



**Riwayah : Jurnal Studi Hadis**

issn 2460-755X eissn 2502-8839

Tersedia online di: [journal.iainkudus.ac.id/index.php/riwayah](http://journal.iainkudus.ac.id/index.php/riwayah)

DOI: <http://dx.doi.org/10.21043/riwayah.v8i1.14951>

## REVIEWING RELIGIOUS UNDERSTANDING OF THE MARRIAGE HADITH

**Nurul**

*Sekolah Tinggi Agama Islam Sunan Pandanaran, Indonesia*

*noekh08@gmail.com*

**Mochamad Tholib Khoiril Waro**

*Institut Agama Islam Negeri Kudus, Kudus, Indonesia*

*mochamadtholib@iainkudus.ac.id*

### Abstract

Intellectual discourse on women especially on marriage in Islamic tradition are dominated by patriarchal perspective. Islamic Intellectual treasures such as hadith and its explanation, exegesis, books, scholar and their intellectual products showed us how ancient Arabic patriarchal pattern existed. On the other hand, modernity led civilization to the values of equity, equality, human right and democracy against inequity, inequality, monarchy and individual cult. Problems of inequity appeared much on women discourse in Islamic tradition. Thousands of hadiths were identified recorded by men in patriarchal culture. It made gender issues in Islamic tradition are still sensitive. This article tries to reconstruct the discourse in one of the popular hadiths in marriage in order to explore the possibility of studying the meaning of a more moderate hadith. By using Juynboll's common link, the author finds the hadith narrowed to one name, namely A'masy which is then categorized as a common link in this study. In addition to having implications for the emergence of certain names as common links, this study also reviews further implications regarding the relevance of broader studies in hadith studies; urgent efforts to be made in order to place hadith as a source of more contextual and moderate religious discourse.

**Keywords:** Hadith, Marriage Life, Common Link

### Abstrak

**Tinjauan Pemahaman Agama Terhadap Hadis Pernikahan.** Wacana intelektual tentang perempuan khususnya perkawinan dalam tradisi Islam didominasi oleh perspektif patriarki. Kekayaan Intelektual Islam seperti hadits dan penjelasannya, tafsir, kitab-kitab, ulama dan produk intelektualnya menunjukkan kepada kita bagaimana pola patriarki Arab kuno ada. Di sisi lain, modernitas membawa peradaban pada nilai-nilai kesetaraan, kesetaraan, hak asasi manusia dan demokrasi melawan ketidakadilan, ketidaksetaraan, monarki dan kultus individu. Masalah ketidakadilan banyak muncul pada wacana perempuan dalam tradisi Islam. Ribuan hadits diidentifikasi dicatat oleh laki-laki dalam budaya patriarki. Hal itu membuat isu gender dalam tradisi Islam masih sensitif. Artikel ini mencoba merekonstruksi wacana dalam salah satu hadits populer dalam pernikahan guna menjajaki kemungkinan mengkaji makna hadits yang lebih moderat. Dengan menggunakan common link Juynboll, penulis menemukan hadits tersebut dipersempit menjadi satu nama, yaitu A'masy yang kemudian dikategorikan sebagai common link dalam penelitian ini. Selain berimplikasi pada munculnya nama-nama tertentu sebagai common link, kajian ini juga mengkaji implikasi lebih lanjut mengenai relevansi kajian yang lebih luas dalam kajian hadits; Upaya mendesak dilakukan untuk menempatkan hadits sebagai sumber wacana keagamaan yang lebih kontekstual dan moderat.

**Kata Kunci:** hadits, kehidupan pernikahan, *common link*

### Introduction

Religious discourse is often based and written from a patriarchal point of view. Historical data shows that most of the framers of religious discourses are men. Starting from the writers of revelation, hadith narration, to the priests of the school dominated by men (Danarta, 2007). So it is not uncommon for various religious formulations to show a very thick domain and patriarchal dominance. For this reason, a deeper point of view is needed in addition to the study of normative religious discourse. One of them is the study of sources (Nadia, 2020).

