



Journal of Arabic Linguistics and Education
Vol. 6 No. 2, June 2021, 155-168
P-ISSN: 2477-5371; E-ISSN: 2503-2690

TRANSFORMATION TYPOLOGY OF ARABIC MEANINGS

Muhandis Azzuhri

Institut Agama Islam Negeri Pekalongan
hands.azzuhri@gmail.com

Muslich Shabir

Universitas Islam Negeri Walisongo Semarang
muslich_shabir@walisongo.ac.id

Athoillah Islamy

Institut Agama Islam Negeri Pekalongan
athoillahislamy@yahoo.co.id

Abstract

This research aims to reveal the typology of transformation of the Arabic meanings to the sex-related language in the ḥadīṣ. This library research utilizes contextual semantic theory with linguistic and historical approaches. The results show that several factors influenced the transformation of the meaning of sex-related language in the ḥadīṣ. The first is social and cultural contexts. There were several sexual behaviors in the prophetic era that were considered deviant (sexual deviation) because they were not in accordance with Arab social culture at that time. The second is emotive and psychological context by refining a word نيك / intercourse which later was translated into بضع/goods, يفضى/irrigating and يلمس /touching. The third is linguistic context. It is not idiomatic, such as a word خاتم /sealing, which can change the compilation meaning when the word is structured with other words as in the ḥadīṣ لا تفتح الخاتم إلا بحقه. The word is a metaphor meaning of the 'virginity' term. The fourth is the context of situations and conditions. This context explains that the 'sex term' can transform in meaning because it was conveyed in different situations and conditions with the euphemism and kināyah (metaphor) expressions, such as حولت رحلي and يجبون, الغيلة الباردة.

Keywords: Transformation of Meaning, Ḥ adīṣ , Context, Euphemism.

Abstrak

Penelitian ini bertujuan untuk mengungkap tipologi transformasi makna bahasa Arab ke bahasa seks dalam hadits. Penelitian pustaka ini menggunakan teori semantik kontekstual dengan pendekatan bahasa dan sejarah. Hasil penelitian menunjukkan bahwa transformasi makna bahasa seks dalam hadits dipengaruhi oleh beberapa faktor. Pertama, konteks sosial dan budaya. Terdapat beberapa perilaku seksual pada zaman kenabian yang dianggap menyimpang (penyimpangan seksual) karena tidak sesuai dengan budaya sosial Arab pada masa itu. Kedua, konteks emosional dan psikologis

dengan pemurnian kata نيك / hubungan yang kemudian diterjemahkan menjadi بُضْعُ / barang, يفضى / irigasi, يلمس / menyentuh. Ketiga, konteks kebahasaan, bukan idiomatis, seperti kata خاتم / sealing, yang dapat mengubah makna kompilasi ketika kata tersebut terstruktur dengan kata lain seperti dalam hadits لا تفتح الخاتم إلا بحقه. Kata tersebut merupakan metafora yang berarti istilah 'keperawanan'. Keempat, konteks situasi dan kondisi. Konteks ini menjelaskan bahwa 'istilah seks' dapat berubah makna karena disampaikan dalam situasi dan kondisi yang berbeda dengan ekspresi eufemisme dan kināyah (metafora), seperti حولت رحلي البارحة dan يجبون. الغيلة.

Kata Kunci: *Transformasi Makna, Hadits, Konteks, Eufemisme.*

INTRODUCTION

Language can affect a nation's culture. Masinambouw, as quoted by Chaer and Agustina,¹ mentioned that language and culture are two systems inherent in humans. If culture is a system that regulates human interaction in society, then language is a system that serves as a means of interaction. Thus language can be said to be a cultural subsystem. This cultural subsystem will still exist when it is often used.²

In human life as a cultured being of God, it is necessary to note how one expresses words in a good language (euphemisms), especially regarding the use of terms of cultural meaning to be expressed in language. The expression of language expressed in words must remain within the corridors of social and religious norms acceptable to the broader community. Certain words should be avoided, both to be spoken and expressed because it is considered taboo and prohibited to be disseminated.³

Taboo or abstinence almost always exists in every culture of society anywhere, especially the culture of primitive or *jahiliya* society, including *Jahiliya* Arabic. This fact happens in the social activities of the community. In conducting social activities, they always pay attention to whether there are taboos related to their activities to avoid things that may be prohibited in the taboos that exist in their culture. This taboo is considered to contain moral messages for people who believe in it. So often, someone who wants to do something is forced to cancel it when it is considered contrary or prohibited in the taboo they believe in.⁴

¹ Abdul Chaer and Agustina Leonie, *Sosiolinguistik Perkenalan Awal* (Jakarta: Rineka Cipta, 2010), 165.

² Ahmad Miftahuddin et al., "Penggunaan Istilah Bahasa Arab Oleh Aktivis Rohis Di Universitas Negeri Semarang (Analisis Semantik Dan Sosiolinguistik)," *Lisanul Arab: Journal of Arabic Learning and Teaching* 6, no. 1 (May 15, 2017): 7. **See also:** Muhib Abdul Wahab, "Peran Bahasa Arab Dalam Pengembangan Ilmu Dan Peradaban Islam," *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaan* 1, no. 1 (2014): 1–20.

³ Fahrur Rosikh, "Eufemisme Dan Tabu Dalam Bahasa Arab," *Jurnal Ummul Qura* 4, no. 2 (2014): 74–75.

⁴ Ayatullah Humaeni, "Tabu Perempuan Dalam Budaya Masyarakat Banten," *Humaniora* 27, no. 2 (January 9, 2016): 75–75, <https://doi.org/10.22146/jh.v27i2.10585>.

