34:

“Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great”.

Nasaruddin Umar said: *qawwamun* in the verse above means protector (protector) or a leader; it is linked to its responsibilities as the head of the family and household. (Nasaruddin Umar, 2001: 150-151). In accordance with *asbabun nuzul* of this paragraph, that this verse was revealed in response to the case of Said ibn Abi Rabi 'who beat his wife named Habibah binti Zaid, then this case complained to the Prophet, and the Prophet. answer "qisas !." But before *qisas* implemented, suddenly this verse was revealed, and *qisas* also not be implemented, (Muhammad Nasir al-Rifa'i, 1999: 703).

M. Quraish Shihab (2007: 422-425) interpret the word *qawwamuna* as "leadership" which includes addressing the needs, concerns, maintenance, defense, and coaching. Leadership for each unit or institution is something that is absolute. Moreover, in the family that always together any time. In this case Allah swt. define men as leaders because they spend their wealth and because of the advantages they have.

Some of these advantages according to M. Quraish Shihab (2007: 422-425), which are, in terms of physical postur, mens' postur is bigger than women. Therefore, the physical act of men more aggressive than women. In terms of psychological, feeling of women is more sensitive than men, so the sentiment, fear and chatty appear immediately. Unlike the men who are usually more level-headed, always use judgment and mind before action. Feeling women are generally less consistent than men, but a woman has very sensitive feelings.

The privileges in male support his leadership duties, men have the talent to protect the family and organize family life. On the other side of the privileges in women as the taste of peace and quiet, support her function in educating and raising the children. In other words, men and women have its own characteristics and psychological support functions and roles of each.

Actually, the hadith above is in tune with the views of Al Quran which puts the husband as head of the family. A normal thing for every leader must be obeyed and respected. In this regard, the wife is required to obey her husband, but it does not mean a husband could be authoritarian to his wife, humble the family members feel prestige to do housework and can act arbitrarily.

A lot of history that explains his active participation in the affairs of various household. Rasulullah always helps his family and even his own sewing clothes torn, or footwear that is broken up, he himself milking goats and serve himself. Even help his family in their duties and expressed the participation of the husband to the wife is considered as alms. Ideal Muslim households should refer to the domestic life of the Prophet. A'ishah ra said, Rasulullah Saw, said, "*The best of you is the (man) who is best to his family and I was the best to my family*". (HR. Turmudzi), (See in Abu Isa Muhammad ibn Musa al-Dahha, t.th: 399).

Between husband and wife, there must be a balance in loving, giving, caring, covering, assisting, advising, and requiring based on the awareness of the existence of reciprocity relationship (give and take) between them. Thus, it will create Baiti Jannati, both full of love, tranquility and comfort. Harmonious family that is based on love and affection (*sakinah mawaddah wa Rahmah*) as described by the Qur'an in a letter al-Rum verse 21.

2. Sexual Relationship in Marital Status

Among the hadiths that seen discriminate against the women, is that women will have the curse of angels until the morning when she refuses the invitation of husband to do sexual relationship. Prophet. once said: "*When a man asked his wife to bed and then the wife is reluctant to meet his willing, so that the husband was disappointed until fall asleep, then along the same night the angels curse the wives, until the dawn comes*" (HR. Bukhari), (Muhammad ibn Ismail al-Bukhari, t.th.: 53-54).

In analyzing this hadith, the consideration which is used by Khaled as same as the analysis that ever expressed in study of hadith about the submission of a wife to her husband; *first*, this hadith is contrary to domestic relationships depicted in the Al-Quran that is filled with love and mutual understanding; *second*, this hadith is contrary to the life of the Prophet. as a husband fun and understand to the wife; *third*, Abu Hurairah as a single narrator in this tradition also needs to be reconsidered, considering it as the narrator of a controversial and often criticized the companions in the history of Islam; *fourth*, the peculiar structure of hadith, that is, the angels would be upset if the desires of men let down. According to Khaled, this case raises the question: what factors cause the male desire as important for the angels ?, then what if the wife wishes unfulfilled, whether the husband will also curse of angels? (Khaled Abou el-Fadl 2004: 311-313).

