



# Straightening the Understanding of the Text "Al-Nikāḥ Sunnatī, Fa Man Ragiba 'An Sunnatī Fa Laisa Minnī".

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## **Abstract**

The misunderstanding of the text "al-nikāḥ sunnatī, fa man ragiba 'an sunnatī fa laisa minnī" is the starting point of this research. This text is claimed by many to be a hadith text, whereas there is not a single hadith text that contains this text in the same wording. In terms of understanding, the word "sunnah" in the text is usually understood in the sense of fiqh, if done gets a reward, if abandoned is not sinful, the text "fa man ragiba" is understood as who does not marry, and the text "fa laisa minnī" is understood as who does not marry has left Islam. This research is descriptive qualitative which relies on its data sources from written data (library research). The collected data is analyzed using the theory of naqd al-ḥadīth to determine whether the text is a hadith or not and determine its quality, while to understand the text, the theory of fiqh al-ḥadīth is used. The question to be answered is how the misunderstanding of the text "al-nikāḥ sunnatī, fa man ragiba 'an sunnatī fa laisa minnī". This study found that the text under study is not a hadith text, but a riwāyat bi al-ma'nā of another hadith text. The understanding that the law of marriage is sunnatī in the fiqh sense is erroneous, because the word sunnatī in the Hadīth text means the actions performed by the Prophet; the text "fa man ragiba" should be interpreted as rejecting marriage, because what is prohibited is the notion of al-tabattul and gamophobia; while "fa laisa minnī" means that the person who does not marry does not perform the actions performed by the Prophet, not that the person leaves Islam.

**Keywords:** misunderstanding, ruling on marriage, sunnah, tabattul

## **Abstrak**

Kesalahpahaman terhadap teks "al-nikāḥ sunnatī, fa man ragiba 'an sunnatī fa laisa minnī" menjadi titik awal penelitian ini. Teks ini diklaim sebagai teks matan hadis oleh banyak pihak, padahal tak ada satu matan hadis pun yang memuat teks tersebut dengan redaksi matan yang persis sama. Sementara dari sisi pemahaman, kata "sunnah" dalam teks biasa dipahami dalam pengertian fikih, jika dikerjakan mendapat pahala, jika ditinggal tidak berdosa; teks "fa man ragiba" dipahami siapa yang tidak menikah, dan teks "fa laisa minnī" dipahami orang yang tak menikah telah keluar dari Islam. Penelitian bersifat kualitatif deskriptif yang mengandalkan sumber datanya dari data-data tertulis (*library research*). Data-data terkumpul dianalisis menggunakan teori *naqd al-ḥadīth* untuk menentukan apakah teks ini adalah hadis atau bukan serta menentukan

kualitasnya, sedangkan untuk pemahaman terhadap teks digunakan teori *fiqh al-ḥadīth*. Pertanyaan yang ingin dijawab adalah bagaimanakah penjelasan atas kesalahpahaman yang terjadi pada teks "*al-nikāḥ sunnatī, fa man ragiba 'an sunnatī fa laisa minnī*"? Penelitian menemukan bahwa teks yang diteliti bukan teks hadis, melainkan *riwāyat bi al-ma 'nā* dari matan hadis lain. Pemahaman bahwa hukum menikah adalah sunnah dalam arti fikih adalah keliru karena kata sunnah dalam teks bermakna perbuatan yang dipraktikkan Nabi saw.; teks "*fa man ragiba*" harus dimaknai menolak pernikahan, karena yang dilarang adalah paham *al-tabattul* dan gamophobia; sedangkan "*fa laisa minnī*" maksudnya adalah mereka yang tidak menikah berarti tidak melaksanakan perbuatan yang dipraktikkan Nabi saw., bukan seseorang telah keluar dari Islam

**Keywords:** salah paham, hukum menikah;, sunnah; tabattul

### Introduction

Probably, the Arabic text "*النِّكَاحُ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي*" is the most famous religious text among Muslims besides the text about intention "*إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ*". The text, which in Indonesian translates as "Marriage is my sunnah, so whoever rejects my sunnah is not my Ummah", is always claimed to be a hadith of the Prophet (peace be upon him and his progeny) either by da'i in their lectures, sermons and marriage advice or by writers in their books and texts. Usually with the appendage "muttafaq alaih", a term of transmission in hadith science to say a hadith was narrated by Imam al-Bukhari and Muslim with exactly the same text, or with "HR. Al-Bukhari and Muslim" or one of them, to convince the listener of the lecture or the reader of the book that the text is a valid hadith text from the best hadith books.<sup>1</sup> It is not only preachers and amateur writers who do this, but it is also found in major books by famous scholars.<sup>2</sup>

However, did you know that the text in question is not the text of the hadith matan that can be found in the books of hadith? Yes, that's right, there is no hadith text that exactly matches the text "*النِّكَاحُ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي*" in the hadith books. So, does this mean that this text is not a hadith of the Prophet? The answer is not necessarily because it is possible that the meaning of the narration of the matan texts of the hadith-reports in the books of hadith has been changed. According to hadith scholarship, the narration of the hadith text by meaning is permissible under certain conditions.

