

---

---

## Misogynistic hadith: Critical analysis of fatima mernissi's hermeneutical method

Luciana Anggraeni<sup>1\*</sup>, Jamal<sup>2</sup>

<sup>1,2</sup> Universitas Muhammadiyah Malang, Indonesia

luciana@umm.ac.id

\*Corresponding Author.

---

Received: 13 Juni 2024; Revised: 25 Juni 2024; Accepted: 30 Juni 2024

---

**Abstract:** This essay investigated the misogynistic discourse in hadith literature as analysed by Fatima Mernissi using the hermeneutic technique. According to Mernissi's study, some hadiths attributed to Prophet Muhammad (SAW) have misogynistic undertones, frequently expressing a position of exclusion or ban regarding women. The primary objective is to critically investigate Mernissi's hermeneutic approach, evaluating the textual evidence she presents, and investigating alternate readings that reconcile these hadiths with contemporary insights of gender equality. The method used is literature using a normative approach, namely studying the hadiths of the Prophet Muhammad SAW which are known as Misogynist Hadiths to obtain values and meanings that are in accordance with the Islamic worldview based on the results of searching for the hadiths' sanads and matans. The results of the research show that there are several hadiths that are proven to be *dha'if* but have been supported by other hadiths that are authentic in quality. As a novelty, the author found that the interpretation of Fatima Mernissi's hadith uses a hermeneutical method which is not suitable if used as a method of interpreting hadith. In understanding the hadith should use an Islamic perspective so that the meaning obtained does not conflict with the meaning that the Prophet Muhammad wanted to convey. Fiqh al-hadith shows that there are no hadiths that ignore women, the presence of hadiths that seem to marginalize women is built from a paradigm error as if the Prophet Muhammad SAW hated women.

**Keywords:** *Misogynistic Hadith, Fatima Mernissi's, Hermeneutical Method*

**How to Cite:** Anggraeni, L., Jamal, J. (2024). Misogynistic hadith: Critical analysis of fatima mernissi's hermeneutical method. *Humanistika: Jurnal Keislaman*, 10(2), 267-282. <https://doi.org/10.55210/humanistika.v10i2.1778>

---

### Introduction

Scholarly explorations of misogynistic speech in hadith literature have changed in recent years, reflecting both the long-standing relevance and the disputed nature of gender interpretations in Islamic texts. Robikah criticises the interpretative frameworks used in hadith literature, calling for a more nuanced interpretation that meets contemporary gender issues while remaining historically accurate (Robikah, 2019). Similarly, Ridwan inquiry into how classical exegesis could be re-evaluated to better match with modern gender equity ideals, offering new hermeneutic methodologies to reduce alleged biases (Ridwan et al., 2016). Hanafi research also looked into how misinterpretations of hadiths on women's duties have perpetuated gender biases, asking for changes in interpretative methodologies to correct historical errors (Hanafi, 2018). Fatima Mernissi is one of the initiators of the misogynistic hadith discourse by writing a book entitled "Women and Islam: An Historical and Theological Inquiry". According to Fiqh, the value of justice and equality of women must be based on legal sources from the Qur'an and Hadith, so that when one of these sources of law is questioned, it can trigger debate among Muslims (Munfarida, 2016).

Meanwhile, women's socio-cultural conditions that underlie this understanding are developing rapidly. It is certain that contextual understanding in contemporary times is very important so that hadith does not seem to marginalize women. The misogynistic hadith discourse by Mernissi reveals that several traditions of the Prophet Muhammad SAW are unfair to women. In addition, Mernissi also criticizes whether the misogynistic hadith is contrary to or in accordance with the values of justice taught by the Prophet Muhammad (Mohomed, 2011). It should be noted that history records that with the arrival of the Prophet Muhammad, women were saved and elevated in rank. For example, in the era of ignorance, if a wife gave birth to a daughter, she would be buried alive, the number of wives was not limited, so the Prophet gave a maximum limit of four wives. The Prophet's teachings, such as the limitation of four wives, were actually considered to hate women which slowly led to a misogynistic understanding. After the Prophet's death, the ideal conditions in which the Prophet exemplified respect for women began to experience degradation and acculturation of local culture with the expansion of Islamic territory.

