

Contextualization of Hadith. To Oppose the Patriarchy and Dehumanization in Building the Civilization of Gender in Islam

Damanhuri

How to cite

Damanhuri, (2018). Contextualization of Hadith. To Oppose the Patriarchy and Dehumanization in Building the Civilization of Gender in Islam. [Italian Sociological Review, 8 (1), 143-156]
Retrieved from [<http://dx.doi.org/10.13136/isr.v8i1.225>]

[DOI: 10.13136/isr.v8i1.225]

1. Author information

Damanhuri

Ushuluddin and Philosophical Faculty, State Islamic University, UIN
Ar-Raniry, Banda Aceh, Indonesia

2. Author e-mail address

Damanhuri

E-mail: bukharyahmedal@gmail.com

3. Article accepted for publication

Date: April 2017

Additional information about
Italian Sociological Review
can be found at:

About ISR-Editorial Board-Manuscript submission

Contextualization of Hadith. To Oppose the Patriarchy and Dehumanization in Building the Civilization of Gender in Islam

Damanhuri*

Corresponding author:
Damanhuri
E-mail: bukaryahmedal@gmail.com

Abstract

The thought about women's participation in building a civilization of mankind do not only affect in the political field, but also in the domestic and some aspects of human life. Women should not be placed in undertaken side, so that if they are ineligible to control and determine the direction of development of the state and the nation. Women should play an active role alongside men to build the country into an ample effort to achieve progress in various aspects of life, economic, political, social and cultural. In this issue, it was the scientists' discovery for admitted, but on one-sided of other existing discoveries, the authors are also dominated by men and the textual approach has gained strength in understanding the Prophet says. This article concludes that the cause of patriarchal attitudes and dehumanization is the bias of the rigid textual approach.

Keywords: Al Quran, hadith, civilization, gender.

1. Introduction

The understanding of reductionism comes from the interpretation of religious texts, it is if only one version and also the review, the only linguistic field. This situation gives serious impact to the development of Muslims' thought thereafter and result of the neglect of women's rights in Islam. This is exactly of which challenge of most Muslim scholars, for example, the

* Ushuluddin and Philosophical Faculty, State Islamic University, UIN Ar-Raniry, Banda Aceh, Indonesia.

emergence of various interpretations of Quran verses attempting to neutralize the understanding which focused on the textual to become an understanding largely and contextually (Muhammad Abduh, 1993).

The result of understanding in the hadith field contains the assumptions that affect the patterns of relationships and gender relations in. In reality, woman does prostrate to her husband in substance, the meaning of 'bow down' completely valid. Consequently a wife has responsibly an obligation to her husband. Women are secondary beings whose existence only as a supplement and to be a servant to her husband. On this hadith thought appeared other characters whom are trying to assume an understanding not only for textually, but also contextually. The study is widespread to cultural studies and social life (Khaled Abou el-Fadl, 2004).

Actually, in study of a hadith is needed a full understanding about a textual passage and the origin of the relevant emerging tradition and the social conditions at the time. The study should be also motivated Ulumul insight into traditions and knowledge of the social life where the related tradition appeared. That is why many scientists of this issue made the various restrictions in the assessment of the hadith. Salahuddin al-Idibi (2007) used four criteria to look at the validity of the content, the first, the context and the text of the hadith is not contrary to the instructions of the Quran. Second, the content does not conflict with stronger one. Third, the meaning and the content do not oppose mind and senses to. Fourth, the meaning and the content do not contradict in historical facts. Fifth, the context and the content show the characteristics of the Prophet Says (Salahuddin al-Idibi, 2007).

In understanding the Prophetic tradition has its limitations: first, the hadith must be completely reliable and validity in both sanad and its content. Second, we must understand language meaning, and the purpose. Third, it has a more powerful base in considering the background of the issue. Check out the circumstances when it is spoken by our prophet, paying attention to the purpose and study carefully the expression of the true meaning (Yusuf al-Qaradawi, 1990).