This paper intends to uncover a number of misunderstandings about the text "*النِّكَاحُ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي*", both from the aspect of its presence, and from the aspect of its understanding. It is not only its presence that has been misunderstood but also some of the understandings in the Muslim community about the text must be corrected and straightened out, for example about the word "sunnah" found in the text, which has led to the understanding that the law of marriage in Islam is sunnah, in the sense that if it is done it gets rewarded. It is okay if it is not done, also about the legal status of "jomlowan and jomlowati" who do not marry during their lifetime according to Islam and how to understand the phrase "*فَلَيْسَ مِنِّي*" (not my people).

The research question to be answered is "how is the explanation of the

<sup>1</sup> Ibnu Qayyim Al-Jawziyyah, *A'lām Al-Muqī'in 'an Rabb Al-'Alamīn* (Beirut: Dar Ibn Hazm, 2019), juz III, h. 503.

<sup>2</sup> Syamsuddin al-Minhaji Al-Asyuti, *Jawāhir Al-'Uqūd Wa Mu'in Al-Quḍāt Wa Al-Mūqī'in Wa Al-Shuhūd* (Beirut: Dar al-Kutub al-Ilmiyyah, 1996), juz II, h. 57.



misunderstanding in the text "النِّكَاحُ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي"? The aim is to uncover the background of these misunderstandings and explain the true understanding with logical and scientific arguments.

### **Method**

This research is descriptive qualitative research that relies on data from written sources (library research). The data sources used are in two categories: primary data sources, which are data sources that contain the text under study, in the form of books of hadith, and secondary data sources, which are books, books, and scientific articles that contain explanations of the text under study. In this case, this research uses the latest version of al-Maktabat al-Shāmilah application in citing research data, both from primary sources and supporting sources.

The theory of naqd al-ḥadīth is used to determine whether the text under study is a hadith of the Prophet or not, while the theory of fiqh al-Ḥadīth is used to clarify any misunderstanding of the text. Hadith scholars distinguish between these two activities in two aspects, namely, their beginning and their end results. In the naqd al-Ḥadīth activity, the work starts from the perception of "suspicion" of the authenticity of the hadith, while the fiqh al-Ḥadīth work starts from the desire to reveal the meaning and teachings contained in the hadith. In terms of the final result of the research, naqd al-Ḥadīth comes to the conclusion of whether a hadith is authentic or not. The authentic ones are accepted (maqḅûl) and the inauthentic ones are abandoned (mardûd), while fiqh al-Ḥadīth does not go there. It only concludes whether or not a hadith can be practiced (ma'mûl) or not (gayr ma'mûl).<sup>3</sup>

### **Textual Presence Review**

To ensure that the text "النِّكَاحُ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي" is a true hadith of the Prophet or not, as well as ensuring its quality if it is a true hadith of the Prophet, the first step is takhrīj al-Ḥadīth, which is to search the books of hadith to determine whether the text is found in the books of hadith as a reference source or not. According to M. Syuhudi Ismail, takhrīj al-Ḥadīth is the tracing or searching of traditions in various books of the sources of the traditions concerned, in which the complete matan and sanad of the traditions concerned are stated.<sup>4</sup>

Several takhrīj methods can be used, including takhrīj bi al-mauḍū', which searches for traditions based on the topic of the tradition, or takhrīj bi al-Aṭrāf, which searches for hadith based on the names of the first narrators among the companions of the Prophet. However, this study uses the method of takhrīj bi al-Alfāz, which is the tracing of traditions based on the recitations found in the matan of the hadith. This method was chosen because, from the beginning, takhrīj bi al-Alfāz was more practical and more accurate considering that the supporting books of this method are more numerous and more systematic. This research was helped by the availability of al-Maktabat al-Shāmilah version 4.0 application in tracing the existence of the text in the source books, determining its quality, and in providing meanings to the memorizations in the text.

<sup>3</sup> H Rajab, *Kaidah Kesahihan Matan Hadis* (Jogjakarta: Grha Guru, 2011), h. 19-20.

<sup>4</sup> M. Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi* (Jakarta: Bulan Bintang, 1992), h. 143.

Regarding takhrīj bi al-Alfāz, it traces the pronunciation of "النِّكَاحُ سُنَّتِي" and the pronunciation of "فَمَنْ رَغِبَ عَنْ". From the search for the first phrase, it was found that the text under study was not found in the books of hadith with the same pronunciation, but it was found from al-Jāmi' al-Kabīr, by al-Suyuti that the text under investigation was found in Sunan Ibn Mājah. After referring to Sunan Ibn Mājah, it was found that the matan of the hadith wa completely a different thing, because there is the word "من" that interrupts the memorization of "النِّكَاحُ سُنَّتِي" to "النِّكَاحُ مِنْ سُنَّتِي", and the text of the matan after "النِّكَاحُ سُنَّتِي" is also completely different from the text sought, although the meaning and intention of the hadith can be considered the same. The following is the text of the Hadīth in Sunan Ibn Mājah:

حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِ، حَدَّثَنَا آدَمُ، حَدَّثَنَا عَيْسَى بْنُ مَيْمُونٍ، عَنْ الْقَاسِمِ عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : "النِّكَاحُ مِنْ سُنَّتِي، فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي، وَتَزَوَّجُوا، فَإِنِّي مُكَاتِّرٌ بِكُمْ الْأُمَمَ، وَمَنْ كَانَ ذَا طَوْلٍ فَلْيَنْكِحْ، وَمَنْ لَمْ يَجِدْ فَعَلَيْهِ بِالصِّيَامِ، فَإِنَّ الصَّوْمَ لَهُ وَجَاءٌ"<sup>5</sup>

Meaning:

Ibn Majah said: We received this tradition (حَدَّثَنَا) from Ahmad b. al-Azhar, from Adam, from Isa b. Maimun, from al-Qasim, from 'Aisha, who said: The Messenger of Allah (saws) said: Marriage is my sunnah, so whoever does not practice my sunnah is not one of me. And marry, for by so doing I multiply the ummah. Whoever has the ability, then get married, and whoever does not have it, then he should fast, because fasting can be a shield for him.

As for the search for the phrase "فَمَنْ رَغِبَ عَنْ سُنَّتِي", the results show that the text is found in many books of hadith sources, including Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan al-Nasaī, Sunan al-Dārimī, and Musnad Aḥmad, as well as several other books of hadith that are not included in al-kutub al-Tis'ah. However, the first text, "النِّكَاحُ سُنَّتِي" is not found in this matan, although in meaning it can also be said to be included in it. Here is the full text of the matan in question from Ṣaḥīḥ al-Bukhārī:

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا حَمِيدُ بْنُ أَبِي حُمَيْدٍ الطَّوِيلِ : أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: جَاءَ ثَلَاثَ رَهْطٍ إِلَى بَيْوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا أَخْبَرُوا كَأَنَّهُمْ تَقَالَوْهَا، فَقَالُوا: أَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَدْ عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، قَالَ أَحَدُهُمْ: أَمَا أَنَا فَإِنِّي أَصْلِي اللَّيْلَ أَبَدًا، وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ، وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوِّجُ أَبَدًا، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: (أَنْتُمْ الَّذِينَ قَلْتُمْ كَذَا وَكَذَا؟ أَمَا وَاللَّهِ أَتَى لِأَخْشَاكُم

<sup>5</sup> Abū 'Abdillāh Muḥammad bin Yazīd Al-Qazwīnī, *Sunan Ibn Mājah* (Dar al-Risalah al-Alamiyyah, 2009).



لله وأتقاكم له، لكنني أصوم وأفطر، وأصلي وأرقد، وأتزوج النساء، فمن رغب عن سنتي فليس مني<sup>6</sup>

Meaning:

Al-Bukhari said: (I narrated the tradition) from Said b. Abi Maryam, from Muhammad b. Ja'far from Abu Humaid al-Tawil, heard Anas b. Malik says: "Three groups of people came to the homes of the Prophet's wives to learn about the Prophet's worship practices. After the Prophet's wives explained to them there was a serious discussion among them. They then said: "where do we stand compared to the way the Prophet worshipped? In fact, the Prophet has been forgiven his sins by Allah, the previous and the future?". One of them said: "then, I will pray continuously throughout the night. Another said: I will fast forever, without stopping. Another said: I will avoid women and never marry". Then the Prophet came to them and said: "Are you the ones saying such and such? Know that, by God, I fear for you before God, for I am still fasting and not fasting, praying and not praying, and marrying women. So whoever rejects my Sunnah is not one of me."

Dari penjelasan di atas, dapat disimpulkan bahwa teks “ الْكَأَخِ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ ”، bukan teks matan hadis, karena tidak ditemukan adanya teks yang persis sama dengan teks ini setelah dilakukan takhrij al-Hadis. Namun tidak berarti teks ini tidak dapat disebut hadis sama sekali. Karena dapat diduga telah terjadi periwayatan secara makna (riwayat al-hadith bi al-ma'na) terhadap hadis-hadis Nabi saw. sehingga melahirkan teks yang diteliti tersebut

The idea of narration by meaning is based on the fact that each person is given different abilities by God. Some people have a high ability to memorize so that they are able to convey their memorization in accordance with the memorization they receive, but some others only have the ability to understand the meaning of what they receive without being bound by the pronunciation. When he conveys what he understands in his own words that are different from what he received. That is what happened to the hadith narrators, some of whom reported based on the memorization of the words they received, while others received the narration only understanding the meaning, then they conveyed it to others with their own words. This is called *riwāyat bi al-ma'nā*. In addition, scholars have agreed that explaining Shariah to non-Arabic speakers in their language is permissible. If it is permissible to use a non-Arabic language, then certainly explaining the Shari'ah in Arabic, which is different from the original pronunciation, must be even more permissible. The scholars then defined Hadith narration by meaning as replacing the text with a synonymous text.<sup>7</sup> In research, narration by meaning is known as indirect quotation, i.e., narrating the hadith by using the words and expressions of the narrator.

