



STUDYING THE HADITH THROUGH ASBABUL WURUD: AN ANALYSIS OF THE HADITH ABOUT THE CHILD OF ADULTERY

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Abstract:

This research discusses the importance of studying asbabul wurud in understanding the hadith of the Prophet Muhammad SAW contextually. The main focus of this research is on the hadith that states that children resulting from adultery are assigned to their mothers, not to the man who committed adultery. This hadith is often debated, especially in the realm of Islamic family law and the protection of children's rights. Using a qualitative approach and literature study methods, this research analyzes the social, cultural, and historical context behind the birth of this hadith. The results of the study show that determining a mother's lineage is not just a legal provision but also a form of protection for the dignity and rights of children born from relationships outside of legal marriage. Through the understanding of asbabul wurud, this hadith is understood as a form of solution to social problems during the time of the Prophet, as well as containing universal values of justice and benefit. This research confirms that a contextual approach to hadith is very important to prevent errors in the interpretation and application of Islamic law. Thus, asbabul wurud becomes an important instrument in maintaining the relevance of Islamic teachings amidst social changes in modern society.

Keywords: Asbabul Wurud, Hadith, Illegitimate Child, Lineage, Social Context

INTRODUCTION

Hadith is the second source of law for Muslims which has a role as an explanation of the matters discussed in our main source of law, namely the Qur'an. In terms of understanding, Hadith or Sunnah is something that is based on the Prophet Muhammad SAW, which can be in the form of words, actions, taqir (provisions), or characteristics (Alfaris *et al.*, 2023). As mentioned earlier, Hadith can be said to be an explanation or straightener of the meaning of what is discussed in the Qur'an. We all know that the Qur'an was revealed by Allah SWT to the Prophet Muhammad SAW, of course things that can explain the meaning of the verses are also in the things conveyed by the Messenger of Allah SAW (Alfaris & Rosyid, 2024). This is what makes Imam Al-Auza'i argue that the Qur'an actually needs Hadith more than the opposite, because in detail the Qur'an still really needs an explanation from Hadith (Purnama & Tanjung, 2024).

To understand Hadith, it cannot be enough to just look at what is written (text). There must be a deeper dig, especially in its historical context. A Hadith cannot be solely based on the Messenger of Allah, of course there must be



validation or proof around the sanad or narrator first before it can be said that the Hadith is authentic (Alfaris, 2024). In addition, there is also an in-depth study of its history or the reason why the Messenger of Allah discussed it until a law was established regarding it. Because, without looking at the historical context, it will be difficult to know where the Hadith is talking about, what kind of law is established, or where the target is. Of course, this can be fatal, the meaning of the Hadith itself can not be read at all (Laisa & Qibtiyah, 2021).

In this case, the in-depth study of the historical context is often referred to as Asbabul Wurud. This science is what speaks and discusses the causes or events that underlie the Messenger of Allah sending down his words to the people at that time (Tathmainnul *et al.*, 2024). Although it needs to be emphasized that not all Hadiths that he conveyed have Asbabul Wurud. Only some of his Hadiths have clear and firm Asbabul Wurud, while the others have no basis for any reason (Labib, 2022).

In this journal, the researcher is interested in discussing the science of Asbabul Wurud and in the explanation that will be presented later, the researcher decided to take the example of the analysis of the hadith on children resulting from adultery. A Hadith which has quite broad fiqh implications, with an Asbabul Wurud approach. By studying the background of the Hadith, you can gain a much broader understanding and no more mistakes will be made when reading a Hadith. It is hoped that the study written by the researcher can become a useful and useful source of writing to be used in everyday life.

