

CHAPTER II

THE ETHIC IN DALAM QUR'AN AND HADITH

A. THE FIGURE OF FATIMA IN HADITH

Fatimah Binti Muhammad or known with Fatimah az-Zahra (Fatimah that always shone), the youngest child Prophet Muhammad from his marriage with his first wife, Khadijah. Fatima Az-Zahra was born eight years before Hijrah in Mekkah from Khadijah, the first wife of Prophet. Fatima was the fourth child, among other: Zainab, Ruqaya, and Ummi Kalsum.¹

The noose Siti Fatimah has really adhered in the community's Islam marrow, especially Muslims. Rasulullah's daughter had the moral and the very well-mannered character. She was known because of his service for two matters. That is, his service to Allah, and his service to his husband Ali bin Abi Tholib.

Sayyidah Fatimah in her pray often said words were like this, "O Allah, I swore with the vanish knowledge that you had and your creation capacity. Give me the sincerity. I wanted me to continue to submit and enslave to you in happy time and difficult one. When poverty touched on me or the wealth came to me, I continue to hope to you. Only from you I requested the enjoyment with no end, and have a wide view without ended with darkness. Oh Lord, decorate me with faith and put me into their group who got the guidance."

The love of Fatimah AS to the Lord was mentioned by Rasulullah as a result from her sincere faith. He spoke, "the faith to Allah has unify to the Fatimah's heart so in, so as to make her sink in religious duties and to forget all of them."²

¹Jamil Hamad, Fatimah az Zahra, accessible in following link; <http://www.sunnah.org/history/Sahaba/Indon/fatima.html> accessed at 7 juli 2010

²Haidar Rein, mengenal Pribadi fatimah az Zahra, accessible in following link; <http://haidarrein.wordpress.com/2007/08/07/mengenal-pribadi-fatimah-az-zahra/> accessed at 7 juli 2010

Fatimah was asked by Abu Bakar and Umar god blessed hem to marry. But Rasul refused. Then, when Ali bin Abi Thalib came to Rasul and peroposed to marry Fatimah, Rasul accepted. The dowry that given by Ali was an armour. Then he sold it to fund his marriage.³

The life of Fatimah's marriage ran smoothly in the form of him that was very simple, determined, and hard. Ali worked hard every day to get the livelihood, whereas his wife is a hard-worker, provident, and loyal. Fatimah in the house carried out the duties of the household; as rolling corn and taking water from the well.⁴ This couple was famous pious and philanthropist. They had not allowed the beggar to take a step his door without giving any that were owned by them, although they were personally still hungry.⁵

In the house that was inhabited by the full blessing couple, there were no many properties. They just own beds were made from skin, two glasses to drink and two plate. They then were used to do all homework by themselves. Until they heard the news that Rasulullah came to Medina with brought prisoner and at that time Ali felt was sick on his chest because of being tired, then Ali asked for Fatimah to come to his father and hope his father agrees to give one prisoner of war to help her to work.

Fatimah then said, "if only indeed my husband was not sick and my hands not wounded because of this equipment, I will not ask one person to help us."

When arriving in the Rasul's house, Fatimah only kept silent sat by the Rasul. Then gently Rasul greeted him, "what on earth you came come here, my daughter?" Fatimah very embarrassed, but finally he spoke, "I

³ Aisyah Abdurrahman binti Syati', *Putri-Putri Rasulullah*, Jakarta: Rihlah Press, 2004, p. 267

⁴ Rashid Rihda *Panggilan Islam Terhadap Wanita*, Bandung: Penerbit Pustaka: 1994 P. 27

⁵ Jamiatun, *Teladan Fatimah*, accessible in following link: http://www.geocities.com/fusi_fp/teladan_fatimah.htm accessed at 7 juli 2010

came to ask for something from you, but, I was too embarrassed.” Fatimah then immediately came home met his husband.

Her husband asked whether their hope was filled or not, then Fatimah said, “I was too embarrassed to ask for him.” Ali held the Fatimah hands gently then guided him back to his father's house. Ali said to Rasul, “if my chest at this time was not sick, then I will not dare to ask for one of the prisoners of war that you brought to help us.” then Rasul said, “in the name of Allah, I would not give them to you in fact I knew that the *as-Suffah* people more needed them.” its mean that the Rasul did not give what they requested.