In analyzing a tradition of honor also needs to pay full attention in: first, the text of the hadith in question, whether it is appropriate or not contrary to the Quran verses. Second, the content is in line with other authentic hadith. Third it is appropriate with historical facts. Besides, the writing uses good Arabic writing, the content is based on the principles of Islam, is not syadz, also the hadith must be free from *'illah qadibah* or disability, so that the transmitters are not denying their validity (Muhammad al-Ghazali, 2002).

2. Methodology

2.1 Defense of Women in Islam

In the days before the advent of Islam, women were not in worthy position. Women were seen as weak and inferior beings. Further, this condition has occurred since – according to history – ancient Greece. In that time, women were considered as the sexual pleasure. In Roman times, they could be trade. The civilization in India even considered women as unclean, because if her husband died, the woman did not deserve to live (Azizah Al-Hibri: Nasaruddin Umar 1962 and 2001).

That issue is also mentioned in the Koran, that the pre-Islamic era for each birth of a daughter was considered as terrifying thing, because it was seen as a bad fame in family (Q.S. An-Nahl: 58-59). Most of them buried her daughter alive for poverty reasons, for economic reasons, or because they would bring a shame and disgrace (Q.S. Al-Takwir: 8-9). Besides, girls were considered as merchandise, sometimes like animal. This condition kept running for women until Islam came brightly (Gunawan Adnan, 2004; Philip Hitti, 1970).

Before the presence of Islam precisely in the Arab lands, a number of rules and laws applied even entrenched was also considered as crucial thing in managing women's life. In marriage, for example, must be approved (marriage by agreement) between the male and female's family, which has ignored the rights of women. Marriage was supposed to be the full rights of women, even was given and controlled by others (Azizah Al-Hibri, 1862).

Further, the divorce was not done or defined between husband and wife, but it is done by returning the dowry (congenital husband) of the marriage. The dowry was seen as a tool for buying the women by the husband to the parents of the woman. In addition, this problem also was persist in the inheritance system. Women did not receive anything, because they did not engage in warfare to survive and defense their clans. The men involved the warfare only, so that the men were more dominant in their tribal system (Gunawan Adnan, 2004).

In the presence of Islam, the view for women was totally changed, from the view of the aggressive thing become more humane treatment. Islam thought that every human being is the same regardless of sex, descendant and wealth, and the level and the honor of human was based on the obedience and compliance to Allah (Q.S. al-Hujurat: 13). To reach this view, the Prophet Muhammad has done social transformation by changing the traditional *jahilyah* order and regulations (pre-Islamic), replaced it with a system of Islamic morals, thus made women more humane and appreciated.

In the Arab tradition which despise birth of a daughter, Prophet Muhammad invited and commanded that their birth was celebrated as the birth of a boy. The Quran itself provides material and proprietary rights of property to women (Q.S. al-Nisa: 2). The polygamy which is done for unlimited before Islam came, then it is allowed only to marry four women with the terms of a fairly tight (Q.S. al-Nisa: 3). Then, they have been given a rights to be a witness (Q.S. al-Baqarah: 228; Surah al-Nisa: 34). It has proved us that Islam attempt to change a women level in the middle of society, so that they can survive for respected and good based on their destiny as they own (Zaitunah. 2008-; Musdah Mulia, 2006).

In *The Status of Women in Early Islam*, Freda Hussain said there are at least six aspects of the law changes as the teachings of Islam presented and performed by the Prophet Muhammad, about treatment to women replace a law or pre-Islamic tradition or the *ignorance (preislamic custom)*, which includes, *First*, Islam ended the tradition of funerary baby during *jahilyah era* (Surah al-Hijr: 58-59). *Second*, Islam makes marriage as a sacred bond between a man with a woman (Q.S. al-Rum: 21). *Third*, Islam gives the right of inheritance to women (Q.S. Al-Nisa: 7-11). *Fourth*, women can control and have his property, including the dowry (*mabar*), both in married and divorced (Q.S. Al-Nisa: 4). *Fifth*, the husband must be responsible for providing for his wife's need (Q.S. Al-Nisa: 34). *Sixth*, the woman can be married directly by other men after she divorced her husband for alive or death, after a waiting period (*'iddah*), to clarify the status in her womb (Q.S. al-Baqarah: 228).