One of the important studies in Islamic studies is the study of sources; The Qur'an and hadith. Studies of these two sources have resulted in thousands of significant studies and experienced developments not previously thought to be. Not only attracting the attention of Muslim scholars, Islamic studies are also a serious concern from outside Muslims. Even in some ways, the study of researchers outside muslims makes a serious contribution to the richness of Islamic studies. Regardless of any motives behind the

study, Islamic studies that appear always make an important contribution in Islamic studies.

Hadith as the second source in Islam is certainly an important object in the study. The contribution of Muslim scholars is certainly not in doubt. Since the emergence of false hadith polemics at the end of the first century of Hijri, Muslim scholars have made certain methods in order to filter and detect hadiths to later identify the authenticity of the hadith. No less than Ibn Shihab al-Zuhri, al-Shafi'i, until Bukhari then compiled certain criteria in the study of hadith. Scholars outside muslim circles did not go unnoticed to the source of these two Muslims. With different motives and backgrounds, the contribution of thought from these scholars provides a wealth of viewpoints in the treasures of hadith studies. From Ignaz Goldziher, Joseph Schacht, G.H.A. Juynboll. Harald Motzki was some of the most important names in hadith studies. The logic of knowledge invites Muslim scholars to also consider these intellectual contributions.

A review of potentially gender-biased hadiths (or in other terms referred to as misogynistic hadiths) is finally reviewed in various aspects; Some sit it down as a portrait of feminists' efforts to review hadith from a typical Western point of view (Untung and Idris, 2012), some sit it down as an attempt to re-read prophetic heritage (Danarta, 2007; Muhtador, 2017; Nadia, 2020). As for juynboll's contribution as a method of tracing hadith narrators is often seen as an intervention effort on the validity of one of the sources of Islamic teachings (Atabik, 2015), there are also those who seat it as an important contribution in seeing more clearly the isnad tradition that is the basis of the validity of a history (Afwadzi, 2011; Idri, 2014; Suwarno, 2018)

This paper attempts to use the theory of the G.H.A. Juynboll thought *comon link*, on one of the hadiths often cited in relationships in *marriage*. A theory that Juynboll developed from his teacher - Schacht - to detect when a hadith was first thought to be contained in history. Furthermore, the author uses This Juynboll theory to look at a marriage hadith relating to the wife's obligations to her husband. This is to enrich insights about the polemic of the PKS Bill that later appeared in the public discourse of the Indonesian people.

## **Biography G.H.A Juynboll**

Gautier H.A Juynboll was an Orientalist born in the 20th century in 1935 in Leiden, Netherlands, and died in the same city of Leiden on December 19, 2010. Juynboll died at the age of 75, juynboll among the last prominent Orientalists of Leiden (Afwadzi, 2011).

G.H.A. Juynboll was an Orientalist whose expertise in the history of the early development of hadith could not be doubted, he spent decades conducting hadith research, from classical treasures to contemporary problems. His expertise in hadith initial studies has gained international recognition. On various occasions he often said "I will offer all I will offer to the Prophet's hadith". (Masrur, 2007)

G.H.A. Juynboll began his studies in his hometown of Leiden University in the late 1950s until the 1960s. At the same time Schacht, Drewes, and Brugman became professors in Arabic and Islamic Studies. After completing his studies, Juynboll is believed to have been a lecturer in Arabic at Leiden University until the mid-1960s. In exploring his thoughts, he was heavily influenced by the ideas of Joseph Schacht, because in some of his works he was shown to develop Schacht's earlier thinking (Brown, 2007). This development makes what Juynboll offers more practical.

From 1965 to 1966, Juynboll lived in Egypt to conduct dissertation research under Jan Brugman's view of Egyptian theologians' views on hadith literature, after completing his research Juynboll earned a doctorate on 27 March 1969 in literature at the literature faculty of The Leiden University of the Netherlands after defending his research before a senate commission (Masrur, 2007). From here then The concentration of Juynboll and his attention to various problems in the study of hadith deepened.

