

Reciprocity in Quran and Hadith: A Study on Qiraah Mubadalah MubaadalahNews.com

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Abstract: This paper discusses about efforts to uncover Quranic texts and Hadith that are fair for male and female relations. As actual topic and become a reference, the way to disseminate the ideas is done so that the themes can immediately reach the reader. This method is then supported by rapid and sophisticated IT development. One of them is with electronic media, e-news etc. Mubadaalahnews is a site that spreads the idea and concepts of mubadalah (reciprocity) whose ideas are spread through MubaadalahNews.com and mubaadalah.com. Mubadalah is trying to answer questions on the relationship of men and women in the texts by revealing the main texts and revealing the message by looking for munasabah or linkages with other texts. The author tries to examine whether there are methods than mubadalah in reinterpreting the text of male and female relations? What is the uniqueness and distinctiveness of the mubadalah. How the idea of the mubadalah. How the idea of the mubaadalah is disseminated to a wider network.

1 INTRODUCTION

The internet and social media give us the widest space to access information. Among those conveniences is the ease of learning religion. Religious knowledge can now be read easily from various online media and e-book. With all the shortcoming and advances, the dissemination of knowledge through online media makes it easier for readers to obtain new information without waiting for a work to be printed directly. There are other benefits with this new technology, by means of e-learning or its name, every new idea can be spread to places farther through continent and ocean, as long as the user is connected with internet access.

The availability of various kinds of knowledge in digital or electronic form has made it easier for people to learn. In this various sites, manager not only provide articles of scientific, article, institutional activities but also questions and answer. Islamic Studies for example, are very much in demand by reader who want to know about religion. When viewed from a variety of looks, usually Islamic sites contain article article Islam, questions and answer about religious issues and institutional activities. In the bustle, learning religion from the site or e-learning is a necessary tool, especially for urban communities.

Among the representative sites are MubaadalahNews.com. A site initiated by Fahmina Institute Cirebon. Talk about mubadalah was already in 2009, introduced in various forums and then used as an approach to the religious deliberations of the Indonesian Women's Ulama Congress (KUPI) 2017. The website itself was launched in 2016, this site contains Islamic articles, actual information and new books update every day. Following the world of information flow that has begun to paper less, this website is presented to actual and contextual Islamic learner, especially millennial generations who always want Islam landing and grounded, answering contemporary social problem but not leaving tradition.

This era is a time when people are increasing their enthusiasm to learn their religion, especially religious material accessed from the digital world, social media. With that enthusiasm, an information, notion and ideas can be enjoyed by its readers without waiting for the day to change. We can access a news or mubadalah fulfills the needs and desires of his readers from light writing to academic. If we want to read scientific papers complete with references, then reader just click the references column at MubaadalahNews.com and we will find scientific writing with an argumentative full review.

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2 LITERATURE REVIEW

The discussion about the equality of men and women relations have been going on for a long time, the method of mubaadalah is what I am going to adopt in this article is an attempt to erode inequality and injustice towards the relations of men and women. In the Indonesian context, Islamic and women's studies began in the early 1990s even though Indonesia was no stranger to the thought of Qasim Amin, an Egyptian reformer who also offered ideas about women's emancipation in the early 20th century.

Women's and Islamic movements in the 1990s were marked by many non-Indonesian thinkers who meet Indonesian activists and academics. From that network the ideas of their ideas were disseminated, such as, Riffat Hassan from Pakistan settled and taught in America, Asghar Ali Engineer from India, Amina Wadud etc. Since then the Indonesian public is familiar with books that contain ideas about their ideas.

In the concept of Mubaadalah, there are many issues of Islam and women being discussed, Mubaadalah is introduced as a methodology in reading texts that contain relations of relations between men and women, reciprocity in order to bring justice. In this literature review, the author tries to discuss one of the themes, namely the question of the balance of fair relations between husband and wife in marriage. If we discuss marriage, we will talk about monogamy and polygamy. In the perspective of Mubaadalah, Faqihudin argues that polygamy is not a solution in marriage, but a problem that often brings evil.