Thus the beauty of Islam's treatment for women has delivered to the big changes to human's life in a variety of sides. Because of the good new position of women has put them in a very respectable position. At time, it has much progress which has been achieved. Women could do a job which it is done previously by men. In history, there is quite a number of women that played active role to develop their nation. For example, the Islamic kingdom of Aceh the 17th century AD has appeared four women under the authority of Sultan's kingdom. In addition it has also born warlord and later known as Malahayati admiral who led the war against the Portuguese.

In the development of Islamic thought, it has influenced directly or indirectly the thinking of the world for women. For example, in 1974, there were 24 states led by women, such as Indonesia (Megawati Sukarno Putri), Filipina (Gloria Macapagal Aroyo), India (Pratibha Oatil), Argentine (Isabel Martinez de Peron) and others. In the book of *American Women Leaders 1,560 Current Biographies*, Carol Hooks Hawkins revealed, the women who managed to occupy a strategic position and good success and other public positions. (Carol Hooks Hawkins, 2009). It proves that the classical thought that women

have been always behind in many aspects compared to men is not all right, it's not even relevant to this modern age (Zaitunah, 2008).

Various datas and facts above indicate that the women in certain fields can compete. For example, the social, political, economic, educational, etc. However, it cannot also be denied that women in society's perception still exist rated within the second grade (*the second sex*), inferior, weak, emotional, and so on. A study of this phenomenon is needed to realize cultured and civilized society, based on progress toward gender equality. Men and women work in their fields and their respective expertise one another within adequate knowledge.

2.2 The Men's Authority on Women

Several reviews in the classic books of early scholars' and scientists' works explained, a woman must be submissive and obedient to her husband, as long as the order was not for disobedience or shirk. The assumption that a wife is required to devote herself to her husband, based on what prophet SAW Says. Between: 'If I have to get someone to do prostrate to someone else, I will take my wife bow to her husband for being so great right of the husband to his wife.' (HR. Abu Daud; Sulaiman ibn al-Asy'at, t.th: 211).

This hadith is quite popular in the community and often used as a reference in legitimizing the wife's submission to her husband. To understand textually to the hadith above, without seeing contextually, appears only for textual meaning. It means the hadith will be looked as textual tradition without seeing the respect side at all. Is the tradition understood in generally language approaching itself, without associating it with a particular state? It is necessary to do a review, so it will not give one impression that the meaning contained in lafazh become the only way to understand the traditions with respect.

In his book, Khaled reviews the competence of this tradition, because the implication of implementation of these traditions are so serious, that there is a gap between men and women especially in household life. In this case, there are various meaning in the narrations. Mahmud Ibn Ghailan narrated from Abu Hurairah that the Prophet once said as the version mentioned above. Then this tradition become a basic in his understanding as though it was all the meaning that can be understood only from him (Muhammad ibn Musa al-Tirmidhi, 1999).

In a textual review from some transmission tends to be similar. For instance Abu Bakr ibn Abi Abi Shaybah narrated from Aisha that the Prophet once said the same as the statement above, but there is the addition of the text at the end of his statement, that if a husband orders his wife to turn a

mountain of red into black and from black into a red, then he is obliged to obey the order. It is a husband's strong decision for his wife who can not be negotiable, (Abu Abdullah al-Qazwini, 2004).

A hadith narrated by Aisha, Prophet sat with his companions from Muhajiriin and Anshar, and 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, did not we have more rights to do it?'. Then the Prophet said: 'Worship your Lord and honor your brother'. This hadith continues the statement above, within the addition if a husband asks his wife to change color from yellow to black mountain, or a mountain or from black to white, then she would have to do (Ahmad Ibn Hanbal, 1998).

In the same text Aufa Abdullah narrated, when Mu'adz returned from Shams he prostrated to the Prophet, because he saw the pastor with respect Shams resident to do prostrate way, then the Prophet forbade such traditions as he said above, in addition, if the wife was asked to serve her husband when he was on camel back, he should not refuse the request of her husband (Abu Abdullah, Muhammad al-Qazwini, t.th: 595). Also, the text of Anas ibn Malik that the Prophet said: 'There is no human being who must bow to each other'. This Hadith continues as above, in addition, if a wife was asked to lick sores all over his body, then he should do it and it is still not considered quite as fulfilling obligations to her husband. (Ahmad Ibn Hanbal, 1998).