Before Islam came, indeed, the Arab society was a community who ignores or disrepairs human *fitra*. As described by Mas'udul Hasan, "they are *jahiliya* communities are those who are smuggled to drink, gamble, do obscene, free sex, and moral deterioration. Women are treated like moving items that can be sold or bought if they are willing to." The Arabs also recognized the phenomenon of lesbian (سحاق), Gay (لواط), bisexual and transgender (خنثى) or known with the term LGBT in jahiliya era as the narration says that Abu Jahal and Hakam bin Ash are transgender figures and Hindun binti Nu'man as the first lesbian figure in the Arab world.⁵

The expression of free sex of jahiliya Arab society is also shown by performing several models of marriage such as *Nikāḥ ta'adud al-azwāj li al-zawjah al-wāhidah* or polyandry which is a woman who has several husbands,⁶ *nikāḥ al-istibdā'*, (a form of marriage if a husband asks his wife or a slave girl to go to a respected man and asks him to have intercourse for superior and quality children),⁷ *nikāḥ al-ba'ulah ausadāq* (this form of marriage is famous in the time of ignorance, there are proposals, dowries, ijab qobul, there is a parental obligation to the child, women become the responsibility of her husband),⁸ *nikāḥ al-daizan* (Al-daizan marriage or also named inheritance marriage that is if his father dies, then his father's wife (his stepmother) can be married by his eldest son),⁹ *nikāḥ mut'ah* (Marriages that use a certain time limit, if that time is up then automatically they get divorced),¹⁰ *nikāḥ badal* (a form of marriage by changing wives, such as someone said: I marry your wife and you can marry my wife. This is done without dowry),¹¹ *nikāḥ al-Ṣigār* (The form and practice of marriage, both parents of the two brides, exchange their two sons and daughters, each giving a dowry to his own child),¹² *nikāḥ al-sabyu* (Sabyu's marriage is that if a man takes a woman, then the man can marry her at any time if he wants, the woman should not refuse him because she is a prisoner, this model of marriage has no proposal, no dowry and no need for permission from the female guardian),¹³ *nikāḥ al-Imāi* (a person marrying a slave girl who belongs to him, if the slave girl gives birth to a child, then her child does not need to be given her

⁵ Saqr Abu Fakhr, *Al-Jinsu 'inda al-Arab* (Koln Jerman: Al-Kamel Verlag, 1997), 246 Arabic has a very complex gender marker that affects the whole syntactic pattern. M. Syamsul Rizal and Athoillah Islamy, "Re-Understanding Gender Relations About Authority Rights as Marriage Guardians: Arabic Grammatical Perspective," *AL-WARDAH: Jurnal Kajian Perempuan, Gender Dan Agama* 14, no. 1 (2020): 4.

⁶ Muhammad Suhail Thaqusy, *Tarikh Al-Arab Qabla al-Islam* (Beirut: Dar An-Nafas, 2009), 178-179 and See also: Ali Sadiqin, *Antropologi Al-Quran* (Yogyakarta: Ar-Ruzz, 2008), 58.

⁷ Thaqusy, *Tarikh Al-Arab*, 179-180.

⁸ Thaqusy, *Tarikh Al-Arab*, 180.

⁹ Thaqusy, *Tarikh Al-Arab*, 180.

¹⁰ Thaqusy, *Tarikh Al-Arab*, 181.

¹¹ Thaqusy, *Tarikh Al-Arab*, 181.

¹² Thaqusy, *Tarikh Al-Arab*, 182.

¹³ Thaqusy, *Tarikh Al-Arab*, 182.

father nasab),¹⁴ *nikāḥ khadan* (a man makes a woman his wife in a secret way. This marriage is on the basis of likes and agreements of 2 parties. This marriage has no proposals and contracts),¹⁵ and *nikāḥ mudāmadah* is when a married woman made many men her husband. Poor women in some Arab Kabila usually do this model of marriage by becoming a mistress of rich men, after the woman has obtained food and property, then she returns to her first husband.

After the arrival of Islam all models of marriage are forbidden, then the teachings of Islam govern the model of polygamy (QS An-Nisa':3) even with strict conditions in exchange for such models of marriage, but the teachings of Islam do not prohibit the implementation of marriage that is to have a husband and wife relationship with various styles such as *تجيب* (*doggy style/upside down*), *الغيلة* (a husband has a sex with the wife while his wife is breastfeeding her child), *بين شعبها* (Missionary sex positions are the most basic style of positions). The word *شعبها الأربعة* in medical terms is also defined as *labia mayora*. It is an outer female reproductive organ consisting of two pairs of skin folds on both sides instead of the vagina and *labia minora*, which are large pubic lips on the outside and will be covered with pubic hair after entering puberty.¹⁶

The term intercourse in *ḥadīṣ* is also divided by various languages such as words *غشي* as in the *ḥadīṣ* إِذَا غَشِيَ أَحَدُكُمْ أَهْلَهُ ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ وَضُوءَهُ لِلصَّلَاةِ (When you visit your wife (having intercourse) then want to have more, then do *wuḍu* as it is done before prayer (HR Ahmad)¹⁷ and *نيك* as in the *ḥadīṣ*:

قَالَ لَمَّا أَتَى مَا عِزُّ بْنُ مَالِكٍ النَّبِيَّ صَلَّعَ قَالَ لَهُ «لَعَلَّكَ قَبَّلْتَ أَوْ غَمَزْتَ أَوْ نَظَرْتَ» قَالَ لَا يَا رَسُولَ اللَّهِ . قَالَ «أَنْيَكْتَهَا» لَا يَكْنِي قَالَ فَعِنْدَ ذَلِكَ أَمَرَ بِرَجْمِهِ

A moment Maiz bin Malik came to the Prophet PBUH (complaining of himself that he did adultery), the Prophet PBUH said to Maiz bin Malik, may you just kiss, spy on the eyes or just see it, Maiz replied, no the Messenger, The Messenger asked did you insert your genitals. (The Prophet PBUH did not use figuring/kinayah language). Abdullah bin Abbas said that time the Prophet PBUH ordered (to the companions) to plunder him (HR Bukhari).