This opinion is based on Surat al-Nisa: 129 that justice as an absolute condition in polygamy is something that is difficult to achieve. Paragraph 129 is flanked by two other verses; about nusyuz (4: 128) and about divorce / divorce (4: 130). This can be read that polygamy as the relationship between husband and wife is the same crucial problem as the nusyuz and divorce. Because of that the Quran warns for choosing monogamous marriage if you are worried you cannot do justice. Even asserting monogamy as a safer way and surviving the possibility of wrongdoing / dhalim (Qur'an 4: 3).

Mubaadalah thinking about marriage before was also voiced by Rifaat Hasaan. She considers Surat al-nisa verse 2-3, according to she polygamy is not a suggestion only, it is carried out in difficult social conditions and there are humanitarian goals. There are conditions and conditions inherent in polygamy that should not be forgotten by men, namely the

protection of orphans. (Riffat Hasan: 2005). If they feel they cannot do justice then they should only have one wife, justice is very required in the Quran. But in practice, men are ignorant of the conditions required. it is wrong if Islam recommends polygamy.

The reality is that polygamy is detrimental to women's position. The Quranic verse about polygamy must be practiced to protect women and orphans not to satisfy sexuality or obey the male ego. Despite the practice, many Muslims have distorted this goal especially in situations where there is a wife who is economically poor and dependent on her husband, seriously ill and forced to approve a second marriage provided that she is not left or divorced by her husband. Polygamy marriage involves a widow who does not have financial strength but must bear the living of children and often this can also be accepted.

Riffat has written many books and papers and has very basic beliefs that the Quran is in principle putting women in a noble place, there is no discrimination and injustice. Riffat made the text normative but looked at and considered the context in placing a fair relationship between men and women including the relationship between husband and wife. Text must be distinguished between normative and practical frames. If seen injustice and subordination, this cannot be separated from the biased history and patriarchal culture that has been going on for centuries.

As for Amina Wadud, contemporary Muslim American thinkers use the Quranic text approach with the Quran when interpreting the Quran's text and avoiding the hadith because the hadith requires a lot of devices to check its authenticity. She put Quran as resources and humans as sources. Amina offers methodological reconstruction in order to produce a sensitive interpretation of gender and justice. (Amina Wadud; 1999). Like Riffat, She saw the Quran occupying women and men equally. Because the message of the Quran must be seen in a specific historical context. She argues that the interpretations that have existed so far are not objective. While there is no verse verse that is considered singular in its interpretation. In looking at the 3rd verse of surat al-Nisa which is often used as the legitimacy of polygamy, the amine emphasizes the protection of orphans.

The verse is an order for fair treatment of orphans, where guardians (men) function as managers to manage their property. But most of them cannot afford to be fair. The recommended solution is Surat al-Nisa verse 3 is more a recommended solution to prevent doing unfair to them. While the limitations of the Quran are only four, it is the eradication of the

ability of husbands to their wives in the matter of their livelihood and responsibility for maintaining the assets of orphans so that they are not mixed with others with the best management. Meanwhile, the reasons for the perpetrators of polygamy are very gender biased and not found in the verses of the Quran itself.

Their reasons for justifying polygamy for example can be seen from 3 things; First, the economy, both the wife is barren or cannot be a member of the descendants. Third, to fulfill the sex needs of high (hypersexual) men. According to Amina, it is very biased, because in the economic context, women are like financial burdens, reproductive agents and not producers or producers. Even though many women today work, are independent and do not depend on men. As for barren or not having offspring, it does not negate the opportunity for the husband / wife to remarry.

That is, if the husband turns out to be barren, the wife also has the opportunity to look for another partner by divorcing her partner first. And the solution is not only to remarry but they can also care for other children who need a helping hand. The third reason for quality is not found in the Quran. If the lust is not satisfied, forever he will be dissatisfied. the prophet gives signs for the restriction that the wife only up to 4 is in the framework of restraint of lust. Because it is not impossible if there is no limit, it will continue to increase, not satisfied 2, 3 and so on (Amina Wadud: 2006). Obviously the Quran does not approve of the release of lust, but what must be done is self-control. When a wife is told to be loyal, to control herself and to do good, it is not possible for men to be at a low point by freeing their desires.

