

To Oppose the Patriarchy and Dehumanization to Build the Civilization of Gender in Islam

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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 scientist's discovery for admitted but on one-sided of other existing discoveries, the study are also dominated by men and the textual approach has gained strength in understanding the Prophet says. This study concludes that the cause of patriarchal attitudes and dehumanization is the bias of the rigid textual approach. From this study is expected to provide guidance and insight into contradictory views on the women's multiple and redundant role and it can be a comparison for the Hadith reviewers.

Key words: Contextualization of hadith, to build civilization of gender, existing discoveries, hadith reviewers, provide guidance and insight

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 Muslim's 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 emergence of various interpretations of Quran verses attempting to neutralize the understanding which focused on the textual to become an understanding largely and contextually.

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.

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's why many scientists of this issue made the various restrictions in the assessment of the hadith. Salahuddin al-Idibi used four criterias 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 Qur'an. 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 (Al-Adabi, 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.

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 qadimah or disability, so that the transmitters are not denying their validity (Muhammad, 2005).

Overall in understanding and analyzing a tradition, there are several things to note in the validity of the chain of transmission (sanad) as evidenced by Takhrij hadith, honor traditions do not conflict with Quran verses, not contrary to the frequent Hadith or higher quality of a hadith, a line reasonably, not conflict with the historical facts and the composition shows the characteristics of Prophet.

MATERIALS AND METHODS

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 (Al-Hibri, 1862; Nasaruddin, 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). Most of them buried her daughter alive for poverty reasons, for economic reasons or because they would bring a shame and disgrace (Al-Qazwini, 2004). Besides, girls were considered as merchandise, sometimes like animal. This condition kept running for women until Islam came brightly (Philip, 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 (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. 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). 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 Qur'an itself provides material and proprietary rights of property to women (Q.S. al-Nisa). 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). Then, they have been given a rights to be a witness (Q.S. al-Baqarah: 228 and Surah al-Nisa). 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, 2004).

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). Second islam makes marriage as a sacred bond between a man with a woman (Q.S. al-Rum). Third islam gives the right of inheritance to women (Q.S. Al-Nisa). Fourth, women can control and have his property, including the dowry (mahar) both in married and divorced (S.Q. Al-Nisa). Fifth, the husband must be responsible for providing for his wife's need (Q, S, Al-Nisa). 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).

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. 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.

The men's authority on women: Several reviews in the classic books of early scholar's and scientist's 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).

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.

In a textual review from some transmission tends to be similar. For instance Abu Bakr ibn 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 (al-Qazwini, 2004).

A hadith narrated by Aisha that the Prophet. when sitting 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, 2003).

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 (Muhammad *et al.*, 1999). 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, 2003).

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.

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.

Second, the hadith is not in accordance to the true meaning of the Quran verse about household life. In the Qur'an 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" (Qur'an Surah ar-Rum verse). Quran itself also describes the couple as clothing between each other. As mentioned in the letter al-Baqarah verse "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.

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. 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" (Al-Din *et al.*, 1086).

In another history, Ali once reprimanded Abu Hurairah because too freely narrated the hadiths (Abu Muhammad). 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. 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?

Hadith which describes a wife's obedience to the husband is narrated by the three researcher of Sunan, Abu Daud, Turmudzi and Ibn Majah. There is complete hadith in the three books. Mentioned, from Qais bin Sa'd, he said, "When I called at Hirah I saw its inhabitants bow down to their commander. So I said, "Messenger of Allah is the most entitled to prostrated. Then, Qais came to the Prophet and said: "O Messenger of Allah, indeed you are the most entitled to be given prostration". The Prophet replied: "What do you think if you walk past my grave, will you bow down on the tombs?", I replied: "No", the Prophet said again: "So do not do it". Had I ordered a man to bow down to anyone else, I would command women to prostrate to her husband because the husband's right has been assigned by God to them "(HR. Abu Daud). (Sulaiman ibn al-Asya).

The hadith in honor of Turmudzi, from Abu Hurayrah, from the Prophet, he said, "If I was the one who order one to kneel on the others, indeed I will undoubtedly order women to prostrate to her husband because of the husband's right that Allah (SWT) has been set against them "(HR. Turmudzi) (Abu Isa Nuhammad in 1999). The text Ibn Majah honor from Aisha

that the Prophet said: "If I tell you someone for prostrating to others, surely I commanded women prostrate to her husband and if a man ordered his wife to change the red mountain into a black one or vice versa, then she should do it" (Adurrahman and Al-Sabihi, 2005).

