

MISCONCEPTIONS REGARDING A WIFE'S OBEDIENCE TO HER HUSBAND IN MUSLIM SCHOLARS WORKS IN THE MALAY ARCHIPELAGO.

Faisal bin Ahmad Shah

Department Of al-Quran And al-Hadith Academy Of Islamic Studies,
Kuala Lumpur Malaysia e-mail: faisalas@um.edu.my
Phone: 0193449765, fax: 03-79676143

Abstrak

Artikel ini mendiskusikan kesalahpahaman tentang ketaatan dari seorang isteri kepadanya yang ditemukan dalam buku yang ditulis oleh ulama Islam di Kepulauan Melayu (Nusantara). Artikel ini didasarkan pada suatu riset kualitatif yang menggunakan dokumentasi, seperti historis dan metode komparatif, terutama dalam memastikan kebenaran dari fakta mengenai ketaatan isteri kepada suaminya, berdasar pada pendapat dari Kalangan Salafi (generasi awal Islam) dan *Muta`Akhirin*, ulama Islam (generasi terbaru). Hasil studi dapat disimpulkan bahwa ada kesalahpahaman yang ditemukan dalam buku yang ditulis oleh ulama Islam dan sudah membentuk persepsi tidak baik di kalangan masyarakat mengenai posisi isteri dan wanita-wanita dalam Islam.

Kata Kunci: husband, wife, malay archipelago, jawi books.

Introduction

Islam grants women a high and noble position when compared to other religions. Although non-Muslims have accused Islam of being a religion that restricts women's freedom, the truth is that through the teachings brought forth in al-Quran and hadeeth, it has granted women a position which is noble and respected. However, there exist a few issues regarding women which have been misconstrued by Muslims themselves, based on their inaccurate understanding and misconceptions. This article explores certain misconceptions related to the obedience of a wife towards her husband, which are present in books written by Muslim scholars in the Malay Archipelago.

A Wife's Obedience Towards Her Husband According To Islam

Islam guarantees the rights between a husband and wife when it comes to domestic matters. It is incorrect to state that Islam emphasizes solely on the obedience of a wife towards her husband. Islam clearly outlines several obligations and responsibilities which must be carried out by a husband towards

his wife, in the same way as a wife will have responsibilities which should be fulfilled towards her husband. As an example, one of the responsibilities to be fulfilled by a husband towards his wife, is to communicate with her in a good manner, as ordered by Allah in surah al-Nisa' verse 19.

Alongside that, Islam also reminds husbands regarding women's imperfections, which must be accepted with an open heart. A husband cannot expect his wife to be perfect in all aspects, as it is something impossible. In fact, the prophet PBUH himself stressed that a woman is created from a bent rib which is impossible to be straightened at all. If a husband intends to straighten it, it will break and consequently that will lead to divorce. Hence, the flaws in a wife should be accepted, because even though she may possess imperfection on a certain aspect, it is possible she might possess perfection at a different level. Islam has also strictly forbidden a husband to hit his wife as if he was hitting a slave. *Rasulullah* PBUH once disapproved of a companion who hit his wife like hitting a slave but slept with her at night. Among the responsibilities of a husband towards his wife which must be carried out are: to provide her with food and clothes, not to hit her face, not to insult her and not to leave her alone except when she is staying at home. Indeed, Islam emphasizes that the Mu'min with the best character is the one who is good to his wife. Based on this statement, it is clear that a husband must perform his responsibilities first before expecting obedience from his wife towards him.

Islam makes mention of several characteristics pertaining to an obedient wife, some of which are: answering her husband's call to sleep together, asking permission from her husband to fast and striving to gain her husband's pleasure.

Is It True That Early Muslim Scholars Were Prejudiced and Biased Against Women in Their Written Work?

Research has proven that reviews by Muslim scholars on the position and responsibilities of women differ between those of the early Muslim scholars and those of the more recent ones. In fact, there is proof which shows that the writings of several early Muslim scholars display a tendency to place the responsibilities more on the women's side than on the men.

a) Men are stronger than women.

When analyzing the verse which mentions that “men are stronger than women”, Ibn Kathir presented the hadith narrated by Hasan Basri as his support (Ibn Kathir, 1999, p.292) Meaning: Hasan al-Basri said: “A woman came to the prophet PBUH complaining that her husband slapped her.” Rasulullah PBUH said: “al-Qisas (retaliate).” Then Allah brought down the verse which mentions: “Men are more powerful over women”, after which the woman returned without doing any qisas.