When women or wives are encouraged to do good as wives, be faithful, maintain morals to a high degree, men (husbands) should also be so, with arguments should the polygamy door be locked. This is a reciprocal relationship, where qiroat mubaadalah, is juxtaposed for equitable relations. On this issue, classical scholars such as Zamakhsari, indeed do not explicitly prohibit polygamy, allow it but with due consideration of justice to orphans and wives.

While Muhammad Abduh, who is categorized as a contemporary thinker with his interpretation, through Al-Manar allows him with conditions, if the wife is sick or declared barren, even then with options, polygamy or separation, besides that at all should not be done. On the other hand al-Maraghi says that the ideal marriage is a monogamous marriage, happiness if there is one wife for one husband. This monogamy must be accepted by the people (al-Maraghi; 1998). The Indonesian Mufassir,

Quraish Shihab, argues that polygamy was only a small door to be able to be carried out on non-light conditions. If it is permissible, the reason is the same as Qosim Amin.

In the media, many discourses on the issue of Islam and women are carried out by online media. For example Rahima was established in 2000 with its online media, <https://www.swarahima.com> which is an online media for the print edition of Swara Rahima. The media aimed at the issue of Islam and women is the solution to the problems of women by offering new ideas or reinterpreting religious texts. Besides Swara Rahima, there is <https://fahmina.or.id> and <https://islami.co>. Slightly different from swara rahima, Fahmina and Islami.co, working on humanitarian issues in general, but having space and themes about women's issues in their rubric and gender perspective.

In addition to the media media above, <http://mubaadalahnews.com> is intended to introduce and promote the idea of mubaadalah both by Faqihudin Abdul Kodir and his followers, or the contributors of this online media rubric. so this media does not only contain a single mind, but has a single method framework. As for Swara Rahima, it is better understood as a house for seeding and disseminating ideas on issues of Islam and women in various themes and has become a reference for 18 years. There is another media that is Rifka Annisa, who is more focused on the idea of advocacy. <http://www.rifka-annisa.org.id>. It must be understood that, Fahmina, swarahima, Islami.co, and mubaadalahnews.com have become references for activists, academics and boarders. Online media, of course, its advantages is that it is very fast in access and distribution. By looking at this, we can conclude that the media mubaadalahnews.com is not the only aspiration to convey the idea of ideas about Islam and progressive women, but it is the one that offers the right as a methodology of thinking.

3 RECIPROCITY ISLAM, A CONCEPT OF MUBADALAH

The Person who made the idea of mubaadalah was Faqihudin Abdul Kodir, a young intellectual who was concerned with the issue of women and Islam, especially hadith. He has written various books and offered the idea of mubaadalah in various forums and studies. This idea is indeed spread in various writings, but by 2018 there is already a full book draft academic version that has been discussed in a national

workshop. This book is expected to be one of the references on the issues of male and female relations, justice relations for men and women. The relation is named mubadalah, reciprocal.

The conception of mubadalah is taken from Arabic which means exchange, both physical and non-physical. It can also be interpreted as reciprocal or distraction. The meaning of the mubadalah is intended to be an understanding and movement towards resistance to the values and behaviors that are hegemonic, tyrannical, discrimination, dhalim etc. The mubadalah movement is essentially to change norms and perspectives on male and female relations on values of ignorance, friendship, cooperation for a better life justice and peace and history. Everything is aimed at happiness in the world. Islam is a blessing for men and women.

In term of terminology, it can be defined as “the Islamic principle of confusion between men and women in carrying out their gender roles in the domestic and public spheres, based on the quality between them, justice and benefit for both, so that one does not hegemonize the other and or become victims of injustice from others. But relationship that support each other, work together, and help one another.

In Practical techniques, mubadalah is (reciprocal) intended as a perspective in everyday actions. Smiles, friendliness, service and all good deeds can be done by the wife to her husband, and vice versa. Likewise, bad deeds, unpleasant; cursing, hitting and so on are bad deeds are also not permissible and must be avoided by husband and wife.

What about public life, mubadalah is a view that both men and women are equal. Both have speed, rights and obligations. This right and obligation can be a potential to complement each other, strengthen and build social life. At the same time when men and women can manage public life, men can also contribute to the domestic realm which is assumed to be only a women’s obligation.

