

Understanding Gender Equality In The Perspective Of Surah Al-Hujurat Verse 13 And Bukhari Hadith No. 4787

Nadia Syifa¹, Ermita Zakiyah², Abdul Fattah³

^{1,2,3}Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Abstract:

The purpose of writing this article is to answer from the perspective of the Quran and Hadith regarding the position of women in their understanding of gender. Islam distinguishes the position between men and women, as if patriarchal culture is a religious teaching that must be believed and must be practiced in life. So, women come in second position in society. There are many studies on gender in terms of social and culture that women have the same position as men. However, no one discusses the perspective of answers from the Quran and Hadith. The results of this research are how the study of verses of the Quran regarding gender equality and the validity of these hadiths can be used as a legal basis.

Keywords: Gender Equality; Surah Al-Hujurat; Hadis; Takhrij.

Introduction

It is wrong if gender is equated with sex. Gender is from the English word and in the English-Indonesian Dictionary, it means "sex" (Akmaliyah, 2019). In Webster's New World Dictionary, gender is defined as "the differences that appear between men and women in terms of values and behavior" (Janu Arbain, 2015). When viewed in the Big Indonesian Dictionary, the word gender has not yet been included in its treasury. Presidential Instruction No. 9 of 2000 states that gender (origin of the word gen) is differences in roles, duties, functions, and responsibilities and opportunities between men and women because they are formed by socio-cultural values (social construction) that can be changed (Fachrani, 2015) according to the needs or changes of times (according to time and space) (Yuliawati, 2018).

Gender is a social relationship between men and women, and is distinguished from biological relations (sex) because gender relations are socially constructed relationships. Gender relations and the concept of gender is born from the social environment. Gender emerged alongside cultural roles and behaviors (Goddess, 2021). It was not born as human nature as sex is. Sex and gender have two meanings that are close together, but dissimilar in their senses. Sex is the nature of God, innate from birth, and not interchangeable in function. It also has permanent differences. While gender is not biological, and not the nature of God. On the other hand, gender is a behavioral difference between men and women, which is socially constructed, and created through a long socio-cultural process not nature and not included in God's creation (Fibrianto, 2016). Gender is a concept that describes the relationship between men and women who are considered to have differences according to socio-cultural constructions which include differences in roles, functions and responsibilities. In short, sex is the difference between men and women in terms of biology (nature), while gender is the difference between the two due to socio-cultural

factors (nurture).

The dark history of equality rights was from before Islam came. Gender equality is a taboo and existed in the lives of previous people. Especially women who are the main objects of oppression, humiliation, and misery, all are rooted and ingrained. While men are always assumed to be holders of power (Qomariyah, 2019). Jews believe that the cause of Adam's expulsion from heaven was Eve. It is believed and instilled in the creed of the Jews. It is in the Old Testament that the Jews place women as the main source of Adam's fault. It is said that Eve seduced the Prophet Adam to participate in eating the khuldi fruit after previously Eve was fascinated by Satan's seduction. This belief is one of the reasons for discrimination of women as an outlet and as if they should be responsible for Adam's expulsion from heaven, with discrimination throughout the lives of women (Adinugraha, 2018).

Various literatures inform how women are treated in Jahiliyah society (Adinugraha, 2018). They buried their children alive for fear of embarrassment or fear of not being able to provide for themselves. In addition, Arabs considered the existence of women as a source of disaster and crime, as well as the culprit of disgrace and suffering. Because of this assumption, the Arabs at the time of Jahiliyah hoped not to give birth to daughters. If they give birth to a daughter, they will not want to see her face, and even bury her alive, which then Islam brought theological, ethical and cultural values (Handayani, 2013).

Hinduism says the position of women is much more pathetic. Once in India, slavery was seen as a central principle. Day and night females are in dependence. The law of inheritance is agnatical, according to the male lineage only, excluding women. Even the image of a good woman is one whose mind, speech, and body are always in submission. Thus, she will gain a high position in the world, and in the afterlife, she will occupy a high position as well as her husband. On the other hand, in the encyclopedia Britanica presented by Prof. Syahrin Harapan in a work of Islam and Modernitas, quotes that: "In Roman law, a woman was totally in dependence. When she marries, she and her property will be under the authorization of her husband. The wife belongs to her husband, just like a slave, she is bought only for the benefit of her husband, a woman cannot hold civil or witness, responsible and teacher, she cannot take children or be taken as children, cannot make wills or covenants."