The interpretation of Ibn Kathir on the meaning of this verse was received negatively by Dr. Suhaylah Zayn al-‘Abidin Hammad. According to Dr.Suhaylah Zayn al-‘Abidin Hammad (Suhaylah Zayn, 2005), the hadith presented by Ibn Kathir when interpreting this verse showed how he defined *al-qawwamah* as the power and permission to hit being awarded to men. Dr.Suhaylah Zayn al-‘Abidin Hammad also mentioned the fact that Ibn Kathir claimed that Allah acknowledged that a husband may hit his wife, while there is a hadith of Rasulullah PBUH which orders against hitting the face (Suhaylah Zayn, 2005) . Allah also revealed many verses ordering men to be good to women, from among which we can mention: QS. Al-Baqarah (2): 228, QS. Al-Baqarah (2): 187, QS. al-Nisa (4): 19 and QS. Al-Baqarah (2): 229.

Ibn Kathir also stated that a husband is more important (*afdal*) than a woman (Ibn Kathir,1999,292) . According to Dr. Suhaylah Zayn al-‘Abidin Hammad, this opinion opposes what was said by Allah s.w.t in QS. al-Hujurat (49):13.¹ The writer argued that the word “afdal”, which was used by Ibn Kathir in his comparison between a man and a woman, was actually meant to reflect the aspect of responsibility which has to be carried out by a husband towards his family members, making the husband, in its certain way, more important than the wife. This statement is not in disagreement with the statement that the most noble of humans is the one valued by his/her quality of taqwa.

Besides Ibn Kathir, Ibn al-Qayyim also described the reality of his time by saying: Truly a master has power over his slave, as a judge does, by ownership, similarly a husband has the power of force upon his wife, as a judge to her, a wife is under the control of a husband, being sentenced as a captive.

Describing the wife as being sentenced as a captive may cause misunderstanding for those who do not understand. Syeikh Ismail bin Muhammad al-‘Ajluni al-Jarahi, in his book *Kashf al-Khafa’ wa Muzil al-Ilbas ‘Amma Ishtahara Min al-Hadith ‘Ala Alsinah Al-Nas*, has also included a few controversial opinions regarding women. Among them we can find the well-known hadith: “Fear the most evil of women and be cautious with the best among them (al-Ajluni, 1988, p.44) .When analyzing the hadith above, al-‘Ajluni stated that its meaning is valid. Al-Ajluni's opinion regarding this hadith is unacceptable. A stance like this falls under the category of prejudice against women, something which is forbidden by Islam.²

b) Three things that should not be approached: the world, power and women.

Meaning of the hadith: “Three (things) which you should not have tendencies towards: the world, rulers and women (al-Sakhawi, 1985,p.274).Al-Ajluni stated that it is a valid statement. We will not extend with further proof regarding the three stated as they are already clear (al-Sakhawi, 1985,p.274).

Likewise, the hadith which means: “Three, if you honor them, they will insult you;(those) are women, slaves and peasants (al-Ajluni, 1988, p.325).Al-Ajluni quoted al-Najm, which stated that the excerpt above refers to the words of Imam al-Shafie (al-Ajluni, 1988, p.325). According to Dr.Suhaylah Zayn al-‘Abidin Hammad, if these are truly the words of Imam al-Shafie, it means that he contradicted a valid hadith narrated by Imam al-Tirmidhi, which states “The best among you is the one who is good to his family and I am the best among you towards his family (al-Tirmizi, 2000).”³Imam al-Tirmidhi sanctioned this hadith has a valid hasan hadith. Ibn Majah also narrated it from Ibn Abbas.

Apart from al-‘Ajluni, Abu al-Khattab bin Dihyah also issued a statement undermining the noble position of women when elaborating on the well-known hadith “Their minds are located on their private parts (al-Ajluni, 1988, p.73).”⁴According to Abu al-Khattab bin Dihyah: May the servants of Allah because of them, stay away from them, and not trust their love and promises (al-Ajluni, 1988, p.73).⁵ Imam al-Haramayn also declared that it isn’t known of a woman who has given her opinion and it has been proven to be correct except for

Ummu Salamah.⁶ However, his opinion is rejected based on the story of the prophet Shu'ayb's daughters with the prophet Musa as. Likewise, the story of Khadijah who always calmed Rasulullah when receiving revelations until Rasulullah greatly mourned her passing. Similarly, we know about the queen of Saba', who lead her people to Islam. All of these stories prove that women's opinions may be accepted and practiced⁷.