Since the period of the Companions, there has been a difference of opinion about the permissibility of narrating hadith in the sense. Among the Companions, there were those who allowed it such as 'Alī b. Abī Tālib, 'Abdullāh b. 'Abbās, 'Abdullāh ibn Mas'ūd, Ānas b. Mālik, Abū Bardah, and 'Āishah; and there were those who prohibited it such as 'Umar b. al-Khattāb, 'Abdullāh b. 'Umar and Zayd b. al-'Arqām. This difference of opinion also occurred

<sup>6</sup> Muḥammad bin Ismā'īl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī* (Damaskus: Dār al-Yamāmah, 1993), juz V, h. 1949.

<sup>7</sup> Alī bin Muḥammad Al-Mala' Al-Qārī, *Sharh Nukhbat Al-Fikar Fi Muṣṭalahāt Ahl Al-Athar* (Beirut: Dar al-Arqam), h. 497.

among the scholars after the Companions. For those scholars who allow it, it is very important to fulfill very strict conditions. These conditions are quite diverse, although there are some agreed conditions, namely; (a) those who are allowed to narrate hadith in meaning are only those who really have a deep knowledge of Arabic. Thus, the narration of the text of the hadith will avoid errors such as making the unlawful lawful and forbidding the lawful; (b) the narration by meaning is done with extreme necessity, for example, because of forgetting the literal arrangement; (c) what is narrated by meaning is not a recitation that is ta'abbudî in nature, such as dhikr, prayer, azan, takbir, and shahada, and not the words of the Prophet in the form of jawâmi' al-kalim; (d) the narrator who relates the hadith in meaning or who has doubts about the structure of the hadith text should add the words " أو " or " كما قال " or something similar after stating the text of the hadith in question; (e) the permissibility of narrating the hadith in meaning was limited to the period before the official recording of the Prophetic traditions. After the period of recording (tadwîn) of the traditions in question the transmission of the hadith must be by word of mouth.<sup>8</sup>

The existence of these provisions indicates that the narration of hadith by meaning, although allowed by some hadith scholars, is not practiced loosely. This means that the narrators were not free to do so. But since these provisions do not have the status of consensus, the diversity in the redaction of the matan for similar traditions remains unavoidable.

This is the case with the text "النِّكَاحُ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي". At first glance, it can be said that the text under study is closer to the text of the hadith text of Ibn Majah, because the meaning of this text is "marriage is my sunnah, so whoever rejects my sunnah is not part of me". Whereas the first part of the text of Ibn Majah's hadith means, "marriage is part of my sunnah, so whoever does not practice my sunnah is not one of me." However, there are two shortcomings that need to be addressed. However, there are two shortcomings that need to be considered if it is said that the text under study is bi al-ma'na narration of the matan of Ibn Majah's hadith. First, the hadith narrated by Ibn Majah is of daif quality. According to Shu'aib al-Arnout who annotated Ibn Majah's traditions, this tradition is daif because it contains a narrator named Isa ibn Maimun who is a narrator of matruk al-Hadith (a narrator whose traditions should be abandoned).<sup>9</sup>

In Tahzīb al-Kamāl, a book containing biographies of hadith narrators, al-Mizzī writes that 'Isa b. Maimun did narrate traditions from al-Qasim (b. Muhammad b. Abi Bakr al-Siddiq) and also did have a student who narrated his traditions named Adam b. Abi Iyash was found in the chain of transmission of Ibn Majah. But Isa did not receive favorable judgment from the hadith critics. Amr b. 'Ali and Abu Hatim rated him matruk al-hadith, while al-Bukhari called him munkar al-hadith.<sup>10</sup> These two terms matrūk and munkar al-ḥadīth are the lowest assessments of hadith narrators. Only the term waḍḍā' al-ḥadīth (forger of traditions) trumps them. This shows that the tradition reported by Ibn Majah is a daif tradition, and its daifism is very severe.

<sup>8</sup> M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis; Telaah Kritis Dan Tinjauan Dengan Pendekatan Ilmu Sejarah* (Jakarta: Bulan Bintang, 1988), h. 70-71.

<sup>9</sup> Al-Qazwīnī, Juz II, h. 54.

<sup>10</sup> Yūsuf bin al-Zakī Abd al-Raḥmān Abū al-Hajjāj Al-Mizzī, *Tahzīb Al-Kamāl Min Asmā' Al-Rijāl* (Beirut: Mu'assasat al-Risālah, 1980), juz XXIII, 48.



The second flaw, as will be explained in the section on *fiqh al-ḥadīth* later on, is that Ibn Majah's narration gives the impression that all unmarried people belong to the category that the Prophet referred to. "فليس مني" (not my people). While in the text under study, which is also found in the *matan* of al-Bukhari, it is stated that those who are not among the Prophet's people are not those who do not marry, but those who "رغب عن", refuse to marry.