On the other hand, the misogynistic hadith echoed by Mernissi has become an inspiration for Muslim/Muslim feminists such as Riffat Hasan Amina Wadud, Mansour Fakih and others (Arbain et al., 2017). This is a new problem that must be responded to so as not to cause misunderstanding in the wider community. More and more feminist figures are giving rise to various contemporary verse or hadith interpretation methods trying to carry out new interpretations of verses and hadiths, one of which is the Hermeneutic method popularized by Mernissi. From the background of the problem, it is necessary to conduct a critical analysis of Fatima Mernissi's hermeneutic method in interpreting Hadith which is considered Misogynistic. This study was conducted to explain the understanding that is in accordance with the Prophet's hadith in interpreting *matan* and tracing its *sanad* according to the research method of *sanad* and *matan* Hadith.

### **Method**

This research is a literature study using the takhrij al-hadith collection method and then criticized through the *sanad* and *matn* hadith criticism methods. This study will use the library research method by describing the thoughts of Fatima Mernissi about the study of hadith criticism using the hermeneutic method. In addition, the thoughts are also described relevant scholars. Fatima Mernissi's thoughts will be described using an inductive approach, which involves drawing general conclusions from specific observations. To analyze her main ideas and their impact, a deductive method will also be applied, whereby specific conclusions are derived from broader theoretical frameworks (Dadah, 2018).

To evaluate the misogynistic discourse in hadith literature as analysed by Fatima Mernissi, data collection requires obtaining primary sources such as hadith texts from reputable collections (e.g., Sahih al-Bukhari, Sahih Muslim) and Mernissi's works, including "Beyond the Veil" and "The Veil and the Male Elite". Scholarly articles, books, and historical contextual materials all serve as secondary sources, providing additional perspectives and context. The data analysis takes a hermeneutic approach to interpreting these writings in their historical and cultural contexts, critically assessing Mernissi's methodology and results. Comparative analysis is used to contrast Mernissi's views with those of other scholars and traditional commentaries, whilst thematic analysis detects and evaluates recurring gender-related representations. In addition, the takhrij al-hadith method is also used to trace or find traditions that are considered misogynistic according to Fatima Mernissi in the book Sahih al-Bukhari and other books for comparison. Through this method, Fatima Mernissi's position on hadith criticism in the critical system the hadith of the hadith scholars in general can be known and then analyzed critically in accordance with the Islamic Worldview.

## Results and Discussion

### Fatima Mernissi's Hermeneutic Method

Before understanding the hermeneutical method initiated by Fatima Mernissi, it is necessary to know a brief biography and the background of Mernissi's thought structure so that Mernissi's pattern of thinking towards Islam can be seen. Fatima Mernissi is an Arab-Islamic feminist who was born in the city of Fez, Morocco in 1940. Yasmina, Mernissi's grandmother was one of the nine wives of her grandfather. Mernissi's parents were Nationalists so her father only had one wife who refused to be polygamous. However, Mernissi does not have a high academic track because her life is spent in the harem. Mernissi's struggles as a child greatly influenced her defense of women. Mernissi lives with her mother, grandmother and sister in a harem that is heavily guarded to keep the women inside.

Mernissi was raised in the currents of Islamic mysticism that is widely practiced in Morocco. Mernissi learned about history and Hadith while studying at a Koranic Madrasa in Fez, then continued her formal education at one of the first modern French-Arabic schools in her city. Mernissi had the opportunity to receive higher education at Muhammad V Rabat University, in 1973 she received a Doctorate in Sociology at Brandels University, United States with the title "Beyond The Veil" dissertation which became literature for Western literature. Mernissi returned to Morocco as a Lecturer in the Department of Sociology at her almamater and became a researcher in Rabat (Purnama, 2021).

