

Reinterpretation of Radha'ah Concept: Study of Hermeneutics of Hadith

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Abstract

Purpose: This paper tries to reinterpret the concept of radha'ah based on the hadith the which is used as a reference of the law of milk suckling and milk-kinship

Methodology: The method used to analyze the hadith is Hassan Hanafi's hermeneutic method which includes historical criticism to determine the validity and authenticity of the hadith, eidetic criticism to determine its compatibility with the Newspaper, praxis criticism to relate the meaning of the hadith to the present context.

Results: Radhaah's traditions are not only related to technical issues but an individual and social-cultural reality. Radhaah cannot be understood based on the text of Hadith alone without regard to the historical socio and praxis context. There is a need for a study with a scientific and technological approach to address the problem of the substance of breast milk which causes a prohibition on marriage between siblings.

Introduction

The study of radhaah is not only interesting among Islamic fiqh scholars but also for Western Islamologists. Discussion of radhaah Among the fuqaha '(fiqh scholars) invites diverse opinions (ikhtilaf). In general, radhaah in the study of fiqh is interpreted by the arrival of the milk of the children of Adam (human) into the esophagus of a child whose age is no more than two years (Al-Jaziri, 2003). In fiqh literature, this definition does not have a simple description because the implication of radhaah is to mahram (marriage prohibition) or kinship due to milk which has implications for the prohibition of marriage. On that basis, the ulama gave a pillar and conditions related to radhaah.

There are three things that become the conditions of radhaah that cause mahram in conventional fiqh discourse, namely the first one, related to milk. The levels and quantities of milk that causes mahram are not found with certainty in the Qur'an and the hadith. Hadiths only limit five times the amount of milk as the Muslim history Hadith number 2634 (Lidwa, nd). Based on this hadith, Syafi'iyah scholars stipulate that five times milking with faith can lead to mahram. Conversely, doubts in the number of puffs cannot cause mahram (Al- Jaziri, 2003). If the Syafi'iyah scholars emphasize the amount of suction with conviction it is different from the Hanabilah scholars who emphasize 'urf (tradition). Hanafiyyah and Malikiyyah scholars did not specify the number of numbers but every infiltration that occurred either in small or large amounts still occurred mahram. In addition to milk content, breastfeeding is also a matter of debate. Is it only milk that enters through the esophagus that can cause mahram or through other media. Including the substance of milk does not escape dissent; whether pure milk or mixed with other substances still make mahram. Second, the child who is breastfeeding. Things that are disputed are the age of the child who is breastfeeding whether there is a limit or not. Third, nursing mothers. The third issue is related to whether or not the child suckles directly on the mother's breast. In addition, the problem of Laban al-Fahl, namely the husband of a non-biological mother, does the marriage also occur. The final issue is witnessing (Al-Hafidz, 2007). These points are at issue in conventional fiqh studies.

Various studies have been conducted to examine the issue of radhaah with various perspectives other than the books of fiqh itself which contain radhaah in the lens of law against the background of madzhab. Books of fiqh popular place the study radhaah in a separate chapter as fiqh four schools of al-Jaziri (Abd al-Rahman al-Jaziri, 2003), Ibn Rushd in the book *Bidayah al-Mujtahid wa Nihayah al-Muqtashid* Ibn Qudaamah in the book of al -Mughni who presents 12 issues around radhaah in a casuistic manner that focuses on legal decisions in each issue revealed (Qudamah, 1997). Contemporary scholars also discuss radhaah such as Yusuf Qardhawi who responds to the radhaah problem associated with the ASI bank in its fatwas. Yusuf Qardhawi is of the view that breast milk given to children through ASI banks does not cause intimacy because it is different from breast milk that is given directly through non-biological mother's breasts (Al-Qardhawi, 1995). Likewise, Wahbah Zuhaili discusses radhaah in a separate sub-chapter by examining the rights and obligations of mothers in breastfeeding, wages given to non-biological mothers who breastfeed as well as professions (Az-Zuhaili, 2007). As the character of the book of fiqh, these books highlight the problem of radha 'in terms of Islamic law which is oriented towards law whether or not it is possible.