Misconceptions Regarding A Wife's Obedience Towards Her Husband In Jawi Books (written in Arabic Malay Script)

According to Martin Van Bruinessen, debate in the books of old greatly sided with the muzakkar type (gender male; he, him) when compared to the muannath (gender female; she, her) type (Martin Van Bruinessen, 1999, p 172).⁸ The research of Martin Van Bruinessen concluded in a few important highlights towards the contents of these olden books which analyzed women's issues, among which we may mention:

- a) The existence of women is solely to serve men and only to fulfill their sexual needs
- b) Women's status is lower than men.
- c) The debate on women in the books of old is such, that the status of women in the hereafter would also remain below men's.
- d) Pious woman will not receive the same degree of reward as a pious man
- e) Prejudice and the interest of men greatly influenced the debate in the Jawi script books because the vast majority of them were written by men.
- f) Many of the prejudices were actually not related to the true and valid teachings of the religion.
- g) Jawi books on husband and wife relations often considered men as the subjects while women were merely as the objects.
- h) A woman was debated as a creature who is useful only to serve men in all matters.
- i) Matters pertaining to women, which were discussed in the books of old, mostly included topics regarding ritual purification such as menstruation and nifas, apart from hijab and heritage. On the relation between husband and wife, the discussions were more about the responsibilities of a wife

towards her husband and the consequences and retributions if she neglected it. It is different from new analysis about women which have discussed regarding women and education, women and government politics, women and economy and the like.

However we should understand that the Jawi books, with all of their contents, do not serve as the absolute truth, except as reflection of matters related to culture, those pertaining public wishes and opinions of the geographical space and point in time in which the books were written.

Misconceptions In ‘Uqud al-Lujayn’

The following are a few misconceptions regarding a wife's obedience to her husband which can be found in this book.(Nawawi Banten, 1999, p.65)

a) Call to Bed.

“Suppose a woman dedicates her night to salat, her day to fasting, then her husband calls her to bed and she postpones it, even a second, then in the hereafter she will be dragged with chains and shackles, gathered with the devils to the lowest place there is (Nawawi Banten 1999,p. 65).¹⁰ There is a valid hadith pertaining to the curse of the angels until morning for the wife who does not answer her husband's call to bed (al-Bukhari, 2000).¹¹ However, there is no valid hadith which foretells the terrible retribution in the hereafter for the wife who refuses her husband's call to bed, such as the hadith above.

b) The Pleasure of A Husband.

Ali bin AbiTalib heard Rasulullah PBUH say: “Suppose a woman carries roast meat on one hand and on the other hand, meat stew, then she places them in front of her husband, whereas her husband is not pleased with her, hence in the hereafter she will be gathered along with the Jews and Christians (Nawawi Banten, 1999, p.75).¹² This hadith also attempts to describe the consequences and terrible retributions in the hereafter for a wife who does not gain the pleasure of her husband in preparing a meal. However, if we look back at the hadith carefully, it is clearly shown that at least the wife has put effort in preparing food for her husband.

c) Showing a Long Face To The Husband.

Abdul al-Rahman bin Auf heard Rasulullah PBUH say: “Any woman who shows a long face to her husband will rise from her grave with a blackened face (Nawawi Banten, 1999, p.76).”¹³ Islam always urges wives to be obedient to the husband. However, the detailed punishment of neglecting this aspect is not explained in any valid hadith, something which would be expected if the consequence is as terrible as being risen from the grave with a blackened face.

d) Asking for divorce from the husband.

Abu Bakar al-Siddiq heard Rasulullah PBUH said: “Once a woman asks her husband for divorce, thus she will appear in the hereafter with a face without any flesh, her tongue coming out from her throat and tumbling to the crust of hell even though she forever fasts during the day and performs salat at night (Nawawi Banten, 1999, p.82).”¹⁴ This hadith also describe as terrible retribution for the wife who asks for divorce from her husband, even though she performs a lot of Ibadah during the day and night.

e) Dragging up on property in front of the husband

“Suppose a woman possess the likes of the kingdom of prophet Sulayman bin Dawud a.s. and her husband takes that property, then she asks her husband: Where is my property? Allah will surely dissolve 40 years of her deeds (Nawawi Banten, 1999, p.86).”¹⁵ There exists no valid hadith which will cancel the deeds of a woman just by her asking where has the husband spent her wealth. Uthman bin Affan heard Rasulullah PBUH said: “Should a woman own the world and all of its contents, then spend all of it for her husband’s sake, and afterwards drag up on this gift, after a while Allah will dissolve her deeds and bring her together with Qarun (Nawawi Banten, 1999, p.86).”¹⁶ This hadith expresses almost the same meaning with the previous hadith, declaring that a woman’s deeds will be cancelled or nullified and in the worst of cases, she will be gathered with Qarun.

f) Looking at other men.