### **Academic Career**

His career in the world of organization began in 1986 at the UAEI congress in Venice, G.H.A Juynboll was elected president of the Union des Arabisants et d'Islamisants (UEAI). He became the first person elected among the Dutch national representatives. And a few days later Juynboll was appointed to the board of management and president of the Islamic assessment organization (Afwadzi, 2011). His role in this organization is fairly important and makes him have wider access to various Islamic issues and discourses.

As a scientist, Juynboll not only taught at Leiden University and various Universities in the Netherlands, but he taught outside Europe, namely at the University of California, Los Angeles (UCLA), and the University of Exeter (UK) uk. As a teacher Juynboll is a unique person, he is different from other teachers, Juynboll is less interested in teaching and guiding students who are writing a thesis and dissertation (Masrur, 2007).

After returning from America in 1985 Juynboll spent his days in the library he became a *daily visitor* in the Dutch Leiden library, to conduct Hadith research, particularly in the reading room of the Collection of Classical Middle Eastern libraries(*Oriental Reading Room*) under a supervisor named Hans van de Velde. This activity is routinely carried out by Juynboll, to the point that he expressed it by writing an autobiography entitled "My Days in the Oriental Reading Room" (Masrur, 2007). The depth of the study he was involved in showed how all his efforts paid off.

### **G.H.A. Juynboll's Position in Hadith Studies**

Before entering the position of Juynboll in hadith studies first we see the debate in the past that is about the thought of Joseph Schacht, it can generally be said that Schacht considers that there are no authentic hadiths (especially legal hadiths). Everything is a product of the law afterwards, which for some reason, is then projected on the older, until it finally reaches the Prophet. *Isnads* that are considered evidence of hadith authenticity, Schacht said, tend to swell backwards. This means the more perfect *isnad* is the last to appear. The spread of *Isnad* formulating the new *Isnad* was created in support of a particular *Isnad* and used as a medium to get rid of isolated hadith claims. Thus, it could be said that Schacht did not believe in the historicity of *isnad* (Berg, 2000).

The impact of Joseph Schacht's thinking gave rise to groups that supported and countered his thinking. These groups can be divided into three camps, the first camp that agrees with the conclusion of his thoughts, the second group that is counter to his thinking, and the third group that tries to be in the middle. The first group was represented by Michael Cook and Norman Calder. The second group is Fuat Sezgin, Nabia Abbot, and M.M. Azami. The figures included in the third group are G. Schoeler and Harald Motzki (Berg, 2000). Schacht's contribution later became a self-study among his admirers and critics.

Juynboll is in a middle position between believers and skeptics. This opinion according to David S. Powers is based on Juynboll's statement which acknowledges that hadiths containing reports that are narrated to the Prophet approach the actual description of the Prophet's words and deeds, but Muslim scholars have never developed a method that makes it possible to show the correct correctness of the messenger of hadith. Not only that, powers' opinion is also based on Juynboll's own statement that does not deny that the followers of the Prophet may have talked about it in the 40s hijriyah and 50s hijriyah, after the Prophet Died. However, the criteria for the formal transmission of information about the Prophet and meeting the new standards were developed in 670 and 700 AD (Afwadzi, 2011).

Talking about Juynboll is very interesting, because he is known as the main developer of Schacht's theories. Therefore, he deserves to be called a *Schachtian* (Schacht's follower). He admired *schacht's backward projection* and common link theory. However, it will be different again if you look at the findings that resulted. There appear to be some significant points of his research that differ from Schacht's findings and show little sense of optimism in hadith. This is what should be the basis of its classification as a middle class, although Juynboll himself can be said to be skeptical of the authenticity of hadith and more in line with Goldziher and Schacht (Afwadzi, 2011).

### **Common link G.H.A Juynboll Theory**

Juynboll in criticizing a hadith always asks three related questions, where, when, and by whom it is delivered. In his view, the answers to these three questions at the same time answer about the *origin* (provanence), chronology and authorship of the hadith (Amin, 2009). In his hadith criticism Juynboll focused on the criticism of the concepts and methods of sanad analysis used by *Muhadditsin* then sought a new direction in the analysis of sanad hadith.