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Research on differences of opinion among fiqh scholars both madzhab and contemporary scholars were also carried out by Islamic studies reviewers. Ahmad Mun'im writes about "Breastfeeding Intensity in Prohibition of Mothers of Marriage (Analysis of Article 39 Paragraph 3 of Compilation of Islamic Law)". Mun'im in his writings is inseparable from discussing differences of opinion which are focused on the intensity of breastfeeding as much as five times or less than five times which causes mahram but he gives a discourse on legal decisions in Indonesia as stipulated in KHI article 39 paragraph 3 that the breastfeeding five times that causes friendliness. Mun'im gave a critical note that the decision in KHI needs to be further elaborated for the benefit of the Ummah. (Mun'im, 2016). Ahmad La Ode discusses radhaah still in relation to the KHI law which is fiqh-oriented in Indonesia which is focused on the cost of breastfeeding as men's responsibility. (Ahmad, 2016). Taking a different side, Suryani writes about radhaah in terms of philosophical, normative, juridical, sociological and economic. Because of the many aspects observed, Syriac's writings have not been detailed. (Syriac, 2017). Anwar Hafidzi and Safrudin also wrote about the law of radhaah in determining the child's nasab by making a comparison between Sayid Sabiq and Wahbah Zuhaili (Hafidzi & Safruddin, 2015). Like the books of fiqh, these articles focus more on legal issues and differences in schools.

Not only Muslim scholarship but Western scholarship has also examined the issue of radhaah from various perspectives. Soraya Altorki (1980) is referred to as a pioneer in the study of pleasure from the standpoint of ethnographic Arab society. He argued that health reasons and patterns of domestic life caused non-biological motherhood. The practice of milk did indeed broaden the kinship network of Arab society at that time. But as Arab social culture develops, kinship and radhaah are no longer the only models of interaction of cooperation and brotherhood. Altorki also argues that the shift from patrilocal to neolocal has shifted the role of women from domestic to the public which indirectly removes the meaning of kinship ties due to dairy (Altorki, 1980). Peter Parker wrote in more detail about kinship because of milk kinship in Islam. He examines in terms of substance, structure and history. Substantially, he analyzed Heritier's opinion about the somatic scheme of kinship because of dairy in Arabia. Historically, Peter compared kinship because of brotherhood in Islam with spiritual kinship in the Christian tradition. (Parkers, 2015). In addition to Soraya and Peter, Avner Giladi wrote about a breach in medieval Islamic thought, a study of law and medical writing. It effectively shows that breastfeeding is not only a biological fact but a cultural construction and an important point of Islamic discourse about breastfeeding is the mutual relationship between medical facts on the one hand and socio-religious on the other. (Giladi, 1998) (Azam, 2002)

The author takes the other side of what has been studied by other writers both from the perspective of Islamic law as well as from the ethnographic and historical aspects of Arabia more dominantly. This paper aims to examine the radhaah from the source of the hadith as the words of Muhammad who are understood as the source of the Shariah law in Islam.

Research Methods

The author uses descriptive methods in this study. This method is used to uncover the facts of events and objects by collecting and compiling data. The data that has been arranged then explained and analyzed with the theory used (Prastowo, 2011)

The object of research is the texts of the traditions of the Prophet Muhammad about radhaah taken from the CD Mawsu'ah al-Hadis as-Sharif. These traditions will be described and analyzed using the hermeneutics theory of Musahadi HAM. (HAM, 2000) The theory of hermeneutics of hadith offered by Musahadi HAM is first, historical criticism. Second, eidetic criticism and thirdly praxis criticism.

