The Woman’s Face In Uqūd Al-Lujain: Study of Misogynist Hadith

Muhammad Fuad Zain

Abstract: The book of *Uqūd al-Lujain fi Bayan Huqūq al-Zawjain* by Shaykh Nawawi al-Jawi al-Bantani is a thin book in the field of fiqh-tasawuf which is often taught in NU madrassa's which discuss about husband-wife relations, consist of four chapters. In each chapter there are several verses of the Qur’an, hadith, opinions of scholars and Sufi stories that are mostly quoted from the Ihya, ‘Umdat, al-Jawāhir, Syarh Nihayah, al-Asmu’iy, and al-Zawajir. The depiction of a woman’s face in the Uqud al-Lujain that women’s position as the second being after men. This depiction can be seen from the role of women who only carry out domestic activities [cooking, make up, and giving birth] or sleeping companions. This culture was formed in the beginning of Islam, so that in the present era it is necessary to read and understand the books that are less relevant to the times. Regarding whether the traditions in the Uqud al-Lujain contain misagonsists or not need to read with hadith criticism and understanding of the hadith. Here Sheikh Nawawi seems to be more inclined to only use hadith criticism, so that there are many traditions that are less positioned more for more women in domestic life.

Keywords: woman’s face; Uqūd al-Lujain; misagonsists; husband-wife relations.

I. INTRODUCTION

The book of *Uqūd al-Lujain fi Bayan Huqūq al-Zawjain* by Shaykh Nawawi al-Jawi al-Bantani is a thin book in the field of fiqh-tasawuf which is often taught in madrasa and Islamic boarding schools in Nahdlatul Ulama, this book is also mentioned in the Arabic dictionary al-Munjid (Ma’ilüf, 1987). This book discusses a lot of husband and wife relationships which are presented in four chapters. In each chapter there are several verses of the Qur’an, hadith, opinions of scholars and Sufi stories which are mostly quoted from the book of Ilya al-Ghazali, Umdat, al-Jawāhir, Syrian Nihayah, al-Asmu’iy, and al-Zawajir. However, in the reduction of the proposition, especially the hadith and asar of Shahaba, Shaykh Nawawi rarely explains the position or credibility of the hadith.

In the scientific tradition of Nahdlatul Ulama, usually the parents before marrying their children they provide household unification, that is found in the Uqud al-Lujain. It is hoped, by studying this book, their lives will be happy, peace, love and affection mawaddah, mercy and avoid from divorce. Although the divorce in Islam is permissible for the right reasons, as the hadith narrated by Ibn Umr “Abghad al-halal ala Allah al - talāq [the most lawful deeds hated by Allah are divorces]”(Daud, 1990).

Martin van Bruinessen mentioned that Qur’anic teachings and traditions are rarely studied directly, but in a form that has been processed in scholastic works on fiqh and faith book. In pesantren, the book of Jalalain is one commentary book which is studied, and there is no collection of traditions at all (Bruinessen, 2012, 152). In historical development, there have been no noticeable changes in the fiqh books taught, but the discipline of Ushul al-Fiqh has been added to the curriculum of many pesantren, thus enabling the development of a more dynamic and flexible of fiqh view.

Among the authors of the book which is often used in the pesantren curriculum is Shaykh Nawawi which has a central role in fiqh books. The evidenced, many books by Shaykh Nawawi that became a source in the teaching of Jurisprudence in pesantren. Shaykh Nawawi was an Indonesian ulama in the Dutch colonial era. Where there are three types of Islamic education models, namely: the Hindu-Islamic transitional education system, the Surau education system, and the Pesantren education system (Ramayulis, 2011). The development of Surau emerged around the middle of the 17th century, due to the large amount of information about Surau concerning tarekat with its various orders, besides the introduction of Sharia law. Sharia law developed in Surau is the basis of Islam; the pillars of Islam, the pillars of faith, and a number of practices. In the next stage the law regarding human relations such as muamalah, inheritance, and marriage (Ramayulis, 2011).

At the end of the 17th century or early 18th century there were three Sufi orders in the archipelago namely Naqšbandiyah, Syattariyah, dan Qadariyah who had different teaching systems in the field of Sufism. But the three of them still realize that Shari’a law is a compulsory religious material that must be studied first before proceeding to higher and more difficult material. In the field of Shari’a law, all the mosques who have different tarekat studies learn the same fiqh book. The handbook for the study of Shari’a is Minhaj al-Abidin which simply called the book of Jurisprudence.