If it is said that the text "النِّكَاحُ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي" is a *bi-ma'na* narration of the *hadith* text found in *Sahih al-Bukhari* and other books of *hadith*, then it should be noted that the *hadith* of al-Bukhari and others do not speak specifically about marriage. It relates the story of some Companions who were embarrassed after they were told how the Prophet prayed in his house and at night. They felt that the Prophet alone, whose sins were forgiven and who was guaranteed entry into Paradise, performed such good and numerous acts of worship, and took the unusual step of promising not to stop praying at night, not to stop fasting and not to get married so that they could worship the way the Prophet worshiped. After learning about the attitude of his companions, the Prophet (peace be upon him) rebuked and blamed them, because the Prophet (peace be upon him and his companions), despite his good and abundant worship, was still practicing his other *sunnahs*, such as fasting and not fasting, praying and resting, and also getting married. Here the Prophet explains that it is not only marriage that is his *sunnah*, but fasting and not fasting, getting up for night prayers, and resting at night are also his *sunnah*. The Prophet said that all of his *sunnahs* should be practiced, not just marriage. Whoever refuses to follow his *sunnahs* is rejecting the *sunnah* of the Prophet (peace and blessings be upon him) because it is not part of the Prophet (peace and blessings be upon him).

Since marriage is also one of the Prophet's *sunnahs* mentioned in the text of the Prophet, it is actually valid to narrate the *hadith* as in the text under study "النِّكَاحُ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي". It would only change the original meaning of the *Hadith*, which was about the Prophet's prohibition of leaving the Prophet's *sunnahs* such as eating and not eating, praying and resting to compete with the Prophet in multiplying and improving the worship of God, to seem to be only about marriage, the Prophet's prohibition of not getting married.

As for the quality of the tradition, since it is narrated by al-Bukhari and a number of other leading traditionists such as Muslim and Imam Ahmad, there is no reason to call it invalid. Therefore, if one still wants to say that the text of the tradition under study is a narration by meaning from the text of the *hadith* of al-Bukhari and others, then it is much better than calling it a *bi al-ma'nā* narration from the text of the *hadith* of Ibn Majah which is *daif*.

Regardless of the meaning of the narration, it would have been better if the use of this text as a tradition had been avoided. It is better to use the original text found in al-Bukhari and others because, as mentioned, narration by meaning has specific requirements that have been stated by scholars, which not everyone is able to fulfill.

### ***Fiqh al-Hadīth Analysis***

Apart from its authenticity and quality, the text "النِّكَاحُ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي", is also often misunderstood in terms of its meaning. Here are some of the misconceptions

about this text:

1. The meaning of the text "النِّكَاحُ سُنَّتِي"

There seems to be a misunderstanding of the word "my sunnah" in the last two traditions because the presence of this word in the traditions is used by many to say that the ruling on marriage is sunnah. Sunnah is in the sense of one of the five rulings, i. e. if done, there is a reward and if not done, there is no sin. But the word "sunnah", besides referring to one of the five commandments, can also mean the same thing as hadith, i. e. all the sayings, actions and reports attributed to the Prophet (peace be upon him). This latter meaning is more suitable for the statement "marriage is a sunnah of the Prophet" because marriage is among the actions practiced by the Prophet. It does not mean "marriage is a sunnah". If it meant the law of jurisprudence, there would be no need for the hadith to end with the Prophet's threat that those who do not follow his sunnah are not part of his Ummah.

Many arguments can be put forward that the law on marriage in Islam is obligatory, not sunnah. There are many verses of the Qur'an that command marriage using the phrase command, which indicates its obligation. For instance, QS. Al-Nisa 4/3:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَمِينِ فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

Translation:

And if you fear that you will not be able to do justice to the rights of orphaned women (if you marry them), then marry any other women you like: two, three, and four. Then if you fear that you will not be able to do justice, marry only one or the slaves you own. That is closer to not doing wrong. Selain ayat al-Quran, hadis Nabi saw. juga menunjukkan bahwa menikah adalah wajib hukumnya. Misalnya hadis berikut:

يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَعْضُ لِلْبَصْرِ، وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ»

Translation:

"O young men, whoever of you can marry, then marry, for it is more likely to protect the sight, and safer for the private parts. If he is not yet able, he should fast, for that will be a shield for him."

If we refer to the theory of useful jurisprudence, then outwardly, the hadith indicates that marriage is obligatory for those who can do it. In the theory of ushul fiqh, when verses and traditions indicate that an action is obligatory, it is not allowed to be diverted from that obligation, unless there is a hint to divert it from being obligatory.<sup>11</sup> Although the Hadith also states that there is an opportunity not to marry, namely for those who are not able to do so, this does not mean that this statement reduces the basic law of marriage from obligatory to the sunnah, because the possibility of not getting married is not an option, but when the ability to marry is not yet fulfilled.

Referring to the above explanation, it is certainly unfortunate if someone still states that marriage is sunnah, or mentions that there are five laws of marriage, which

<sup>11</sup> Abu al-Hasan Al-Ramli, *Faql Rabb Al-Bariyyah Fi Sharh Al-Durar Al-Bahiyah* (al-Maktabat al-Shāmilah), h. 283.



can be obligatory, can be sunnah, can be permissible, can be makruh and can be haram according to the surrounding conditions, as found in religious textbooks in schools. Unfortunately, this view is not commonly seen from the aspect of how an action can have five rulings. What is common is that the basic ruling of every deed is one, whether it is obligatory, sunnah, permissible, makruh or haram. It cannot be two or more. That the basic law can change according to the conditions surrounding it is a natural thing because the rule of fiqh says *al-hukm yadūru ma'a al-'illah* (the law applies according to its illat). Or another saying, "*tagayyur al-Aḥkām bi tagayyur al-Azmān wa al-Amkinah*" (The law can change based on changes in time and place).