Historical criticism is a critique of the authenticity of the hadith text by using the validity of the hadith. The validity of the hadith includes; sanad connection, narrators of justice, the- dhabit-ness, avoiding irregularities and disabilities. In this study, the authors did not use Takhrij traditions or criticism sanad and matan is rigid with sanad criticism matan methodology. The author suffices to reveal the hadith narrated by sahihayn (two Sahih books) namely al-Bukhari and Muslim with the assumption that both are books that are considered acceptable. The second criticism is eidetic. This criticism contains three things namely content analysis, understanding the meaning of the hadith with several studies namely linguistic studies. In addition to linguistics, a comprehensive thematic analysis is also carried out to look at and examine other relevant themes for a more comprehensive understanding. The second thing is an analysis of historical reality. This effort was made to find the sociohistorical context of the recipient community of hadith in a macro (general) and micro (special) manner. The third thing is the generalization analysis. The purpose of this step is to capture the universal meaning of the hadith as the main purpose behind the hadith text that appears.

Praxis criticism is the final analysis to ground the main message in contemporary reality. According to Musahadi HAM, this analysis requires interdisciplinary studies such as political, social, cultural and health sciences. (HAM, 2000)

Result and Discussion

Eidetic Analysis

The meaning of Linguistics, the intertextuality of hadith and the guidance of the Koran.

Many traditions mention the word الرضاعة consists of the letters ra, da, and 'ain whose basic meaning is "Drink milk from the breast". This word comes from the verb radha'a [radhi'a] -yardhi'u [yardha'u] - radh'an, which means suckling. A baby who suckles is called al-Radhī ' at or ar-Rādhi', while nursing mothers are called al-Murdhi '. While breastfeeding mothers or women who breastfeed other people's children are called al-Murdhi'ah (Ahmad Warson Munawwir, nd)

al-Radha'ah or al-Ridha'ah linguistically is a name for sucking milk, both sucking human milk and animal milk. In the etymological sense, it is not required that the breastfed [al-Radhi] be a child or an adult. In fiqh studies, radhaah is often interpreted terminologically as;

المصَّة إلى جوف طفل لم يزد سنه على حولين (Al-Jaziri, 2003) the milk of Bani Adam's (human) milk to the esophagus of a child who is not yet two years old. In fact, this terminological definition invites debate in fiqh studies.

Another term used in the hadith is المصَّة. This word in Arabic terms refers to the meaning of sucking in Indonesian. The word mashhoon (mention for men), or mashhoonah (mention for women) in the Arabic tradition refers to people who suckle animals with their mouths without flushing (Mukrim, nd).

As for the traditions about radhaah as in Table 1 (Lidwa, nd)

Table 1. Theme, Hadith and Strengthening Hadith

Theme	Hadith	Strengthening Hadiths
Milk is due to hunger	"Has told us Abul Walid Has told us the Syu'bah of Al Asy'ats from his father from Masruq from Aisyah radiallahu 'anha, that the Prophet sallallaahu' alaihi wasallam once met him, while in his place there was a man and seemed to be blush His face changed and hated it, so Aisha said, "Indeed, he is my brother." So he said: "Look who are your brothers because the milk is because of hunger." (HR Al-Bukhari number 4712)	HR Muslim number 2642 HR Abu Daud number 4712 HR Ahmad Ibn Hanbal numbers 23491, 23922, 24248, 24608
Milk kinship is forbidden as it is forbidden because of Christmas kinship	Tell us 'Abdullah bin Yusuf has told us Malik from 'Abdullah bin Abu Bakr from 'Amrah, daughter of' Abdur Rahman that 'Aisyah radiallahu' anhu, wife of the Prophet sallallaahu' alaihi wasallam reported to her that the Messenger of Allah sallallaahu' alaihi wasallam had been with him (in house 'Aisha) then she heard a human voice asking for permission to enter the house of Hafsah and then I said; "O Messenger of Allah, there are men asking permission to enter your house!" So the Prophet sallallaahu 'alaihi wasallam said: "I think he is the uncle of Hafshah in a soft way. Remember, that forbidding prohibits all things that are forbidden because of serahim". (HR al-Bukhari number 2874)	HR al-Bukhari number 4709. HR Muslim number 2615, 2616. HR Abu Daud number 1759 HR at-Tirmidzi number 1066 HR an-Nasa'i number 3261 HR Ahmad number 23235, 24281 Muwatho 'Malik number 1101, 1116 HR ad-Darimi number 2148,2150
Ten milk into five milk	" Has told us Abdullah bin Maslamah Al Qa'nabi has told us Sulaiman bin	HR At-Tirmidzi number 1070