One example of reciprocity (mubadalah) is an example of the concept of aurat and lust. In the MubaadalahNews.com column. As soon as the media was busy with news of the Asian Games athlete’s (his name is Jojo) victory celebration that opened their clothes after the match. Women hysteria ensued. Why? Apparently his athletic and six pack body has fascinated women. Social media also talks about the way this athlete is grateful for his victory. An author poured his observations in a mubadalah news with a perspective of the distraction or mubadalah itself.

He saw that what had been alleged against women that their body shape was a source of slander for men

so that they might fall into bad deeds fallen men as the subject of attention. Of course, in this case the athlete’s body is stunning and arouses women’s passion. Sarah Hajar writes this phenomenon and is academically reviewed in reference to mubadalah.com, one of the hadith quoted is the authentic hadith of the prophet, for example, states: “Ma taraktu ba’ di fitnah adharra ala al-rijal min al-nisa” (I do not pass on to a slander that is more detrimental (harmful) to men except women). The word “fitnah” in Arabic, not in Indonesian terminology, literally and generically means trials and test. The shape can vary, with levels that are also varied, light. Heavy ti endanger life. As a trial or test, slander can effect anyone; believers and non-believers.

There are many stories where women are sexually attracted to men. In the Quran there are many sotory about Zulaikha, the wife of a high ranking official of the Egyptian kingdom at that time. She was tempted by her heart to Yusuf, who later became the prophet. This man with beautiful posture and a handsome wife face, was so disturbing an tickling Zulaikha’s libido, who was said to later become his wife. It was also told that this woman’s passion was to have fun with Yusuf, the son of the Prophet Yaqub, As, as if unberarable. The Quran informs this situation; “And the woman (Zualikha) whom Yusuf lived in his house tempted Yusuf to bow himself (to him) and he closed the doors, sayin;” Come here. “Yusuf said” I take refuge in Allah, indeed my lord has treated me with good with good” (QS. Yusuf, 12:23) “Yusuf said” He tempted me to subdue myself (to him), (Q.S. Yusuf 12:26) “and the women in the city said”; Al Aziz’s wife tempted her servant to subdue her (to him), actually his love for his bachelor is very deep “. (Q.S, Yusuf, 12:30).

4 MUBADALAH IN QURAN AND HADITH

If we have seen the practice of mubadalah practice in daily practice. Are there any sources of mubadalah. In the Quran and Hadith?, many. The sources of the texts, for example, in the letter At-Taubah “those who believe, men and women, are helping one another, one to another; in sending goodness, forbidding evil, establishing prayer, issuing zakat and obeying Allah and his apostles. They will be blessed by God. Verily Allah is strong and wise. (QS. Al-Taubah, 9;71)

There are many other verses, such as (al-Baqarah, 2: 197:232:233, Ali Imran’ 3:195, and al-Nisa 4:19) which specially affirm the perspective of

explicit ignorance between men and women, both in the social and household domains. In addition to the general verses concerning the importance of ignorance in life, such as the verses of al-Maidah (5:2) and al-Anfal (8:72). Of course there is sufficient explanation in the interpretation of verses which emphasizes the confusion between men and women.

What about the hadith? The hadith below is one of his inspirations. Narrated from Anas Ra, from the prophet, said "It is not faithful for someone among you to love for his brother what is loved for him." In muslim history there is an addition: "what is loved for him from good things." While in Ahmad's history, the editor: "it is not faithful for someone among you except to love for others what is loved for him." (Sahih Bukhari no.13, Sahih Muslim no. 179, Sunan al-Turmudzi no. 2705, Sunan al-Nasai no.5034, Sunan Ibn Majah no.69, and Musnad Ahmad no.14083).

Faqihudin Abdul Kodir offers a way to read the text by understanding mafhum mukhalafah in the interpretation rules to interpret the text. This is so that the text can cover the lives and relationships of men and women. The text in Arabic, of course, also invited a number of problems because of the language system that used many male terms. So that it is often seen sexist and lame in its interpretation.

Qiraah mubadalah is inviting us to discuss, when we are faced with text, both the Quran and the Hadith, then we should not just be fixated on the subject of objects that usually contain male and female elements. But you have to focus on the message you want to convey the text. That way we can associate the text message in the principle of ignorance scattered in various verses and other hadith.