The hadith above contains an assumptions that affect the patterns of marriage and gender relations. The physical prostration is not exactly applied, but the prostrate meaning is completely valid. The consequence for a wife is to have a very big liability to her husband. Women are secondary beings whose existence only as a supplement and be a faithful servant to her husband. Even when a wife is ordered to lick the ulcers in his body, then she should do it (Khaled Abou el-Fadl, 2004).

Regarding the tradition of wife's submission to husband, here some things should be seen: *First*, the structure of the tradition sentence looks awkward. In the narrations of the hadith above relate to respect of him, while his answer is transferred to the issue of conjugal relationship which is very hierarchical. In other words, this tradition creates a link between the status of the Prophet and the status of the husband (Khaled Abou el-Fadl, 2004).

Second, the hadith is not in accordance to the true meaning of the Quran verse about household life. The Quran says that marriage is described as a relationship of love and affection, not between superiors and subordinates. 'And among the signs (of power) Him He created you in pairs of you, that you tend to be and feel at ease to him, and He made love and affection' (Quran Surah ar-Rum verse 21). Quran itself also describes the couple as clothing between each other. As mentioned in the letter al-Baqarah verse 187:

‘Permitted to you on the night of fasting mixed with your wives. They are garments for you, and you are a garment for them too.’

Third, the Hadith above does not correspond with the behavior of the Holy Prophet in his household life. As read in the historical life of the Prophet, he was known as a pleasant man. The accounts of Prophet’s wives mention that the Prophet treated his wives with a gentle, well Prophet never hit his wife or denounce someone, even he often seeks advice from his wife. *Fourth*, it considers patriarchal system of Arab society behind the birth of Islam (Khaled Abou el-Fadl, 2004).

Before Islam came, has developed a system of Ignorance Arabian to hate a female. At that time a daughter is seen as a disgrace, a shame and misfortune in the family. They do not give rights, freedom and authority in the lives of women, both in the domestic and public sector. Although Islam came to remove the cultural system, but the thoughts and cultural practices do not disappear completely, because the culture is the daily activities today.

Fifth, to investigate the narrators of hadith. In this case Khaled advised to reconsider criticism ever leveled against the credibility of Abu Hurairah, as a very controversial and problematic narrator of traditions in the history of Islam (Khaled Abou el-Fadl, 2004). Abu Hurairah converted to Islam three years before the Prophet’s death, but he was a friend who could narrate more hadith than the other companions of the Prophet which has accompanied the Prophet for many year, even a dozen years.

In a history mentioned that there are some friends like Aishah, Umar and Ali criticizing Abu Hurayrah, as narrated so many hadiths. Aisyahis, the person whom criticize frequently in what he narrated, particularly demeaning to women. In a history mentioned when Aisha was praying Abu Hurairah discuss was discussing some legal issues. Aisha heard his word. When Aisha finished the prayer, Abu Hurairah had left the mosque. Then Aisha said, ‘Do you watch Abu Hurairah, he came and sat near my room, when I was praying and saying this and that. If I can pursue him after finishing my prayer, I really would correct his say.’ (Shams al-Din al-Dhahabi, 1986).

In another history, Ali once reprimanded Abu Hurairah, because too freely narrated the hadith (Abu Muhammad, t.th: 41-42). He has also been reprimanded and threatened by Umar and will hit Abu Hurairah, if he narrated frequently the hadiths. After the death of Umar, Abu Hurairah narrated more (Muhammad Ajaj, 1999). Khaled expressly objected to accept the authenticity of the hadith, if a hadith contains the serious theological impact, moral and social, then the hadith must have the quiet tight standard to prove before relied upon, so he refused the tradition to be used as evidence in religion. He also did not accept the authenticity of traditions that discriminate

against women. He said it was contrary to the understanding of the Prophet's characteristics as well-mannered. This assumption is by historical facts.