But they were not offended because they understood of the Rasul’s reason for being for the sake of the person who more needed. They then came home empty-handed. However evidently the Rasul followed them from behind until they entered the house. Then the Rasul said, “I indeed did not help you by giving what you needed, but there is something that will be more pleasing you than your request. This was the sentence that Jibril taught to me. Did you want me taught to you? ” “Of course” they answered. “Be accustomed to say *Subhanallah* ten times, *Alhamdulillah* ten times, and *Allahu Akbar* ten times every finished prayed. And when sleeping read *Subhanallah* thirty-three times, *Alhamdulillah* thirty-three times, and *Allahu Akbar* thirty-four times.⁶

Rasul entertained their sad heart and treated their physical wound because tired by giving a heart bounded that will connect them with Allah. They looked very happy with Rasul’s giving.

They always do what the Rasul ordered and that to peace when they sad. Moreover when they will sleep, their blanket could not cover all

⁶ Based on hadith

أَدُلُّكُمْ عَلَى مَا هُوَ خَيْرٌ لَكُمْ مِنْ حَادِمٍ؟ إِذَا أَوْثِقْتُمْ إِلَى فِرَاشِكُمْ أَوْ أَخَذْتُمْ مَضَاجِعَكُمْ فَكَبِّرَا أَزْبَعًا وَثَلَاثِينَ وَسَبْحًا ثَلَاثًا وَثَلَاثِينَ وَحَمْدًا ثَلَاثًا ثَلَاثِينَ، فَهَذَا خَيْرٌ لَكُمْ مِنْ حَادِمٍ

over of their body and the coldness then was felt. During like that they utilized what the Rasul gave to heat themselves.⁷

B. THE STATUS OF WIFE IN AL QUR'AN

In the life of a household, either husband or wife has a certain role in running it. And each already mentioned in qur'an.

In this chapter, will be described about the status and role of wife based on qur'anic understanding.

Wife is as a partner of life. In running a household, a husband cannot maintain the balancing of it. Hence, the presence of a wife becomes really important to be a partner of husband in managing the household

At the first time, Allah says that woman and man are equal and could be cooperate in one area that is household.

“Among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts): Verily in that are Signs for those who reflect.”⁸

Allah stated in this verse that men are accompanied by a mates that created among them. No differentiate between men and women in the first line of creation proced. Men will have a kind of cooperation with women inside of a contract of marriage and manage it in order to not destroyed once time.

Based on this understanding, then Allah added the qualification of duties for them that be based on each characteristic. Women are gifted by womb to bear a child. Hence Allah says;

Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and

⁷Muslim Daily, *Putri Siapa Istri Siapa, dan Ibunda Siapakah Fatimah Az Zahra?* Accessible in following link; <http://www.muslimdaily.net/wanita/1478/putri-siapaistri-siapa-dan-ibunda-siapakah-fatimah-azzahra>

⁸ Al Rum: 21 in Abdullah Yusuf Ali, *Op Cit.* p. 1056

fear God. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.⁹

In Islam, a great number hadiths that reported concerning how the wife's method was loyal to his husband, also the decency of loyal to the husband.

In a marriage, the peace of soul of couple is being the first unsure.¹⁰ The peacefulness to fulfill the desire and aimed to have descent to continue their generation. Being loyal and keep in trust become the main requirement to reach it. Because, one of the aim of a family in Islam, is to build a new Islamic generation.

Like what Allah says:

“They are your garment, and you are their garment”¹¹

The second unsure is the feeling of love that born through social intercourse and how they help each other in a family.¹² The second one is placed a wife as a mutual partner and have the equal position with husband to take care of family and keep it in comfort. Because the total women is one who can be a total companion of her husband indeed.¹³

When Allah placed woman and man in equality in the right and obligation, except in case of leadership, hence, a man should take over the duties of leadership and teach the woman in order to fulfill her obligation well, also plant deference in herself through let her to get her right without any obstacle. Human, instinctively, always admires others who are educated, aware of the right and obligation, and never underestimate of them. Hence, if a man does not give woman's right, means he closes the door of goodness that would given by women¹⁴

C. THE OBLIGATIONS AND RIGHTS OF WIFE IN ISLAM

⁹ QS. Al Baqara : 223 *Ibid* p. 88

¹⁰ M Rasyid Ridha, *Op. Cit* p. 20

¹¹ Al Baqarah verse 187 in Abdullah Yusuf Ali *Op. Cit* p. 73-74

¹² M Rasyid Ridha, *Op. Cit*, p. 20

¹³ Farida Khanam, *Woman Between Islam and Western Society*, New Delhi: Nice printing Press, 2000 p. 81

¹⁴ M Rasyid Ridha, *Op. Cit*, p. 25

Obligations of wife

How should a woman live with her husband? This has been instilled into a woman by nature itself. If a woman is of really a serious cast of mind, her inner nature will suffice to guide her in this matter.¹⁵

This has been expressed in the following of the Qur'an:

Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what God would have them guard.¹⁶

1. Loyal to the husband as long as not in violation.

A wife must obedient to her husband, Allah says: "but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all)".¹⁷

2. Keep her husband's respectability, wealth, children, and household's issue.

Allah says: "Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard" (An- Nisa': 34).¹⁸

A wife is a leader in the home of her husband, and her son. The Prophet p.b.u.h said: "So your right on the wives are the people who you hate them should not be stepping on your beds, and they were not allowed into the house to give permission to those people who you do not like."