Mernissi is active in academia as a visiting lecturer at the University of California Berkeley and Harvard, as a consultant at the United Nations Agencies and is active in a social institution engaged in the struggle for women's rights in the Arab Region. Mernissi is also active in writing books and articles that have been translated into various languages, including Women and Islam: An Historical and Theological Inquiry that translated into Indonesia becomes "*Perempuan Dalam Islam*". Beyond the Veil; male female dynamics In Modern Muslim Society, issue of Indiana University Press Bloomington and Indianapolis, which translated into Indonesia became "*Seks dan Kekuasaan*". Woman's Rebellion and Islamic Memory translated into Indonesia by Rahmani Astuti became "*Pemberontakan Wanita*". "The Forgotten queens of Islam published Translated Polity Press into Indonesian becomes "*Ratu Islam yang Terlupakan*". Dream of Trespass: Tales of a Harem Girlhood, published by Addison Wesley Publishing Company, which translated into Indonesia became the "*Teras Terlarang*". Islam and Democracy Fear of the Modern World, translated into Indonesian becomes "*Islam dan Demokrasi*". "The Fundamentalist obsession with woman" this book was written from a The Fundamentalist obsession article with woman a current articulation of class conflict in modern Muslim societies, published by Simorgh Woman's Resource and Publication. Translated into Indonesia became "*Obsesi Rakyat Fundamentalisme Terhadap Perempuan*". Can we woman head a Muslim state? published by Simorgh Resources and Publications, in Indonesian translates to, "*Bisakah Wanita Memimpin Negara?*". Woman in Muslim Paradise, published in Indonesia becomes "*Wanita di Surga Muslim*". Woman in Muslim history who published by Simorghat Resource and publication center, translated into Indonesian becomes "*Perempuan dalam Sejarah Muslim Perspektif Tradisional dan Strategi Kontemporer*" (Hanafi, 2018).

### Methods of Criticism of Sanad and Matan Hadith

Hadith is one of the sources of Islamic law that must be understood. However, since the time of the companions until now, there have been many *dhaif* and false hadiths circulating in the community, giving rise to understandings that are not in accordance with Islamic law. That is why it is important for every Muslim to sort out the hadith that will be used as a legal basis. Given the position of hadith as a very important source of Islamic teachings, but when viewed from the aspect of its presence, it is *zhanniy*. In terms *zhanniy al-tsubut and al-wurūd*, Islamic jurists agree that the Quran and *the hadith mutawātir* is definitive, whereas *ahad hadith* is *zhanniy al-tsubūt*. They differ in terms of *qath'i and*

*zhanni of the al- dalālah (interpretation)*. Islamic jurists state that if a text of the *Quran or Hadith* contains only one meaning that is clear and not open up to other possible interpretations, as well as read certain numbers, then the text is regarded as the definitive text of textual implication (Novera, 2021). This is a gap for people who do not like the existence of Islam today, by attacking the hadith from various directions, both in terms of *sanad* and *matan*. One of the evidences of the attack is the emergence of misogynistic hadith discourse. This discourse emerged in the contemporary era, when Islamic society was influenced by the values and styles of modernization, such as pluralism, human rights and democracy. This raises reproach with traditions that were born millions of years before Islamic society was born, without exception in the issue of gender relations according to the normative teachings of hadith (Elviandri et al., 2019). Misogynistic traditions have a significant role in the construction of Muslim views on women. The hegemony of patriarchal culture that is built in Muslim society, especially in Indonesia, even discrimination to violence against women in the household is normatively rooted in gender-biased interpretations of the meaning of hadith (Marhumah, 2017).