Abdullah ibn Aufa, he said, "When Mu'adh arrived from Syria he bowed down to the Prophet. Prophet asked, "What is this, O Muadh?" Muadh said, "I have arrived in Syria and I saw its inhabitants bow to their leader, so I wanted to bow down to you. " The Prophet said: "Do not do it, if I ordered a man to bow to other than Allah, so I ordered the wife to prostrate to her husband and for substances that Muhammad's soul is in His hands, not a woman to fulfill the rights of his God before she fulfills the rights of her husband and if a husband asks her soul she did not resist" (HR. Ibn Majah).

RESULTS AND DISCUSSION

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 Aufa is value-hasan (Muhammad Nasir). 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, 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" (Husain *et al.*, 1001).

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) (Husain *et al.*, 1001).

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 (Al-Khatib, 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 (Al-Khatib, 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).

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 Qur'an, "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) (Nuriah, 2001).

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 Takhrij 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.

Spirit of quran about women: 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 Fatima Mernissi, Amina Wadud, Nasharuddin Umar Gunawan Adnan and Musdah Mulia and Zaitunah Subhan in 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" (Adurrahman and Al-Sabih, 2003). 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).

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 (Philip, 1970). It describes how the authority of the husband against his wife. According to the researcher, 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 meaning (folds). According to Ibn Sayyidah, prostration is putting his forehead on the ground 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. 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.

The important note in understanding a hadith is the context and objectivity when the tradition is said by the Prophet. The tradition of wife's obedience to her husband is motivated by an event of, when Qais bin Sa'd and Muadh ibn Jabal in a different time witnessed a community, Hirah society and Sham did prostrate or bow down to their leader and their commander. So that, the companions met Holy Prophet and do similar things because they think the Prophet was the first person who deserves to prostrate. Then, the Prophet answered if someone is commanded to bow down to other people, then the wife is entitled to bow down to his husband.

In the Hadith above shift mukhathab purpose or target, the question asked by his companions is if they can do worship the Prophet but the answer is shifted to the question of the husband and wife relationship of. From this view can be seen that a wife has a great liabilities to her husband. Indeed, the Prophet keeps banning a wife to worship to her husband.

Allah revealed the Koran to the earth to enlighten mankind, both individually and in groups. In addition, the Quran also aims to raise awareness of humanity, increasing the maturity of thought, to holy the spirit and promote unity and brotherhood among human beings. (Muhammad, 2005). Male and female are created by God to complement one another so it will create the Naturalism symbiosis of both. It is not to oppress and dominate each other but both have the same role in this life.

The Qur'an recognizes the existence of biological differences between men and women (Qur'an). The difference is not the basis for distinguishing levels and roles between men and women. One has a superior position and another is in the inferior position in what most people thought. Both have the same role to maintain this universal balance (Qur'an). And uphold virtue and

prevent wrong-doing (Qur'an). In men and women position view have equal level in front of God because what they do what they get anyway. "Surely the men and women who are Muslims, men and women who are believers, men and women who remain in devotion, men and women who are true and women who are patient, men and women who are *khusyu'*, men and women who give alms, men and women who are fasting, men and women who maintain the honor, men and women who remind the name of God so much, God provides for them forgiveness and a great reward" (Q. S. Al-Ahzab).

The ideal understanding comes gradually with the development of thinking and progress of Muslims in science and many other fields. Women are confined within the household side and some of their rights neglected little by little, so that this condition is returning like before the Islam comes, yet her nature rights position is still appreciated.

Male and female are created by God to be complementary with one another, so intertwined mutualism symbiosis each other. It is not to oppress and dominate each other. Both of them have the same role in this life. The issue of women is to be obedient to her husband, frequently associated with the Quran verse in Surat al-Nisa 'verse "Men are a leader for women because Allah has preferred a part for men over women and for men spend out of their possessions.

Allah revealed the Quran to this earth to enlighten mankind life, either individually or in groups. Besides the Quran role is to aware the human, to increase maturity in thought, to cleanses the soul and to promote unity and brotherhood among human beings (Muhammad, 2005). As the book illuminator for man, the teachings are universal and the scope of the rules cover various aspects of human life. It is inside set up man as a creature of God as a person as well as a part of social community.

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, ie 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. Allah says in an-Nisa "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 *Qawwamun* 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.

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 than 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.