The theory of cammon links built by Juynboll is assumed to be on several things, namely;

1. The more lines the narration meets, whether it is to him or that which leaves him, the greater the narration and the narration has a claim of historicity;

2. *Rawi* who is considered a common link has responsibility for the single path that returns to the oldest authority, the Friend or Prophet, following the development of *matan* that occurs in it;
3. The position of the common link is as the originator or forger of *isnad* and *matan* hadith which is then distributed to a number of his students (Sumbulah, 2010).

The most fundamental *isnad* criticism according to Juynboll is that the common link of almost every hadith is never from a Friend and very rarely a large *tabi'in*, but almost always just one from the small *tabi'in* generation or the generation after that, namely *tabi'in tabi'in*. In this regard, Juynboll made a statement that if the companions and also the big *tabi'in* alone almost never or rarely become common link let alone a Prophet himself (Masrur, 2007). In short, the *matan* hadith according to Juynboll in various collections of hadith is not sourced from the Prophet or Companions, but only from the small *tabi'in* generation or the *tabi'in tabi'in* generation.

In his book Ali Masrur concluded that the steps to apply the theory of *common link* are;

1. Determining the hadith to be scrutinized
2. Tracing hadith in a number of official books of hadith (*kutub as-sitah*)
3. Gather all *isnad hadith*
4. Arrange and reconstruct the entire *isnad* in a bundle of *isnads*.
5. Detecting the common link, the narration that is responsible for the narration of hadith (Masrur, 2007).

The theory of common link becomes something very interesting and *debatable* because juynboll's thoughts about *isnad* are expected to spread from the Prophet through the Companions to the *tabi'in* and so on to the *mukharijs* (Masrur, 2007). The terms used by Juynboll in the theory of common links are as follows (Mahmudah, 2015);

1. *Single strand*, a bundle of *isnads* that only have a single path, the path is only Prophet to periwayat which has the status of common link;  
Prophet → *Tabi'in* → common links → a number of disciples

2. *Fulan*, this term is used to mention the narrator who accepts the hadith which then conveys the hadith to only one student;  
Narrator → *fulan* → narrator
3. *Diving*, in this term if there is a *isnad* path that does not meet narrators who are common link status, but meets with other *isnads*, which are more at the level of *tabi'in* or friends; Prophet → Companions and *fulan* → *tabi'in* and *fulan* → *fulan mukharrij*. →
4. *Spider*, which is the term for a narration in an *isnad* bundle that has more than one path (2/3/4/5 or more).
5. Party common link (PCL) is a narration that receives a hadith from a person or some teachers who have a position as a common link. PCL has a very important position as the person in charge of the change in the *matan* hadith. The quality of PCL historicity is determined in the quantity of students on the narration of their hadith, so that the more students they have, the stronger the historical relationship as teachers and students in a hadith narration.
6. Seeming common link, which is the presence of a figure that almost resembles a *common link* in a bundle of *isnads* that have various single paths.
7. *Inverted common link*, which is if found several single paths sourced from different eyewitnesses then each witness conveyed to a student until met with the *inverted common link* (Mahmudah, 2015).

The presence of *common link* theory is a debatable because it has unfavorable implications for the historicity or historicality of hadith. In this theory, common link is considered the beginning of the emergence of hadith and has responsibility for the origin of a hadith. Later in narration, Juynboll proposed a phenomenon that the spread of narration in the book of hadith turned out to only occur to the third / fourth / fifth narrator after the Prophet or on a small *tabi'in*, so he assumes that the original *isnad* is an *isnad* marked by the presence of narrators who have *common link* status.