Van Bruinessen explained, in principle, the number of classical texts that received in pesantren was limited. The knowledge is cannot be added, but can only be explained and reformulated. Although there was new work, the content had not changed. The rigidity of this tradition has actually been widely criticized, both are by foreign researchers and reformist and modernist Muslims (Bruinessen, 2012). This term based on the principle of philosophy”al-muḥāfażah ʿalā
al-qadia al-sailiha wa al-akhizu bi al-jadid al-aaslalay" or maintain the old traditions that has benefit and take new for having more benefits. This concepts implies that there is change in the world, to give a signal to keep maintaining the old benefit, but must take a new concept that has more benefits. This concept applies in the field of interpretation, especially in the field of science and technology, or amendments from applicable regulations (Djazuli, 2017).

II. THE BIOGRAPHY OF SHAYKH NAWAWI AL-JAWI AL-BANTANI (1230-1314 H / 1815-1897 A.D.)

Shaykh Nawawi was born with name Abū Abdul Mu'ti Muhammed Nawawi bin 'Umar bin 'Arabi in Tanara, Serang, Banten, Indonesia (Amin, 2009). The addition of name "al-Bantani al-Jawi" is to distinguish between Imam Nawawi al-Damsiyiq, both are the great scholars and authors in the Shafi'i school. Shaykh Nawawi is a descendant of Sunan Gunung Jati, one of the fighter and propagators of Islam in the Java that often referred as a part of Walisongo [nine guardians]. He is the first son of the KH. Umar with Nyai Zubaidah. KH. Umar is a religious leader in Tanara Banten. In the lineage of Shaykh Nawawi was the 11th descendant of Syarif Hidayatullah.

Rafiuddin Ramli mentioned the lineage of Shaykh Nawawi from his father as follows: Shaykh Nawawi bin Kiai 'Umar bin Kiai Arabi bin Kiai 'Ali bin Ki Jamad bin Ki Janta bin Kiai Masbuqil bin Masiqun, bin Kiai Maswi bin Kiai Tajul 'Arsy bin Syarif Hidayatullahbin Raja Amatuddin Abdullah bin 'Ali Nuruddin bin Jamaluddin Akbar Husain bin Imam Sayyid Ahmad Syah Jalal bin Abdullah Azmah Malik bin Sayyid Alwi bin Sayyid Muqammad Shahib Mirbat bin Sayyid 'Ali Khali Qasim bin Sayyid 'Alwi bin Imam 'Ubaidillah bin Ahmad Muqajir Ilallahi bin Imam Isa al-Naqib bin Imam Muqammad Naqib bin Imam Muqammad al-Baqir bin Imam 'Ali Zainal 'Abidin bin Hussain bin Fatimah al-Zahr. While from his mother is Shaykh Nawawi bin Nyai Zubaidah bin Muhammed Singgaraja (Amin, 2009).

Since five years old, Shaykh Nawawi had received guidance and teaching from his father, KH. Umar. The learning that he had got at the first was basic sciences of Islam and Arabic. The teaching from his father lasted about three years, and after that, he and his two young brothers Taimim and Ahmad, studied at Hajj Sahal, a teacher in Banten, then to Raden Hajj Yusuf, a famous cleric in the Purwakarta (Amin, 2009).

Chaidar said that Shaykh Nawawi was around 8 years old (Chaidar, 1978). Before studying, Shaykh Nawawi asked for praying and blessing from the mother, Nyai Zubaidah, then she released him by saying: "I pray for youand I bless you, do not go home before this coconut that I planted was already bearing fruit". Shaykh Nawawi always remembers his mother’s message. One day, when he felt he had studied enough at the Hajj Yusuf, he sent letter to his mother to be allowed to go home. Then he and his younger returned to the pesantren and the coconut tree had also borne fruits. When Shaykh Nawawi was 13 years old, KH. 'Umar, his father, passed away and he succeeded his father as leader of the Tanara boarding school.

Chaidar explained, that new students arrived so the boarding school in Tanara could not accommodate them. Therefore, Shaykh Nawawi was to find another place that is adequate for learning in pesantren. He chose coastal Tanara, that time was still quiet. He migrate there, it was called coastal Tanara because it was located on the beach (Chaidar, 1978). Although this situation did not long, only 2 years, because Shaykh Nawawi decided to go to Mecca to perform the pilgrimage and study the religious sciences.

In Mecca, Shaykh Nawawi spent his life for studying and teaching. He began his career as a book writer and commentary of a large book, from which he emerged a national cleric who became the pillars of Indonesian independence such as: KH. Hasyim As'ari, KH. Mahfudz at-Tarmisi, KH. Ahmad Dahlan, KH. Kholil Bangkalan, KH. Wasith Cilegon. In the right on 25thof Shawwal 1314 H / 1897 AD Shaykh Nawawi passed away in 84 years old. He was buried in Ma'la Mecca, beside Ibn Hajar's graves and Asma bint Abū Bakr (Ramli, 1399).