In that context, there is no doubt that some earlier scholars have received most of the authenticity of hadiths above which are rejected by Khaled. Even Bukhari and Muslim as hadith narrators and interpreter have acknowledged the authenticity of most traditions by putting those in *Sahih* book. If so the hadiths above need to be re-analyzed, especially in the text. This is done to determine whether the true meaning of the hadith actually discriminated against women or these traditions have alternative meanings?

3. Discussion

3.1 The Authenticity of Historical Hadith

Nasir al-Din al-Albani said the hadith narrated by Turmudzi through Abu Hurairah is value-valid, while the hadith narrated by Ibn Majah through Abdullah ibn Abu Afa is value-hasan (Muhammad Nasir, t.th: 937). Khaled doubted the authentic sanad of this hadith because it is narrated by Abu Hurairah which is well-known as narrators frequently criticized by the companions. He is not sure that the Prophet Muhammad says this hadith. He assumed that the formation of this tradition is motivated by a very inherent patriarchal system in the culture of Arab societies. In this case all scholars of ahlu Sunnah wa al-Jama'a and the majority of Muslims agree that the companions are all credible, they may not lie to narrate the hadith of the Prophet (Ahmad Husain: 2003).

The belief is based on the Quran verse which asserts that the companions of the Prophet are all blessed by Allah as mentioned in the letter of al-Tawbah verse 100: 'Those earlier or the those converting firstly to Islam from the class of Emigrants and Helpers and those who follow them well, God's good pleasure to them and they put the good pleasure of Allah. God provided for them Heavens which rivers flow inside. They will abide therein. That was a great victory.' Prophet also asserted in his saying about the virtues of these companions, as narrated from Abdullah that Prophet said, 'The best man was in my day period thereafter then later period thereafter.' (HR. Muslim) (Abu Husain Muslim, 1991: 158).

A fact that the companions are indeed a privilege and not for others, they were contemporaries of the Prophet, witnessed the events, saw the Prophet directly. Moreover, they are well-know as their prudence in a narrated, they filter traditions with full accuracy, very careful about the letters and the meanings, and also very worried about making mistakes. It is based on the hadith of the Prophet. From Abu Hurairah, the Prophet. said: 'Who is lying to

me, then prepare a home in hell.’ (HR. Muslim) (Abu Husain Muslim, 1991: 170).

The hard warning makes the companions are very carefully narrated, among those being currently in narrations, most of them chose to be a bit cautious in the narrated, although they received many hadith of the Prophet, and even among those did not want to narrate the hadith at all. They fear belied the Messenger. Anas ibn Malik said: ‘If I am not afraid to make mistakes, I am about to tell you what I heard from the Prophet.’ When he finished giving a hadith, he said: ‘Or as accepted from the Prophet.’ Abu Darda and other friends are also like that. There are many histories indicating a carefulness of the companions in the hadith narrated from the Prophet. (Muhammad Ajjaj: 2007).

Actually there are several possibilities to make Abu Hurairah be the most hadith narrators. *First*, after she convert to Islam he decided to be humble or be a servant of the Prophet and accompanied him to everywhere he went. He lived in prophet mosque, followed the prophet o teach and became a priest. (Muhammad Ajjaj: 2007). In his life, he was not married and had no children. Abu Hurairah’s circumstances will surely make it have greater opportunities to follow the Prophet than other companions. Moreover, he had no family and other responsibilities. He had plenty of time to follow the prophet. Sometimes the Prophet are also weary in meeting Abu Hurairah. He said that the Prophet once said to him: ‘Pay a visit infrequently, will undoubtedly increase the love.’ (Ibn Hibban, t.th: 138).

Second, Abu Hurayrah said: They say that I narrated many hadiths, Allah is the judge in the court day. They say why the Emigrants and the Helpers are not narrated as me. My brothers from the Emigrants are busy at working in the market, while my brothers from Helpers are busy at working in their gardens, while I was the poor who approached the Prophet for food. I am present when they are not there and I understand at a time when they have been forgotten. For the sake of Allah, I would never say anything to you, if there were not two verses of Quran, ‘Indeed, those who conceal what We have sent down in the form of statements and instructions, after we explain it to mankind in the Book, those are cursed by God and those who curse ...’ (Al-Baqarah: 159-160; Shafarafuddin, 2002: 195-196).