Salman al-Farisi heard Rasulullah PBUH said: “A woman who looks at other men who are not her husband with lust, thus both of her eyes will be nailed

in the hereafter (Nawawi Banten, 1999, p.90).¹⁷ Islam does not deny the misdeed of a woman looking at a man who is not her husband with lust, none the less, al-Quran itself orders both men and women to guard their gaze from looking at things which are forbidden. However, the punishment and retribution for this act, such as both eyes being nailed in the hereafter, has never been explained in a valid hadith

g) Taking husband's property.

Muawiyah heard Rasulullah PBUH says: “A woman who takes her husband's property without his permission will bear a sin like the sins of seventy thousand thieves (Nawawi Banten, 1999, p.91).”¹⁸ This hadith is in conflict with the complaint of Hindun to Rasulullah PBUH about her husband Abu Sufyan, who was a miser (al-Bukhari, 2000).¹⁹ In this story, Rasulullah has allowed her to take her husband's property, but just enough to fulfill her needs and their child's.

h) Worship not accepted.

Abu Zar heard Rasulullah PBUH say: “Suppose a woman's worship is like the worship of the people of the heavens and the earth together, then she burdens her husband regarding financial matters, thus she will appear in the hereafter with her hands shackled to her neck, her feet bound, her shame exposed, her face gloomy and hung by the angels who are fierce and mean and they will overturn her in hell (Nawawi Banten, 1999, p.92).”²⁰ This hadith also describes a most terrible retribution for a rather small misdeed. It also cancels and nullifies all deeds performed by a wife simply because of the fact she creates a burden on her husband regarding financial matters.

i) Fails to see her husband's goodness.

Umar bin al-Khattab said that Rasulullah PBUH said: “A woman who lifts up her voice against her husband, all that which is struck by sunlight will curse her (Nawawi Banten, 1999, p.9).”²¹

j) Wife's Prostration To Husband

Rasulullah PBUH said: “Among the rights (of a husband upon his wife) is, in the case of blood and pus running between the nose of the husband, then his wife licks it with her tongue, yet even that will still not fulfill her husband's right. If a human could prostrate to another human, surely I would order the woman to prostrate to her husband.”²²To which a woman answered: for the sake of the god who sent you with the truth, as long as the world exists, I will not marry. (Majma’ al-Zawaid, p.307)²³

The hadeeth which have been discussed above portray Islam as if though it reminds its followers to be cautious of women and to place them on a lowly position.

Misconceptions about a Wife's Obedience towards her Husband in The Book of Muhimmah.

Introduction to The Book of Muhimmah

The Book of *Muhimmah*, also known as *Muhimmah al-Hama*,²⁴ was written by Syeikh Abdullah Bin Abdul Rahim Fatani. (Abdullah Bin Abdul Rahim Fatani 1964, p 41) In general, this book discusses the advantages and commendations awarded to the wife who fulfills her responsibilities towards her husband, as it also presents a grave reminder to the wife being disloyal. Besides that, this book also contains some of the rights of a wife that must be met and fulfilled by a husband when living together as a couple. It must be said that a large part of the additional explanations included by the book's author are in the form of (*targhib wa tarhib*) encouragements and threats. The original press of this book of “*Muhimmah*” was printed on Sunday, 1 Muharram 1369 H, corresponding to October 23rd 1949 M, by Matba’ah Persama Achen Street, Pulau Pinang. (Abdullah Bin Abdul Rahim Fatani 1964, p 41)²⁵ Nevertheless, the book of “*Muhimmah*” which is in my hands corresponds to a later version, released by Fatani Press, which has been combined with another book, “*Al-Mawa’iz al-Badi’ah*” written by Syeikh Abdul Rauf Fansuri.

Several other books, especially the books of fiqah, were used by the author as additional reference sources. For instance, he has used the book of *Tuhfah* by Shaykh Ibn Hajar, the book of *Nihayah* by Shaykh Ramli, the book of *Ihya’*

‘Ulum al-Din by Imam al-Ghazali and the book of *Sharh Arba‘in* by Imam Nawawi rahimahullah. Opinions from other Muslim scholars were also quoted by the book's author as explanations or details of the arguments to other statements. Some of them include Abi Sulayman al-Darani rahimahullah, Junayd al-Baghdadi rahimahullah and Sayyidi Abi al-‘Abbas al-Marsi rahimahullah The following is a summary of the chapters included by Syeikh Abdullah bin Abdul Rahim al-Fatani in his book of Muhimmah.

Misconceptions Found In The Book of Muhimmah

Among the misconceptions existing in the book of Muhimmah we can mention:

a) Did not gain the pleasure of the husband.