There are several rules in the method of criticism of the *sanad* and *matan* hadith to determine the authenticity, continuity of the chain, credibility of the narrator and there are no defects. The *muhaddis* agree that the indicator of authenticity of hadith can be done through the criticism of the *sanad* which traced through five rules, first *Ittisal al-sanad*, every narrator of a hadith of a hadith must receive a hadith from his teacher who is a narrator above it in the order of the chain. Second *'Adl*, a narrator who is consistent in piety and avoids various sins. Rawi at least meet the following 5 requirements Islam, *Mukallaf*, abandoning wicked deeds, abandoning traits that demean authority and not a forgetful person. Third *Dhabit*, narrators are required to have high memorization. This memorization can be contained in two things, namely: first, *Dabit Sadr*, a narrator who memorized a hadith and embedded it in his heart. So that he is able to express a hadith and its meaning without the help of writing, able to understand and memorize a hadith when receiving, conveying and the time lag between the two. Second, the *Dabit of the Book*, which is the writing of the narrator which contains the memorization of a hadith on the condition that the writing has been compared, validated, and referred to by the teacher. Fourth, avoiding *Syadz*, a hadith conveyed by narrators that has a *siqqah* character but contradicted by other more *siqqah* narrations. A hadith cannot be said to be valid if it does not contain *Syadz*. The right method to find out the defects is by using comparisons, by collecting all the hadith *sanad* that have a similar theme. Fifth, there is no *'Illah*, there is a defect or confusion that indicates the quality of the hadith is damaged so that the hadith becomes invalid. There are several types of defects in the hadith, namely the *sanad* that looks *muttasil* and *marfu'* turns out to be *muttasil-mauquf*, the *sanad* that looks connected, turns out to be *muttasil-mursal*, there is a mixture of hadith with other traditions, and there is a mispronunciation of the name of the narrator because there are more than one narrator who has the same name, while the quality is different (Imtyas, 2020).

One of the efforts to verify a hadith is not enough to do research on the *sanad*, but it needs to be studied from the *matan* to the hadith so that the hadith is misunderstood by Muslims. Several steps were taken to examine the hadith, namely:

- 1) Analyzing the quality of the *sanad*, in this case the minimum quality of the *sanad* is *dhaif* and does not include *maudu'* so that if it is combined with other narrations.
- 2) The authenticity of the *matan* as a reference, Syuhudi Ismail in his book concludes that there are two main elements that must be considered by hadith reviewers, namely that the hadith must be free from the elements of *Syadz* or obstacles and *illah* or defects. The purpose of avoiding these two elements is not contradicting the Qur'an.
- 3) Criticism of *Matan Hadith* if there is a difference in pronunciation with the *Muqaranah* method and the *Ziyadah* and *Idraj* method. The *Muqaranah* method is not only used to confirm the results of research from several narrations, but also to take a closer look at the composition of the chain so

that it is clear whether the authenticity of the hadith can be claimed directly from the Prophet or indirectly (Kusnandar, 2020).

### Critical Analysis of Misogynistic Hadith

Fatima Mernissi argues that misogynistic hadith should be removed from Islamic literature, even if they have been confirmed to be authentic. Through her books, Mernissi denounces the interpretation of the Koranic verses regarding hijab, inheritance rights and several other sharia rules that are considered to hate women. Mernissi also criticized Imam al-Bukhari, the narrator Abdullah bin 'Umar and several companions as people who wasted hadith which he called misogynist. In another book, Mernissi tells about the first time she studied the Qur'an and Hadith until she finally found the teachings that she said had hurt her as a woman (Alfitri, 2016). These themes can still develop along with emerging issues related to the role of women. Thus, most of the hadiths that indicate misogynist are discussed in this study. If it is reduced by 7 topics which are chapter titles, then there are only 15 topics that were not taken and even then because misogyny claims have not been found and are less significant, except that some are used when explaining the meaning of hadith. Furthermore, the topics of this research will first be criticized for the quality of the sanad and matan. The following are quantity and quality of Hadiths that claim to be misogynistic.

