



REVIEW OF HADITH ON WOMEN'S KHITBAH

TINJAUAN HADIS TERHADAP KHITBAH PEREMPUAN

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Abstract

The term "khitbah" refers to the rituals involved in proposing marriage between a man and a woman, or between a man and a woman. The words "khitbah" (proposing) and "zaway" (marrying/getting married) are defined differently in all hadith volumes. Similarly, conventions distinguish between males who are engaged and those who are married, and the Shari'ah makes a clear distinction between the two. Just as the Qur'an discusses marriage (including proposals), the Prophet's hadith also describes marriage proposals, which is the first step in continuing the practice to the level of marriage, and the author here presents a thematic interpretation study of the hadith pertaining to sermons.

Keywords : marriage proposal, hadith of the prophet

Abstrak

Istilah "khitbah" mengacu pada ritual lamaran antara seorang pria dan seorang wanita, atau antara seorang pria dan seorang wanita. Kata "khitbah" (melamar) dan "zaway" (menikah/menikah) mempunyai arti berbeda di semua jilid hadis. Demikian pula, konvensi membedakan antara laki-laki yang bertunangan dan laki-laki yang sudah menikah, dan syariat dengan jelas membedakan keduanya. Sama seperti Al-Qur'an yang membahas tentang pernikahan (termasuk lamaran), hadis Nabi juga menjelaskan tentang lamaran, yang merupakan langkah awal melanjutkan amalan ke jenjang pernikahan, dan di sini penulis menyajikan kajian tafsir tematik hadis yang berkaitan dengan pernikahan. khotbah.

Kata Kunci : lamaran, hadis nabi



1. INTRODUCTION

Marriage is the longest and most noble worship in life, even Allah SWT has described the meaning of marriage with a strong bond. Because it is the way to open other obligations. Such as sustenance, family ties, good neighbors, inheritance and care. Therefore, before diving into this strong bond, everyone must first prepare a supply of knowledge, considering that today's era is full of slander and relationships that are not in accordance with nature. In fact, having an attraction to the opposite sex is a natural thing in humans. Because Allah created humans with the *garizah nau* '(instinct to preserve offspring) to feel that, so it is natural that there is a tendency to fulfill this instinct, namely by getting married.

Proposals and sermons are both aimed at men, but the winner is ultimately the woman. Since the time of Islam during the time of the Prophet until now, this practice has continued in the Indonesian environment. The laws of proposals as stated in the compilation of Indonesian Islamic law are proof of this.

The provisions in proposals are also stated in the study of the hadith. In order to identify relevant hadiths, the following steps must be taken: topic determination; hadith criticism (*takhrijul hadith* and determination of quality); and the meaning of the hadith (analysis of the *matan* with linguistic and thematic policies and analysis of historical reality based on the *asbabul wurud*, the function of the Prophet, and social history). After that, conclusions are drawn and connected to actual events that occurred. The conclusions of the hadith regarding the meaning of the sermon can be clarified using the same determination procedure as mentioned earlier: Initially, out of 207 hadiths, only 70 of the hadiths available here include the hadiths discussed in the following text; these hadiths will be divided into 12 variants with the same pronunciation, with each chain being in authentic status, allowing for a more thorough study and potential use as evidence. Second, delivering a sermon is a prerequisite for marriage; the preacher does not have to be a man; a woman does not even need to be the first to preach. This part of the *kab* deals with the context of the sermon in that it is acceptable to look at the person to whom one is preaching before one begins to preach, and this is not limited to women; it also applies when a woman preaches to a man.

The problem of men explaining something to women from the *Ulama* usually manifests itself in the early stages of marriage. So that there are no problems, uncertainties, or regrets that can derail the marriage, according to A Mudjab Mahalli, who has emphasized on several occasions that the prospective husband must be responsible for the courtship. However, deep in the hearts of Indonesian people, there is a tradition of passing the baton from parents to children, even though this tradition is not very popular.