The Prophet PBUH said: “Say there be a woman who performs worship such as the worship of Siti Maryam, daughter of Imran, nonetheless she did not gain the pleasure of her husband, surely Allah ta’ala will not accept all her deeds and Allah will put her together with all of the infidels and hypocrites in the lowest level of hell, except for if she repents.” (Abdullah Bin Abdul Rahim Fatani, 1964, p.11)²⁶ And it was stated by Ibnu Hibban and Baihaqi: *“Three persons whose salat will not be accepted by Allah Ta’ala and their good deeds shall not be sent to the heavens are: A slave who runs away from his/her master until he returns to the master, A woman whose husband is angry at her until he is pleased with her, A drunkard until he is sober from his drunkenness.”*

b) Leaving the House Without the Husband's Permission.

(Was) stated by Khatib: *“In the instance of a woman leaving her house without her husband's permission, she will be subject to Allah Ta’ala's anger, until she comes home or until her husband becomes pleased with her.”*

c) Failed to See Her Husband's Goodness.

(And it was) stated by Ibn ‘Adi and Ibn ‘Asakir: “Whenever a woman tells a husband, *“I have never ever seen goodness from you”*, thus truly her good deeds are nullified. (Abdullah Bin Abdul Rahim Fatani, 1964, p.9)²⁷

Analysis On Issues Pertaining To a Wife's Obedience towards Her Husband

a) Wife's prostration to her husband

The narration of a wife's prostration to her husband was narrated by al-Baihaqi in Sunan al-Kubra through Abu Hurairah, Ibn Hibban through Ibn Abi Awfa, IbnMajah through Aishah, al-Darimi through Qays bin Sa'd, Al-Tirmidhi through the narration by Abu Hurairah, Imam Ahmad through Muaz bin Jabal, Abu Dawud through Qays bin Sa'd, al-Hakim through Qays bin Sa'd and al-Nasa'i in al-Sunan al-Kubra through the narration by Anas.

From Ayyub from al-Qasim al-Syaibani from Ibn Abi Awfa said: When Muaz bin Jabal returned from Sham he immediately prostrated to Rasulullah PBUH. Then Rasulullah asked "What is this?" He answered: O' Rasulullah, I went to Sham and I saw them prostrating to their priests, thus I would like to act in a same manner towards you. Then Rasulullah answered: Do not do it. Truly, if I would order anything to prostrate to something else, I would order a woman to prostrate to her husband. For the sake of Allah! The rights of a woman upon her god will not be fulfilled until she fulfills the rights of her husband, as long as he does not oppose it. (Ibn Hibban 1993).²⁸

Questions have arisen on the validity of this hadith which is narrated by Muaz bin Jabal. From a logical stance, it is impossible that Muaz bin Jabal narrated this hadith himself, as it contradicts what we know regarding his faith and knowledge. Rasulullah PBUH himself praised Muaz with the saying: The most pious of my people regarding what is halal and what is haram is Muaz bin Jabal. Likewise, he also received praises from among the tabi'in, namely from Shahr bin Hawshab who narrated that if Muhammad's followers were discussing while Muaz was in the assembly, they would seek him because of his brilliance. However, the isnad of this hadith has been rendered as weak, due to the existence in it of a narrator by the name of al-Qasim bin 'Auf al-Shaibani. Abu al-Hatim al-Razi sanctioned this as *mudtarib al-hadeeth* (shaky) (Ibn Abu Hatim, 1991).²⁹ This narrator also did not narrate many hadith. Some Muslim scholars stated that this does not mean that his other hadith should be accepted, although Imam Muslim narrated one of his hadith in Sahih Muslim.

Other narration in al-Mustadrak through Abu Salamah from Abu Hurairah ra said: A woman came to Rasulullah PBUH and said: O' Rasulullah I am fulanah

bin fulanah. Then the prophet answered “I know you, what do you wish?” The woman answered: My wish, (I am attracted to) the son of my uncle, an Abid (diligent in worship). Rasulullah PBUH said “I know him.” He proposed to me, tell me the rights of a husband which are held upon a wife. If I am able, I will marry him. If I am not able, I will not marry him. Rasulullah answered “ Among the rights of a husband upon a wife, if blood flows in between his nose, and then pus, afterwards it is licked by his wife with her tongue, she would still not fulfill his rights. If a human could prostrate to another human, I would order a woman to prostrate to her husband. The woman then said: for the sake of the god who sent you with the truth, I will not marry as long as I live in this world.(al-Hakim, 1990)³⁰

Apart from the narration by Muaz bin Jabal and Abu Hurayrah, Aishah too, narrated a hadith mentioning the wife's prostration to her husband. Aishah narrated: truly Rasulullah PBUH said: If I would order someone to prostrate to another, I would order a woman to prostrate to her husband. Even if a man orders a woman to move from the red hill to the black hill, and from the black hill to the red hill. (Ibn Majah, 2000)³¹