The companions’ disciple in receiving and narrating, they are believed to be absolute in the Muslim community, so making it difficult to reject the deal with, further deny the traditions quality that have been validated by scholars and no more doubt at the authenticity of the *sanad*. After tradition *Takebrij* has been done, in fact, the hadith above is not narrated by Abu Hurairah only, but it is also reported by several other Companions, such as Qais ibn Sa’d, Aisha and Abdullah ibn Aufa. So, the good doing is an assessment of a matan of

hadith comprehensively, by analyzing the close aspects in order to get a more appropriate meaning.

3.2 The Authenticity of Historical Hadith

A reality of a number of views and stereotypes tend to place women's position on second level of men, the good motivation of the issue is the interpretation of some verses of the Quran on gender. Many results of some experts who have identified to the interpretation of the Quran are affected by the interpretation bias, for example; Laila Ahmed (1978), Fatima Mernissi, 1991), Amina Wadud, 1994. Nasharuddin Umar (2001), Gunawan Adnan (2004) and Musdah Mulia (2006) and Zaitunah Subhan (2008). Their several studies are scattered in various publications, books, journals and daily newspapers and a public lecture.

From their some writings were found a number of the interpretation products of Quran verses which gets critics from the feminists because it is considered a gender bias and it can hinder the realization of gender community. As a consequence, a number of classical interpretations are necessarily to be re-examined to address the progress and changes, so that the Quran keeps relevant to a variety of situations and contemporary conditions that are leading to improvement of social life of the people in this earth.

In that hadith about women's position towards her husband is very popular, so it is often used theologically as a reference in legitimating the women's obligation to her husband in order to give the various rights of her husband. According to Ibn Taymiyyah, as quoted by Abu Adurrahman ibn Abdurrahman al-Sabih said: 'There is no obligation for a wife after fulfilling the rights of Allah and His Messenger are more obligatory for her except to fulfilling the rights of her husband.' (Abu Adurrahman, 2003: 144). In the book of *Uqud al-lujain* mentioned that his wife was ordered to obey all the commands of her husband, as long as the order is not the evil deeds and not contrary to the orders of Allah (Muhammad ibn Umar, t.th, 1-2).

The Hadith above implies that a wife has a great obligation towards her husband, so she had to obey whole his order. In the history mentioned, if a wife were asked to change into a mountain of red to black and vice versa, or ordered to lick sores on whole his body, then the wife must obey, (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 pay attention in understanding this tradition. *First*, how the language is used in the hadith (the analysis of language). *Second*, why and to whom the Prophet said the hadith (al-wurud asbab analysis hadith). *Third*, how about the correlation of the hadith to the messages of the Quran on gender in the household life.

The word of *prostration* comes from the root of سجد meaning طيء (folds). According to Ibn Sayyidah, prostration is putting his forehead on the ground. (Abi al-Fadl, t.th: 204). According Quraish Shihab prostration means a submission and humility, also means bow, also directs the view. The top meaning of the prostration is 'laying the forehead on earth', which is one part of the prayer (M. Quraish Shihab, 2007). Prostration always relates to the context of a relationship of men with God. So the context of hadith above indicates that humans are not allowed to prostrate in humans. While wife's prostration to her husband based on the hadith above is a symbol of obedience and loyalty.

Quran has two dimensions that must be understood, the spiritual dimension (hablm min Allah), which regulates the level of human as a creature and a servant of God to be obedient and submissive to God's commands, and social dimension (hablm mina al-nas), which regulate human as part of community life. Spiritual dimension of Quran includes a vertical relationship of man with God.

This relationship is implemented in the totality of faith in God and the teachings brought by the messengers of Allah, i.e the creed, prayer, fasting, and pilgrimage. While the social teachings of Quran are acted in the form of charity, donation, handy, helping orphans, the poor and Dhu'afa and create justice and virtue, eliminate wrong-doing and set up good relations among people and also between men and women (Mochamad Samsukadi, 2014).

Allah says in an-Nisa: 34: 'The man (husband) is a guard for women (wives) (qawwamuna ala al-Nisa), because Allah has preferred some of them (men) over others (women), and because they (men) have given a living from his property' is sometimes used as a justification for women's rights in marriage. And even there is sometimes take this verse in contextual meaning of household life, so that the position of women in all life aspects impressed to be a secondary.