In this modern era, there are some parents who think that when their daughter has been proposed to by a man, then she can be carried and taken to her future in-laws' house. Even though the two have not yet had a marriage contract and there is a possibility that the proposal could be canceled for some reason. But that does not mean that when a woman has been proposed to, she can carelessly accept another man's proposal and have too much hope before the contract. There are many recommendations and manners exemplified by the Prophet



Muhammad SAW. regarding the manners and recommendations for engagement before marriage solely to maintain the dignity of women and the existence of the seriousness of the marriage contract. Based on this, this article was written to discuss how to make the values of engagement contained in the hadith as something vital in maintaining the dignity of women. And can provide a solution to misunderstandings about the procedures for engagement.

2. RESEARCH METHOD

The research methodology used in this work is library research, which includes understanding relevant hadiths to collect data. The research involves collecting information from various sources, including books, journals, and previous studies, as well as conducting your own search. Content analysis and descriptive analysis are used in the analytical approach. To support claims and concepts, library materials are carefully examined using several references.

3. RESULTS AND DISCUSSION

Khitbah according to language This term comes from the root word which means proposal, namely khathaba, yakhthubu, khatban, wa khitbatan. In simple terms, khatbah is conveying one's intention to marry a certain woman to the woman and her guardian. A man who wants to propose can do it directly or ask someone from his family to do it on his behalf. Proposing in Islamic jurisprudence means a request. Meanwhile, in terms of terminology, it means indicating a request for a matchmaking from a party directly, or through a trusted intermediary. After both parties agree, the next process is marriage. The Masdar of the word khathaba is khitbah, according to the Lisanul "Arab" dictionary. If the phrase "khathaba" is used with the word "al-Mar'ah" which means "proposing to a woman", then it can be considered a khitbah (Muhammad bin Mansur, tt). By informing the woman or her family or guardian about his desire to marry, Wahbah Az Zuhaily defines khitbah. The Syaf'i school of thought defines khitbah as a request from a man to the woman he is going to propose to, as explained by Mustafa al-Mugha in his translation of Al-Fiqh al-Manhaji 'ala al-Imam asy-Syaf'I. In most cases, it is the man who proposes and the woman who is proposed to. Throughout Islamic history, from the time of Muhammad to the present in Indonesia. Article 12 of the 1991 Indonesian Islamic law, which regulates the procedures for proposals, provides evidence of this.

The first hadith;

حَدَّثَنَا قَتْبِيُّهُ بْنُ سَعْدٍ حَدَّثَنَا يَعْقُوبُ بْنُ عَنْ رَّحْمَنِ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ امْرَأَةً جَاءَتْ رَسُولَ اهْلَ صَلَّى اهْلَ عَلِيهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اهْلَ جِنْتُ لَاَهْبَطْ لَكَ نُفْسِي فَنَظَرَ إِلَيْهَا رَسُولُ اهْلَ صَلَّى اهْلَ عَلِيهِ وَسَلَّمَ فَصَعَدَ النَّظَرُ إِلَيْهَا وَصَوْبِهِ ثُمَّ طَاطَّ رَأْسِهِ فَلَمَّا رَأَتْ امْرَأَةً أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا حَلَّسَتْ فَقَامَ رَجُلٌ مِّنْ أَصْحَابِهِ فَقَالَ إِنَّ وَاهْلَنِ يَا رَسُولَ اهْلَ إِنَّ لَمْ يَكُنْ لَكَ بِهَا حَجَّةٌ فَرَوْجَنَّهَا فَقَالَ هُنْ عِنْدَكَ مِنْ شَيْئٍ فَقَالَ لَا وَاهْلَنِ يَا رَسُولَ اهْلَ قَالَ أَذْهَبْ إِلَى أَهْلَكَ