The explanation of women above illustrates that the status of women on this earth has indeed been humiliated from ancient times, and is still happening to date. Although the situation is more encouraging, there are still stereotypes towards women. Therefore, it is not unusual if there is still discrimination against women in a region, because having the possibility of influencing religious customs and beliefs has succeeded in planting the roots of the paradigm of the status and position of women. At this time, women have experienced freedom as men, although not completely, but the situation is more satisfactory than that in classical times. According to Abu Hayyan, crooked ribs are a metaphor for women's uncertainty or it is because women tend to be inconsistent. They always change from one condition to another (M. Faishol, 2011). Meanwhile, Quraish Shihab said that this hadith intends to warn men to face women wisely because there are female traits and tendencies that are not similar to men, otherwise, it will lead men to behave unnaturally. If anyone forced the change, the consequences would be as fatal as it

was to straighten crooked bones. Shihab also says that the word crooked here is not to harass women, but only the illustration given by the Prophet to the erroneous perception of men regarding the nature of women so that they insist on correcting it (Shihab, 2014).

Agus Moh. Najib in his writings said that the context of these hadiths actually contained the advice, or even the Prophet's command to men at that time to advise each other to do good to their wives or women. The Prophet then compared women to crooked ribs that cannot be changed arbitrarily according to men's will. The Prophet felt the need to command men to treat women well and wisely (Basri, 2010). The explanation above emphasizes the commitment to realize a harmonious relationship between men and women. If men take a role in earning living costs, women work in domestic matters, as expressed by Umar bin Khattab (Munhanif, 2002). This harmonious relationship can also be specialized in the sense of husband-wife relationships, because the word al-Mar'ah indicates the meaning of adult woman. This desire arose due to the condition of Arab women who were considered lower than men since the men dominate almost all aspects (Sakina, 2017). As a result, men are often abusive towards women. Hence, by using the word dhil'u to resemble women, the Prophet hoped to give the men at that time an idea that they could not be harsh, arbitrary, and conform to their own accord to women which could result in the destruction of the good between the two. This hadith is substantially one of Islam's ways of elevating the status of women and upholding the principles of justice and equality between men and women.

Results and Discussion

The Asbabun Nuzul of the Quran Surah al-Hujuraat verse 13 contains morality that humans should have inside out (Shihab, 2012). There are several versions that discuss asbabun nuzul of Q.S. al-Hujuraat verse 13, so many lessons are about the generality of lafadz not the specificity of the cause. (al-Umar, 2001). First, this verse is revealed about Abu Hindun. This is what Abu Daud told us in the book of Al Maraasil: Amr bin Uthman and Kathir bin Ubaid narrated to us, both said: Baqiyah bin Al Walid told us, he said: Az-Zuhri told us, he said, "The Prophet PBUH ordered Banu Bayadhah to marry Abu Hindun to a woman among them. They then asked the Prophet PBUH, 'Should we marry our daughters to our slaves?' Allah 'Azza wa Jalla then revealed the verse:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O people, We created you from a man and a woman, and made you nations and tribes, so that you may know one another. Indeed, the noblest of you in the sight of Allah is the most God-fearing of you. Indeed, Allah is All-Knowing, All-Knowing.

Second, according to one opinion, this verse was revealed about Thabit bin Qais bin Shamas and his greeting to those who did not give him a place: "Son of the fulanah," in which the Prophet then asked: "Who called Fulanah?" Thabit replied, "It's me, O Messenger of Allah". The Prophet said to him, "Look at the faces of these people." Thabit saw (their faces), and the Prophet asked, "What do you see?" Thabit replied, "I saw the white, black and red." The Prophet said, "Verily you cannot

surpass them except by piety". Then, the verse was revealed, meanwhile, for those who did not give him a place, Allah revealed, "O believers, when said to you, Be spacious in the council" (Q.S. Al-Mujaadalah: 11).

Third, Ibn Abbas said, "On the day of the conquest of Makkah, the Prophet PBUH ordered Bilal to ascend to the Kaaba and recite the Adhan. Atab bin Usaid bin Abi Al Ish said, 'All praise be to Allah who has taken my father, so he did not see today.' Al Harith bin Hisham said, 'Muhammad did not find mu'adzin apart from this black crow.' Suhail ibn Amr said, 'If Allah wills something, He will change that something.' Abu Sufyan said, 'I will not say anything, for fear that the Lord of heaven will tell him (to Muhammad)'.