- Bilal from Yahya namely Ibn Sa'id, from 'Amrah that he had heard Ayesha say - and he was mentioning the prohibition caused by the milking,' Amrah said; Then Aisha said; "The verses of the Qur'an have recited about ten times a certain order, then another verse about five times a certain order (as naskh for the first verse)." And told us Muhammad bin Al Mutsanna told us Abdul Wahhab he said; I heard Yahya bin Sa'id say; For preaching to me 'Amrah that he heard' Ayesha said like that "
(Muslim number 2635)
- HR Ad-Darimi number 2153
Muwatho 'Malik number 1118
- Once or twice the puff doesn't make a mahram
- For telling us Yahya bin Yahya and Amru An Naqid and Ishaq bin Ibrahim all from Al Mu'tamir while the lafazh from Yahya, have told us Al Mu'tamir bin Sulaiman from Ayyub who told from Abu Khalil from Abdullah bin Al Harits from Umm Al Fadll he said; A Bedouin Arab came to the Prophet sallallaahu 'alaihi wasallam, when he was at my house, the person said; "O Prophet of God, in fact I have a wife and then I remarried, I thought that my first wife had breastfed my second wife with one or two puffs?" So the Prophet sallallaahu 'alaihi wasallam said: "Do not make mahram if only one or two puffs." In his history Amru said; From Abdullah bin Harith, the son of Naufal.
(HRM Muslim number 2629)
- HRMuslim number 2632
HR Ahmad number 25645
HRad-Darimi 2152
- Salim's adoption of adopted children and former slaves and differences in views between the Prophet's wife and Aisha
- "Having told me Abdul Malik bin Syu'aib bin Al Laits had told me my father from my grandfather had told me 'Uqail bin Khalid from Ibn Syihab that he said; Has preached to me Abu 'Ubaidah bin Abdullah ibn Zam'ah that his mother Zainab bint Abu Salamah had told her, that her mother, Umm Salamah, the wife of the Prophet sallallaahu' alaihi wasallam said; The wives of the Prophet sallallaahu 'alaihi wasallam were reluctant to give freedom of entry to their homes for children who had been made mahram because of milk. And we said to Aisha; By Allah we do not see this except for the relief offered by Rasulullah sallallaahu 'alaihi wasallam specifically for Salim, therefore, no one who is mahram because of milk can enter our house and see us.
(Muslim HR number 2641)
- An-Nasai number 3273

Siblings or children can meet Muslim women	For telling us Qutaibah bin Sa'id; Have told us Laits; Likewise narrated from another path, And has told us Muhammad bin Rumh; It has been reported to us Al Laits from Abu Az Zubair from Jabir that Umm Salamah once asked permission from the Messenger of Allah sallallaahu 'alaihi wasallam to immortalize. Then the Prophet sallallaahu 'alaihi wasallam told Abu Thaibah to bury him. "Jabir said further:' In my estimation, Abu Thaibah must have been the sister of Umm Salamah, or perhaps an immature child. ' (Muslim HR number 4087)	HR Abu Daud number 3581 HRIBn Majah number 3471 HR Ahmad number 14248
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Other hadiths about radhaah besides the book of al-Bukhari and Muslim as in Table 2 (Lidwa, nd)