Another example of the principle of reciprocal in the verse is: for example, the verse al-Rum (30:21), in Arabic, the verse is for men to be invited to speak so that the object is the wife. "God created for you (Arabic "kum" means you men) wives so that you get calm from them (wives). This is a literal translation. But the main message of the text is about marriage that creates mutual calm between each other, between husband and wife (See for example QS.2: 187). Its reciprocal interpretation technique: take the main message and turn the subject and object over. So, "God also created you (women) your husband and wife (see for example QS. 2:187). Its reciprocal interpretation technique: take the main message and turn the subject and object over. So, "God also created you (women) your husband so that you will get peace from them." Because Indonesian language does not recognize gender, it can actually be translated directly more reciprocally. Namely: "Among His verses, He created for all of you couples (marriage), so you can get the peace of the couple.

5 IS QIRAAH MUBADALAH A NEW CONCEPT?

As a concept and daily practice, which is offered continuously with various updates and ideas on the website, mubaadalah is a new way of dissemination for Islam and woman's issues. It is a very informative and easily accessible way. In light news that is easy to digest we can continuously in MubaadalahNews.com or in academic form in mubadalah.com. Qiroah mubadalah certainly not the first effort in seeing a balanced and fair relationship between men and women. Rifat Tahtawi, Qasim Amin, Muhammad Abduh, were figures of the past who fought for it. But in the context of these two decades, we can see other big ideas that fit the times and answer the problem.

Nasr Hamid Abu Zaid in 2000 through his book, offered a method of contextual reading (manhaj qiraah siyaqiyah) in looking at male and female relations. He offered a broader reading of the text of the Quran by looking at the whole historical social context when revelation was revealed. So that in this context the interpreters can decide a law that considers the authenticity of revelation with customs and religious habits and the social situation in the 17th century. Contextual reading makes a distinction between the historical meaning obtained from a context on one side and significance (al-maqdza) indicated by meaning in the the context of socio-historical interpretation on the other side. The meaning and significance in a text for Abu Zayd are two things that are inseparable, such as cause and effect.

When doing the interpretation activities meaning is origin while significant is the goal (al-ghayah). This method is the development of the method of ushul fiqh on the one hand and the continuation of the hard work of the previous Islamic reformer, especially Muhammad Abduh and sheikh Amin al-Khullli. If Ulama of Islamic law (ushuliyyin) emphasize the importance of asbab al-nuzul to understand meaning, then Abu Zayd's contextual reading looks at the problem from a broader perspective, namely the overall historical social context at the time of revelation, because it is through this context that interpreters can determine for example in the framework of law and shariah, between the authority of a revelation, the customs, religious customs and conditions of pre Islamic society.

If the ushul scholars state that asbab al-nuzul is not temporal (waqtiyyah) and is not limited as a cause so that the method appears "holding the lafdz publicity not because of the cause (al-ibroh bi umum al-lafdzi la khusus al-sabab) . Contextual reading

makes a difference between historical meanings obtained from a context on one side and significance (al-maghdza) indicated by meaning in the context of socio historical interpretation on the other side. The interpretation according to him is the simultaneous motion between ensuring the meaning and purpose not the one motion between the two. If not, the quality of interpretation tends to produce unproductive understanding (ghair al-muntijah), tendentious (mughridhah) and easy to enter the interpreter's ideology. If this is the case then the the initial meaning and substance are not in accordance with significance because it has been co-opted by the interpreter's interests rather than capturing the meaning of substance, namely the meaning that is contextualized to the present reality. what must be considered further is the context in the following 1) context of sequential revelation 2) Narrative context, which is the broader context of orders and the prohibitions that are conveyed in various form 3) linguistic structure, where the text is seen and analyzed in language (nahu and balaghah).

One example presented by Abu Zayd with that method is about the concept of wawwamah, during this time he was only interpreted as a Sharia where the leadership of men over women was understood as the responsibility of men towards women with all their implications. Where as by quoting the concept of al-Suyuti, about sabab al-nuzul, qawwamah (QS. Al-Nisa; 34) this is not tasyri," because it is only a description of conditions. The excess of men also not divine decree, because it is only a testimony to the reality that can be changed for fundamental equality. If qawwamah is assumed to be tasyri' then it is not absolute arbitrariness to subjugate wives absolutely and also make decisions. Therefore qawwamah according to Abu Zayd is economic and social responsibility.