Al-Haithami in al-Zawaid explained that in this narration there is a narrator, namely Ali bin Zayd, who is considered a weak narrator. This hadith possesses *shawahid* (witnesses), among which being through the narration of Talq bin ‘Ali, which was narrated by al-Tirmidhi and al-Nasai, whereas the narration of Ummu Salamah was narrated by al-Tirmidhi and IbnMajah. Another version of the narration from Aishah: truly Rasulullah PBUH was with a few of the Muhajirin and Ansar people. Then came a camel which prostrated to the prophet. Then the prophet's companion said: O' Rasulullah, animals and trees prostrate to you, while it is we who have more right to prostrate to you. Rasulullah PBUH answered: Worship your god and honour your brother, if I would order someone to prostrate to another then surely I would order a woman to prostrate to her husband. If her husband asks her to move from the yellow hill to the black hill and from the black hill to the white hill, then she should surely do it. Such a hadith was also narrated by ‘Ismah through Tabrani, in which the narrator al-Fadl bin al-Mukhtaris considered a weak narrator.

b) A Woman Leaving Home Without Her Husband's Permission.

There exist a few narrations regarding a woman who leaves home without her husband's permission, among which we can mention “Any woman who leaves her husband's house without her husband's permission will be cursed by all things, starting from the rising of the sun and the moon, except for when her husband is pleased with her.” This hadeeth was narrated by al-Daylami through the route of Abu Nu’aym, through Abu Hudbah, through Anas by *marfu’* (elevated). (al-Daylami 1997)³² Muslim scholars sanctioned Abu Hudbah, that is Ibrahim bin Hudyah, as *matruk* (abandoned). He also narrated *batil* (invalid) hadith from Anas. Syeikh Muhammad Nasir al-Din al-Albani sanctioned it as false. (al-Albani, 1992)³³

Al-Bayhaqi, too, narrated the hadith which means: Among the rights is that she (the wife) does not give anything from her husband's home except with his permission. If she does give it, thus she will bear the sin, and reward will be given to her husband. Another right of a husband is that the wife shall not observe the sunnah fasting without his permission. If she does, so she will be hungry and thirsty but her fast will not be accepted. If she leaves the house without her husband's permission, she will be cursed by the angels until she comes back home or repents.

Al-Haythami in his book *Majma’ al-Zawaid* stated that this hadith was narrated by Bazzar and in it there was Husayn bin Qays who was also known as Bihanashin who was a weak narrator but was sanctioned as *thiqah* by Husayn bin Numayr. (Al-Haythami, 1994)³⁴

c) A woman who said her husband has no goodness.

The hadith about a woman who sees no goodness in her husband is: If a woman says to her husband “I do not see from you any goodness”, thus truly her deeds will be rejected. This hadith was narrated by Ibn Asakir through Sallam bin Razin (originally Raziq), from Umar bin Salim, from Yusuf bin Ibrahim, from Anas, from Aishah by *marfu’*. (Ibn ‘Asakir 1995)³⁵ This hadith was sanctioned as false. The narration of this hadith is *saqit* (rejected). The flaw is found in Yusuf bin Ibrahim. Ibn Hibban stated that Yusuf bin Ibrahim narrated from Anas, who was not from his hadith. Muslim scholars sanctioned that it is not *halal* to narrate

from him. Al-Bukhari said: the owner of weird things (wonders). Al-Dhahabi sanctioned Sallam bin Razin as someone unknown and his hadith as *batil* (invalid). Al-Dhahabi then presented another hadith with a valid sanad, from Ibn Mas'ud. Imam Ahmad sanctioned this hadith as false with the words: This is a hadith of liars.(al-Albani, 1992)³⁶ This hadith was brought by al-Suyuti in al-Jami' through the narration by Ibn 'Adi, Ibn 'Asakir from Aishah. It was also reviewed by al-Munawi in al-Fayd.

d) Women who receive the pleasure of her husband.