3. Stays at home, in a sense, do not go out except by husband's permission, hold the views and lowered her voice, keep her hands from evil, and keep the mouth of the dirty words that could hurt her husband's parents, or relatives, because the postulates follows:

¹⁵ Farida Khanam, Op Cit, p. 178

¹⁶ An Nisa verse 34 in Abdullah Yusuf Ali *Op. Cit* p190

¹⁷ Q.S An Nisa verse 33 in Abdullah Yusuf Ali *Op. Cit* p190

¹⁸ Q.S An Nisa verse 34 *Ibid*, p190

Allah says: "And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance"¹⁹

"Be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: "²⁰

"Allah loveth not that evil should be noised abroad in public speech."²¹

And say to the believing w1omen that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof;²²

The best woman (wife) is if you saw her, she pleases you. If you order her, she is obedient to you. If you go away, she takes care to protect herself and maintain your wealth.

The rights of wife

1. Treat her well because of the following postulates: Allah says: "on the contrary live with them on a footing of kindness and equity"²³

He gave his wife to eat if she eats, give her clothes if she is dressed, and educate her if she worried about his wife's insubordination as Allah commanded him to advise her without berating or disparaged her.²⁴ If the wife does not obey him, he separated his bed. If the wife remains disobedient, he is entitled to strike with a blow which does not

¹⁹ Q.S Al- Ahzab verse 33 *Ibid*, p 583

²⁰ Q.S Al- Ahzab verse 32 *Ibid*, p 583

²¹ Q.S An Nisa verse 34 *Ibid*, p 221

²² QS An-Nuur verse 31 *Ibid*, p 784

²³ Q.S An Nisa verse 19 *Ibid*, p 182

²⁴ Farida Khanam, Op Cit, p. 177

hurt her, no bleeding, no scar, and causes one of her organs can not perform her duties, because Allah says:

“As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance):”²⁵

The Prophet said to those who ask him about the rights of wives to himself, "That You feed her if you eat; you give her clothes if you get dressed, do not hit her face, do not disparaged her, and do not leave her except in the house

2. Teaching the urgent issues in religion to his wife if she did not know it, or allow her to attend scientific forums to learn in it. Therefore, the need to improve the quality of religion and to cleanse his soul is not less and demand for food, and beverages that must be given to her. It's all based on the following postulates: And depend on the prophet said. “A husband is a leader in his home, and he will be asked about his leadership responsibility.”

Allah says: “O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones”²⁶

Women, include to parts and husband’s family, and guarding him and the fire of hell is by faith, and good deeds. Good deeds must be based on science and knowledge so that he could do as instructed by the Shari'a.

Among the good treatment for wives is to teach something that could improve the quality of her religion, can ensure consistent and her business to be good.

²⁵ Q.S An Nisa verse 34 Ibid, p190

²⁶ Q.S At Tahrim verse 6 Ibid, p1570

3. Requiring wives to carry out the teachings of Islam and its ethics, forbid her to open the private part and get free relation with men who are strange, provides adequate protection would not allow her to deprave or religion, and do not give the opportunity for her to be rebellious women against the commandments of God Almighty and His Messenger, or doing sin, because he is the person in charge of his wife and ordered to guard it, and nurture her based on the word of Allah, the Exalted,

“Men are the protectors and maintainers of women”²⁷

4. Be fair to his wife and against the other wives, if he has a wife more than one. He is fair to them for food, beverages, clothing, houses, and sleep in the bed. He may not be cheating in these things, or act zalim, because Allah forbid it in His Word:

“but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess”²⁸

5. Not share and expose her secret shame, because he was a man who was trusted to her, demanded to maintain, and protect her.²⁹

²⁷ Q.S An Nisa verse 34 Ibid, p190

²⁸ Q.S An Nisa verse 3 Ibid, p179

²⁹ Komunitas Dudung net, *Hak Sami dan Istri*, accessible in following link; <http://forum.dudung.net/index.php?PHPSESSID=6217cb42dc29a35b93caf1712b4c7315&topic=11586.0> accessed at july 8 2010