### ***Common Link* application on Hadith On The Absolute Power of Men over Women in Marriage.**

Religious narratives in male and female relationships in marriage are often lame. Which is the relationship is described as the absolute power of the husband over the wife. A wife is the property of a husband whom she is free to treat as she will. On the contrary, the rights of a wife in the presence of a husband are described as very



irrelevant. A husband is depicted in the text as being able to beat his wife, mentally, or force her to do her will. At the same time, the text makes no mention of the authority of the wife to do the same (Muhtador, 2017). In the end, the relationship of the husband and wife in marriage is more of a unidirectional relationship; the right of husband's dominance over the wife.

This narrative is based on major religious sources; The Qur'an and hadith. Textual understanding of the Qur'an and Hadith preserves many Patriarchal traditions especially in marriage. Q.S. an-Nisa [4]: 34 mentions the power of male excess over women. The narrative Q.S. al-Baqarah [2]: 31-36 describes how men make women the object of law in marriage. In fact, women are seen as one of the jewels in human relations in Q.S. Ali Imran [3]: 14. All of which ultimately confirms how the study of religious texts is not enough to simply stop at the meaning of textual texts (*ma'na*), but also on the study of intent (*mahgza*) (Barlas, 2000). Furthermore, the critical study of hadith as a second source in Islamic law became very important.

There are many hadiths that perpetuate patriarchal relationships in marriage. Even this collection of hadiths is then called misogynistic hadiths. Misogyny hadiths are those that contain the effect of cornering women (Kadariusman, 2005). Although the root of thinking about misogyny is not simple, but when understood textually and released from its historical context it will have a very strong patriarchal effect. In the view of modern feminists, misogynistic hadiths will have no place. It's just that he will find his explanation when juxtaposed with historical and social statements at the time the hadith is delivered.

The basis of this patriarchal thinking is also what then triggered the polemic of the PKS Bill (Draft Law on Sexual Violence Prevention) and RKUHP (Draft Criminal Law Law) in Indonesia lately. The bill, which was supposed to be passed soon this year, ultimately triggered a prolonged polemic. There are several articles that are sued by groups that disagree over the existence of some articles that are considered to harass the religious narrative about the relationship between men and women in marriage.

In the PKS Bill, the article in question is the annex of article 47 which reads:

*"Any person who forces a person who settles in his household to have sexual relations as referred to in Article 8 letter b is punished with a prison sentence of at least 4 (four) years and a maximum imprisonment of 15 (fifteen) years or a*

*fine of at least IDR. 12,000,000.00 (twelve million rupiah) or a maximum fine of IDR. 300,000,000.00 (three hundred million rupiah)."*

While in the RKUHP mentioned in article 479 paragraph 1 which regulates the coercion of sexual relations of the husband on the wife categorized as rape;

*"Any person who by force or threat of violence forces someone to have sex with him is convicted of rape, with a maximum prison term of 12 (twelve) years."*

Both chapters then drew a strong response from those who saw it as contrary to the sacred texts. There are two religious texts that are widely expressed in the contestation of this discourse. First, Q.S. al-Baqarah [2]: 233 which narrates wives as well as *harts*;

*Your wives are the land where you plant, so come to the land where you plant, whichever you desire. And do good for yourself, and fear Allah and know that you will meet Him. And give the good news of those who believe.*

Second, the prophet's hadith narrates the curse of the wife who does not want to fulfill her husband's invitation. So this is interpreted as the husband has the right to force the wife to perform sexual activity without the wife's consent.

إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ، فَأَبَتْ، فَبَاتَ غَضْبَانَ ، لَعْنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ

*"When a man takes his wife to bed, and she refuses, so that last night the man is angry, the angel will curse her until the morning."*

The hadith is mentioned in Shahih Bukhari number 2998 chapter *dzikr al-malaikah*, Shahih Muslim hadith Number 1436 chapter *tahrim imtina'iha min firasyi zaujiha*, also mentioned in Sunan Abu Dawud hadith No. 2141, Musnad Ahmad bin Hanbal Hadith No. 9379, Sunan An-Nasai Hadith No. 11930. With the following redactions and *isnad* paths:

#### 1. Shahih Bukhari

حَدَّثَنَا مُسَدَّدٌ ، حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ الْأَعْمَشِ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ : قَالَ رَسُولُ اللَّهِ " : إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ فَبَاتَ غَضْبَانَ عَلَيْهَا لَعْنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ " تَابَعَهُ شُعْبَةُ وَأَبُو حَمْرَةَ وَابْنُ دَاوُدَ وَأَبُو مُعَاوِيَةَ ، عَنْ الْأَعْمَشِ

This bukhari hadith has the following *isnad* path:

Bukhari → Abu Awanah → A'masy → Abi Hazim → Abu Hurairah → Rasulullah

## 2. Shahih Muslim

وحدثنا أبو بكر بن أبي شيبة وأبو كريب ، قالا : حدثنا أبو معاوية وحديثي أبو سعيد الأشج ، حدثنا وكيع وحديثي زهير بن حرب ، واللفظ له : حدثنا جرير ، كلهم عن الأعمش ، عن أبي حازم ، عن أبي هريرة ، قال : قال رسول الله " : إذا دعا الرجل امرأته إلى فراشه ، فلم تأتبه ، فبات غضباناً عليها ، لعنتها الملائكة حتى تصبح "

Isnad Line:

Muslim → Abu Bakr bin Abi Syaibah dan Abu Kuraib → Abu Muawiyah → Abu Said al-Asyjai → Waki' → Zuhair bin Harb → Jarir

These three paths are then connected with A'masy A'masy → Abi Hazim → Abu Hurairah → Rasulullah

## 3. Sunan Abu Dawud:

حدثنا محمد بن عمرو الرازي ، حدثنا جرير ، عن الأعمش ، عن أبي حازم ، عن أبي هريرة ، عن النبي قال : " إذا دعا الرجل امرأته إلى فراشه فأبت فأتته ، فبات غضباناً عليها ، لعنتها الملائكة حتى تصبح "

Isnad Line:

Abu Dawud → Muhammad bin Amr ar-Razi → Jarir → A'masy → Abi Hazim → Abu Hurairah → Rasulullah SAW

## 4. Musnad Ahmad bin Hanbal

حدثنا ابن نمير ، قال : حدثنا الأعمش ووكيع ، قال : حدثنا الأعمش ، عن أبي حازم الأشجعي عن أبي هريرة ، قال : قال رسول الله " : إذا دعا الرجل امرأته إلى فراشه فأبت عليه ، فبات وهو غضباناً ، لعنتها الملائكة حتى تصبح "

Isnad Line:

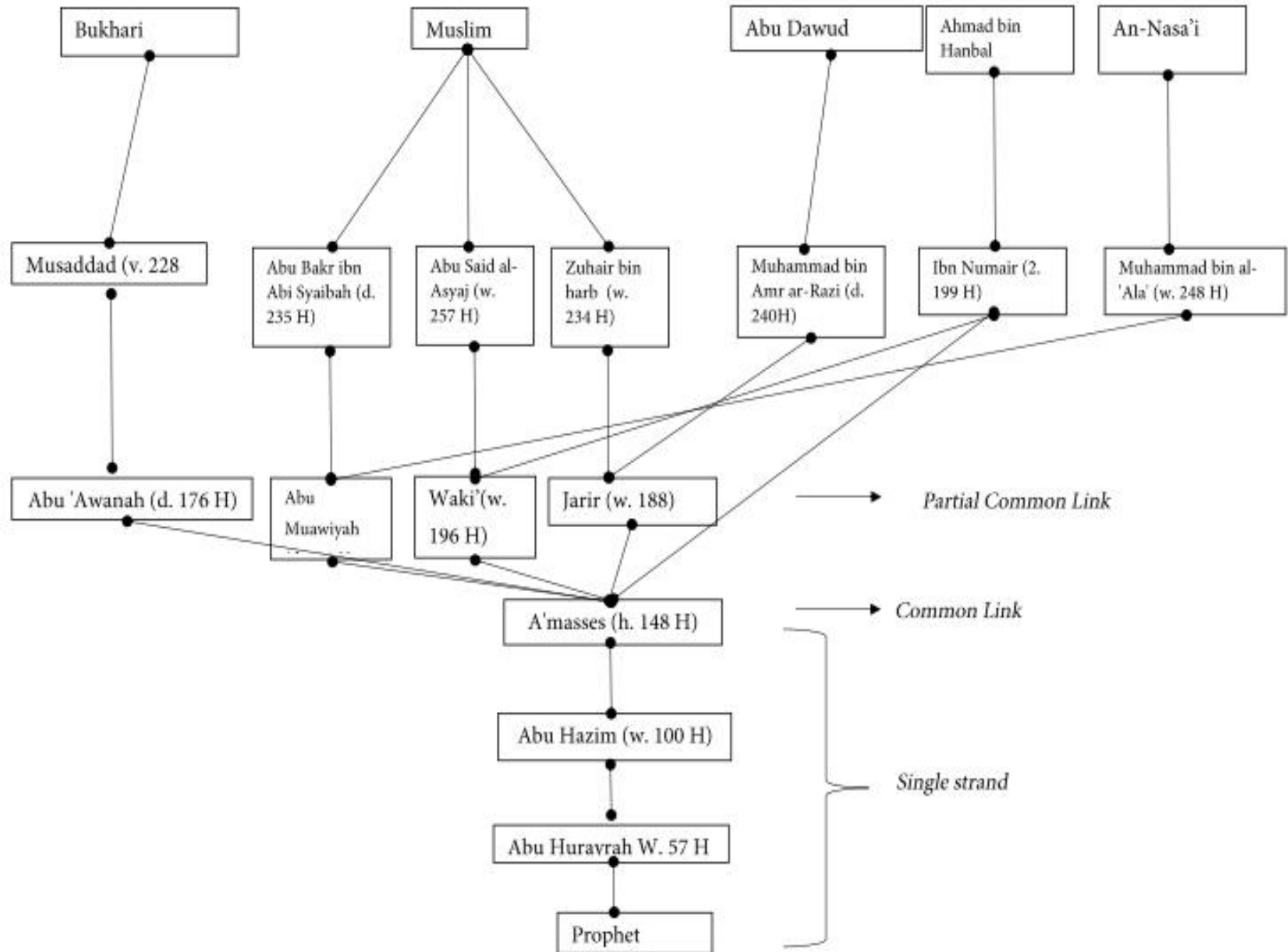
Ahmad bin hanbal → Ibn Numair → A'masy dan Waki' → Abi Hazim → Abu Hurairah → Rasulullah

## 5. Sunan al-Kubra lil-Nasa'i

عن محمد بن العلاء ، عن أبي معاوية ، عن الأعمش ، عن أبي حازم ، عن أبي هريرة ، عن النبي قال : " إذا دعا الرجل امرأته إلى فراشه ، فأبت ، فبات غضباناً عليها ، لعنتها الملائكة حتى تصبح "

An-Nasa'i → Muhammad bin al-Ala' → Abu Muawiyah → A'masy → Abi Hazim → Abu Hurairah → Rasulullah SAW

The overall relationship of the isnad path can be described as follows:



From the analysis of the diagram above it can be found that the *commonlink* of the hadith is A'masy, so he is responsible for the appearance of the hadith. A'masy whose full name is Sulaiman bin Mahran al-A'masy, born in 61 H and died 148 H. a'masy is what taught this hadith to Abu Awanah (w. 176 H), Abu Muawiyah (w. 194 H), Waki' (w. 196 H), Jarir (w. 188 H), and Ibn Numari (115-199 H). Included in the 5th line once the 6th in the *isnad* series above is Ibn Numair. This is possible because A'masy died in 148 H, and Ibn Numair was born in 115 H.

In the later days, A'masy's disciples then spread the hadith to more than one person. Abu Muawiyah taught Abu Bakr bin Shaaibah and Muhammad bin Al-A'la, Waki' Taught to al-Asyaj and Ibn Numari. Jarir preached to Zuhair bin Harb and Muhammad bin Amr ar-Razi. Each of the three A'masy pupils was detected as Partial Common Link because it was responsible for spreading hadith to two or more *rawi* post A'masy.