Table 1. Results of Quality of Hadith and I'tibar al-Hadith

No.	Hadith	Sanad	Matan	Sanad	Number of Narrators	Hadith Category
1	Hadith about the creation of women from the rib of a man.	Shahih	Shahih	12	4	Masyhur
2	Hadith about most of the inhabitants of hell are women.	Shahih	Shahih	15	4	Mutawatir
3	Hadith about many women going to hell for lack of reason and religion	Shahih	Shahih	8	3	Mutawatir-Masyhur
4	Hadith about women, houses and horses as carriers of disaster.	Shahih	Shahih	30	2	Ahad
5	Hadith about women bring slander to men.	Shahih	Shahih	13	2	Ahad
6	Hadith regarding the void of prayer if a woman crosses from the Qibla direction.	Shahih	Shahih	6	2	Ahad
7	Hadith about women being prohibited from wearing perfume when going to pray in the mosque.	Dhaif	Dhaif	7	1	Ahad
8	Hadith about the prohibition of a wife fasting or giving charity without her husband's permission.	Shahih	Shahih	8	1	Ahad
9	Hadith about the commandment for the wife to obey her husband.	Dhaif	Syadz	18	1	Ahad
10	Hadith regarding the prohibition of interrogating a husband who beats his wife.	Shahih	Shahih	14	1	Ahad
11	Hadith about angels cursing a wife who refuses to have sex with her husband.	Shahih	Shahih	3	1	Ahad
12	Hadith regarding the prohibition of women traveling without a muhrim.	Shahih	Shahih	65	4	Mutawatir

13	Hadith about the prohibition of women wearing wigs/wigs	Shahih	Shahih	8	1	Ahad
14	Hadith about the prohibition of preening for women who are in mourning.	Shahih	Shahih	55	4	Mutawatir
15	Hadith about the unsuccessful leadership of women.	Shahih	Shahih	9	1	Ahad

### Hadith understanding analysis

#### 1. Hadith about the creation of women from the rib of a man.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ، فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ"

*"From Abu Hurairah ra. Rasulallah saw has said: instruct women, for verily, she was created from a rib, and if a rib is crooked, if you force it to straighten it will break, if you leave it, it will not return from its curvature"*

One concept that is often debated by feminists in Islam is the concept of human creation. With the assumption that Eve came from Adam's rib, a gender-biased understanding emerges because women are considered as a second dignity after men, otherwise women will not be able to get the same predicate as men. The differences in the textual differences in the editorials of the Hadith have triggered an understanding that seems contradictory. Muhammad Quraish Shihab replied that the rib that comes from the creation of women must be understood in the sense of *majazi* (parable), as a woman's nature, bent like a rib. The word distortion here is not understood as an insult to women. This is just one example of a prophet. Fight men's misconceptions about women's nature and force men to correct them. This kind of understanding actually recognizes the existence of female characters and does not force them to straighten out (Ryandi, 2019). The explanation that Eve was created by Adam's rib is Old Testament influence. This view is recognized by Muslim/Muslim feminists. In line with the editorial explaining the creation of Eve in the "Old Testament", Fatima Mernissi said that the Hadith about the Creation of Woman (Eve) is the influence of the story of *Israiliyat*. This can be emphasized in relation to the gender-biased interpretation of this hadith scholar. First, the process of creating Eve is the same as the process of creating Adam. Both come from the same soil type. Second, there is an interpretation that Eve came from Adam's rib because she misunderstood the substance of the hadith. The entity of this hadith is not about the creation of women from the rib (matter), but the actual entity is not important to interpret from the word), so the story about the ribs is a polarization of the female psychological personality which is not the same as the male psychological personality. This can be emphasized in relation to the gender-biased interpretation of this hadith scholar. First, the process of creating Eve is the same as the process of creating Adam. Both come from the same soil type. Second, there is an interpretation that Eve came from Adam's rib because she misunderstood the substance of the hadith. The substance of this hadith is not about the creation of women from the rib (material), but the actual substance is not important to be interpreted from the word rib, so the story about the rib is the polarization of women from psychological personalities that are not the same as men's psychological personalities.

#### 2. Hadith about most of the inhabitants of hell are women.

صحيح البخاري ٣٠٠٢: حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا سَلْمُ بْنُ زُرَيْرٍ حَدَّثَنَا أَبُو رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءِ

*"Sahih al-Bukhari 3002: It was narrated to us by Abu al-Walid, narrated to us by Salam bin Zurir, told by Abu Raja' on the authority of Imran bin Husayn. On the authority of the Prophet, may God's*

prayers and peace be upon him, he said: *I looked into Paradise and saw that most of its poor people were the poor and the poor*".