III. THE WORK OF SHAYKH NAWAWI AL-BANTANI (1230-1314 H / 1815-1897 AD)

Shaykh Nawawi is a prolific writer of the Shafi’i school (Bruinessen, 2012, 107) as his statement contained in Bahjah al-Wasā'il, he stated that Shafi’i was my schoolland Qadiriyyah wasmsyufism (al-B. Nawawi, 1990). Shaykh Nawawi was Indonesian author who wrote in Arabic, different from previous authors who wrote in local languages. Many of his works as commentary of books that had been published in pesantren, as explain, complement, or sometimes correct the contents. Sometimes Nawawi’s commentary had been come a master books that be replace the previous book.

No less than 22 of his works are still circulating, and 11 titles of his books are recomended of 100 books in pesantren. He could stand at the point of transition, between the two periods in the pesantren. He introduced and reinterpreted his intellectual insights, and enriched by writing new works based on books that were not yet known in Indonesia in his day. No exaggeration if he was called by intellectual ancestor (Bruinessen, 2012).

Indeed, Nawawi’s works were not only widely studied in Indonesia’s pesantren but throughout the Southeast Asian region. Nawawi’s books were reviewed in traditional institutions in Malaysia, Philippines and Thailand. Nawawi’s books were also taught in religious schools in Mindanao (Southern Philippines), and Thailand (Steenbrink, 1994).


IV. WOMEN’S FACE IN ‘UQŪD AL -LUJAIN

The systematics of ‘Uqūd al -Lujain consists of four parts. In the first part, its explain about the obligations of the husband towards his wife. Itcontains harmony concept, livelihoods, dowry, visiting schedules for polygamy, educating wives about religion, such as worship, menstruation, and the obligation to obey their husbands as long as they are not immoral. Secondly, in this chapter contains the obedience of the wife to her husband, harmony, surrendering fully to her husband, guarding the house, maintaining respect to avoid the views of other men, avoiding slander, not demanding the husband exceeds his ability, refusing the husband’s gift from forbidden acts, do not lie about menstrual conditions experienced. Third, about the virtues of women’s prayers at home, using perfume, making up and good looking, the threat of women asking for divorce without the right reason, the signs of women righteous, the testament of women to their children and the reward for women who are pregnant. Fourth, explaining the prohibition of men seeing other women, and vice versa, the law of seeing genitals, touching the opposite sex in medicine, and others (S. Nawawi, 1990).

‘Uqūd al -Lujain is a thin book that quotes from various books including Umdat al -Rāḥil al -Rafī, IhyāUlūm al -Dir al -Ghazaly, al -Jawāhir Abī al -Laith al -Samarqandī, Syarārah Nīhāyah ala al -Ghayāh, Abdūlrahman al -Wasīthī, al -Asmū ’y, al -Zawajīr ‘an Iqītāf al -Kahfārī lī Ahmad Ibn Muhammad ibn Abī Ḥajr, and several hadith books such as Sunan al -Tirmidzī, Sunan Ibn Majāh, Mu’jam al -Tabārī, Mustadrāk by Ibrāhīm al -Hakīm, Munājah Ahmad ibn Hanbal and several other hadith books. In addition, Nawawi also inserted sufism stories or the Prophet’s companions from Ihyā, al -Asmū ’y and al -Zawajīr.

In fact, some of the traditions that had conveyed by Nawawi are misogynistic traditions, that are supposed to discredit women, although Ahmad Fudhaili states that basically there are no misogynistic traditions, only misogynistic understanding of hadith. Because it is impossible for the Prophet Muhammad to hate women and there is not a single hadith except for false traditions in the form of words, deeds or decrees that show hatred towards women (Fudhaili, 2012).

Precisely in the second chapter, Nawawi cited hadith about threats to wives who reject sexual invitations to husbands as follows: “iżā bātāt al -mubāb al -muhājirah firāyūs zawijīhā la’anāthāl al -malāIīkah ḫatta tuṣbihā”. In al -Mu’jam al -Mufahras li alfāz al -itsadits al -Nabawī the hadith is contained in al -Bukhari chapter of marriage no. 87, Muslim chapter Ṭalāq no. 10, and al -Daramiy chapter of marriage no. 38. Then the following of the hadith from its genealogy as:

[Holding telling us from Muḥammad ibn Basṣyār, having telling us Ibn ‘Abī ‘Ady, from Syu’bah, from Salmān, from Abī Ḥārim, from Abī Hurairah RA., The Prophet said: “If a man invites his wife to sleep (sex) then he refuses, then the angels curse him until morning”]