Table 2. Hadith Besides the History of al-Buhari and Muslim

Theme	Hadith	Strengthening Hadiths
Radhaah occurs when it can grow flesh and bones	Has told us Waki 'told us Sulaiman bin Al Mughirah from Abu Musa Al Hilali from his father that a man was on his way and his wife gave birth but her milk did not come out, he sucked with his mouth until swallowed, then he came to Abu Musa, he said; He is unclean to you. Then he went to Ibn Mas'ud while asking, he also said; Rasulullah sallallaahu 'alaihi wasallam said: "It is not to be haram radla'ah (fellowship) except when growing flesh and bones strengthen." (HR Ahmad 3905)	HR Abu Daud number 1759
Paragraph stoning and breastfeeding adults who are eaten by termites	For telling us Ya'qub said; have told us my father from Ibn Ishaq said; told me Abdullah bin Abu Bakr bin Muhammad bin Amru bin Hazm from Amrah bint Abdurrahman from Aisha, wife of the Prophet sallallaahu 'alaihi wa salam said; "Indeed, the stoning verse has come down and breastfed the adult child ten times. It was on paper under the bed in my house. When the Prophet sallallaahu 'alaihi wa salam was sick and we were preoccupied with it, termites entered our house and ate the paper. " (Ahmad's number 25112)	There are no reinforcing traditions
Salim's adoption of adopted children and former slaves and differences in views between the Prophet's	Has told us Ya'qub has told us, Brother, Ibn Syihab from his Uncle said; has preached to me Urwah bin Az Zubair from Aisha said; Sahlah bint Suhail bin Amru, his wife Abu	There are no reinforcing traditions

wife and Aisha

Hudzaifah bin Utbah, he came to the Prophet sallallaahu 'alaihi wa salam while saying; "Surely Salim's slave Abu Hudzaifah met us when we were in a lot of need. We learned that he was still a child and he was Abu Hudzaifah's slave. He adopted him as a child as the Prophet sallallaahu 'alaihi wa salam raised Zaid as a child. verse): Call them by the name of their fathers because it was more just in the sight of Allah at that time, the Messenger of Allah sallallaahu 'alaihi wa salam ordered him to breastfeed Salim, and he breastfed him five times so that his position as a child of his contemporaries. ordered his siblings and nephews to breastfeed his loved ones. Aisha argued with five breastfeeds, she could still meet him even though he had grown up, then he met her. While Umm Salamah and the wives of the Prophet sallallaahu 'alaihi wa salam refused a man to meet them until he feeds him in time when he was small. They said to Aisha; "By Allah, we do not know, but surely he is a relief from the Messenger of Allah to Salim and not for anything else." (HR Ahmad number 25125)

For telling us Ahmad bin Salih, for telling us 'Anbasah, for telling me Jonah from Ibn Syihab, for telling me' Urwah bin Az Zubair, from Aisha the wife of the Prophet sallallaahu 'alaihi wasallam and Umm Salamah that Abu Hudzaifah bin' Utbah bin Rabi'ah bin Abdu Shams had adopted Salim as a child, and married him to his brother's son Hindun bint Al Walid bin 'Utbah bin Rabi'ah, while Salim was a former slave of an Ansar woman, as the Prophet sallallaahu' alaihi wasallam raised Zaid as a child. In the days of ignorance people who adopted someone as a child, then people called him by attributing it to him and given his inheritance until Allah subhanahu wa ta'ala revealed a revelation about it: "Call them (adopted children) by (using) the name their fathers, that is more just in the sight of Allah, and if you do not know their fathers, then (call them as) your brothers in the same religion and your first place. " Then they returned his nasab to their fathers, while unknown to his father he was a mawla(slave) and a religious brother. Then Sahlah bint Suhail bin