The word of *Qanwamun* as 'leadership' that includes to fulfill the needs, concerns, maintenance, defense, and coaching. Leadership for each unit or agency is absolute thing. Moreover, in family, it was gathering altogether a long time. In this case, Allah defines men as leaders because they give their wealth, and because of the advantages they have (M. Quraish Shihab, 2007).

The advantages of men side is according to Shihab, including physical, the men's body is larger than women's. Therefore men are more aggressive than women. In psychological side, their feelings will affect more that men, so the sentiment, fear and chatty quickly emerge. Unlike the men who usually level-headed, always using consideration before acting. Women's mood are generally less consistent than men, but their feeling is very sensitive (M. Quraish Shihab, 2007).

The husband and wife, there must be a balance in loving, giving, concerning, covering, helping, advising and needing one another, based on the awareness their reciprocal relationship (*give and take*) between them. Thus it will create *Baiti Jannati*, both in full of love, calm and comfort. The harmonious family is based on love and affection, as illustrated in the Koran (Q.S. al-Rum: 21).

Among the traditions of likely discriminating women that women got a curse of angels until in the morning, when they refuse the husband's invitation to sexual intercourse. Prophet said: 'When a man invites his wife to go bed and then the wife was reluctant to fulfill the invitation, so that the husband was disappointed to fall asleep, then along the same night the angels curse the wives, until the arrival of dawn.' (HR. Bukhari; Muhammad ibn Ismail al-Bukhari, t.th.: 53-54). In analyzing this tradition, the consideration which is used by Khaled as analysis ever expressed in study of the tradition about wife's obedience to her husband. *First*, this hadith is contrary to inside relationship of household in the Koran is filled with love and mutual understanding. *Secondly*, this hadith is contrary to the life of the Prophet as a husband were pleasant and understanding. *Third*, Abu Hurairah as a single narrator in this tradition also needs to be reconsidered, remembering him as narrator of a controversial and frequently criticized from the companions in the Islamic history. *Fourth*, the structure of strange traditions, the angel would be upset if the desires of men let down. According to Khaled it raises the questions: what factors do lead to the desires of men as important thing for the angels? Then what if the wife wishes is unfulfilled, will the husband also get the anathema of angels? (Khaled Abou el-Fadl, 2004).

4. Conclusions

In understanding a tradition with the meaning outwardly without seeing to its association with another hadith or without checking the verses of the Quran as a higher base, especially not considering the context, often mired in authoritarian attitudes that turn people away from the truth of the hadith itself. The most important and real problems, the tradition can be applied in daily life. The Prophet said something or did not say or whatever the role plays to relate the good meaning inside. It is not all the words and deeds of the Prophet bring about legal consequences, and not all the words and deeds of the Prophet intend to illustrate God's will.