The case of Sayyidina Umar bin Khatab's one of the companions of the Prophet, a friend who did doggy style which editors use figurative language, namely *حولت رحلي الليلة* (I moved my way last night) then the case became *asbāb nuzūl* ayat QS Albaqarah:223 نَسْأُوكُمْ حَرْثَ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى

¹⁴ Thaqqusy, *Tarikh Al-Arab*, 182.

¹⁵ Thaqqusy, *Tarikh Al-Arab*, 183.

¹⁶ Kevin Adrian, "Mengenai Organ Reproduksi Wanita," Alodokter, accessed September 24, 2019, <https://www.alodokter.com/cari-dokter/dokter-kandungan>.

¹⁷ Musnad al-Imām Ahmad bin Hanbal Muhammad bin Hanbal, *Musnad Al-Imam Ahmad Bin Hanbal*, 17 11227 (Beirut: Muassasah al-Risalah, 1420), 326.

even in one narration the Prophet has the ability to have sex equivalent to 30 ordinary human beings whose editors use language الكفيت as stated in the *ḥadīṣ* Anas bin Malik

عن أنس بن مالك قال : قال النبي صلعم: أعطيت الكفيت، قيل : وما الكفيت؟ قال : قوة ثلاثين رجلا في البضاع، وكان له تسع نسوة، وكان يطوف عليهن جميعا في ليلة.

Many *ḥadīṣ* accommodate the spirit of "making love" of Arabs in the Islamic era in *kutub al-tis'ah* i.e. the group of *ḥadīṣ* master books that become references for Muslims throughout the universe,¹⁸ start from the book of *Ṣaḥih Bukhari*,¹⁹ *Ṣaḥih Muslim*,²⁰ Sunan Abu Dawud,²¹ Sunan

¹⁸ Johar Arifin, "Pendekatan Ulama Hadis Dan Ulama Fiqh Dalam Menelaah Kontroversial Hadis," *Jurnal Ushuluddin* 22, no. 2 (2014): 145–54.

¹⁹ The author of *ṣaḥih Bukhari* has a complete name Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughirah al-Bukhari al-Ja'fi. Born after The Friday prayer 13 Syawal 194 H./810 M. in Bukhara. He passed away in Khartank on Friday night of Idul Fitri year 256 H./ 870 M. **See:** Mujib Abdurrahman, "Imam Al-Bukhari Dan Lafal al-Qur'an," *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 11, no. 1 (2012): 121-122.

²⁰ The author of *Ṣaḥih Muslim* book has the complete name Muslim bin Al-Hajjaj Al-Qusyairi An-Naisaburi. Born in Naisabur 204 H and passed away in 261 H in Naisabur. **See:** Badri Khaeruman, *Ilmu hadits III: studi periwayatan dan pengaruhnya terhadap kualitas hadits* (Bandung: Pustaka Setia, 2015), 257.

²¹ The writer of Sunan Abu Dawud has complete name Sulaiman bin Al-Asy'ats bin Ishaq bin Basyir Syadad, bin Ishaq bin Basyir Syadad bin Ishaq bin Imran bin Azd As-Sajistani. Born in Sijistan, a city located in central Asia which was flanked by Iran and Afghanistan in 202 H, as the end his name was called al-Sajistani. He passed away in The Syawal 275 H in Iraq's Baghdad city and was buried alongside the grave of Sufyan al-Sauri. **See:** Barsihannor Annur, "Pemikiran Abu Daud Tentang Penulisan Hadis," *Al-Hikmah Journal for Religious Studies* 14, no. 2 (2013): 161-162.

Tirmizi,²² Sunan Nasai,²³ Sunan ibnu Majah,²⁴ Book of Muwattha ibnu Malik,²⁵ Musnad Ahmad²⁶ and Sunan Ad-Darimi²⁷ written in a variety of different languages.

The impact of different language variations in this *ḥadīṣ* will lead to a transformation of meaning, moreover this *Ḥadīṣ* is conveyed in Arabic.²⁸ So how to understand it is done by, *First*; understand difficult words. For the companions as mukhāṭab, what is conveyed by the Prophet Peace Be Upon Him, in terms of language, there is nothing confidential. The companions consist of the tribes, who states that something sometimes uses different dialects or terms, the Prophet Peace Be Upon Him was able to adapt to this. Second; *Ḥadīṣ*, often the in the form of *kināyah* words in the form of euphemisms is not the words that use its true meaning. This writing is to answer questions about how forms of transformation of meanings occur in *ḥadīṣ*s with models of *kināyah sifat*,²⁹ in an effort to euphemism of the language³⁰ in the vocabulary of sexuality in *ḥadīṣ*.

METHOD

²² The writer Sunan At-Tirmidhi complete name Abu 'Isa Muhammad bin 'Isa bin Sawrah ibn Musa ibn Dahak al-Sulami al-Tirmidzi, born in the Tirmidzi district which is nisbat to the name of an ancient city located at the end of the Bulkh river which was later identified with the Jihun river. Born in 209 H and passed away on Monday, 13 Rajab year 279 H in Tirmidh at the age of 70, **See:** Muhammad Abu Syuhbah, *Di Bawah Naungan Al-Kutub al-Sittah: Studi Metodologi Penulisan Kitab-Kitab Hadist Periode Awal Islam* (Pekalongan: STAIN Pekalongan Press, 2013), 103-104.