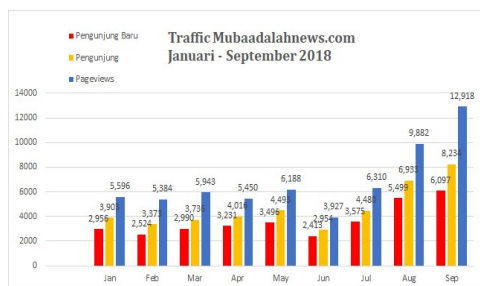
If Abu Zayd brings the context closer to reading the text and re and reading the text with other texts. Then another with Abdullah Naim who offered sharia deconstruction, saw the text with the background of Medina Mecca and the human rights framework. Broadly speaking, he introduced the evolution of Islamic legislation. According to him, the the development of today's increasingly modern causes irrelevance of Islamic law (sharia) in the past which caused discrimination of women. The evolution is to see the Meccan texts as the basis of

Chart viewer of mubaadalahnews.com January -September 2018

sharia and put them as a principle. . The message or revelation in Mecca is eternal, fundamental and universal and this is the opposite of the message in Medina.

When the Medina; verse comes, there is a division which causes a distinction in the law of men and women, for example in the the matter of inheritance law, leadership, divorce etc. We can see the explanation about the texts of polygamy, according to Naim must use an approach with the principle of a new interpretation, so that polygamy is restricted and men have absolute equality before the law. In the context of of historical sharia, women depend on men for economic security and welfare . Because of the small number of men due to the war in the seventh century, the best for women is to be combined rather than become an old maid. Similar to that, part of QS. Al-Baqarah 228 which states that men have higher degrees than women must also be seen in the historical context and have no legal consequences in the modern context. Therefore, if the sharia in the past (sharia history) is related to constitutional problems, criminal law, international relations and human rights, it can cause serious problems. Because the approach to taking the law is only seen with the historical socio-approach. And those who will be affected will be women and non-muslim communities. What about men? He will also experiences barriers and lose freedom because of the law.

With this approach, al-Naim said that the UN charter is the best sources for what this study calls "the sources and principles of international law". The UN Charter is an agreement that legally binds almost all countries in the world, including all modern Islamic countries. The above offer also at the time responded to the challenges of the issues of the implementation of sharia history by means of the deconstruction of sharia. In the idea of Abu Zayd who actually also continued Abduh oand al-Khulli. Likewise with Naim which is inseparable from the great idea of his teacher Mahmud Thoha Of course the world record there are also Fatima Mernissi 's effort to criticize misogini on hadith and Amina Wadud's with the idea of social and reconstruction interpretation.



6 CONCLUSIONS

By paying attention to the above. The idea of understanding mubadalah or Qiraah mubadalah is an inspirational offer of a just male-female relationship. Perhaps this is e-quality (to mention Faqihudin making mubadalah is an equal male and female relation and always neutralized), it is also because Faqih sees the Indonesian context, offering what is good at being soft as a strategy. In order for his ideas to be landing and easily accepted, he brings to the context of Indonesia, presenting women's leadership as world history, especially Indonesia which is often forgotten. Mubadalah is revealing the main text in the form of *mudzakkar* and *muannats* (male and female in Arabic word) so that it can be applied to two sexes, especially if there is partial text. This method can be seen as an effective way to convey the message that, the gender struggle has been prioritizing women's right, instead of inviting men as synergies.

But the mubadalah also must make exceptions so that not all text are searched for mischief. For example, because men are said to be able to have four wives, women will also be treated equally. Faqihudin proposes a way to understand mubaadalah to see those relations. the work of the mubaadalah is more on the answered normatively. It is not to confront the normative text to universal laws, human rights and CEDAW document for example. It seems that mubadalah is not taking the issue excepts, making human right and others laws as one of the references So the mubadalah is not a deconstruction but an internal movement. Many muslim thinkers may have spirit like what mubaadalah does but as awareness, perspective, methodology of interpretation, mubaadalah is a newest.

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