There are no reinforcing hadith traditions

'Amr Al Qurasyi Al' Amiri who was the wife of Abu Hudzaifah came and said; O Messenger of Allah, in fact, we first saw Salim was a child, and he lived with me and with Abu Hudzaifah in one house. He saw me in a state of work clothes, while Allah 'Azza wajalla has revealed a revelation that you understand, then what is your opinion on that? Then the Prophet sallallaahu 'alaihi wasallam said to him: "Feed him!" Then Sahlah breastfeeds five times, then Salim is like a child. Therefore, Ayesha ordered the daughters of her sisters and daughters of her siblings to breastfeed the person she wanted to see and see, even though she was an adult five times milking, then the person could see her. While Umm Salamah and the other wives of the Prophet refused to include someone with them, except for breastfeeding when they were babies. And they said to Aisha; by Allah, we do not know, that possibility is a relief from the Prophet sallallaahu 'alaihi wasallam for Salim, not someone other than him.

(Abu Daud number 1764)

Based on table 1 above it can be seen that the traditions that have the most strengthened traditions are about milk kinship which has the same implication as natal kinship in general (see HR al-Bukhari number 2874). The Hadith was motivated by the incident of the arrival of someone who was suspected by the Prophet Muhammad as a brother of Hafshah's companions when he visited the Hafshah and was heard by 'Aisha. The principle that milk kinship and natal kinship have the same rules laid down by the Prophet Muhammad was based on these events.

From the incident can be interpreted someone can not freely meet women who are not mahram or siblings. This limitation was also seen when the Prophet Muhammad rebuked 'Aisha and showed an expression of dislike when a man was found in his house that 'Aisha said that she was his brother. For this incident, the principle of dairy is caused by the fulfillment of physical needs. 'Aisha in the history of other traditions (see HR Muslim number 2641) is slightly more flexible than other wives of the Prophet Muhammad PBUH as in the Salim incident of the adopted son of Abu Hudzaifah who was asked by the Prophet to breastfeed five times even though he was no longer a child of a non-mother the biological to become a suckling child. In view of 'Aisha, the incident can be a justification for making those who are preferred to be siblings. Not so with other wives who regard it as relief only for Salim.

The Qur'an in revealing anyone who becomes a mahram is very detailed including non-biological mothers who are breastfeeding and sister-siblings (QSal-Baqarah 4:23). The rest of the Koran talks about breastfeeding in QSal-Baqarah 2: 233 which alludes to the technical instructions for breastfeeding with a two-year period and the ability to feed her child to other women. QS al-Ahqaf 46:15 and QSLuqman 31:14 provide empathic information about pregnancy and weaning in thirty months. Another verse in Surah Al-Hajj 22: 2 is related to the illustration of the doomsday of doom that makes a nursing mother forget her child. Also QSal-Qashash 28: 7 and 12 reveal the dramatic story of Moses' mother and breastfeeding. (Al-Qur'an, nd)

Arab historical reality

Soraya Altorki in the conclusion of his writings said that health reasons and the domestic life model of the Arab community were the main reasons for radhaah in Arab society. The practice of breastfeeding, including radhaah, is a way that is done to expand the kinship network and nasab. (Altorki, 1980) p.243. Qabilah, this term is used by al-Jabiri, the Arabian philosophers of reason, to describe Arab socio-political practices that adhere to the principle of close relatives prioritizing the genealogy of close relatives to distant relatives, not on the basis of the

quality of knowledge and insight as to the political practices of democratic societies. Qabilah in al-Jabiri's view is an Arab political motive in addition to ghanimah and aqidah. Relatives in the context of Arab society are not only biologically bloody relations but also include the meaning of fanaticism (Al-Jabiri, 1990). These three things are Arab political motives (qabilah, ghanimah and aqidah) always underlies the mindset of the Arabs even though the dominance of one another is not always the same throughout history and the change of civilization (Aziz, 2015)