²³ Author Sunan al-Nasa'i with his full name Bahar bin Dinar Abu Abdurrahman al-Khurasani an-Nasa'i al-Qadhi al-Hafizh is a well-known hadith scholar. Born in a village called Nasa' in Khurasan area in 215 H / 830 AD. He passed away on Monday in the month of Shafar in 303 H / 915 AD in the Palestinian city of Ramallah and buried in Yerussalem. **See:** Azwir, "Imam An-Nasa'i (Imam An-Nasa'i (Mengurai Biografi dan Perjalanan Intelektual Imam An-Nasa'i)," *Jurnal Ilmiah Al-Hadi* 2, no. 2 (2017):.

²⁴ Imam Abu Abdullah Muhammad bin Yazid bin Majah ar-Rabi'i al-Qarwini. Imam Ibn Majah was born in Qazwin Iraq in 209 H/824 M and passed away on February 20 Ramadan 273 H/18 887. See Umi Summbulah, *Studi Sembilan Kitab Hadis Sunni* (Malang: UIN-Maliki Press, 2013), 101.

²⁵ Abu Abdullah Malik bin Anas bin Malik bin 'Amr bin Harits. Born in 93 H in Madinah Munawwarah. Malik originated from the Yemeni Arab tribe, his family migrated to Medina during his grand father, Malik bin Anas bin Malik. Malik's greatest work is Muwatthha'. The book is compiled by the motion of the Caliph Abu Ja'far al-Mansyur. The writing took 11 years from 148 H-159 H. **See:** Tariq Suwaidan, *Biografi Imam Malik: Kisah Perjalanan Dan Pelajaran Hidup Sang Imam Madinah* (Jakarta: Zaman, 2007), 32-33 and 299-300.

²⁶ Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad bin Idris bin Abdullah bin Syaiban bin Dzuhl. He was born in Bagdad in the month of Rabiul Awal 164 H. In hadith knowledge he had a hadith group named Musnad known as Musnad bin Ahmad. **See:** Suwaidan, *Biografi Imam Malik*, 18 and 23.

²⁷ Abu Muhammad 'Abdullah bin Abdurrahman bin al-Fadhl bin Bahran at-Tamimi ad-Darimi. He was born in 181 H and the passed away in 255 H was buried on Arafah day which fall on Friday.. **See:** Teungku Muhammad Hasbi Ash-Shiddieq, *Sejarah Dan Pengantar Ilmu Hadis* (Semarang: PT. Pustaka Rizki Putra, 1999), 301-302.

²⁸ Adit Tiawaldi and Muhibb Abdul Wahab, "Perkembangan Bahasa Arab Modern Dalam Perspektif Sintaksis Dan Semantik Pada Majalah Aljazeera" *Arabiyyat : Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 4, no. 1 (June 30, 2017): 2.

²⁹ *Kinayah* Properties are kinayah which in the form of properties that settle on the maushuf the thing mentioned by (meaning of the fact) but intended are the properties of the thing. The purpose of the *kinayah* between them is to preserve decency by avoiding words deemed tabu or embarrassing to be expressed, for example: **أَوْ لَمَسْتُمْ**

الْيَسَاءَ Meaning: or you touch women. (have an intercourse).

³⁰ Muhammad Zakki Masykur, "Penghalusan Kata; Linguistik Modern Dan Penerapannya Dalam Pendidikan Bahasa Arab," *Tafāquh: Jurnal Penelitian Dan Kajian Keislaman* 2, no. 1 (2014): 46.

The research method used is a descriptive research method based on existing facts or phenomena that are empirically living in speakers so that the resulting or recorded proverb that is commonly said to be as exposure to what it is and the data analysis method used is the equivalent method of other language. While the theory used is contextual semantic theory that is semantic theory that assumes that the language system is interconnected with each other among its units, and always undergoes changes and developments. Therefore, in determining the meaning, it is necessary to determine the various contexts that cover it. The theory developed by Wittgenstein and adopted by Ahmad Mukhtar Umar confirms that the meaning of a word is influenced by four contexts, namely: (a) the context of language, (b) the emotional context, (c) the context of the situation and condition, and (d) the socio-cultural context.³¹

RESULT AND DISCUSSION

Transformation Analysis Model of Contextual Meanings of Arabic in Sexuality *Hadis*

1. Historical, social, and cultural context

Historical context is to understand the *hadis* by paying attention, exploring and reviewing historical situations and events related to the background of the emergence of the *hadis*. In other words, the meaning of a *hadis* statement is understood by conducting a study of the reality, situation or historical problem in which the *hadis* arises,³² for example *hadis* about sex behavior performed in a doggy style. This is discussed by using the word *تجيب* like in *h adis* .

عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ قَالَ دَخَلْتُ عَلَى حَفْصَةَ ابْنَةِ عَبْدِ الرَّحْمَنِ فَقُلْتُ إِنِّي سَأُثَلِّقُكَ عَنْ أَمْرٍ وَأَنَا أَسْتَحْيِي أَنْ أَسْأَلَكَ عَنْهُ فَقَالَتْ لَا تَسْتَحْيِي يَا ابْنَ أَخِي قَالَ عَنْ إِيْتَانِ النِّسَاءِ فِي أَدْبَارِهِنَّ قَالَتْ حَدَّثَنِي أُمُّ سَلَمَةَ أَنَّ الْأَنْصَارَ كَانُوا لَا يُجْبُونَ النِّسَاءَ وَكَانَتْ الْيَهُودُ تَقُولُ إِنَّهُ مَنْ جَبَى امْرَأَتَهُ كَانَ وَلَدُهُ أَحْوَلَ فَلَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ نَكَحُوا فِي نِسَاءِ الْأَنْصَارِ فَجَبَّوْهُنَّ فَأَبَتْ امْرَأَةٌ أَنْ تُطِيعَ زَوْجَهَا فَقَالَتْ لِرِزْقِهَا لَنْ تَفْعَلَ ذَلِكَ حَتَّى آتِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَذَكَرْتُ ذَلِكَ لَهَا فَقَالَتْ اجْلِسِي حَتَّى يَأْتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَحْيَيْتُ الْأَنْصَارِيَّةَ أَنْ تَسْأَلَهُ فَخَرَجَتْ فَحَدَّثَتْ أُمُّ سَلَمَةَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

³¹ Rizki Abdurrahman, "Peran Nazhariyyah Al-Siyah (Teori Kontekstual) Dalam Memahami Makna Al-Quran," *Ihya Al-Arabiyyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 4, no. 2 (2018): 146.