فَانظَرْ هَلْ تَجِدُ شَيْئًا فَدَهَبَ ثُمَّ رَجَعَ فَقَالَ إِنَّ وَاهْلَ يَارَسُوْلِ مَا وَجَدْتُ شَيْئًا فَالآنَ أَنْظُرْ وَأُوْ
مَا مِنْ حَدِيدٍ وَلَكِنَّ هَذَا خَاتَمًا مِنْ حَدِيدٍ فَدَهَبَ ثُمَّ رَجَعَ فَقَالَ رَسُوْلُ اهْلَ صَلَّى اهْلَ وَلَا حَتَّى
إِرَارَيْ قَالَ سَهَلَ مَا لَهُ رَدَاءَ فَلَهَا نِصْفُهُ فَقَالَ رَسُوْلُ اهْلَ عَلَيْهِ وَسَلَّمَ مَا تَصْنَعُ بِإِرَارَكَ إِنَّ لَيْسَتِهِ لَمْ
يَكُنْ عَلَيْكَ شَيْئًا فَجَسَنَ الرَّجُلُ حَتَّى طَالَ مَجْلِسِهِ ثُمَّ قَامَ فَرَأَهُ رَسُوْلُ اهْلَ صَلَّى اهْلَ عَلَيْهِ وَسَلَّمَ
مَوْرِيَا فَأَمْرَتْهُ فَدَعَيْ فَلَمَّا جَاءَهُ قَالَ مَاذَا مَعَكَ مِنَ الْقُرْآنَ قَالَ مَعِيْ سُورَةً كَذَا عَدَهَا قَالَ أَنْقَرُهُنَّ
عَنْ ظَهَرِ قَلْبِكَ قَالَ نَعَمْ قَالَ أَذْهَبْ مَلَكُكُهَا بِمَا مَعَكَ مِنَ الْقُرْآنَ

Qutaibah bin Sa'id has told us Ya'qub bin Abdurrahman from Abu Hazim from Sahl bin Sa'd that there was a woman who came to the Messenger of Allah. and said, "O Messenger of Allah, I have come to surrender myself to you." Then the Messenger of Allah looked at the woman from top to bottom and then looked down. And when the woman saw that he had not yet made up his mind about her, she sat down. Suddenly a man from his companions stood up and said, "O Messenger of Allah, if you do not desire her, then marry me to her." Then he asked: "Do you have anything (to use as a dowry)?" The man answered, "No, by Allah, O Messenger of Allah." Then he said: "Go back to your family and see if there is anything?" The man went away and came back again saying: "No, by Allah, O Messenger of Allah, I didn't get anything?" he said: "Look again, even though there is only an iron ring." The man left again, then came back and said, "No, by Allah, O Messenger of Allah, even though I don't have a gold ring, all I have is this cloth of mine." Sahl said, "He doesn't have any cloth except half of it." So the Messenger of Allah asked: "What can you do with your cloth? If you wear it, he will not get anything and if he wears it, then you will also get nothing." Then the man sat for a while and then got up. The Messenger of Allah saw him and he immediately ordered someone to call him. He was summoned, and when he came, he asked, "Do you have memorized the Qur'an?" the man replied, "Yes, I memorized this letter and this." He was counting them. He asked again, "Did we really memorize it?" he answered, "Yes." Finally he said: "Then, go. In fact, I have married him with a dowry that you have memorized in the Koran (HR. Imam Bukhari).

The second hadith;

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ عَبْيَدِ اهْلِ قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اهْلُ عَنْهُ التَّبَّيِّنِ صَلَّى اهْلَ عَلَيْهِ وَسَلَّمَ قَالَ تُنكِحُ الْمَرْأَةَ لِأَرْبَعِ لِمَالِهَا وَلِحَسِنَاتِهَا وَجَمَالِهَا
(٥٠٩٠: روایة البخاری). وَلِدِينِهَا فَاطْفُرْ بِدَاتِ الدِّينِ ثَرِبْتْ بِدَاتِ

Musaddad has informed us, Yahya has informed us, from Ubaidullah. He said, Said bin Abu Said has informed us, from his father, from Abu Hurairah Radiyallahu Anhu, from the Prophet SAW, he said, "A woman is married for four things; because of her wealth, her beauty,



her noble character, and her religion. So choose a woman because of her religion, surely you will be successful." (HR: al-Bukhari. Number 5090)

The third hadith:

أَن إِبْنَ عُمَرَ رَضِيَ اهْلَ عَنْهُمَا كَانَ يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحْطُبَ الرَّجُلُ عَلَى
(رواه البخاري). (خطبة أُحْيِيَ حَتَّى يَكُنَّ أَوْ يَتَرَكَّلُ أَوْ يَأْذَنَ لَهُ الْخَاطِبُ