Analyzes above deserves to be considered in accepting the authenticity of these hadiths. Hadith above can be a guideline when it meets the evidentiary of hadith which is strong; it was done to believe that the hadith actually originated from the Prophet.

Hadith about intervention of angels in the sexual relationship is often found in the books of jurisprudence, especially which discuss about sexual relationship of husband and wife. In the book of *Uqud al-Lujain* mentioned that if the wife reluctant to serve her husband, then all her good deeds can be erased and threatened with torture were intolerable (Muhammad ibn Umar, t.th: 4).

The interesting thing of the hadith about angels intervene in the sexual relationship of husband and wife is the matan of hadith explains that sex in fiqh term called jima 'are the rights and obligations of a husband and wife. The consequences of lack of compliance wife to her husband in sexual relationships will lead to the fall of the curse of angels. Therefore, in this paper will be conducted comprehensive research of these hadiths, to see the editorial language, social circumstances when these hadiths were said by the Prophet as well as the suitability of matan hadith with the content of the Al-Qur'an.

There are some words that serve as a keyword in this hadith that need to be explained, the word used in the invite wives is دعا word in the

dictionary *Al-Munawir* interpreted by calling, invite, invite, calls and entertain. (Aw. Munawir, Dictionary Al-Munawir, 1997: 398). The point is to bring in a good way, polite and discreet, knowing the true condition of the person who invited. The word used by the wife when refuse the husband invitation is *أبى* that means *كرهه* namely hate. (Abu al-Fadl Muhammad Jamaluddin, t.th: 4). When linked with God's words used in surah al-Baqarah verse 34, when describing the attitude of the devil who would not bow down to Allah. also uses the word *أبى* namely: "*He refused and was proud and was one of the disbelievers (disobedient to Allah)*". The word *أبى* in verse above is defined reluctantly, that is, rejection with full pride and arrogance. While the word used by angels to punish the wife is *لعنتها* the original word *يلعن ليعن* means cursing (Mahmud Yunus, 1992: 127).

There are opinions that say the curse to the hadith above is avoided and kept out of kindness. If the curse comes from Allah Swt., it means deprived of goodness. While the curse of being mean he prayed to Allah Swt. so he kept away from goodness. If anathema occurs in the household, then it means that household loss of love, peace, there is hatred and strife. This happens when the husband does not get what he wants from his wife, and vice versa (Sinta Nuriah, et al, 2001: 50).

Thus, from the analysis of language can be seen that the angels curse will happen to the wife, if the husband took her in a good way, understanding, and not by force. But the wife rejected the invitation with pride, arrogance, and the indifferent and leaves the bed of her husband, while she herself is not in a state of senile as menstruation, illness or other rational reasons. The poor wife moral is exactly what makes the fall of the angels curse to his wife.

Prophet SAW delivered the hadiths about intervene the angels specifically is not found by the authors, but we can draw from historical and socio-cultural situation of the community (social setting) when it was delivered by the Prophet. Hadith above possibility is related to the culture of abstinence *ghilah*. *Ghilah* is copulate with the wife who was breastfeeding; al-Nawawi explains *ghilah* is sexual relationship with his wife who was in the period of breastfeeding (Sinta Nuriah, et al, 2001: 50). Prophet Saw never

intended to prohibit *ghilah*, but the attack after learning that apparently do not pose *ghilah* bad thing for children who are breastfed. Hadith narrated by Judamah bint Wahab al-Asadiyah ra., *That he heard Rasulullah Saw., He said: "I have intended to prohibit ghilah but then I remembered that the Romans and Persians do that and not harmful to their children"* (HR. Muslim), (See in Muslim ibn al-Hajjaj ibn Husayn al-Naisaburi, t.th: 323).

At the Jahiliyah period, a cultural taboo to conduct *ghilah* is not being a problem, because they are free to practice polygamy without any restriction. After Islam came to bring the rules on limitation of polygamy and its implementation should be fair, so if the prohibition of *ghilah* is still maintained, while polygamy is not free, it will be hard for the Arab people, especially men. Thus, the possibility of this hadith to overcome the difficulties felt by the Muslim Arab man, also eliminating the cultural taboos to conduct *ghilah* which is still followed by the Arab Muslim women.