In the history of Arabian tribal (pre-Islamic), the most painful thing was the breakup of tribal membership. Someone (especially Bedouin) who does not have a tribe is almost without protection. Ethnicity is formed due to birth bonds but can also be obtained through kinship ties by participating in banquets or drinking a few drops of blood from the tribe. A newcomer can become part of the relationship and get protection (ad-dakhil) while a slave who is free can still maintain a tribal relationship with his former employer so that he becomes a relative (mawla). These methods are mainly adopted by the weaker tribes in order to remain intertwined with stronger tribes. (Hitti, 2002)

The arrival of Islam, in this case, does not necessarily abolish slavery as an Arabic culture. The abolition of slavery was carried out in stages as a strategy of the propagation of Muhammad. (AH Wahid, 2015) . Radhaah is one of the ways to make slaves have kinship ties with their employers. This can be seen in the Muslim hadith number 2641, an-Nasai number 3273, Abu Daud number 1764 and Malik number 1113 with a long editorial about Abu Hudzaifah who adopted a child named Salim as a former slave girl of Ansar. Salim was married to Hindun bint al-Walid. The problem that arises is the existence of a verse that comes down about the adoption of adopted children and not the father who adopted it. On that basis, Abu Hudzaifah's wife, Sahlah, asked Muhammad (peace be upon him) about the fate of his adopted son Salim who, according to Sahlah's confession, as a child, liked playing with Sahlah. Muhammad peace be upon him gave a solution so that Sahlah breastfeed Salim five times in order to become breastfeeding (Lidwa, nd) Textually, the Hadith of Abu Daud and an-Nasai emphasized the chronology of five times the milk made by Salim. In contrast to Muslim traditions which emphasize the reluctance of the Prophet's wives other than 'A'ishah to allow people to meet them unless they have been siblings since childhood rather than when they are adults as 'A'ishah's treatment asks her sisters to breastfeed those who are breastfeeding, he wanted to be able to meet him because he had become a brother to one by one. The wives of the Prophet Muhammad thus disagreed with Aisha because the Salim incident was a special event as a rukhshah for Salim.

Avner Giladi in his writings assumes that the emergence of traditions about radhaah is a way of avoiding separation due to sharia hijab (Giladi, 1999). The existence of sharia hijab implies that it is not permissible for non-mahram to easily meet the women they wish to meet. On the other hand, with this sharia hijab, brothers and sisters can meet who becomes his brother. Then the narration of al-Bukhari's narration number 4712 and the traditions of one theme suggest that the Prophet Muhammad gave a limit to Ayesha to be more selective in seeing who her siblings were. This Hadith is in line with Muslim Hadith number 2641 which indicates that 'A'ishah was laxer than the other wives of the Holy Prophet in terms of siblings. Other events in the history of al-Bukhari's hadith number 2874 also indicate that the Prophet Muhammad gave strict restrictions so that it was not easy to meet anyone who was not a relative by emphasizing that milk kinship and natal kinship had the same implications. Aside from relating to sharia hijab, equalization of status between milk kinship and natal kinship according to Avner is an affiliate strategy replacing the adoption (tabanni) mentioned in the Koran (Giladi, 1999)

The author argues, returning to Ara al-Jabiri's political motives, that the issue of radhaah in the time of the Prophet was not limited to the qabilah, nasab, kinship but the aqidah (belief) motive cannot be ignored. The Prophet Muhammad in other traditions relating to multiplying offspring which also means kinship shows how he not only cares about the quality but also the quantity of the Ummah. Milk kinship is undeniably able to strengthen the kinship network which is also a network of Islamic fraternity (ukhuwwah Islamiyyah). This is a motive for strengthening aqidah internally. On the other hand, the equalization between milk kinship and Christmas principles requires not to marry brothers and sisters which means that inevitably has to expand the network outside of relatives so that marriages can occur. This is the motive for strengthening the aqeedah externally as an Islamic da'wah.