## 2. Teks "رَغِبَ عَنْ"

The second text that likes to be misunderstood is "رَغِبَ عَنْ". This text is usually interpreted as "who does not perform". The question that usually arises in connection with this text is, "If marriage is an obligation, then what is the ruling on those who do not marry during their lifetime, and what about those who have died and did not have time to marry?". To answer this question, it is necessary to consider the choice of words used in the Prophet's hadith, namely "رَغِبَ عَنْ". The Arabic word "رَغِبَ" can have different meanings depending on the letter that comes after it. If the letter that comes after it is the letter "فِي", then the meaning is like, while if the letter after it is "عَنْ", then the meaning is the opposite or hate.<sup>12</sup> Thus, the meaning of the text "الْتِكَاخُ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي" is "then whoever hates or rejects my sunnah".

Thus, what is forbidden in Islam is to hate or reject the sunnah of the Prophet. Here, the sunnah of the Prophet is marriage. This implies that in Islam, it is forbidden to refuse to get married or to have the mindset of not getting married during one's lifetime. This is of course different from people who do not get married during the marriage because those who do not get married could be due to fate or fate that a person does not get married, even though he wants to get married. In society, some people do not get married during their lifetime, not because they want to. For example, many women do not get married because no one comes to propose to them, while the custom in their neighborhood requires women to just wait to be propositioned. Or some people have tried many times to get married, but for one reason or another, their marriage never materialized. For those who suffer this fate, there is no sin, because they did not refuse to get married.

So what is prohibited by Islam is the attitude of not wanting to get married or refusing marriage, whether due to excessive fear or other reasons. The fear of marriage is prevalent in the millennial generation today and is symptomatic in most countries around the globe. Indonesia is one of them. Tirto. id's independent research in August 2016 showed that 24.9 percent of women chose not to get married. Most of their reasons are because "marriage is not interesting, only causes problems, and hinders careers." While in a study in China in 2015, it was discovered that 80 percent of single young people born in the 80s to 90s chose to live alone and were afraid of marriage. The research in the Bamboo Curtain country revealed that gamophobia is prevalent among young people, with 90 percent of respondents saying marriage is only stressful and troublesome. They claim pressures from society, work, life, and parents distract them from marriage. They are afraid of the high cost

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<sup>12</sup> Ahmad Mukhtar Abd al-Hamid Umar, *Mu'jam Al-Lughah Al-Arabiyyah Al-Mu'āṣirah* (Alim al-Kutub, 2008), juz II, h. 920.

of getting married, as well as the life changes after marriage.<sup>13</sup>

Avoiding marriage in Islam is known as al-tabattul, which is the attitude of leaving women and refusing marriage.<sup>14</sup> This attitude is forbidden under any pretext, including if the pretext is to focus on worshipping Allah. Such an attitude is widely practiced among Sufism and Sufis, and this attitude is considered a deviation from Islamic teachings. The Prophet said:

عَنْ سَمُرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ التَّبْتُلِ.<sup>15</sup>

Meaning:

Samurah reported that the Prophet prohibited tabattul.

Abu Hurairah ra. a companion of the Prophet (peace be upon him) once wanted to practice this tabattul attitude. Al-Bukhārī narrated that Abu Hurayra ra. once came to the Prophet and said: "O Messenger of Allah, I am a young man and I am afraid of burdening myself, while I do not have anything to marry a woman. But he kept me silent. Then I said that again to the Prophet, but he silenced me. Then I said that again, so the Prophet said:

يَا أَبَا هُرَيْرَةَ، جَفَّ الْقَلَمُ بِمَا أَنْتَ لَاقٍ: فَاخْتَصْ عَلَى ذَلِكَ أَوْ ذَرِ.<sup>16</sup>

Meaning:

"O Abu Hurairah, the pen has dried with what you have encountered (experienced); water it or leave it".

Abū Hurairah r.a. once went to the Prophet (peace be upon him) seeking permission not to marry on economic grounds. The Prophet at first did not respond to Abū Hurairah's statement, but after being pressed, the Prophet explained that the matter was very clearly guided. Hence the Prophet's final statement: "Either do it or leave it"-: Commenting on the Prophet's words, according to al-Tibi, the meaning is: "so either do what you have been commanded to do or leave it and do it". Ibn Hajar said: This does not mean an order to castrate, but an affirmation to abandon it. This is similar to what Allah swt said: "فَمَنْ شَاءَ فَلْيُؤْمَرْ وَمَنْ شَاءَ فَلْيُكْفَرْ" (So whoever (wants) to believe let him believe, and whoever (wants) to disbelieve let him disbelieve).<sup>17</sup> If the excuse of drawing closer to Allah alone does not justify shunning women and refusing marriage, then surely other excuses are even more rejected.

In addition to Abu Hurairah, the same attitude has also been done by Usman bin Maz'un, one of the companions of the Prophet PBUH. The first generation entered Islam. It is said that because Usman was so solemn in worship, he intended to stay single forever because he thought getting married could hinder his worship practice. However, the

<sup>13</sup> Agung DH, 'Mereka Yang Takut Menikah', *Tirto.Id*, 2016 <<https://tirto.id/mereka-yang-takut-menikah-bGz6>>.