The angel Gabriel then came to the Prophet PBUH and told him what they said to him. He called them and asked about what they said, and they admitted it. So Allah has sent down this verse, forbidding them from boasting of their bloodline and many treasures, and forbidding them to despise the poor. The reason that is a measure is piety. The meaning of God's word is that all humans are from Adam and Eve. Indeed, glory is because of piety." The Quran requires various interpretations, because the Quran is a global holy book. The main teachings in the Quran are life guidelines in the world and the hereafter, so the Quran is a holy book that humanists seek to humanize other humans, text and context must go hand in hand, so that it is easy to live (Zakiyah, 2023).

Tafsir Ath-Thabari

Takwil Al-Hujurat; 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (Al-Hujurat;13)

"O man, verily We created you from a man and a woman) God said, "O man, verily We have created your occurrence from the semen of a man and the semen of a woman"

Our opinion on this matter is in accordance with the statements of commentators, among them are: Abu Hisham narrated to us, he said: Ubaidullah bin Musa told us, he said: Uthman bin Aswad preached to us from Mujahid, he said, "Allah created the son of man from male semen and female semen."

The superstition of the word of God (and made you nations and tribes) means that, and We make you harmonious. Some have a chance with some with a distant fate, and some have a nasab with some with a close nasab. People who have a fate with a distant fate are citizens of nations (a nation). While people who have a close relationship are residents of a tribe or tribe (a tribe or tribe).

Some other takwil experts argue that lafadz شعوبا meaning الفخاذ "great tribes". Another takwil said, "Asysyu'uub means al ansab (lineage)" لتعارفوا (that you may know one another), so that some of you may know others in Nasab.

Allah the Exalted says, "Verily We made nations and these tribes are for you, O men, that some of you may know others in terms of deliberation and kinship, not because of your primacy in that regard and the sacrifices you make to draw near to God. But the noblest among you is the most pious.

For the word of Allah, indeed, the noblest of you in the sight of Allah is the most God-fearing, the interpretation of this is that surely the noblest of you, O people, in the sight of your Lord, is the most God-fearing of Him, by fulfilling His obligations and avoiding His forbiddenness. Not the biggest man in his house and the most of his family.

Tafsir Al-Qurthubi

Qur'an Surah Al-Hujuraat verse 13 in Tafsir Al Qurthubi discusses seven issues, namely: First, the word of God, "O man, verily We created you from a man and a woman," namely Adam and Eve. Second, in this verse God explains that He created His creature from a woman.

Third, God created His creatures—from the crossing of male and female—with clans, tribes and nations. From that God created an acquaintance among them, and brought about regeneration for them, for the sake of a wisdom that God had determined. It is God who knows wisdom better.

Fourth, a group of scholars of previous generations argued that the fetus was formed from male sperm (male only). The fetus develops inside the mother's womb and draws blood that is there. They argue with God's word

Ta'ala in Q.S Al-Mursalaat verses 20-21, "Did We not create you from despised water? Then We put her in a solid place (womb)".

But the shahih opinion in this matter is the opinion that states that the creation was from male sperm and female sperm. This is based on this verse. For this verse is a nash (in the matter of creation) that does not contain condemnation. Moreover, it is also based on the word of Allah in Q.S Ath-Thaariq verses 6-7, "He was created from emitted water, which came out from between the sulbi bone and the sternum". Namely, from the male sulbi bone and female sternum.

Fifth, says Allah the Exalted and we made you into nations and tribes so that you might know one another". Ash-Shu'ub was the pinnacle of the tribes, such as Rabi'ah Mudhar, Aus and Khazraj. The singular form is Sha'bun (شعب – with the letter syin). So named, because they branch like the branches of a tree. (Al-Qurtubi, 2009) Al-Jauhari said, "Ash-Sha'b is something that branches off, that is, Arab and non-Arab tribes. The plural is Ash-Shu'uub. As for Ash-Shu'uubiyah, he is a group that views Arabs as no better than non-Arabs."