The Meaning of Universal Hadith

Understanding the traditions of Radhaah is not enough just to discuss technical issues that lead to debates that do not answer the current problem. If seen from some of the hadiths, verses and historical realities of Arab society at that time, a temporary conclusion can be drawn that radhaah is related to various things; First, Sharia doctrine. The Koran talks about breastfeeding as inseparable from the morality of the responsibility of the role of adults in children. Likewise, the Radhaah Hadith is present in the midst of affirming the boundaries of kinship that may or may not be done. Second, radhaah is an individual and social-cultural reality. The relationship between a child and a non-biological mother is an individual relationship that is physically and psychologically related to the mother and child but has become a dynamic social and cultural reality and must

be built on high morality. Third, the problem of substance must be found an answer through scientific knowledge and technology. Klu five times breastfeeding (see Muslim hadith number 2635) also because milking needs because (see Hadith al-Bukhari number 4712) is cue given by the Prophet Muhammad that must be understood not in the text but in the context. Klu is to be researched and answered with modern science so that it is no longer stuck in a long endless debate.

Praxis Analysis

From one side of the life of Arab society, it can be seen that kinship and the relationship at that time were very important in the context of building family and kinship networks and relationships. Milk kinship even at the time seemed to be institutionalized. Historical facts are the Prophet Muhammad himself and his family. The Prophet Muhammad was blessed by the foster-parent. The tradition of sending children to foster parents has become a familiar tradition. (Parkers, 2015) p. 309.

As changes and developments of the times, the social conditions of Arab society have changed. Kinship is no longer the only model of interaction and cooperation even though the family structure is still thick. This was also influenced by the shift from patrilocal to neolocal so that the norms that had once existed were eroded (Altorki, 1980) p 243. In contrast to what was said by Altorki, Morgan Clarke argued that instead of the milk kinship tradition disappeared under the current of modernity, milk kinship can still survive as a source of social relations mediation and intellectual challenges of modern science to prove the truth of religious law. In Morgan's view, a scientific understanding of kinship is an external challenge. For him, there is no scientific reason why marriage to siblings is not permitted. Morgan also assessed that contemporary Muslim thinkers have not been able to explain this reason scientifically. They stop at arguments between the Qur'an's compatibility with embryology and so on. In the end, Morgan quoted what the North Lebanese mufti, Sheikh Taha Sabunji, said that there would be a time when scientists would find a connection between breastfeeding and a marriage ban that could explain the Shari'a. At the end of his writing he said:

"There is a religious domain where we cannot see everything. We see the wisdom of the legislation but cannot understand it - it is divine. Human reason can guess: there is an emotional link, and milk helps constitute the child - the flesh and bone. So a part of it is part of the mother. Human milk is special. One day, no doubt, they will discover scientifically a source of nasab in the milk " (Clarke, 2007)

Research in science has basically been carried out by medical expert scientists in response to the 'hopes and beliefs' of Morgan and sheikh Taha. Only this research is indeed not final because it is still in the hypothetical stage. The research was conducted by Hasan Ozkan et.al. Hasan revealed the hypothesis that babies who breastfeed from the same woman can develop kinship even though they are not siblings. Children who are breastfed by the same woman can also be at risk of getting genetic diseases due to the kinship. The question is where did the evidence come from? The answer is none other than the composition of ASI (Mother's Milk) according to Hasan's hypothesis. Breast milk is composed of living substances such as stem cells which can affect epigenetic regulation such as microRNAs. On the basis that if the inherited epigenetic modification, marriage between individuals who suckled the same woman can lead to the same consequences as marriage incest (Ozkan, Tuzun, Kumral, & Duman, 2012). So question of what substance caused the dairy relationship can deter people from having a marriage relationship? Are there biological or chemical elements by which a person can have blood or DNA relations? (M. Wahid, 2002) at least got a bright answer from Hasan Ozkan's research. This kind of research is important to develop even though it is not easy.

Conclusion

Research on milk kinship or radhaah from various perspectives, both fiqh and humanities have not found substantively clear why the milk of women who are not biological mothers has implications for the prohibition of marriage between siblings. The hypothesis that breast milk contains cells that affect epigenetics is very important to be developed in further research.

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