Let not a man propose to his brother until he marries (the woman) or leaves her. (HR: al-Bukhari)

Fourth hadith;

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اهْلَ صَلَّى عَلَيْهِ وَسَلَّمَ إِذَا حَطَبَ أَحَدُكُمُ الْمُرَأَةَ فَإِنْ
اسْتَطَاعَ أَنْ يَنْتَظِرْ إِلَيْهِ مَا يَدْعُوهُ إِلَيْهِ يَكَاهِهَا

"From Al Mughirah Bin Syu'bah, he proposed to a woman. The Prophet SAW said, "Look at her! because that will further perpetuate the marriage between the two of you." (HR. Tirmidhi and Nasa'i)

The first hadith, discussing the permissibility of women to propose to men, suggests that Sayyidah Khadijah had also proposed to the prophet first. This is actually not to degrade women. Like the ridicule in certain places, because in fact this is simply to honor women. And avoid damage in the midst of society, as a form of justice given by the Prophet Muhammad SAW. to women. Faqihuddin Abdul Qadir has explained that in living a married life between men and women, they must have the same principles. Namely to protect each other and understand their rights and obligations.

The second hadith, considerations before choosing a life partner for men and women, this is a person who wants to get married is guided to prioritize choosing because of religion. Because religion is the basis of human life, and also the instincts that humans have. Humans without religious rules will be lost. But from this it does not mean that they are not allowed to consider other things.

The third hadith is about the prohibition of men proposing to women who have been proposed to by someone else. This is solely because Allah wants to protect humans from heart disease and risks in the future. Considering that this marriage is the strongest and most noble bond. In addition, this prohibition is also to maintain the nobility of women so that they cannot be played with by men who are not serious about marrying them. And to maintain silaturrahim between the two parties.



This is also related to the procedure when proposing, proposing (proposing) is a prelude before marriage which has no consequences at all like after the marriage takes place. However, this does not mean that someone can be careless in proposing, there are several ways that are sunnah when wanting to propose, such as the following;

First, the proposal through the woman's family From Urwah that the Prophet SAW. proposed to Aisha to Abu Bakar, then Abu Bakar said, "Indeed I am your brother." The Prophet then replied:

(رواہ البخاری) (أَنْتَ أَخِي فِي دِينِ أَهْلِ الْكِتَابِ، وَهِيَ لِي حَلَالٌ)

"You are my brother in the religion of Allah and His book and she is lawful for me." (HR: Bukhari)

Second, Approaching a woman face to face and proposing to her Proposing to an adult woman directly is another name for this proposal in fiqh literature. The Prophet Muhammad sent Hatib bin Abi Balta'ah to propose to Umm Salamah, but when he heard the news, he said, "I have a daughter and I am very jealous." After that, the Prophet said;

أَمَّا ابْنَتُهَا فَنَدْعُهُمْ أَهْلَ أَنْ يُغْنِيَهَا عَنْهَا وَأَدْعُهُمْ أَهْلَ أَنْ يُدْهِبَ بِالْغَيْرِةِ

"Regarding her child, we pray to Allah, may He suffice her, and I pray to Allah that He may remove her jealousy." (HR: Bukhari)

Third, the woman who wants to be proposed to, is not being proposed to by someone else. A Muslim may not propose to a woman who has been proposed to by another Muslim. Fourth, There is an intention to marry that is prescribed by Allah for both parties to continue the marriage process. Responsible and ready to bear the responsibility of the household. Fifth, Approval from both families, this is so that the entire marriage process is blessed, approved, and assisted by the parents. Because, the blessing of parents for the proposal is a must that must be taken into consideration. Sixth, Holding a family meeting at the house of the prospective bride, so that the prospective groom can see the woman.

Both the khitbah and the introduction (ta'aruf) are terms used to describe the Islamic marriage contract in the introduction. The important reason why introductions are important is because they facilitate a stronger introduction between the two parties, which in turn results in more opportunities to provide benefits and share lessons and experiences. Furthermore, in Islamic tradition, ta'aruf serves as a means to get to know a potential partner in a halal way and approach him/her without committing any sin.