Mujahid said Asy-Syu'uub was far from the side of his bloodline. While al qabaa'il is not so". From Mujahid it is also narrated that "Asy- Syu'uub is the nearest bloodline". This opinion was also expressed by Qatadah. The first opinion is narrated by Mujahid by Al Mahdawi, while the second opinion is narrated by Mujahid by Al Mawardi. Sixth, said Allah SWT, "Indeed, the noblest of you in the sight of Allah is the most God-fearing of you." This verse shows that it is the piety that Allah and His Messenger view as not from the lineage.

Seventh, Ath-Thabari said: Umar bin Muhammad told me, he said: Ubayd bin Ishaq Al Athar told us, he said: Mandal bin Ali told us from Tsaur bin Yazid, from Salim bin Abi Al Ja'd, he said, "A man of Ansar married a woman, then he was reproached for lineage that woman. The man said, "Verily I did not marry her because of her offspring, but I married her because of her religion and character."

The shahih hadith narrated from Aisha, states that Hudzaifah bin Utbah bin Rabi'ah – he participated in the battle of Badr with the Prophet (peace be upon him) – adopted Salim and married him to Hindun, the daughter of his brother Al Walid bin Utbah bin Rabi'ah, even though Salim was a slave of an Anshar woman, and Dhuba'ah bint Az-Zubayr who became the wife of Al Miqdad bin Al Aswad. According to me (Al Qurthubi), also the sister of Abdurrahman bin Auf who became Bilal's wife, and Zainab bint Jahsh who became the wife of Zaid bin Harithah. This showed that a slave could marry an Arab woman. In this case, kufu' (equality) that must be considered is equality in terms of religion.

Al Qusyairi Abu Nasr said, "The lineage is sometimes considered in the matter of kufu' nikah. A man of piety and faith is better than a man of lawlessness but his bloodline is good. If both are pious, then the best person of the lineage between the two of them should come first, just as the youth should take precedence over the elder to become the imam of prayer, if the young man and the old man are equal in terms of piety".

Al-Mishbah Interpretation

The Qur'an surah al-Hujuraat verse 13 discusses the basic principles of human relations. Therefore, this verse no longer uses a call addressed to believers, but to the human kind. The first part of this verse, "... verily We created you from a man and a woman..." is an introduction to affirm that all human beings are equal in the sight of God, there is no difference between one tribe and another. There is also no difference in human values between men and women because everything is created from a man and a woman.

The introduction leads to the conclusion that the last part of this verse calls "Verily the noblest among you in the sight of Allah is the most pious". Therefore, strive to increase piety in order to be noblest in the sight of Allah. This verse affirms the unity of human origin by showing the equality of human humanity. It is not natural for a person to be proud and feel superior to others, not only between one nation, tribe, or skin color and another, but between their genders. In this context, during Hajj wada' (farewell), the Prophet (peace be upon him) said among other things: "O man, verily your Lord is one, your father is one, there is no advantage of Arabs over non-Arabs, neither of non-Arabs over Arabs, nor of black (skinned) over red (i.e. white) nor vice versa except with piety, verily as noble as you are in the sight of Allah is the most pious". (HR. Al-Baihaqi through Jabir Ibn 'Abdillah).

(شعوب) Shu'uub is the plural form of the word (شعب) sya'b. . This word is used to designate a collection of many (قبيلة) qabiilah yang bisa diterjemahkan suku yang merujuk pada satu kakek. Qabiilah/suku pun terdiri dari sekian banyak kelompok yang dinamakan Qabiilah which can be translated as tribe refers to one grandfather. Qabiilah / tribe also consists of various groups named (عمارة) 'imaarah, and this one consists again of the many groups named

(بطن) bathn. Under the bath of notes (فخذ) Fakhdz finally arrived at the smallest set of families.

(تعارفوا) Ta'aarafu is taken from the word (عرف) 'Arafa which means to know. The word patron used in this verse has a reciprocal meaning. Thus, it means to know each other.

(أكرمكم) akramakum is taken from the word (كرم) karuma which basically means good and special according to the object. A good and special human being is one

who has good morals toward God and toward his fellow creatures

Islamic studies state that the Qur'an can be approached in any way, because it is not only a written verse, but there is a context that always surrounds, if it is not contained in the text of the Qur'an then using the Maqasid Shariah approach, (Zakiyah, 2022) or the purpose of Islamic law, the purpose of Islamic law is to save women who in the era of jahiliyah were eliminated then when the Islamic era became elevated with the limits and roles that also surround it.