The men's strengths support his duties as a leader, they have a talent to protect the family and organize household life. On the other side of the women's privileges are to give a peace and quiet in supporting their functions in educating and raising children. So, men and women have their own psychological characteristics and which support the functions and roles of each. Hadith above aligned with the Quran that puts the husband as leader for his family, then for every leader must be obeyed and respected. The wife is required to obey the husband. This is not meant to be authoritarian husband to the wife, having high prestige in doing the job and make it be arbitrarily.

In some histories describe about the active participation of the Prophet Muhammad in household affairs. Rasulullah helped his family, even he himself sewing his torn clothes, or repairing dropouts-footwear, milking goats and serve himself. Further, he even helped his family in their duties and expressed the participation of men to wives rated as alms. Aishah said: Messenger of Allah said, "The best of you is the best for his family and I am the most kind to my family" (HR. Turmudzi (Abu Isa Muhammad). 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).

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). 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?

The analysis on one consideration in accepting the authenticity of the hadith. The hadith above can be relied upon if it gets strong evidentiary standard, it is done merely to believe that the tradition is actually derived from the Prophet. The hadith about the curse of angels for women who are reluctant to follow her husband's invitation was contained in kutub al-sittah (six large books of Hadith) narrated by Bukhari, Muslim and Abu Daud, the following text of hadith in Sahih Bukhari: From Abu Hurairah ra. of the Prophet said, "When a man invites his wife to the bed, then wife reluctantly comes invitation, so that the husband was disappointed to fall asleep, then along the same night the angels will curse the wife was until the arrival of dawn" (HR. Bukhari) (Muhammad al-Bukhari).

From Abu Hurairah, he said, the Prophet. said: "if a wife leaves her husband's bed, the angel cursed her until she returns" (HR. Bukhari). (Abu Muhammad al-Bukhari), Other text in Sahih Muslim: From Abu Hurairah from the Prophet. He said, "If a wife leaves her husband's bed, then she is cursed by the angels until dawn" (HR. Muslim). (Muslim ibn Husayn al-Naisaburi, From Abu Hurairah he said, the Prophet. said, "When a man invites his wife to bed and then his wife reluctantly came to him, so that he was disappointed to fall asleep, then along the same night the angels will curse the wife until the arrival of dawn" (HR. Muslim). (Muslim ibn Husayn

al-Naisaburi, in the Tradition Book of Abu Dawud mentioned: from the Prophet. He said, "When a husband invites his wife to bed and then the wife was reluctant to fulfill, so that the husband was disappointed to fall asleep, then along the same night the angels will curse the wife was until the arrival of dawn" (HR. Abu Daud). This Hadith is declared as valid by Nasir al-Din al-Albani in al-Jami 'al-Sagheer (Muhammad Nasir al-Din al-Albani).

Hadith about intervention of angels in the couple relationship is often found in the jurisprudence books, especially discussing sexual relationship of husband and wife. In the book of Uqud al-lujain mentioned that if the wife spins out the time to serve husband's procrastinating, then all the good deeds of wife can be erased and threatened in torture intolerably (Muhammad ibn Umar}. Hadith about angels intervening in the sexual relationship of husband and wife is textual hadith to explains that a sex in language meaning called jima' is the husband's right and wife's duty. Non observance of wife to their husbands in sexual intercourse will cause anathema of angels.

A thorough study of the tradition by considering a language meaning, social condition when the hadith of the Prophet as well as the suitability of the textual meaning with the meaning of Quran verse. The word used in inviting the wife interpreted by calling, inviting asking, calling and entertaining (Munawir, 1997). That is to invite a good polite thoughtful way and knows the true condition of people who had been invited. The word of rejection from the wife is to hate him (Abu al-Fadl). When it is linked with the word of Allah used in the letter al-Baqarah verse 34, when describing the attitude of the devil who would not bow down to God: "He refused and was arrogant and was one among those who disbelieve". The word of reluctant means a rejection by full pride and arrogance. While the words used angels to punish the wife is by condemned (Mahmud, 1992).

There are opinions that say anathema (curse) on the hadith is to refer to keep out of kindness. If anathema or curse that comes from God is to be kept out of goodness. While the anathema of the creature means that he prayed to Allah so he keeps away from goodness. If anathema occurs in the household, the household means loss of love, of peace, of which there is hatred and strife. This happens when the husband does not obtain what he wants from his wife and vice versa (Nuriah, 2001). In language meaning, it means that the curse of angels will fall to the wife if the husband asked her in a good way, understanding and not by forcing. But the wife said no to it with pride, arrogance, indifferent and left his bed while she herself was not in senility well as menstruation, illness or other rational reasons. The poor wife with less morals that caused the angel anathema to him.