³² Miftahul Asror and Imam Musbikin, *Membedah Hadis Nabi SAW* (Yogyakarta: Pustaka Pelajar, 2015), 309.

وَسَلَّمَ فَقَالَ ادْعِي الْأَنْصَارِيَّةَ فَدُعِيَتْ فَتَلَّا عَلَيْهَا هَذِهِ الْآيَةَ { نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتِ شِئْتُمْ } صِمَامًا وَاحِدًا.^{٣٣}

Abdurrahman bin Sabit said: I entered Hafshah binti Abdurrahman's house, I said: I asked you a problem and I was ashamed of asking the problem. Hafshah binti Abdurrahman replied do not shame my nephew. Abdurrahman bin Tsabit asked about having sexual intercourse from behind. Hafshah binti Abdurrahman replied, telling Ummu Salamah that the Anshar people did back intercourse. The Jews said who does an intercourse With his wife the back then her son would be strolling, so when the Muhajirin came to Medina they married Anshar's woman and would have the intercourse from behind. Still, the woman anshar rejected him then said, don't you (husband) do that until I come to the Prophet Peace Be Upon Him then, anshar's woman came to the house of Ummu Salamah telling her, Ummu Salamah asked her to sit until the Prophet Peace Be Upon Him came, when the Prophet (peace and blessings of Allaah be upon him) came to the woman who was ashamed and came out of the house of Ummu Salamah. Ummu Salamah told her about it, the Prophet said call the Anshar woman and the Anshar woman was called then the Prophet recited the verse "Your wives are your tilth / gardens then go to your wives from where you want).. It means in her farji (HR Ahmad).

The context of historic from this *ḥadīṣ* is that the Anshars never did doggy style in addition to being a magical and son born of his eye slides, as is the case that the Jews said. Until when the Muhajirin people stabbed with Anshar's female and asked to do the style of doggy style, then his wife refused until he was complained to the Prophet Peace Be Upon HiM and it turned out that the Prophet PBUH permit him. Thus, this *ḥadīṣ* as being able to censor the issue that the person who does doggy style sex behavior is considered later that the child born will have cockeye, but that is not true but provided that from any direction but in her *farji* not on anus. So that any position whether with the position of مقبلات ومديرات ومستلقيات (from the front, from behind or laying) the important thing is to get in on his wife's *farji*.

This doggy style position was also performed by Sayyidina Umar bin Khattab ra as stated in the following *ḥadīṣ*:

عَنْ ابْنِ عَبَّاسٍ قَالَ جَاءَ عُمَرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ قَالَ وَمَا أَهْلَكَ قَالَ حَوَلْتُ رَحْلِي اللَّيْلَةَ قَالَ فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَالَ فَأَنْزَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَ { نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتِ شِئْتُمْ } أَقْبِلْ وَأَذْبِرْ وَاتَّقِ الدُّبْرَ وَالْحَيْضَةَ (الترمذی: ٢٩٨٠).

From Abdullah bin Abbas, Umar bin Khattab came to the Prophet PBUH saying: Bad me, Oh Messenger, what caused you to be bad, answered Umar: I returned my vehicle last night, then the Prophet PBUH did not directly answer, then there was the verse "Your wives are a tilth for you,

³³ Abdullah Abdul Muhsin et.al, *Al-Mausū 'ah al-Haḍī ṣah* (Beirut: Al- Mussasah Al-Risalah li Al-Tiba'ah wa Al-Nasr wa At-Tauzi', n.d.), 220.

then come to them when you want, from the front and from behind, keep away from her anal and while in menstruation (HR Tirmidzi).

So what Umar bin Khattab did was he had intercourse with his wife with the doggy style, he regarded what he did was an act banned by sharia and sinful acts. The *kināyah* expression delivered by Umar is by word *حَوْلْتُ رَحْلِي اللَّيْلَةَ* as a form of analogy from the style of intercourse through the back which is generally said now as doggy style, although by using kinayah language, the Prophet (PBUH) immediately understood what Umar bin Khattab did.

Acts of sexual activity with language *حولت رحلي* and *تجيب* socially and culturally at the time of the emergence of *ḥadīṣ* at the time is something of a disgrace and a cause of the child born into the squint of his eyes.

2. Emotional and psychological context

In language sometimes a speaker tries to avoid the use of words that are inappropriate to use, or that are meaningfully considered not good (taboo). Therefore in the development of language is found the term euphemism, which in Arabic is often referred to as "*Al-Imṣās*" (الامساس). To do the refining of this word of course required a new word from the old word that is considered less fitting (good meaning).