Humans have a tendency to seek and even compete and compete to be the best. Many people suspect that material possession, beauty, and social position due to power or lineage are must-have glories and therefore many seek to possess them. However, when observed, what is considered privilege and source of glory is very temporary in nature and often even leads its owner to destruction. Thus, these things are not a source of glory.

The third context is on things that are impossible or very, very difficult for humans to know. First, the place of death of a person (QS. Luqman verse 34). Second, a very hidden secret (QS. at-Tahrim verse 3). Third, the quality of piety and nobility of a person in the sight of Allah (i.e. this interpreted verse). This means that something very difficult, even impossible, for a human being to judge the degree and quality of one's faith and piety, only Allah Almighty knows. (Shihab, Tafsir al-Misbah, 2002)

Hadith Perspective

Hadith Shahih Bukhari No. 4787 – Book of Marriage

"Having told us Ishaq bin Nasr Has told us Husayn Al Ju'fi from Za'idah from Maisarah from Abu Hazim from Abu Hurairah from the Prophet sallallahu 'alaihi wasallam, he said: "Whoever believes in Allah and also in the last day, let him not harm his neighbor. Associate women well, indeed they are made from ribs. And the most crooked thing that has ribs is the very top. If you straighten it instantly, you will undoubtedly break it, but if you let it go then it will always be in a crooked state. Therefore, associate women with full policy." (HR. Bukhari No. 4787)

Comparable Hadith

1. Hadits Shahih Muslim No. 2671 – The Book of Breastfeeding

"Abu Bakr bin Abu Shaiba has told us Husayn bin Ali from Za'idah from Maisarah from Abu Hazim from Abu Hurayrah from the Prophet sallallahu 'alaihi wasallam he said: "Whoever believes in Allah and the Last Day, then he witnesses an event, let him speak well or be silent, and testify to women with kindness, for verily he was created of a rib, and the most crooked part is the uppermost rib, if ye try to straighten it, it will inevitably break, if you let it, it will always be crooked, then testify to the woman with kindness." (HR. Muslim No. 2671)

2. Sunan at-Tirmidzi No. 1109

Abdullah bin Abu Ziyad has told us Ya'qub bin Ibrahim bin Sa'd has told us my cousin Ibn Shihab from his uncle from Sa'id bin Al Musayyab from Abu Hurairah he said; The Prophet (peace and blessings of Allaah be upon him) said: "Verily the woman is like a rib; If you want to straighten him then you will break him and if you let him then you can have fun with him, but he is still in a crooked

state." He said; Still in the same chapter are narrated from Abu Dzarr, Samurah and A'isyah. Abu Isa said; The hadith of Abu Hurairah is the hadith of hasan shahih gharib of this path but the sanad is good. Abdullah bin Abu Ziyad has told us Ya'qub bin Ibrahim bin Sa'd has told us my nephew Ibn Shihab from his uncle from Sa'id bin Al Musayyab from Abu Hurairah he said; The Prophet (peace and blessings of Allaah be upon him) said: "Verily the woman is like a rib; If you want to straighten him then you will break him and if you let him then you can have fun with him, but he is still in a crooked state." He said; Still in the same chapter are narrated from Abu Dzarr, Samurah and A'isyah. Abu Isa said; The hadith of Abu Hurairah is the hadith of hasan shahih gharib of this path but the sanad is good."

3. Sunan ad-Darimiy No. 2124

Muhammad bin Abdullah Ar Raqasyi has told us Abdul Warits has told us Al Jurairi from Abu Al 'Ala' from Nu'aim bin Qa'nab from Abu Dharr that the Prophet (peace and blessings of Allaah be upon him) said: "Behold, a woman was created from a rib, when you straighten her you will break her, so be gentle with her, verily there is in him crookedness and equal life."

4. Musnad Ahmad bin Hanbal No. 9159

Having told us Yahya from Ibn 'Ajlan I heard my father narrate from Abu Hurayrah saying; The Prophet (peace be upon him) said: "A woman is like a rib, if you straighten it will break, and if you let it continue to be, even though there is a crooked thing on her."