Feminists believe that this hadith is unfair and hate women because it states that many women will become residents of hell. If you look at this hadith, it can be understood that in terms of numbers, there are indeed more women than men, but the reason why women go to hell is not because of their gender. In fact, if there is a shortage or balance between men and women who go to hell, there are definitely more women. Researched rationally, there were more women than men in this world. Therefore, women are more likely to go to hell. Although it needs to be emphasized, the criminals in the dark world are also men, in other words, the men who go to hell are also not few (Muqtada, 2014).

If this hadith is understood according to the western paradigm, it will be misunderstood. While men and women were both created without original sin, women are believed to go to hell more often than men. Therefore, there are several things to consider. First, does this hadith mean that women are basically dominated by evil, while men are not? Some people say that if a crime has been committed by a woman, they will not be held responsible for it. But the hadith states that they are responsible for what they do themselves and not what they do with and to others. Second, a warning from the Prophet Muhammad. In this hadith, the words of the Prophet Muhammad were easily accepted by Muslim women during his prophethood. Because they are often reminded of the Day of Judgment, Heaven, and Hell, they often remember Padang Mahsyar. Third, this hadith is useful for all Muslims so that they try to avoid the torment of hell. For women, this can be done by increasing alms and leaving an attitude of disobedience or disbelief in Allah's favors. As for men, by taking good care of their mothers, wives, daughters, and sisters. Men are obliged to provide sufficient opportunities for them to receive teachings and perform various acts of worship and obedience to Allah, so that their hearts are filled with the values of faith and piety. This responsibility rests entirely on the shoulders of men (Maskurnia, 2016).

Thus, what needs to be clarified in the understanding of this hadith is that the Prophet made this statement as a preventive measure to his people so that they would not fall into the actions that caused them to be thrown into hell. That way, it is not an attitude of surrender because they will go to hell, but there is an attempt by women to seize the target of being one of the groups that enter heaven even though they are a minority. A pious woman, with good morals, will not be able to go to hell. But being one of the minority groups who enter heaven is actually not easy, because there are many challenges and temptations that are always ready to divert the way to heaven.

### 3. Hadith about many women going to hell for lack of sense and religion.

صحيح البخاري ٢٩٣: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ أَخْبَرَنِي زَيْدُ بْنُ أَبِي عِيَّاضٍ عَنْ عَبْدِ اللَّهِ عَنِ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَضْحَىٰ أَوْ فِطْرِ إِلَى الْمُصَلَّى فَمَرَّ عَلَى النِّسَاءِ فَقَالَ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي أُرِيْتُكُمْ أَكْثَرَ أَهْلِ النَّارِ فُؤَلْنَ وَبِمَ يَا رَسُولَ اللَّهِ قَالَ تُكْفِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَذْهَبَ لِبَيْتِ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ فُلْنَ وَمَا نُفِصَانُ دِينَنَا وَعَقْلَنَا يَا رَسُولَ اللَّهِ قَالَ أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلُ نِصْفِ شَهَادَةِ الرَّجُلِ فُلْنَ بَلَى قَالَ فَذَلِكَ مِنْ نُفِصَانِ عَقْلِهَا أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ فُلْنَ بَلَى قَالَ فَذَلِكَ مِنْ نُفِصَانِ دِينِهَا

*“Sahih Bukhari 293: Has told us Sa'id bin Abu Maryam said: has told us Muhammad bin Ja'far said: has told me Zaid - namely Ibn Aslam- from 'Iyadl bin 'Abdullah from Abu Sa'id Al Khudri he said: The Prophet sallallaahu 'alaihi wa sallam on the day of Eid al-Adlha or Fithri went out to the place of prayer, he passed the women and said: "O women! You should give charity, because it was shown to me that you are the most inhabiting hell." We asked: "Why, O Messenger of Allah?" he replied: "You curse a lot and deny your husband a lot. And I have never seen from the bones of a man whose mind is faster and his religion weaker than you." We asked again: "O Messenger of Allah, what are the signs of a lack of reason and weakness of religion?" He replied: "Is not the testimony of a woman half of the testimony of a man?" We answered: "Right." He said again: "That is the lack of reason. And is not a*

woman when she is menstruation she does not pray and fast?" We answered: "Right." He said: "That is the lack of religion."

