CHAPTER IV

THE CONCLUSIONS AND SUGGESTIONS

A. CONCLUTION

From the discussions above that have been described from the chapter by chapter, can be summarized as follows:

1. After processing takhrīj, the hadīth was collected by al-Bukhārī about mahram or husband as a companion in woman's travelling narrated by many companion. From the Ibn Abbas strip, there are problematic in transmitter memorizing, he is Abu Nu'man who said by scholar of jarh wa ta'dil with someone who often mistake in his memorizing (ikhtilāt) in his last life, and Amr bin Dinar who accused to be concealer by Ibn Hajar al-Asqalani. And from Abu Sa'id al-Hudlri strip, there is Syu'bah bin al-Hajjaj who said with someone who mistakes in calling the name of transmitter. And the strip of Ibn Umar there is Hammad bin Usamah that accused to be concealer by Abdullah bin Sa'id. But this accused is not more than scholar's statement about their reliable, especially there are two strip that has very reliable transmitter, they are strip from Abu Hurairah and Ibn Umar that narrated by Musaddad bin Musarhad. Besides, this hadith is varnous and transmitted by many collector of hadīth. So that the status of these hadīth is shahih lidzatihi and pertained as ma'mūl bih, according to the research of matan, concluded also that the editorial matan of this hadith does not contradict with Quranic verses or hadith ahad that

higher degree in their status. So it can be *hujjah* (argumentation) and can be carried out.

2. As known this hadīth is ma'mul bih, and in aplication there are two way, first with the understand textual and literal based on just the research of sanad and matan and ignore about historical setting of hadīth. And second, with the research and look for the meaning beside text after get the result of sanad and matan researching, meant study based on contect of history and stressing in spirit of hadīth or the ideal of morality beside text of hadīth. So this hadīth has interpretation not just to prohibit woman to travell without mahram, but to guarantee of woman's safety in public area and has spirit to close from possibility of dangeour (سد الذرية).

B. SUGGESTION

The researcher has some suggestions related with this research, including:

- 1. The moslem must be not measure hurriedly about the value of hadīth before the intensive research about sanad and matan hadīth, and after know the quality of hadīth should be followed by the study about understanding of hadīth to find the advise of Prophet not just from the text of hadīth. Cause there are hadīth can understand with text, context, or both of them. And the teaching of hadīth there are have universal, temporal or local form.
- 2. With the research about context of social, history and Arabic culture in this *hadīth*, known that concept of *mahram* does not say about prohibition

to woman's travelling, but it is said about the guarantee from safety in woman's travelling. So, in this time, we should not decide with prohibition fatwa based on this hadīth to solve the problem about crime of woman like woman traficking in Indonesia, cause this is not wise decition to limited the woman's activity and make woman as dependent being. So to guarantee of woman's safety can be do with increase the rule of public safety and etc.

3. Humans can not be dissociated from any mistakes. Although the author has endeavored in every business excellence in the study, did not rule out there are still many shortcomings, either in writing or analysis. Therefore, the author will always receive some criticism.