This attempt at "word refinement" can lead to a transformation of meaning, as the word *يغشى* which according to language means "cover" as a word *kināyah* to express euphemisms undergoing the transformation of meaning into sex, as in *ḥadīṣ*

عَنْ الْأَوْزَاعِيِّ فِي رَجُلٍ يَغْشَى امْرَأَتَهُ وَهِيَ حَائِضٌ أَوْ رَأَتْ الطَّهْرَ وَلَمْ تَغْتَسِلْ قَالَ يَسْتَغْفِرُ اللَّهُ وَيَتَصَدَّقُ بِخُمُسِي دِينَارٍ

From Al 'Auza'i about a man having intercourse with his wife while she is in the middle of menstruation, or it sees (signs) of sacredness and it has not yet showered (hadats), the Prophet said: 'He should ask forgiveness to Allah subhanallahu wa ta'ala and give charity with a double dinar'.

The same goes for the word *يلمس* which has the basic word 'touching' undergoes a transformation of meaning as a form of *kināyah* for the euphemism of 'making love without sex' as is the case in the following 2 *ḥadīṣ*:

عَنْ عَائِشَةَ، قَالَتْ: " مَا كَانَ يَوْمٌ أَوْ قَلَّ يَوْمٌ إِلَّا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطُوفُ عَلَيْنَا جَمِيعًا فَيَقْبِلُ وَيَلْمِسُ مَا دُونَ الْوَقَاعِ، فَإِذَا جَاءَ إِلَى الَّتِي هِيَ يَوْمَهَا ثَبَتَ عِنْدَهَا (المستدرك على الصحيحين) ص

From Aisyah, she said, "No day or less than a day unless the Prophet PBUH visited all his wives, kisses and touches them without *jima'* (having An intercourse). When it is the turn for one of his wives, he had just settled into her house."

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ -صَلَعْم- مَا مِنْ يَوْمٍ إِلَّا وَهُوَ يَطُوفُ عَلَيْنَا جَمِيعاً امْرَأَةً امْرَأَةً فَيَدْنُو وَيَلْمَسُ مِنْ غَيْرِ مَسِيسٍ حَتَّى يُفْضِيَ إِلَى الَّتِي هُوَ يَوْمُهَا فَيَبِيتُ عِنْدَهَا (أحمد).

From Aisyah says; "There were no days except the Prophet PBUH always visited us one by one, and he always gave us warmth without *jima'* until when he reaches the wife who got the turn then he stay there for a night."

While the word *يمس*³⁴ or *مسيس* also had a transformation from the basic word 'touching' to meaning 'have sex' as a form of *kināyah* to euphemisms, as in the following *ḥadīṣ*:

لَأَنْ يُطْعَنَ فِي رَأْسِ أَحَدِكُمْ بِمَخِيطٍ مِنْ حَدِيدٍ خَيْرٌ لَهُ مِنْ أَنْ يَمَسَّ امْرَأَةً لَاتَحِلُّ لَهُ

'It's better for someone of you to be punctuated with a needle from iron than it touches a woman who isn't *halal* to her' (HR Thabrani).

In this *ḥadīṣ*, the word *يمس* is more identical in sexual activities so that the above *ḥadīṣ* should not be used as a pretext to prohibit men from shaking hands with women absolutely. Because, the word "touching" in the language of the Qur'an and sunnah must be brought to the sense of figure of speech or *kināyah* (disguised expression) that is worship. Understanding will literally raise a question, should such severe punishment be inflicted on a person who commits a minor mistake such as shaking hands with a woman who is not his mahram.³⁵ Therefore, it can be said that *يلمس* and *يغشى*, *يباشر* are the form of *Imsās* or *Talaṭṭuf* or the euphemism of a husband and wife romanticism that is not always synonymous with sexual activity, as is the case with *يمس* or *مسيس* are also the form of euphemism that leads more to sexuality.

3. Situational and condition context (*Siyāq mauqif-hāl*)

In understanding *ḥadīṣ*, social reality becomes an important consideration. Because, *ḥadīṣ* in general is a response to the situation faced by the Prophet in a certain space and time, be it a general situation (social society) or a special situation (against one or several friends). Understanding these situations through *asbāb wurūd* will lead the reader to be in the space and time where the *ḥadīṣ* is pronounced so as to provide a broader insight into why (*illat*) and who is the target (object) of the

³⁴ Abd Rahim, A, "Sex Ethics According to Islamic Law," *Dissertation* (Makassar: Alauddin State Islamic University of Makassar, 2011), 53.

³⁵ Yusuf Qardhawi, *Kaifa Nata'amalu Ma'a al-Sunnah al-Nabawiyah*, *Terj* (Virginia: Al-Ma'had al-'alami li al-Fikri al-Islami, 1994), 162-163.

ḥadīṣ. From this, it will be able to capture the true intentions of the *ḥadīṣ* correctly and will provide a solution for the *ḥadīṣ* that appear to be in opposition.

Among the words of the Prophet PBUH that are mutually opposed to the situation of talk, which is to see the context of his *mukhaṭab*/interlocutors of the Prophet PBUH in an event of i.e. *ḥadīṣ*, as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِي قَالَ كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ شَابٌّ فَقَالَ يَا رَسُولَ اللَّهِ أَقْبِلْ وَأَنَا صَائِمٌ قَالَ لَا فَجَاءَ شَيْخٌ فَقَالَ أَقْبِلْ وَأَنَا صَائِمٌ قَالَ نَعَمْ قَالَ فَنَظَرَ بَعْضُنَا إِلَى بَعْضٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ عَلِمْتُ لِمَ نَظَرَ بَعْضُكُمْ إِلَى بَعْضٍ إِنَّ الشَّيْخَ يَمْلِكُ نَفْسَهُ (مسند أحمد: ٦٤٥١).

From Abdullah bin 'Amru bin Al 'Ash, he said; When we were with The Prophet PBUH, came a young man who asked; 'O Messenger of Allah, can I kiss (my wife) when I'm fasting?' 'No', he answered. Then there was an old man coming and asking; 'Can I kiss (my wife) when I'm fasting?' 'Yes', he answered. Then we looked at each other, then the Prophet PBUH said: 'I know why you looked at each other; indeed, the elderly can bear the desire of his desire.'