SANAD

Abdur Rahman bin Shakhr

No	Name	Teachers	Pupils
	Kunyah : Abu Hurairah	Nabi Muhammad SAW	Abu Hazim
	Laqob:	Umar bin Khattab	Abu Salamah
	Nasab: Ad Dawsiy Al Yamaniy	Abu Bakar ash-Shidiq	Abu Salih
	Kalangan : Sahabat	'Aisyah (istri Nabi SAW)	Ibrahim Ibn Ismail
	State of Living and Wafat : Madinah	Usamah bin Zaid	Abdullah Ibn Hunain
	Year of Death: 57 H	Fadli bin al-Abbas	Anas bin Malik, dll

Salman Maula 'Izzah

- Ahmad bin Hambal : Tsiqah
- Abu Dawud As Sajastani : Tsiqah
- Yahya bin Ma'in : Tsiqah
- Muhammad bin Sa'd : Tsiqah
- Al 'Ajli : Tsiqah

No	Name	Teachers	Pupils
	Kunyah : Abu Hazim	Abu Hurairah	Maisarah bin 'Ammar
	Laqob	Salim Ibn Aswad	Katsir Ibn Zidan
	Nasab : Al Asyja'iy	Anas bin Malik	Yazid Ibn Kaisan
	Kalangan : Tabi'in kalangan pertengahan	Abdullah Ibn Mas'ud	Sulaiman Ibn Mihran al-A'mas
	Life : Kufah	Ibn Umar	Manshur Ibn Mu'tamar
	Year of Death: 101 H	Sahl Ibn Said, dll	Muhammad Ibn Jihadah, dll
			Maisarah bin 'Ammar

Maisarah bin 'Ammar

Scholar's Comments: Abu Jur'ah : Tsiqah

- Ibnu Hibban : mentioned dalam 'ats tsiqaat
- Ibnu Hajar al 'Asqalani : Tsiqah
- Adz Dzahabi : Tsiqah

No	Name	Teachers	Pupils
	Kunyah : Abu Hazim	Abu Hazim	Za'idah bin Qudamah
	Laqob	Sa'id bin Musayyab	Zuhair bin Mu'awiyah
	Nasab : Al Asyja'iy	Ikrimah, dll	Sufyan al-Thauri, dll
	Circle : Tabi'ut Tabi'in old circle		Za'idah bin Qudamah
	Life : Kufah		

Za'idah bin Qudamah

Ulama Comments

- Abu Jur'ah : Shaduuq
- Abu Hatim : Tsiqah
- An Nasa'I : Tsiqah
- Ibnu Hajar al 'Asqalani : Tsiqah tsabat
- Adz Dzahabi : Tsiqah Hujjah
- Adz Dzahabi : Alhafidz
- From this statement, it means that the state of sanad between Zaidah and Maisarah is continued. None of the critics did not praise him.

No	Name	Teachers	Pupils
	Kunyah : Abu Ash Shalti	Maisarah bin 'Ammar	Al-Husain bin 'Ali
	Laqob	Ibrahim bin Muhajir	Hammad bin Usamah

Nasab : Al Asyja'iy	Isma'il bin Abi Khalid	Abdullah bin al-Mubarak
Circle : Tabi'ut Tabi'in Kalangan Tua	Hisyam bin Hassan	Bisyr bin al-Sariy
Life : Kufah	Saib bin Hubais al-Kala'i	
Contry : Ardlurum	Hisam bin Urwah,	
Years of Death : 161 H		Abdullah bin al-Mubarak

Al-Husain bin 'Ali bin Al Walid

Ulama Comments

- Yahya bin Ma'in : Tsiqah
- Ibnu Hibban : mentioned in 'ats tsiqaat
- Ibnu Hajar al 'Asqalani : Tsiqah abid

The above statement of the hadith critic shows that Zaidah was Husayn's teacher. Therefore the sanad between Husayn and Zaidah was in a continuous state. Moreover, none of the hadith critics denounced al-Husayn personally, or even praised him.

No	Name	Teachers	Pupils
	Kunyah : Abu Abdullah	Zaidah bin Qudamah	Ishaq bin Ibrahim bin Nashir
	Laqob	Hamzah	Ibnu Ma'il Abu Bakr bin Abi Syaibah
	Nasab : Al Ju'fi	Israil bin Musa	Ahmad, dll
	Circle : Tabi'ut Tabi'in Ordinary people	Ibnu Abi Rawwad	
	Living State : Kufah	Fudhail bin 'Iyadh, dll	
	Land of the dead : Kufah		
	Year of Death : 203 H		