RESEARCH METHOD

This research uses a qualitative method based on library research with a thematic approach (mawḍū'ī) (Alabood *et al.*, 2023). Primary data consists of sahih hadiths narrated in hadith books such as Ṣaḥīḥ Bukhārī, Ṣaḥīḥ Muslim, and Sunan Abī Dāwūd which are relevant to the theme (Alejandro & Zhao, 2024). Data is analyzed through takhrij stages, sanad and matan criticism, thematic classification, and interpretation based on maqāṣid al-sunnah (Alfaris & Nur, 2025). This approach allows the author to capture the spirit of sharia in every hadith text so that it can produce an understanding that is not only legalistic but also substantial and contextual (Akbarighatar *et al.*, 2023).

FINDINGS AND DISCUSSION

Asbabul Wurud

Asbabul Wurud is a composition of words from Asbab which means a rope or channel that connects one thing to another, in terms it refers to everything that leads to a goal (Khair, 2022). Then the next word is Wurud which linguistically means arriving, appearing, flowing, or coming. Imam Al-Suyuti gave his definition of Asbabul Wurud, namely:

ام نوکي افيرط ديدحتل دارملا نم ثيدحلا نم مومع وأ صوصخ وأ قلاطأ وأ ديقت وأ حسن وأ وحن

Something that is a method for determining the meaning of a Hadith which is general, specific, absolute, muqayyad, and for determining whether

there is Naskh (Cancellation) in a Hadith" and the like. If examined critically, Al-Suyuti's definition refers more to the function of Asbabul Wurud. Namely, to determine the presence or absence of Naskh and Mansukh in a hadith and so on.

We can understand Asbabul Wurud as the causes, things, events, or something that underlies the Prophet Muhammad SAW giving his words to Muslims at that time. It can also be interpreted as a situation that occurred when the related Hadith was conveyed (Wibowo & Hidayat, 2022). With the aim of understanding and determining the meaning of the Hadith so that there are no errors or mistakes. Because quite a few of the laws that apply in Islam have exceptions or relief, therefore you have to learn more about the laws that have been established (Majid, 2023).

Asbabul Wurud According to asbab al-wurud it can be divided into three types, namely (1) Causes in the form of verses from the Koran; (2) The reason is in the form of Hadith himself; (3) Because it is something related to the listeners among friends. The following will explain one by one the three types, namely:

1. The reason is in the form of a verse from the Koran

Asbabul wurud which comes from a verse of the Qur'an refers to the hadiths conveyed by the Prophet SAW as an explanation or response to the revelation of a verse (Alfaris, 2024). Hadith emerged because there were verses that needed interpretation, explanation, or practical strengthening. The Prophet SAW often gave direct explanations of the meaning of verses or showed how to practice them in real life. Therefore, hadith in this category are closely related to asbab al-nuzul and show the role of the prophet as interpreter of revelation.

2. The reason in the form of the hadith itself

Hadith whose cause of appearance comes from previous words of the Prophet SAW or the context of another hadith. This type of hadith is usually a continuation or clarification of the prophet's words that were previously conveyed (Alfaris & Supriyanto, 2024). Sometimes, friends feel confused, misunderstand, or need confirmation, so the Prophet SAW conveys another hadith that explains or perfects the meaning of the previous hadith. So, the hadith becomes the cause of the emergence of other hadiths.

3. Causes related to the listeners from among the companions

This hadith emerged because of certain conditions, events, or attitudes that occurred to the companions (Amaliyah *et al.*, 2024). It could be a question, a real event, a social conflict, or their reaction to a certain law. In this context, the companions became the trigger for the prophet's words to come out. An example is a hadith that was revealed as a response to a friend's question regarding inheritance, fasting while traveling, or the lineage of children from adultery. The listener or perpetrator of the event is an important element in understanding the context and content of the hadith as a whole.

Asbabul Wurud is actually an effort to study a hadith through its historical context, to whom it was conveyed, and under what conditions the hadith was discussed or mentioned. If you don't look at it from a historical perspective, there could be difficulty in grasping and understanding the meaning of a hadith, or you could be wrong in doing so.

Hadith on Children from Adultery and Its Historical Context

In this journal, researchers take the Hadith about children from adultery as an example that we can study from its historical context, or what we have been calling Asbabul Wurud.

أَخْبَرَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ

"Has told us Qutaibah, he said: Has told us Sufyān, from al-Zuhri, from Sa'īd and Abū Salamah, from Abū Hurairah, that the Prophet ṣallallāhu 'alaihi wasallam said: 'The child is (entrusted) to the owner of the bed (husband), and for the adulterer is a stone (punishment by stoning)' (HR. Al-Nasa'i no. 3428).

This hadith states that the child resulting from adultery is given to the mother and not to the father or the man who committed adultery with the mother. This hadith emerged because of real events that occurred during the time of Rasulullah SAW which is the background. One of the stories that emerged and became the most prominent was the incident of li'an (cursing each other) between a man and a woman (Fikri & Hasanah, 2023).

During the time of the Prophet Muhammad SAW, there was a case where a husband accused his wife of adultery and denied the child she was carrying as his own child. In a situation like this, Islamic law orders the li'an process to be carried out, namely an oath of mutual cursing between husband and wife before the Prophet. After the li'an process was completed, the Prophet separated the two and assigned the child to the mother. In the narration of Ibn Umar it is stated:

"The Prophet Shallallahu'alaihi wa sallam held a mulā'anah between a man and his wife. Then the man denied the child and the Prophet Shallallahu'alaihi wa sallam separated the two and assigned the child to the mother."

The word "Child" is used generally to refer to the offspring of living creatures, be they humans, animals, or even plants, because it indicates the origin of birth. Meanwhile, adultery is a despicable act that must be avoided by everyone, because it is a despicable act and comes from the wrong path.

A child of adultery is a child born from an illegitimate relationship between a woman and a man. It is called "Adultery Child" because the reference is because the parents violated something that is clearly prohibited in the marriage regulations. Also commonly referred to as adultery. According to Imam Al-Jurjaniy, adultery is when the penis enters the vagina but is not his.

The status of this child under Islamic law cannot be considered to have legitimate parents, because from the beginning its existence was not based on a legitimate relationship, but rather came from an act that violated the rules and could be subject to sanctions (Hasanah *et al.*, 2023). However, this child is still a normal and intact human being, and has basic human rights that are equal to other humans. However, he loses certain rights, such as the right to inherit and the right to obtain a guardian in marriage if he is a woman, because he does not have a legally legitimate father.

In positive Indonesian law, as stated in the Civil Code, Law No. 1 of 1974 concerning Marriage, and the Compilation of Islamic Law, it is explained that a "legitimate child" is a child born from a legally valid marriage. This means that the child is legally recognized because his parents are officially married. However, there is a difference in meaning between Article 99 and Article 100. Article 99 states that children born out of wedlock only have a blood relationship (descent) with the mother and the mother's family. Then in Article 186 it is stated that children born out of wedlock only have inheritance rights with the mother and the mother's family. The explanation of Article 186 confirms that what is meant by an illegitimate child is a child who is not born from a legal marriage, or born as a result of an unjustified relationship such as adultery.

Children resulting from adultery, in Indonesian law, are included in the category of illegitimate children, according to Indonesian law, illegitimate children consist of several types: 1. Natural children, namely children born out of wedlock, but both parents are not bound by another marriage. 2. Incestuous children, namely children born from a relationship between a man and a woman who according to the rules are not allowed to marry each other. 3. Children of adultery, namely children born out of wedlock between a man and a woman where one or both are bound by another marriage.

The Lineage of Children of Adultery

As explained in the discussion on the definition of adulterous children, here we will discuss the position of adulterous children. Before discussing the position of adulterous children, we should first know the position of legitimate children in general (Rizaka *et al.*, 2024).

Legitimate children have a certain position in the family. Parents of a child are obliged to provide a living, education, supervision in worship, and morals for their children in daily life until the child is an adult, after the child is an adult the child can stand on his own.