In the above *ḥadīṣ*, there is a narration of the *ḥadīṣ* which states that the Prophet PBUH once prohibited a person who is fasting to fondle his wife. And at other times, he also once allowed others to do it. How can it happen? It turns out that while forbidding someone to fondle his wife, the consideration done by the Prophet PBUH is because the person cannot afford to refrain from the sex desire, so that it is acknowledged that it will lead him to further matters such as sexual intercourse. And when he allowed others to fondle his wife, the consideration is because the person is old and can control himself,³⁶ as in the *ḥadīṣ*:

عَنْ ابْنِ عَبَّاسٍ قَالَ رُحِّصَ لِلْكَبِيرِ الصَّائِمِ فِي الْمُبَاشَرَةِ وَكُرِهَ لِلشَّابِّ (سنن ابن ماجه: ١٦٧٨)

From Ibn Abbas said, 'The fasting elderly are given permission to fondle his wife (without sexual intercourse) and are not permitted for the young.'

The description above shows that by knowing the context of the situation, in this case is to whom the word is addressed, it can be known the meaning and purpose of the conversation. The Prophet's answer differed on the same 2 questions from 2 friends who had different conditions, also indicating that to determine the legal status for each act must be seen in the situation and condition at the time the act was carried out. This situation and condition is not only seen from the aspect of when and where the act was carried out, but also on the subject or the perpetrator of the act. Geographical factors are also taken into consideration, with the hot and extreme climate affecting

³⁶ Ahmad Abdurrahman al-Banna, *Al-Fathu al-Rabbani Li Tartibi Musnad al-Imam Ahmad Bin Hanbal al-Syaibani Wa Ma'ahu Kitab Bulug al-Amani Min Asrari al-Fathi al-Rabbani*, Juz. 10 (Kairo: Dar Ihya' at-Turats al-'Arabi, n.d.). 51.

the lifestyle and habits of Arabs, including also on the sexual desire, then when fasting sometimes the sexual desire is still quite strong.³⁷

In terms of weather conditions, the Arabian peninsula is the driest and hottest region, with a geographical crossing of the three continents bordered by the red sea to the west, the Persian Gulf to the east, the Indian Ocean to the south, Syria and Mesopotamia to the north, most of its territory consisting of deserts and barren deserts.³⁸ This extreme climate affects the lifestyle and habits of Arabs including also on their sexual desires.³⁹ So even in fasting, sometimes the sexual urge is still quite strong. As stated by Khalil Abdul Karim in Munfarida, the issue of sexuality is the dominant thing in their lives. In addition to existentially the need for sex is inherent in human existence, it is also influenced by hot climatic conditions and dry conditions that can add to the desire of both people increasingly volatile and smoldering.⁴⁰

CONCLUSION

Not all of those words that are euphemisms means that sexual intercourse, there are some of them is a form of romanticism, as says يلمس and غشي. The language of sex in *ḥadīṣ* is almost always by using figurative language, such as the word الخاتم (ring) in the *ḥadīṣ* لا تفتح الخاتم إلا بحقه (do not open the ring except in the right way or piercing) meaning 'virginity' and there is also a specific term named الكفيت which pragmatically means "having the power of sex as 30 times of sex powers of ordinary men" In principle, the transformation of Arabic meanings to sex language in *ḥadīṣ* is based on several contexts, namely language context, historical context, social and cultural, emotional context and situation and condition context.

Based on the results of the above conclusions, it is important for the next research to examine the concept of transforming the meaning of Arabic into the language of sex in the verses of the Koran, so that we can know the similarities and differences with the concept of transformation in the *Ḥadīṣ*.

REFERENCES

Chaer, Abdul and Agustina Leonie. "Sosiolinguistik Perkenalan Awal." *Jakarta: Rineka Cipta*, 2010.

³⁷ Siti Fuadah, *Semantik Kontekstual Dan Hadits Mukhtalif Al-Riwayah* (Jakarta : Sekolah Pascasarjana UIN Syarif Hidayatullah, 2010), 120.

³⁸ Philip Khuri Hitti, *History of the Arabs: Rujukan induk dan paling otoritatif tentang sejarah peradaban Islam* (Penerbit Serambi, 2013), 20.

³⁹ Halim Barakat, *Dunia Arab: Masyarakat, Budaya dan Negara* (Bandung: Nusa Media, 2012), 135-136.

⁴⁰ Elya Munfarida, "Perkawinan Menurut Masyarakat Arab Pra Islam," *Yinyang: Jurnal Studi Islam Gender Dan Anak* 10, no. 2 (2015): 220.