(1) The genealogy of traditions in above as:
(2) Al -Bukhari was born on 194 AH, died on 256 AH;
(3) Muḥammad ibn Basṣyār, his full name Muḥammad ibn Baṣṣyār ibn ‘Utsmān ibn Dāūd ibn Kaṣān, lived in Basra 167 H and died in 252 H he was tsiqah and ḥāfīṣ, al -Bukhari and Muslims took many history of hadith;
(4) Muḥammad ibn Ibrāhīm ibn Abī ‘Ady, lived in Basra dan died on 194 AH, he was tsiqah.
(5) Syu’bah ibn al -Huṣayn ibn al -Ward, lived in Basra, born 83 AH, died 160 AH, he was tsiqah, ḥāfīṣ and worshipper.
(6) Salmān ibn Marwān lived in Kufa, born 61 AH and died on 148 AH, he was tsiqah and ḥāfīṣ.
(7) Abī Ḥā ṣim, his full name Salmān Maula ‘Izzah, lived in Medina dan Kufa, died on 100 AH, he was tsiqah and companion of Abī Hurairah.
(8) Abī Hurairah, his full name ‘Abī al -Rahmān ibn Ṣaḥk al -Daṣṣus, he was companions of prophet, died 57 AH.

Other traditions in Uqud al -Lujain which describe women, like hadiths below (S. Nawawi, 1990):

[‘Uthman Ibn al -Haṭthām told us;‘Aaf told us, from Abī Ḥārim, from ‘Imrān, the Prophet said: I saw heaven, most of its inhabitants were needy people, and I saw hell, most of the inhabitants were woman]

While the scale of scale of transmission or report from:

(1) Al -Bukhari was born on 194 AH, died on 256 AH;
(2) ‘Uthman ibn al -Hāṣam, his full name ‘Uthman ibn ‘Umr al -‘Abādy, died on 220 AH, lived in Basra, he tsabidīsīqah.
(3) ‘Aaf, his full name ‘Aaf ibn Abī Jamālah al -A’rābī, died on 146 AH, lived in Basra, he was šadūq.
(4) Abī Ṣaḥk, his full name ‘Imrān ibn Mālīhān al -Aṭārīyīdīdied on 117 AH, lived in Basra, he was šiqqah.

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According context of two hadiths above, it’s clearly that sanad is sahih, but in its application must in accordance with the context and can be accepted not in coercion. In the study of hadith, there are at least two forms of study that need to be known by the researcher of hadith, namely naqd al-hadîṣ [hadith criticism] and fiqh al-hadîs [hadith understanding]. The first study emphasizes on the aspects of authority and validity of the hadith in terms of the criticism of the hadith, both are sanad and its material. The second study emphasizes methodological efforts, towards the contextual understanding of hadith(Nirwana, 2014).

So that understanding of the hadith is not wrong, it is necessary to read an accurate and accurate reading of the substance of the hadith

For the understanding of the hadith is correct, researcher of hadith must read accurately the substance of the hadith including: first, understanding the traditions in accordance with the instructions of the Koran; second, gathering traditions that are intertwined in one theme; third, compromising or using a stronger proposition against the traditions that are cursory at odds (al-jam‘ aw al-tarfîy bayn muktalaf al-hadîts); fourth, understanding the hadith with consideration of the background of the emergence of the hadith, the situation and conditions when the hadith was pronounced and its aims (fahm al-ahdîts fi dhaw‘ asbâbihâ wa mulâbasatihâ wa maqâshidihâ); fifth, differentiate between changing means and fixed goals(al-tamyîz bayn al- wasâlih al-mutaghayyirah wa al-hadaf al-tsâbit li al-hadîts); sixth, sort out the hadith expressions that are denotative and connotative(al-tarfîq bayn al-haqqâgh wa al-majâz fi fahm al-hadîts); seventh, to distinguish the traditions that talk about the supernatural and the real world(al-tarfîq bayn al-ghayb wa al-syahâdah); eighth, ensuring the meaning and connotation of words in the hadith(alta‘ kid min madhâlîdî alfâz al-hadîts)(Nirwana, 2014).

VI. CONCLUSION

The depiction of women’s face in Uqîd al-Lujain fi Bayan Huqûq al-Zawjainby Shaykh Nawawi al-Jawi al-Bantani, women’s position as the second being after men. Thus depiction seen from the role of women in carrying out domestic activities such as cooking, making up, giving birth, and sleeping companions. This culture was formed in the beginning of Islam, so that in this era, need for reading and re-understanding of books that are less relevant to this times as the conceptla yunkara taqhayyur al-ahkâm bi ta ghayyur al-arzînshah wa alamkinah wa al-adwil[legal changes occur because of changing times, locality and social situations]. While, wether is the hadith in Uqîd al-Lujain containing misagonsits or not, it need for reading with naqd al-hadîs[hadith criticism] and fiqh al-hadîs [hadith understanding] so far. In here Shaykh Nawawi seem more usednaqd al-hadîs than fiqh al-hadîs, so there are many traditions that were less positioned for women in domestic life.
REFERENCE