<sup>14</sup> Abu al-'Alla Muhammad bin Abd al-Rahman Al-Mubarakfuri, *Tuhfat Al-Ahwa'ī Bi Sharh Jāmi' Al-Tirmizī* (Bairut: Dar al-Kutub al-Ilmiyyah), juz 4, h. 170.

<sup>15</sup> Muḥammad bin Isā Abū Isā Al-Tirmizī, *Sunan Al-Tirmizī* (Mesir: Mustafa al-Bab al-Halabi, 1975), juz III, 385.

<sup>16</sup> Al-Bukhārī, juz V, h. 1953.

<sup>17</sup> Ibnu Hajar Al-Asqalānī, *Fath Al-Bārī Sharḥ Ṣaḥīḥ Al-Bukhārī* (Beirut: Dār al-Ma'rifah, 1379), juz IX, h. 119.



Prophet rebuked him by telling him, "Am I not enough for you as a good example? None of my Ummah is single".<sup>18</sup> In the Prophet's hadith it is mentioned:

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ بْنِ مَطْعُونٍ التَّبْتُ، وَلَوْ أَذِنَ لَهُ لَأَحْصَيْنَا<sup>19</sup>

Meaning :

Said bin Abi Waqqas reported: "The Prophet refused Usman bin Maz'un's request for widowhood, had he obtained permission, we would have all been widowed".

The attitude of reluctance to establish a household for fear of poverty is the position of the ignorant (stupid), because all sustenance has been arranged by Allah since humans are in the womb, and humans cannot predict the sustenance granted by Allah, for example, he said: "If I live alone my salary is sufficient, but if I have a wife is it not sufficient?". This is false because it contradicts the verses of Allah and the traditions of the Prophet (peace and blessings of Allah be upon him). Allah commands people to marry, and if they are poor, Allah will help them by providing for them. Allah promises help to those who marry, in QS al-Nur/24: 32 Allah says:

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ  
وَاللَّهُ وَسِعَ عَلِيمٌ

Translation:

And marry those who are alone of you and those who are marriageable of your male and female servants. If they are poor, Allah will enable them by His grace. And Allah is All-Knowing."

Getting married also means being entitled to the help of Allah as the Prophet said:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ حَقُّ عَلَى اللَّهِ عَزَّ وَجَلَّ عَوْنُهُمُ  
الْمَكَاتِبُ الَّذِي يُرِيدُ الْأَدَاءَ وَالنَّكَاحُ الَّذِي يُرِيدُ الْعَفَاةَ وَالْمُجَاهِدُ فِي سَبِيلِ اللَّهِ.<sup>20</sup>

Meaning:

Abū Hurairah reported that the Prophet said: "There are three groups of people whom Allah has the right to help: a slave who redeems himself to be free, a man who marries to preserve his honor, and a mujahid fī stabilillāh".

Ummul Mukminin 'Āisyah r.a. was once approached by Sa'īd ibn Hishām and asked him:

<sup>18</sup> Syamsuddīn Al-Ḍahabī, *Siyar A'lām Al-Nubalā'* (Muassasah al-Risālah, 1985), juz I, h. 157.

<sup>19</sup> Muslim bin al-Ḥajjāj Al-Naisabūrī, *Ṣaḥīḥ Muslim* (Bairut: Dār Ihyā al-Turāth al-Arabī, 1955), juz II, h. 1020.

<sup>20</sup> Abū 'Abd al-Rahmān Aḥmad bin Shu'aib Al-Nasāī, *Sunan Al-Nasāī Al-Kubrā* (Beirut: Dar al-Kutub al-Ilmiyyah, 1991), juz 3, h. 194.

إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنِ التَّبَتُّلِ فَمَا تَرَى فِيهِ قَالَتْ فَلَا تَفْعَلْ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَجَلَّ يَقُولُ  
 {وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً } فَلَا تَتَّبِعْ.<sup>21</sup>

Meaning:

"I want to ask you about celibacy; what do you think?" He replied: "Don't do it! Didn't you hear Allah Almighty say (And indeed We sent some Messengers before you and We gave them wives and offspring'. Therefore, do not be celibate".

The above-mentioned Prophetic traditions all indicate that marriage in Islam is commanded and therefore obligatory for every Muslim. It is not permissible in Islam for anyone to refuse to get married under any pretext, whether it is because they want to concentrate on getting closer to Allah Almighty or other reasons, such as economics, and so on.

#### 1. Meaning of the Text "فليس مني"

Then what about people who don't get married during their lifetime? And what is Islam's opinion? This question also often arises in the community, because in fact, many people have never married in their lives, are they sinful or have they left Islam because they did not marry? Many people have tried their best to get married, but their efforts have never ended in marriage. Some men have repeatedly tried to propose to a woman, but always failed and failed, due to various factors. Some women want to get married, but their soul mate never comes to them.