According to Mernissi, this hadith seems misogynistic because it positions most women as inhabitants of hell because they curse and deny the goodness of their husbands, while there is no threat to husbands who deny the goodness of their wives. This hadith positions women as people who lack reason and religion. When it is said that women's minds are not like men's, this is seen as an argument that women are not active in society. She will continue to be the object of her life as she is, just as she will appear in family life because of the passivity of a woman who is possessed, controlled.

The lack of sense in women mentioned in the above hadith according to 'Abd al-Halim Abu Syuqqah can contain several meanings natural deficiency in general. Natural deficiencies in certain fields that require special abilities that are not possessed by women. Shortages that are incidental and temporary. This deficiency appears temporarily due to changes in situations and conditions, such as the menstrual cycle experienced by women, the postpartum period, and several stages of pregnancy. Deficiencies that are incidental in a fairly long period of time. Prophet Muhammad's point of lack of religion in women only points to limited things, namely the barriers to prayer and fasting during the holy month of Ramadan during menstruation or childbirth. These shortcomings are limited to the field of worship of religious rituals. The deficiency is temporary, women do not experience this obstacle throughout their life. These deficiencies are not designed or desired by the women who experience them. Even some of the believing women sometimes regret that they are prevented from praying and fasting. Lack of religion does not mean women are not pious or have lower faith than men. Weaknesses in any field will not reduce intellectual abilities and responsibilities that must be borne. The basic responsibility is to raise children, because the presence of women greatly affects future generations.

#### 4. Hadith about women, houses and horses as carriers of disaster.

صحيح البخاري ٤٧٠٣: حَدَّثَنَا إِسْمَاعِيلُ قَالَ حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ حَمْرَةَ وَسَالِمِ ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الشُّؤْمُ فِي الْمَرْأَةِ وَالِدَارِ وَالْفَرَسِ

"Sahih Bukhari 4703: It has been told us Isma'il he said: Has told me Malik from Ibn Shihab from Hamza and Salim both are the sons of Abdullah bin 'Umar, from Abdullah bin 'Umar radiyallahu 'anhuma, that the Prophet sallallahu 'alaihi wa sallam said: "The misfortune is with women, houses and horses".

The text of this hadith is stated by Fatima Mernissi as one of the misogyny hadiths. She sued why women were so humiliated and considered unlucky (disaster). According to him, this hadith is not in favor of women and even hates women. Fatima also criticized Abu Hurairah as a weak narrator, because he was the only one who narrated this hadith, without being more careful. This hadith seems misogynistic because positioning women as animals (horses) and houses (inanimate objects) can be very unfortunate. To guide the analysis that will be carried out in this hadith, the focus is on the hadith about "women, houses and horses as carriers of disaster". This misogynistic view of the hadith is not understood under normal conditions of life. If a person has a house, a woman, and a horse, it does not mean that he will face disaster. However, what is meant is when humans are very busy only with the business of multiplying the house, with all the furniture and equipment, busy only with the business of mutually changing female partners, and/or busy multiplying the vehicle which at that time was a horse and for now it may be in the form of a horse, car or similar vehicle. If the understanding is like this, then women need not be disappointed because they are considered a source of disaster, but this hadith is only addressed to women who have no morals and/or to these men or women. Who have a materialistic lifestyle.



## 5. Hadith about women bring slander to men.

صحيح البخاري ٤٧٠٦: حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ التَّمِيمِيِّ قَالَ سَمِعْتُ أَبَا عَثْمَانَ النَّهْدِيَّ عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا تَرَكَتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ

*“Sahih Bukhari 4706: Has told us Adam Has told us Shu'bah from Sualaiman At Taimi he said: I heard Abu 'Uthman An Nahdi from Osama bin Zaid radiyallahu 'anhuma said: From the Prophet sallallaahu 'alaihi wa sallam, he said: "I have not left a fitnah after me that is more terrible for men than the fitnah of women”.*

Women are considered a source of slander, as if men had never caused slander. Women are considered a source of slander, lust, and temptation, with their nature considered a source of temptation. This hadith needs to be clarified in its understanding so that no gender feels superior and is free from the causes of slander. According to al-Mubarakfuri that after the Prophet died there was no slander that harmed men other than the slander caused by women. Because of this fitnah that destroyed the Children of Israel. Al-Asfahani understands that slander means putting gold into a fire to produce pure gold, and if it is used by human it means putting it into the fire of hell. Slander is a form of human testing with the intention of making humans better. So great is the danger of slander against the world and women in Islam, so that Islamic teachings warn of disaster, so that an attitude of caution arises from falling into this temptation (Muniroh, 2017).