In addition, the possibility of this hadith is also associated with the marriage between the Ansar and the Muhajirin after the Prophet Saw. migrated to Medina. Many of Muslim Muhajirin who came to move along with the Prophet. to Madinah did not carry treasures. While *Muslimah Anshar*, who were the native of Medina, were richer than men of Muslim Muhajirin. In sociologically and psychologically, there were women of Madinah who feel that they have higher social status, so that when they married, sometimes they still had a feeling of superiority that later implicated in sexual relationship. It could have happened and if it was permitted, harmony and happiness of family could be disrupted.

In understanding the various verses of the Al Quran that women themselves has the right to study, get a job and doing *amar ma'ruf* and *nahi mungkar*. As a hint Surat al-'Alaq verse 1, Al-Mulk verse 2 and Ali 'Imran verse 104. From these verses implied that women themselves are learned people, work in doing various activities for the goodness and human benefit (Sukma Dewi Sari Chan, 2014: 191-197).

There are several verses of the Al-quran that talk about sexuality. Among the husband was ordered to intercourse with his wife in a good way, as contained in the surah al-Nisa 'verse 19 and surah Al-Baqarah verse 187, 223;

The verse above according to Sayyid Sabiq as quoted by Shaykh Muhammad Kamil in the book *Fikih Wanita*, explained the basic bond between husband and wife are equal in rights and obligations, that husband and wife have equal rights with obligations under *ma'ruf* way (Kamil Muhammad, *Fiqh Women*, 1998: 416). The need for a sexual relationship has been defined by the Qur'an and Sunnah that aims to maintain the honor and ancestry. And this is part of the primary needs (*dharuriyat*) which are fundamental for human survival and for their benefit.

D. Conclusion

Errors of the methodology applied in understanding a Hadith, which are still too prioritize certain texts and ideologies. People who understood the hadith saw the content of hadist only affect to all understanding which is not objectivity and the methodology will affect seriously to the theological and morality. Actually, the authenticity of hadith itself is different with the authenticity of Al Quran. The competence of Al Quran can not be sued, because it is the word of God. While the authenticity of hadith can be questioned again in order that it could truly represent the voice of the Prophet.

In discussing the authenticity of hadith should use the methodology of criticism classic hadith that are sanad and matan criticism, but he expanded the study of historical reality of hadith. According to him, judging narrators in the chain of transmission is quite helpful, but not convincing. Therefore he developed the study of hadith on redaction criticism of hadith (*naqd al-honor*) which would lead someone to assess the socio-historical context.

Understanding the hadith with a tradition any outward sense, regardless of context, often plunges people into authoritarian stance and distanced from the truth of the meaning of hadith. The most important thing according to Khaled is the real issue is not the Prophet Saw. who has said something or did not say anything, but what role is done by the Prophet. in a certain history. Considering that not all the words and deeds of the Prophet. bring about legal consequences, and not all the words and deeds of the Prophet. intended to illustrate the will of God.

In a further comment about the role of the Prophet SAW, understanding the role of the figure of the Prophet SAW. will appear the difference in the function of tradition. If the Prophet. did it as an ordinary human figure then sunnah did not have the authority as a source of law (sunnah ghairu tasyri'iyah), but on the contrary if the Prophet SAW. as the messenger of God, the hadith has the authority to follow (sunnah tasyri'iyah).

In this case need to evaluate first the alignment of the meaning of hadith with the content of Al Quran, also moral vision and the life of the Prophet SAW. If there is a hadith that brings large consequences normative, which if implemented would have a serious impact on the moral and social life of society, and not in accordance with the attitude of the Prophet of peace, loving, fair and so on, then the hadith should be asked again to consider the overall condition. Such hadiths can be relied upon if the evidence supporting its authenticity can be established convincingly. That is, a legal expert in addition to having to know the science of criticism matan and history criticism must be accompanied by the ability to capture a moral vision in the life of the Prophet Muhammad. or his history. In other words, the overall facts of these hadiths must be analyzed, Khaled called it by doing pauses accuracy.

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