Ishaq bin Ibrahim bin Nashir

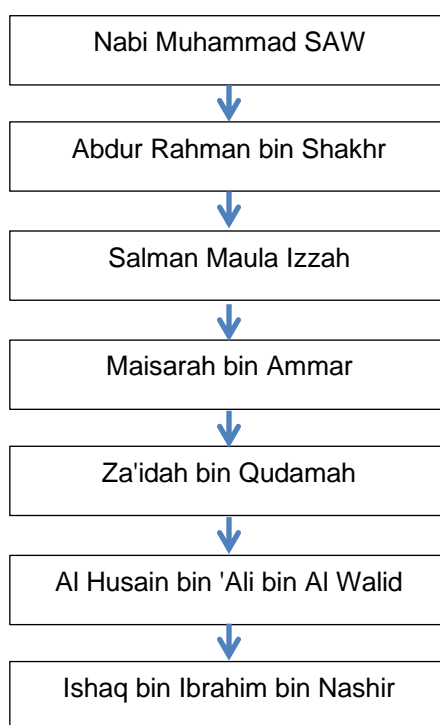
Ulama Comments :

- Ibnu Hibban : mention 'ats tsiqaat
- Ibnu Hajar al 'Asqalani : Shaduuq

So not a single critic denounced Ishaq. It is precisely the praise given to him that is a high-ranking praise. Thus, Ishaq's statement that he received a hadith from Husayn bin 'Ali with the symbol of haddatsana is credible

No	Name	Teachers	Pupils
	Kunyah : Abu Ibrahim	Al-Husain bin 'Ali bin al-Walid	Bukhori
	Laqob	'Abdurrazaq bin Hammam	Ibnu Majah

Muhammad bin Ubaid, dll
Nasab : Al Asya'adi
Circle : Tabi'ul Atba' t middle circles
Land of Living : Bukhara
Years of death : 242 H



SCHEMA SANAD

4. MATAN REVIEW

A. HADITS DESCRIPTION

Imam Bukhari narrated the first hadith in this chapter from Ishaq ibn Nashr, from Husayn Al Ju'fi, from Za'idah, from Maisarah, from Abu Hazim, from Abu Hurairah (r). Ibn Abbas states that Indeed, Eve was created from Adam's rib 'the shortest on the left, while Adam was sleeping). Likewise narrated Ibn Abu Hazim and others from the hadith of Mujahid. An-Nawawi committed a peculiarity when he attributed it to the jurists or some of them. As for the meaning; Women are created from the origin of creation in the form of something crooked. This does not contradict the previous hadith which likened a woman to a rib. Even from this it is taken the benefit of the similarity that he is crooked also like a rib, because that is the origin of the incident. Some of these problems have already been addressed in the discussion of the beginning of creation

This is said to reinforce the meaning of 'breaking, because straightening the upper rib cage will be more difficult. It may also mean that women were created from the most crooked ribs as an emphasis in assigning this trait to themselves.

Or maybe it's made up as an example for the female upperside. Because the upper part is the head which consists of oral, and it is this part that usually hurts, If you straighten it you will undoubtedly break it. The pronoun 'his' here goes back to 'rib', not 'to the top of the rib'.

In the previous narration it was mentioned, you straightened it out, you broke it. The pronoun here also goes back to the ribs although in the form mu'annatas (female type of word), because the word (rib) can be classified as mudzakkar (male type) and can also be mu'annats (female type), but there is also a possibility that the pronoun here is meant by female. This matter is confirmed afterwards, If you are happy with him Then perhaps what is meant by 'breaking' is divorce. Even this possibility is mentioned directly in the Sufyan narration of Abu Az-Zinad quoted by Imam Muslim, ^٢(If you go to straighten it you will break it and to break it is to divorce it) (if you let it, then it will still be crooked) That is, if you do not straighten it.

Imam Bukhari in the chapter entitled, "guard yourself and your families from the fires of hell." It is concluded that one does not let a woman in her crookedness if she has exceeded the limit, such as committing immoral acts or abandoning obligations. It's just that the intention is to leave it in its crookedness as long as it is within the limits of the goodwill. This hadith contains advice to be gentle to women in order to please the soul and unite the heart. It also contains instructions for dealing with women (wives), namely tolerance and patience with their crooked attitude. Whoever desires to straighten them out cannot benefit from them, whereas one cannot be separated from women, neither to soothe him nor to help him in his life. It is as if the hadith says, "Having fun with women will not be achieved, except by being patient with their attitude."