References

- Alqur'an al-Karim
- Abi al-Fadl Jamaluddin Muhammad Ibn Makram Ibn Manzur al-Afraqi al-Misri, t.th. Lisan al-Arab, jil. IV. Beirut: Dar al-Sharaf.
- Abu Abdullah Muhammad ibn Yazid al-Qazwini, 2004. Sunan Ibn Majah, jil. I. Beirut: Dar Kutub al-Ilmiyah.
- Abu Adurrahman ibn Abdurrahman al-Sabihi, 2003. Petunjuk Praktis dan Fatwa Pernikahan. Jakarta: Najla Press.
- Abu Isa Muhammad ibn Musa al-Dahha al-Sulmani al-Tirmizi, 1999. Sunan Turmudzi, Riyadh: Darussalam.
- Ahmad Husain Ya'qub, 2003. Keadilan Sahabat, Nashirul Haq. Jakarta: al-Huda,
- Amina Wadud, 1994, Qur'an and Woman Reading The Saered Tex From a Women's Perspektif, Kuala Lumpur. Fajar Bakti.
- Munawir A, 1997, Kamus Al-Munawir. Surabaya: Pustaka Proresif.
- Azizah Al-Hibri, 1862, Women and Islam, Oxfort, Pergamon Press.
- Fazlu Rahman 2006, The Living Sunnah and Al-Sunnah wa al-Jamaah, dalam P.K. Hoya (ed), Hadith and Sunnah: Ideals and Reality, Kuala Lumpur: Islamic Book Trust.
- Gunawan A, 2004, Women and The Glorious Quran An Analytical Study of Women-Relatet Verses Of Sura An-Nisa, disertasi (Jerman Universitatsdrucke Gottingen.
- Idris, 2013, Otensitas Hadis Mutawatir Dalam Teori Common Link G.H.A. Juynboll dalam Islamica, Surabaya Indonesia: Pascasarjana IAIN Sunan Ampel.
- M. Quraish Shihab, 2007, Tafsir al-Misbah, jil. XV. Jakarta:Lentera Hati.
- Mahmud Yunus, 1992, Kamus Arab Indonesia. Jakarta: Hida Karya Agung.
- Mochammad Samsukadi, 2014, Jurnal Maraji', Koordinatorat Pergurua Tinggi Agama Islam Swasta Wilayah IV, Surabaya, 243.
- Muhammad Ajjaj al-Khatib, 2007, Hadis Nabi Sebelum Dibukukan, (terj.) Akrom Fahmi, Jakarta: Gema Insani Press.
- Muhammad al-Ghazali, 2002, Sunnah Nabi Menurut Ulama Fikih dan Hadis, (terj.) Halid Alkaf. Jakarta: Lentera.
- Muhammad ibn Ismail al-Bukhari, t.th. Sahih Bukhari, jil. VII. Beirut: Dar al-Fikr.
- Muhammad ibn Umar, Uqud al-Lujain, t.th. Indonesia: Jedda.
- Muhammad ibn Yazid al-Qazwini, 2004, Sunan Ibn Majah. Beirut: Dar Kutub al-Ilmiyah (IO).
- Muhammad Nashir al-Din al-Albani. Silsilah al-Ahadis al-Sahihah, jil. III. Riyadh: Maktabah al-Ma'arif.

- Muhammad Nasir al-Rifa'i, 1999, Ringkasan Tafsir Ibn Kasir, (terj.) Syihabuddin, jil. I. Jakarta: Gema Insani.
- Muhammad Rashid Ridha, 2005, al-Wahy al-Muhammadi (Kairo: Majlis al-'Ala li al-Shuun al-Islamiyah.
- Musdah, Siti Musdah, 2004, Islam dan Inspirasi Kesetaraan Gender, Yogyakarta: Kibas Press,
- Nasaruddin Umar, 2001, Argumen Kesetaraan Jender. Jakarta: Paramadina.
- Philip K. Hitti. 1970, History of Arabs (New Tok: St. Martin's Press New York.
- Reni Kumalasari, 2012, Analisis Hadis tentang Perempuan dalam Buku Atas Nama Tuhan: Dari Fikih Otoriter ke Fikih otoritatif Karya Khaled M. Abou el-Fadl. Banda Aceh: Faskultas Ushuluddin, IAIN Ar-Raniry.
- Salahuddin al-Adabi, 2007, Manhaj Naqd al-Matan'ind 'Ulama al-Hadis al-Nabawi, Beirut: Dar Afaq al-Jadidah.
- Shafarafuddin al-Musawi, 2002, Menggugat Abu Hurairah. Jakarta: Pustaka Zahra.
- Sinta Nuriah, dkk 2001, Wajah Baru Relasi Suami Istri Telaah Kitab 'Uqud al-Lujain. Yogyakarta: LKIS Presss
- Sukma Sari Dewi Chan, 2014, ;Jurnal Ulmul Quran & Hadis, Padang: Jurusan Tafsir Hadis Fakultas Ushuluddin IAIN Imam Bonjol.
- Syams al-Din Muhammad ibn Ahmad ibn Usman al-Dzahabi, 1086. Siyar A'lam al-Nubala', jil. II. Beirut: Mua'assasat al-Risalah.
- Zaitunah Subhan, 2008, Menggas Tiqh Pemberdayaan Perempuan, Jakarta: Al-Kahfi.