## Hadith understanding

After doing sanad analysis, then we must also do matan analysis or commonly called *maanil hadith* that is removing *ma'na* contained in the hadith matan in order to be understood properly and correctly. There are several steps or ways in doing the meaning of this hadith is first, looking at the *asbab wurud hadith*, secondly looking at the views of the scholars, thirdly the analysis of language, the analysis of reciprocal relations (reciprocity).

*First*, look at the *asbab wurud hadith*, either looking at it micro or macro (socio-historical). By looking at the *asbab wurud hadith* is expected to be known the main purpose and purpose of the hadith. However, in this study there was no micro *wurud asbab*, so the authors concluded that this hadith appeared related to the socio-historical and cultural conditions of the Arab nation at that time.

*Asbab wurud macro hadith* is related to the prohibition of *ghilah* that existed among the Arabs before that. Before the restrictions in polygamy the prohibition of *ghilah* was not a problem but when the Qur'an restricts in polygamy then began the prohibition of *ghilah* into something in question. Therefore, if the ban on *ghilah* remains applied and Islam restricts in polygamy then this is very burdensome for them

men. Thus, the hadith is in order to overcome the difficulties experienced by men and eliminate the culture of prohibition of *ghilah* that exists in Islamic Arab society.

*Second*, the view of the scholars on the matan hadith. Muslim scholars and scholars differ in understanding it, there are groups that accept the hadith as it is. While there are also other groups who see the hadith contextually. The first group says that serving the husband's invitation to have sex is a necessity for a wife, even the necessity is not knowing space and time that is whenever and under any circumstances the wife must be ready to serve the husband. In contrast to the first group, the second group emphasizes more contextual meaning because basically men and women both have the right to enjoy the sex they do. The curse they receive when rejecting the invitation of the husband while they are in a loose state and not in fear. For a wife who is sick, it is not obligatory to serve the husband's invitation until he is healed.

*Third*, the analysis of language in hadith about curses for wives who refuse the invitation to have sex with the husband. In the language of hadith using the word *idza da'a* which means da'wah or invite in a good and polite way as an invitation contained in the Qur'an surah al-Nahl 125. While the language of rejection of the wife with the word *fa abat* which means rejecting or unwilling with an attitude that is disrespectful. The word *abat* is used by Allah when describing Satan's unwillingness to bow down to Adam as in the Qur'an surah al-Baqarah 34.

*Fourth*, the analysis of reciprocity, which is the view that the sexual relationship between husband and wife is a right and obligation for each individual, on the one hand is an obligation and on the other hand he also gets the word from his partner. Husband and wife are required to decorate each other to make them attract each other, if they are interested in each other than if there is sexual intercourse there is no compulsion and harm. It is like other Hadiths of the Prophet who said he likes to decorate himself as much as he likes to see his wife decorate himself.

## Conclusion

Common Link theory allows scholars to estimate the time the hadith first passed through rawi which is suspected to be the first to spread the hadith. In Juynboll's view, the existence of *commonlink* in the isnad bundle of hadith indicates that the hadith is

not really from the Prophet (peace be upon him). But more than that, Juynboll's offer was able to reveal further things, namely the possibility of strong cultural interventions on hadiths narrated by friends and tabiin. The study of the hadith of A'masy above shows several things; *First*, it is likely that this hadith appeared in the A'masy period based on common link searches. This possibility implies the position of *the hadith* on the one hand, on the other hand, it allows the interests of A'masy and his circle to place the validity of the absolute power of men in spousal relations. *Second*, contextualization of hadith is an absolute necessity. Without attempts to extract the value of hadith and analogize it to the problems of modern humanity, it has implications for the fading of traditional texts on the one hand, and the distance of modern civilization from prophetic values. For that, further study of similar hadiths is required. Not just using one approach, but by looking at the study of hadith in terms of isnad and matan.

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