After a closer examination of the verse, it becomes clear that there are two aspects of the proposal that must be considered before marriage: the first is directly related to the relationship of the couple, and the second is more indirect. Although the Islamic law on this matter is not obligatory, it serves as a social norm. Based on the hadith of the Prophet, this paper attempts to investigate the deeper meaning of the idea of proposal. It is also said, according to some, that Allah says, "You can show your proposal to a woman through unstable movements that are not sinful" before the end of the iddah period.

The fourth hadith is about nadhar (seeing a prospective partner), in the hadith of the prophet, it does seem that what is ordered is for men to look at women. However, based on the explanation that the author has analyzed at that time, women in ancient times always guarded themselves so that it was sunnah to look at their faces. To maintain the nobility of women, in Islam there is guidance during the nadhar process before marriage, to look at women but still with limits.

Because proposing does not mean that it is permissible to see a prospective wife but because it is part of the sunnah of the Prophet. If we look further into the history of Islam, we know that the marriage of the Prophet and Siti Khodijah, the first to propose was Siti Khodijah. The marriage contract is stated in the khitbah. In order to avoid unwanted things happening in the future, this is done to ensure that the marriage is based on facts and accurate information. In addition, preparing oneself to live a permanent household, investigating the prospects for creating a permanent family life, and achieving mutual understanding and harmony, in accordance with the order established by the Hadith of the Prophet SAW. Hadith is the second source of Islamic law; therefore, it is important to understand it in order to follow the teachings of the Prophet Muhammad SAW, which are reflected in his words, expressions, deeds, and provisions. There has been a continuous effort to understand and apply the teachings of the hadith of the Prophet Muhammad SAW since his life. You can immediately contact the Prophet SAW to ask any questions or problems. So, one can contact the Prophet personally for personal or life-related problems. However, when questions about the interpretation of the hadith and verses of the Qur'an arose after the death of the Prophet SAW, there was no one to ask for guidance.

Therefore, to overcome this difficulty, the companions would discuss the meaning of the parts or hadith. This form of dialectic continued to the next generations and is still used today. Along with its development, hadith has been explained by many scholars and scholars through the provision of unique theories related to the understanding of hadith. One of them, Muhammad Alfatih Suryadilaga, revealed that there has been tremendous progress in the content and philosophy of material for understanding hadith. There are seven distinct periods in the history of Islam, the first of which is the formation of Islamic civilization and the emergence of hadith. There are seven distinct periods in the history of hadith: first, when history first materialized and was reduced; second, when it was distributed to various regions;



fourth, when hadith was first recorded (starting in the 2nd century AH) and continued until the end; fifth, when hadith was filtered, preserved, and collected; sixth, when hadith was cleaned, arranged, added, and collected; and seventh, when hadith were delivered, collected, tahrijkan, and discussed. The initial stage that developed from here was the syarh of hadith, which is an effort to explain the contents and content of the Prophet's hadith.

4. CONCLUSION

Therefore, to overcome this difficulty, the companions would discuss the meaning of the parts or hadith. This form of dialectic continued to the next generations and is still used today. Along with its development, hadith has been explained by many scholars and scholars through the provision of unique theories related to the understanding of hadith. One of them, Muhammad Alfatih Suryadilaga, revealed that there has been tremendous progress in the content and philosophy of material for understanding hadith. There are seven distinct periods in the history of Islam, the first of which is the formation of Islamic civilization and the emergence of hadith. There are seven distinct periods in the history of hadith: first, when history first materialized and was reduced; second, when it was distributed to various regions; fourth, when hadith was first recorded (starting in the 2nd century AH) and continued until the end; fifth, when hadith was filtered, preserved, and collected; sixth, when hadith was cleaned, arranged, added, and collected; and seventh, when hadith were delivered, collected, tahrijkan, and discussed. The initial stage that developed from here was the syarh of hadith, which is an effort to explain the contents and content of the Prophet's hadith.

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