- Abdurrahman al-Banna, Ahmad. *Al-Faṭḥu al-Rabbani Li Tartībi Musnad al-Imam Ahmad Bin Hanbal al-Syaibani Wa Ma'ahu Kitāb Bulūg al-Amani Min Asrari al-Faṭḥi al-Rabbani*,. Vol. Juz 10. Kairo: Dar Ihya' at-Turats al-'Arabi, n.d.
- Abdurrahman, Mujib. "Imam Al-Bukhari Dan Lafal al-Qur'an." *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 11, no. 1 (2012): 120–131.
- Abdurrahman, Rizki. "Peran Nazariyyah Al-Siyāq (Teori Kontekstual) Dalam Memahami Makna Al-Quran." *Ihya Al-Arabiyyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 4, no. 2 (2018): 143-156.
- Abu Fakhr, Saqr. *Al-Jinsu 'inda al-Arab*. Koln Jerman: Al-Kamel Verlag, 1997.
- Abu Syuhbah, Muhammad. *Di Bawah Naungan Al-Kutub al-Sittah: Studi Metodologi Penulisan Kitab-Kitab Hadist Periode Awal Islam*. Pekalongan: STAIN Pekalongan Press, 2013.
- Adrian, Kevin. "Mengenal Organ Reproduksi Wanita." Alodokter. Accessed September 24, 2019. <https://www.alodokter.com/cari-dokter/dokter-kandungan>.
- Annur, Barsihannor. "Pemikiran Abu Daud Tentang Penulisan Hadis." *Al-Hikmah Journal for Religious Studies* 14, no. 2 (2013): 147–157.
- Arifin, Johar. "Pendekatan Ulama Hadis Dan Ulama Fiqh Dalam Menelaah Kontroversial Hadis." *Jurnal Ushuluddin* 22, no. 2 (2014): 145–154.
- Asror, Miftahul, and Imam Musbikin. *Membedah Hadis Nabi SAW*. Yogyakarta: Pustaka Pelajar, 2015.
- Azwir. "Imam An-Nasa'i (Imam An-Nasa'i (Mengurai Biografi dan Perjalanan Intelektual Imam An-Nasa'i)." *Jurnal Ilmiah Al-Hadi* 2, no. 2 (2017): 403-411.
- Barakat, Halim. *Dunia Arab: Masyarakat, Budaya dan Negara*. Bandung: Nusa Media, 2012.
- Fuadah, Siti. "Semantik Kontekstual Dan Hadits Mukhtalif Al-Riwayah." *Sekolah Pascasarjana Universitas Islam Negeri (UIN) Syarif Hidayatullah, Jakarta*, April 21, 2010. <https://repository.uinjkt.ac.id/dspace/handle/123456789/6197>.
- Hitti, Philip Khuri. *History of the Arabs: Rujukan induk dan paling otoritatif tentang sejarah peradaban Islam*. Penerbit Serambi, 2013.
- Humaeni, Ayatullah. "Tabu Perempuan Dalam Budaya Masyarakat Banten." *Humaniora* 27, no. 2 (January 9, 2016): 174-185. <https://doi.org/10.22146/jh.10585>.
- Khaeruman, Badri. *Ilmu hadits III: studi periwayatan dan pengaruhnya terhadap kualitas hadits*. Bandung: Pustaka Setia, 2015.
- Masykur, Muhammad Zakki. "Penghalusan Kata; Linguistik Modern Dan Penerapannya Dalam Pendidikan Bahasa Arab." *Tafāqquh: Jurnal Penelitian Dan Kajian Keislaman* 2, no. 1 (2014): 45–59.
- Miftahuddin, Ahmad Miftahuddin et.al. "Penggunaan Istilah Bahasa Arab Oleh Aktivis Rohis Di Universitas Negeri Semarang (Analisis Semantik Dan Sociolinguistik)." *Lisanul Arab*:

Journal of Arabic Learning and Teaching 6, no. 1 (May 15, 2017): 6–15.
<https://doi.org/10.15294/la.v6i1.14387>.

- Muhammad bin Hanbal, Musnad al-Imām Ahmad bin Hanbal. *Musnad Al-Imam Ahmad Bin Hanbal*. 17 11227. Beirut: Muassasah al-Risalah, 1420.
- Muhammad Hasbi Ash-Shiddieq, Teungku. *Sejarah Dan Pengantar Ilmu Hadis*. Semarang: PT. Pustaka Rizki Putra, 1999.
- Muhsin, Abdullah Abdul et.al. *Al-Mausū'ah al-Hadīṣah*. (Beirut: Al-Mussasah al-Risālah Li al-Tibā'ah Wa al-Nasr Wa al-Tauzī', n.d).
- Munfarida, Elya. “Perkawinan Menurut Masyarakat Arab Pra Islam.” *Yinyang: Jurnal Studi Islam Gender Dan Anak* 10, no. 2 (July 15, 2015): 210-232.
- Qardhawi, Yusuf. *Kaifa Nata'amalu Ma'a al-Sunnah al-Nabawiyah*, Terj. Virginia: Al-Ma'had al-'alami li al-fikri al-islami, 1994.
- Rahim, A, Abd. “Sex Ethics According to Islamic Law.” *Dissertation*. Makasar: Alauddin State Islamic University of Makassar, 2011.
- Rizal, M. Syamsul, and Athoillah Islamy. “Re-Understanding Gender Relations About Authority Rights as Marriage Guardians: Arabic Grammatical Perspective.” *AL-WARDAH: Jurnal Kajian Perempuan, Gender Dan Agama* 14, no. 1 (2020): 1–10.
- Rosikh, Fahrur. “Eufemisme Dan Tabu Dalam Bahasa Arab.” *Jurnal Ummul Qura* 4, no. 2 (2014): 71-87.
- Sodiqin, Ali. *Antropologi Al-Quran*. Yogyakarta: Ar-Ruzz, 2008.
- Summbulah, Umi. *Studi Sembilan Kitab Hadis Sunni*. Malang: UIN-Maliki Press, 2013.
- Suwaider, Tariq. *Biografi Imam Malik: Kisah Perjalanan Dan Pelajaran Hidup Sang Imam Madinah*. Jakarta: Zaman, 2007.
- Thaqqusy, Muhammad Suhail. *Tarih Al-Arab Qabla al-Islam*. Beirut: Dar An-Nafaes, 2009.
- Tiawaldi, Adit, and Muhib Abdul Wahab. “Perkembangan Bahasa Arab Modern Dalam Perspektif Sintaksis Dan Semantik Pada Majalah Aljazeera.” *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 4, no. 1 (June 30, 2017): 1-19.
- Wahab, Muhib Abdul. “Peran Bahasa Arab Dalam Pengembangan Ilmu Dan Peradaban Islam.” *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 1, no. 1 (2014): 1–20.