This question is based on the fact that in the Prophet's traditions, there is the statement "فليس مني", not part of my group, said the Prophet. In the Prophet's Hadiths, there are many statements like this, either with "فليس مني", not my group, or with "فليس مني", not our group. But what is the meaning of this statement? The scholars do not appear to have interpreted a text like this to mean that the person who does so is no longer a Muslim or has left Islam. Al-Asqalani, for example, says that this text does not mean that the perpetrator has left the faith. In other places, al-Asqalani says that the meaning of "فَلَيْسَ مِنَّا" is "he does not practice the religion perfectly, i.e. he abandons the non-essentials of the religion, while he still practices the essentials". Al-Tirmidhi, on the other hand, points out another scholar's opinion on the meaning of the text "فَلَيْسَ مِنَّا" in the hadith that it means "ليس من سنتنا ليس من أدبنا", which is not our custom, nor is it our custom. However, al-Sauri disagrees with this interpretation. According to al-Sauri, the meaning of "فَلَيْسَ مِنَّا" is "ليس من ملتنا", not belonging to our millah.<sup>22</sup>

It is not only the act of marriage for which the traditions contain the text "not of me/us", but several other acts are also called "not of me/us" if they are committed, for example, cheating. The Prophet said:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّنَا،  
 وَمَنْ عَشَّنَا فَلَيْسَ مِنَّنَا »<sup>23</sup>

<sup>21</sup> Al-Nasāī, *Sunan Al-Nasāī Al-Kubra*, juz III, h. 194.

<sup>22</sup> Muḥammad bin Isā Abū Isā Al-Tirmizī, *Sunan Al-Tirmizī* (Mesir: Mustafa al-Bab al-Halabi, 1975), juz IV, h. 322.

<sup>23</sup> Al-Naisabūrī, juz I, h. 99.



Meaning:

Abu Hurairah reported that the Prophet said: "Whoever takes up arms against us is not among us, and whoever deceives us is not among us. Di hadis Nabi saw. yang lain disebutkan:

عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " سَيَكُونُ عَلَيْكُمْ أُمَرَاءُ يَأْمُرُونَكُمْ بِمَا لَا يَفْعَلُونَ، فَمَنْ صَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ، فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ"<sup>24</sup>

Meaning:

Ibn Umar reported that the Prophet said: "There will come upon you a time when leaders will command you what they do not do. So whoever confirms their lies and helps them in wrongdoing, then he is not among my people and not among mine.

Thus, those who do not marry cannot necessarily be condemned as having left Islam. If not getting married is done intentionally, it must still be considered a violation of religious teachings, but it does not cause the perpetrator to any longer be a Muslim. Meanwhile, if it happens naturally, then it must be considered that humans can plan to get married, but whether that desire is realized or not depends on the will of Allah Almt. If a person does not get married because Allah does not want him to, then the perpetrator cannot be blamed.

## Conclusion

There is a misunderstanding of the text "النِّكَاحُ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي". In terms of authenticity, this text is not the text of any particular hadith. There is no hadith with the same text. However, this does not mean that the text is not a tradition because it could be a *riwāyat bi al-ma'nā*, a narration in the meaning of another tradition. The narration by interpretation of a hadith is similar to indirect quotation in research in that it is the narration of a hadith using the words and expressions of the narrator rather than as he received it from the Prophet or other narrators. Two hadith texts can be considered as sources for the transmission of the meaning of the text under study: the narration of Ibn Majah, which, although similar in interpretation, is of a *daif* quality, and the narration of al-Bukhari and several other *mukharrij* about the Prophet's rebuke to some companions who were determined to abandon some of the *Sunnahs* performed by the Prophet, such as fasting continuously, staying up all night and not getting married, because they wanted to worship at the level of the Prophet. That the text under study is a *bi al-Ma'na* narration of the hadith of al-Bukhari and others seems more acceptable, not only because of its *sahih* status but also because of the use of more similar wording.

As for the understanding of hadith (*fiqh al-ḥadīth*), there are a few misunderstandings of the text. First, the word *sunnah* in the text "النِّكَاحُ سُنَّتِي" cannot be understood as *sunnah* in *fiqh*, i.e. that marriage if done is rewarded, if abandoned is not sinful, but the *sunnah* referred to is the action of the Prophet. Marriage is a *sunnah*, meaning that marriage is an act of the Prophet that must be followed and emulated. Therefore, the law of marriage in Islam is obligatory, not *sunnah*; secondly, the text "فَمَنْ رَغِبَ عَنْ سُنَّتِي" cannot

<sup>24</sup> Ahmad bin Muhammad bin Hanbal, *Musnad Al-Imām Aḥmad Bin Ḥanbal* (Mu'assasat al-Risālah, 2001), juz IX, h. 514.

be interpreted as "who does not carry out my sunnah", but must be interpreted as "who rejects/hates my sunnah". This means that what is forbidden in Islam is not getting unmarried, but rejecting the marriage system or even hating it. That is why Islam forbids al-tabattul, the determination to stay single for life; and thirdly, the text "فَلَيْسَ مِنِّي", should not be understood to mean that one who does not marry has left Islam. Scholars generally say that the meaning of "فَلَيْسَ مِنِّي" is that not marrying means not following the path of the Prophet, not the teachings or manners of Islam. If it is done intentionally, it is certainly a mistake that brings sin, but if not getting married is a matter of fate, then it is certainly not a mistake.



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