In general, Allah SWT determines the position of legitimate children to his family, namely:

1. Legitimate children are the lineage of their father and mother, they are mahrams who cannot be married by their father and mother.
2. The priority of receiving property or inheritance rights with the understanding that they are the closest people to their father and mother.
3. Receive a living, education, and guidance for their lives.
4. Receive affection from both parents.
5. In terms of marriage, a legitimate child (if female) has a legal guardian who will later marry her.

Meanwhile, for a child of adultery, even though his position is pure from all the sins that caused his birth in this world, he cannot be free from various problems because of his status. The problems that are closely related to children of adultery include:

1. Lineage

In terms of lineage, an adulterous child is only assigned to his mother and

cannot be assigned to his father. As expressed by Soedaryo Soimin in the book "Law and Family Perspective of Western Civil Law/BW, Islamic Law and Customary Law", that: "In Islamic Law, a legitimate child is born at least six months (177 days) after the marriage of his parents, regardless of whether the person was born when his parents were still bound in marriage or had separated due to the death of the husband, or because of a divorce during his lifetime. And if the child is born before the 177-day period is complete, then the child is only legitimate to his mother.

It is clear that a child of adultery is only considered legitimate to his mother. In this case, legally, the child cannot be attributed to his natural father, even though in reality the natural father (genetic) is the man who impregnated the woman who gave birth to him (Alfaris, 2024). This is in accordance with the provisions contained in the compilation of Islamic Law, specifically article 100 which states that "A child born out of wedlock only has a blood relationship with his mother and his mother's family." Thus the child is not a mahram for his biological father and according to the law of marriage in Islam itself, there is no prohibition on marrying a woman who is not a mahram unless there is a marriage bond such as the father marrying his mother (the mother of the child of adultery), because the status of the child of adultery becomes a stepchild (Rambe & Halim, 2024).

2. Inheritance

The opinions of Abu Hanifah, Imam Malik, and Syafi'i are that the child can inherit from his mother and his mother's relatives, and his mother and his mother's relatives can also inherit from him (Mutaqin *et al.*, 2025). A child born as a result of adultery does not have the right to inherit from a father who impregnated his mother. However, the child of adultery only has a mutual inheritance relationship with his mother and his mother's family.

3. Maintenance

Therefore, the status of the child according to the law only has a lineage relationship with his mother and his mother's family, so the ones who are obliged to provide for the child are only his mother and his mother's family. Although in the life of society there are also natural fathers who provide for such children, this is basically only human, not an obligation imposed by law as is the obligation of a father to a legitimate child. Therefore, the child does not have the right to demand maintenance from his father or natural father.

4. Guardianship

If in one case that a child is born from an act of adultery (outside of marriage) the child is female, and after the child is an adult the child marries, then the father or natural father (genetic) does not have the right or is not legitimate to marry her (become a marriage guardian), because the man has no blood relationship with his adulterous child. If the child wants to get married, then the guardian of the marriage in question is the guardian judge. According to Imam Malik, Syafi'i and Ahmad Ibn Hambal, a marriage that is not legitimate is a marriage that is represented by himself. Therefore, Legal Protection for Children of Adultery (head of the KUA) who becomes the guardian. Because

according to the hadith of the Prophet SAW. "The ruler is the guardian of marriage for women who do not have a guardian of marriage." (HR Abu Daud no. 2083 and considered valid by al Albani).

CONCLUSION

Basically, Asbabul Wurud is a method that analyzes the history or history behind a Hadith. Because the hadith could have been uttered by the Prophet Muhammad SAW because there was something that happened behind it. In some Hadith, there will usually be stories of companions or people whose lives were side by side with the Prophet Muhammad SAW who have stories so that the Prophet conveyed his words.

Thus, through the study of asbabul wurud, the hadith is not only understood as a rigid normative text, but as a moral and legal message that is full of contextual considerations. This is important to emphasize that Islam as a religion of rahmatan lil 'alamin highly upholds justice and welfare for all humans, including those born from difficult social conditions such as children from adultery.

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