The hadith on women who gain the pleasure of their husband is: Any woman who dies and her husband is pleased with her, surely she will enter heaven. This hadith was narrated by Imam al-Tirmidhi through the route of Wasil bin 'Abd al-A'la, the same with Ibn Abi Shaibah in al-Musannaf, through the route of Muhammad bin Fudayl, from Abu Nasr Abdullah bin Abdul Rahman, from Musawir al-Humayri. Imam al-Tirmidhi sanctioned this hadeeth as *hasan gharib* (fair, single- chained hadith). Other muslim scholars sanctioned it as *munkar* (denounced). This hadith was also narrated by 'Abd al-Razzaq in his musannaf, Ibn Majah, Abu Ya'la, al-Hakim in al-Mustadrak, al-Tabrani in al-Mu'jam al-Kabir , Abd bin Humayd in his musnad, all through Ummu Salamah ra. (Ibn Majah, 2000)³⁷ Imam al-Tirmidhi sanctioned this hadeeth as *hasan* (fair). Its narration through the route of Ibn Majah is not valid because of Musawir al-Humayri being considered *majhul* (unknown). Al-Hakim sanctioned it as sound al-isnad. Al-Dhahabi acknowledged the sanction which was given by al-Hakim. Contrary to al-Albani who sanctioned the narrator named Musawir and his mother *asmajhul* (unknown), as explained by Ibn al-Jawzi in al-Wahiyat. Al-Dhahabi, when translating the narrator in his book al-Mizan stated: In it there is *jahalalah* (unknown) and the hadith is *munkar* (denounced). About his mother, al-Dhahabi stated that her son was alone in narrating the hadith from his mother. In other words the sanction is *majhul* (unknown) (al-Albani, 1992).³⁸

There is another narration which means: "Any woman who sleeps while her husband is pleased with her, she will enter heaven." This hadith was sanctioned as weak by al-Albani, in Daif Ibn Majah and Daif al-Jami' al-Saghir. Likewise, the narration that stated "Any woman who leaves home without being

ordered by her husband, thus she will be subject to Allah's anger until she returns home or the husband becomes pleased with her.” This hadith is sanctioned as fabricated. Al-Khatib narrated it in *Tarikh Baghdad*, through the route of Abu Nu’aym al-Hafiz, with his sanad from Ibrahim Hudbah, from Anas by *marfu’* (elevated). Ibrahim Hudbah narrated *batil hadith* (invalid) from Anas. Ibn Ma’in sanctioned Ibrahim as *Kazzab Khabith*. From Ali bin Thabit he said: even false than Himari. Al-Dhahabi explained that Ibrahim narrated, in Baghdad and others, *batila hadith* (invalid). Abu Hatim and other Muslim scholars sanctioned Ibrahim as *Kazzab* (liar). While Ibn Hibban regarded him as the *dajjal* of all *dajjal* (liar). Al-Uqayli and al-Khalili sanctioned Ibrahim as being accused of falsehood.

Another similar narration is the hadith that states: Three groups (of people) whose salat will not be accepted by Allah and whose goodness will not be brought up to heaven; A slave who runs away until he comes back to his master and puts his hand in their hands, a woman who is scolded by her husband until his husband becomes pleased with her, a drunkard until he becomes sober. (al-Tirmizi, 2000)³⁹” This weak hadith was narrated by Ibn ‘Adi in *al-Kamil*, Ibn Huzaymah, Ibn Hibban, Ibn ‘Asakir from Hisham bin ‘Ammar, thana al-walid bin Muslim, thana Zuhayr bin Muhammad from Muhammad bin al-Munkadir from Jabir by *marfu’*. This hadith was regarded as one of Zuhayr's *manakir* (denounced). (Ibn ‘Adi, 1997)⁴⁰

Closing

Islam is a religion that always stresses on the obligations of a husband towards his wife and a wife towards her husband. It is not correct to state that Islam only emphasizes on the obedience of a wife towards her husband, without considering the obligations of a husband towards his wife. There exists confusion regarding how far a wife's obedience towards her husband should be in Islam. This emerged due to the misconceptions which have circulated among Muslim society in the Malay Archipelago, regarding the terrible retributions allocated to the wife who is disobedient to her husband. These misconceptions have, in a way, tainted the good name of Islam, which is renowned as a religion supporting moderateness. The truth being, there are not many correct statements regarding the terrible retributions in the hereafter for the wife who does not obey her

husband. The only reliable one which might be mentioned is the angel's curse on the wife who does not answer her husband's call to bed and the anger of the inhabitants of heaven.

Catatan

¹ Meaning: Truly the most noble of person among you in the sight of Allah is the one who is the most god-fearing among you.

² See, QS. al-Hujurat (49): 12.

³ Muhammad bin 'Isa bin Thawrah al-Tirmidhi *Jami' al-Tirmidhi*, Abwab al-Manaqib Bab fi Fadli azwaj al-Nabi sallahu 'alayhi wasallam. Hadits no 3895.

⁴ Ismail bin Muhammad al-'Ajluni al-Jarahi (1988),v 2 page 73

⁵ ibid

⁶ Prophet Muhammad has followed Ummu Salamah suggestion after Hudaibiyah agreement to avoid talking to his companion and starting with animal sacrifice and shaving head when his companion didn't follow his order to do that.