Conclusion

Men are created differently from women by their own natures. The term "crooked ribs" does not mean weakness that cannot be straightened, but the ribs are the role of women in domestic aspects and the female's character that must be upheld. The study of the Quran places men and women in their respective positions with roles attached to both. If men have the obligation to earn a living, women have the obligation to look after property and family. In a hadith, in terms of *matan* study, it is about the advice to be gentle towards women who have been created from the ribs.

Bibliography

- Adinugraha, H. H. (2018). Kewenangan dan Kedudukan Perempuan dalam Perspektif Gender: Suatu Analisis Tinjauan Historis. Marwah: Jurnal Perempuan, Agama dan Jender, Vol 17 No 1, 42-62.
- Akmaliyah. (2019). Analisis Kesetaraan Gender Pada Kata Ganti Orang dalam Bahasa Arab dan Sunda. Harakat an-Nisa (Studi Gender dan Anak), Vol 4 No 1, 35-40.
- Al-Qurtubi, T. A. (2009). Tafsir al-Qurtubi. Jakarta: Pustaka Azzam.
- al-Umar, N. b. (2001). Tafsir Surah al-Hujurat: Manhaj pembentukan Masyarakat Berakhlak Islam. Jakarta: Pustaka al-Kautsar.
- Basri, H. (2010). Penciptaan Wanita. Jurnal Studi Gender dan Anak, 168-198.

- Dewi, R. K. (2021). Peran Wanita Sebagai Pendorong Ekonomi dan Keuangan Syariah di Tanah Air. *Noura: Jurnal Kajian Gender dan Anak*, Vol 5 No 2, 6-10.
- Fachrani. (2015). Manifestasi Wanita dalam Budaya Patriarki: ideologi dalam Serat Candraning Wanita dan Refleksi pada Iklan Era Modern. *JLT: Jurnal Linguistik Terapan*, Vol 5 No 1, 1-14.
- Fibrianto, A. S. (2016). Kesetaraan Gender dalam lingkup Organisasi Mahasiswa Universitas Sebelas Maret Surakarta Tahun 2016. *Jurnal Analisa Sosiologi*, Vol 5 no 1, 10-27.
- Handayani, T. d. (2013). Isu Gender: Potret Relasi Masa Lampau. *JIA*, XIV No 1.
- Janu Arbain, N. A. (2015). Pemikiran Gender Menurut Para Ahli (Telaah atas Pemikiran Amina Wadud Muhsin, Asghar Ali Engineer, dan Mansour Fakih). *SAWWA*, 75.
- Munhanif, A. (2002). *Perempuan dalam Literatur Islam Klasik*. Jakarta: Gramedia Pustaka.
- Qomariyah. (2019). persepsi Masyarakat Mengenai Kesetaraan gender dalam Keluarga. *Jurnal Cendikia Ilmiah PLS*, Vol 4 No 2. 52-58.
- Sakina, A. I. (2017). Menyoroti Budaya Patriarki di Indonesia. *Share: Social Work Jurnal*, Vol 1 No 1 1-129.
- Shihab, M. Q. (2002). *Tafsir al-Misbah*. Jakarta: Lentera hati Group.
- Shihab, M. Q. (2012). *Al-Lubab: Makna, Tujuan dan Pelajaran Dari Surah-Surah Al-Qur'an Volume 4*. Jakarta: Lentera Hati.
- Yuliawati, S. (2018). Perempuan atau Wanita? Perbandingan Berbasis Korpus Tentang Leksikon Berbias Gender. *Paradigma Jurnal kajian Budaya*, Vol. 8 No 1 53-70.
- Zakiah, E. (2012). Aspek Paham Mu'tazilah dalam Al-Kashshaf tentang Ayat-Ayat Teologi (Studi Pemikiran Al-Zamakhsyari). Surabaya: Institut Agama Islam Negeri Sunan Ampel.
- Zakiah, E. (2022). Maudhui'i Tafsir Method in teh Qur'an and Hadits on Maqasid Syariah for economic Welfare in Indonesia. *Journal of Islamic Economics and Philanthropy (JIEP)*, 235-244.
- Zakiah, E. (2023). The Foundation of Understanding the Living al-Qur'an as a Reinforcement of Islamic Humanism in the Context of Civil Society. *Al-Mada: Jurnal Agama Sosisal dan Budaya*, 62-75.