Prophet delivered traditions of angels' intervention specifically is not found by the researcher but it is understood socio-historical and cultural situation of the community (social setting) at the time of the hadith of the Prophet said. The hadith above possibly relates to culture *no-ghilah*. *Ghilah* is fucked a wife who was breastfeeding. Imam al-Nawawi explained *ghilah* is sexual intercourse with a wife who was in the period of breastfeeding (Nuriah, 2001). From Judamah bint Wahab al-Asadiyah that he heard the Messenger of Allah said: 'I now intend to prohibit *ghilah* but then I remembered that the Romans and Persians do it and it was no harm on their children' (HR. Muslim) (Muslim ibn Husain).

In the culture of ignorance era in doing *ghilah* was not a problem because they were free to do polygamy without any restriction. After Islam came to bring the rules on the limitation of polygamy and its implementation should be fair, then if the banning of *ghilah* was still retained while polygamy was not free, it would be hard for Saudi society, especially men. Thus, this tradition possibly was said to overcome the a difficult new things experienced by the Muslim Arab man and also eliminated the cultural taboo thing to do *ghilah* which was still followed by the Arab Muslim women.

This tradition is possibly to relate the Helper and the Emigrants' marriage after the Prophet migrated to Medina. The male Muslim immigrating with the Prophet to Medina did not bring wealth. Meanwhile, the Muslim women is one of Medina inhabitant have more wealth than men of Muslim immigrants. In social and psychological view for muslim Madinah women assume that they have more self-esteem in the middle of society, so that, when they were married there sometimes still gets superiority that implicated in sexual intercourse later. It could happen and if we let it be, a harmony and happiness in the family could have been disrupted.

In understanding the purpose of the Quran verse that women themselves are entitled to study, get a job and do a good-doing and prevent a wrong-doing. As a hint Surat al-'Alaq Paragraph 1, Al-Mulk, Paragraphs 2 and Ali 'Imran verse 104. From this verse implies that women themselves are smart people, work to do various activities for the benefit and good human. Quran verses talking about sexuality. Among husbands are instructed to be with his wife in a *ma'ruf* way as contained in the letter of al-Nisa 'verse 19: "And having a sex with them into a worthy manner. If you do not like them (so be patient) because maybe you do not like something but God made good for her goodness".

In the Qur'an al-Baqarah surah, verse 187, the couple is described as clothes. "They are garments for you and you too are a garment for them". Koran as well as the land

where wives like farming as embodied in al-Baqarah surah, verse 223. "Wives of yours are the land where you grow crops, then go to them on how Do you want". This verse by Sayyid Sabiq as quoted by Shaykh Kamil Muhammad in the book Jurisprudence for lady explained the basic bond between husband and wife are equal in rights and obligations, the husband and wife have equal rights with obligations under *ma'ruf* way. Sexual needs have been established in the Qur'an and tradition, aiming to maintain the honor and descent. This is a part of basic primary needs for human survival and their welfare.

CONCLUSION

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. The role of the Prophet as a figure will bear the difference in the function of tradition. If the Prophet did it as a figure of a human being, then it does not have the authority as a basic law but on the contrary if the Prophet play the messenger of God role, then the tradition has the authority to follow.

The equal meaning of the hadith with the content of the Koran, also moral vision and the life of the Prophet is a certainty. If there is a tradition that brings great normative consequences which if it is implemented which cause of a serious impact on the moral and social life of the community and not in accordance with the attitude of the Prophet-peace, lovely, fair and so on-then it's worthy. The hadiths can be relied upon if the evidence support its authenticity and can be established convincingly. Thus, a legal expert, beside must know the science of criticism to the content and criticism honor history, necessarily have ability to capture the moral vision in the life of the Prophet Muhammad. The standard of the authentic hadith which has a serious theological and social consequence is higher than another one. The greater impact, the greater investigation. The greater impact, the more weight is also the burden to prove the hadith. This is as a requirement of proportionality. There should be a proportional relationship between the theological and social impacts of a tradition with strict evidentiary weight

that must be met. The methods can be seen when analyzing a hadith which consist theological, moral and social consequences. A husband and wife have equal rights and reciprocal obligations have an obligation to serve each other and both are feeling.

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