⁷ Ibid

⁸ Martin Van Bruinessen (1999),the Yellow Book, Jakarta: Penerbit Mizan, page 172

⁹ This book is written by Syeikh Nawawi Banten a distinguished Muslim scholar on the 19th century who was from Indonesia. This book contains 4 chapters . Chapter 1 The obligation of a husband towards his wife, Chapter 2 The obligation of a wife towards her husband, Chapter 3 The importance of salat at home for women , Chapter 4 The prohibition of looking at the other gender.

¹⁰ Nawawi Banten 1999, *Uqud al-Lujayn*, Jakarta:Mizan, Page 65

¹¹ Muhammad bin Ismail al-Bukhari, 2000, Sahih al-Bukhari , Kitab Bad' al-Khalq, hadeeth no 3237

¹² Nawawi Banten .1999. Page 75

¹³ Ibid. Page 76

¹⁴ Ibid Page 82

¹⁵ Ibid. Page 86

¹⁶ Ibid. Page 86

¹⁷ Ibid. Page 90

¹⁸ Ibid. Page 91

¹⁹ Muhammad bin Ismail al-Bukhari, 2000, Sahih al-Bukhari, Kitab al-Nafaqat Bab iza lam yunfiq al-rajul fa lil mar'at an ta'khuza bighayri 'ilmihi, v.7 page 65 hadith no 5364

²⁰ Ibid. Page 92

²¹ Ibid. Page 9

²² This pronouncement will be discussed in the hadiths takhrij on page 14

²³ This hadith was narrated by Hakim v2 page 189 and he sanctioned this hadeeth as valid, however his opinion was opposed by al-Dhahabi with the argument that in this sanad hadeeth there was Sulaiman bin Dawud whose status was weak (Majma' al-Zawaid v2 p.307)

²⁴ Syeikh Abdullah Bin Abdul Rahim Fatani (1964), c. 4, *Muhimmah*, Fatani: Fatani Press, page. 41.

²⁵ Syeikh Abdullah Bin Abdul Rahim Fatani (1964), *op.cit.*, h. 41.

²⁶ Ibid. page 11

²⁷ Ibid. Page 9

²⁸ Ibn Hibban, Sahih Ibn Hibban, j.9 page 480, hadith number 4171

²⁹ Ibn Abu Hatim, 'Ilal, v.2 pages 252

³⁰ Al-Hakim, Mustadrak 'Ala al-Sahihayn, j.2 pages 204, hadith number 2763

³¹ Ibn Majah, Sunan Ibn Majah, j.1 pages 595, hadith number 1852

³² Al-Daylami, Musnad al-Daylami v. 1 pages 353

³³ Muhammad Nasir al-Din al-Albani, Silsilah Ahadith al-Da'ifah wa al-Mawdu'ah, v.4, pages 52, hadith number 1550.

³⁴ Al-Haythami, Majma' al-Zawaid wa Manba' al-Fawaid, Kitab al-Nikah, Bab Haqqu al-Zawj 'ala al-Mar'at, v.4, pages 307, hadith number 7638

³⁵ Ibn 'Asakir, Tarikh Dimashq, v.16 pages 140

³⁶ Al-Albani, Silsilah Ahadith al-Da'ifah wa al-Mawdu'ah, v.4, pages 134.

³⁷ Ibn Majah, Sunan Ibn Majah, v. 1 pages 596 hadith number 1854, Al-Tirmidhi, Sunan al-Tirmidhi v.3 pages 466, hadith number 1161, Abu Ya'la, Musnad Abu Ya'la v.12, pages 331, hadith number 6903, Al-Hakim, Mustadrak 'ala al-Sahihayn, j. 4 pages, 191, number hadith 7328, Abd Razzaq, Musannaf 'Abd Razzaq v. 3 pages 557, hadith number 17123, Al-Tabrani, Mu'jam al-Kabir, v.23, pages 374, hadith number 884

³⁸ Al-Albani, Silsilah Ahadith al-Da'ifah wa al-Mawdu'ah, hadith number 1426

³⁹ Al-Tirmidhi, Sunan al-Tirmidhi, v.2, pages 194, hadith number 360, Ibn Majah, Sunan Ibn Majah, v. 1, pages 311, hadith number 970, Ibn Hibban, Sahih Ibn Hibban, v.12, pages 178, hadith number 5355, Al-Baihaqi, Sunan al-Kubra, v. 1, pages 389, hadith number 1700, Al-Tabrani, Mu'jam al-Kabir, v. 8, pages 286, hadith number 8098

⁴⁰ Ibn 'Adi, al-Kamil fi Du'afa' al-Rijal, v. 1 pages 149, Ibn Khuzaymah, Sahih Ibn Khuzaymah, hadith number 940, Ibn Hibban, Sahih Ibn Hibban, hadith number 1297, Ibn 'Asakir, Tarikh Dimashq, v. 12, pages 5.

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