Even if this hadith is understood like this, it is necessary to give a balanced understanding in understanding this kind of hadith so that no party feels harassed by this hadith. The only thing that needs to be straightened out is whether all women in the same danger need to be straightened out. At the time of the Prophet, the situation of women was not the same as that of contemporary women outside of Arabia. When women's lifestyles have changed, and are supported by the views of men who no longer only see women as the opposite sex from lustful tendencies, then the danger can be minimized. In a society where women are equal partners, this situation can change men causing new problems for women. Thus, men can also be a source of slander, because the perpetrators of immorality are not only inflicted on women.

## 6. Hadith regarding the void of prayer if a woman crosses from the Qibla direction.

صحيح مسلم ٧٩٠: وَ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا الْمَخْزُومِيُّ حَدَّثَنَا عَبْدُ الْوَاحِدِ وَهُوَ ابْنُ زِيَادٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الْأَصَمِّ حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ وَيَقِي ذَلِكَ مِثْلُ مُؤَخَّرَةِ الرَّحْلِ

*“Sahih Muslim 790: And has told us Ishaq bin Ibrahim has told us al-Makhzumi has told us Abdul Wahid, and he is Ibn Ziyad has told us Ubaidullah bin Abdullah bin al-'Ashamm has told us Yazid bin al-'Ashamm from Abu Hurairah Radhiyallahu'anhu he said: The Messenger of Allah (sallallāhu 'alayhi wa sallam) said, "Those who decide prayer are women, donkeys, and dogs. To guard your prayers (by putting a sutrah in the form of) like wood placed on the back of a camel”.*

In criticizing this hadith, Fatimah Mernissi made several mistakes. Fatima criticized al-Bukhari and Abu Hurairah that they often gave rise to misogynistic traditions. Mernissi ignores non-misogynistic hadith. The hadith narrated by Imam al-Bukhari is that of Ayesha, which can also be found in different manuscripts. This narration shows that Aisha does not have misogynistic views. Al-Bukhari even gave the chapter title *"Man Qala la Yaqtaha 'al-Shalah Syai'un"* (Muhtadin, 2019). The title of this chapter means that Imam al-Bukhari will present non-misogynistic hadith. Another mistake, Fatima Mernissi does not seem to understand the way out that must be taken against the hadiths that seem contradictory. Fatimah is too far away to understand the text of the hadith with the Qibla direction of the Muslims as a holy place. This hadith is understood by some scholars as an order to create a barrier for people who will perform prayers. Ibn Rushd said that the version of the hadith narrated by Abu Hurairah, means that

the concentration of people praying is disturbed because women pass from the Qibla direction, and the concentration of people praying because there are men passing by. In the case of Ayesha, the Prophet's prayer was not damaged because it was not disturbed by his concentration.

7. Hadith about women being prohibited from wearing perfume when going to pray in the mosque.

سنن أبي داود ٣٦٤٣: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ عَنْ عُبَيْدِ مَوْلَى أَبِي رُهِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ : لَقِيْتُهُ امْرَأَةً وَجَدَ مِنْهَا رِيحَ الطَّيِّبِ يَنْفُخُ وَلَدَيْهَا إِعْصَارٌ فَقَالَ يَا أُمَّةَ الْجَبَّارِ جِئْتِ مِنَ الْمَسْجِدِ قَالَتْ نَعَمْ قَالَ وَلَهُ تَطَيَّبْتِ قَالَتْ نَعَمْ قَالَ لِي سَمِعْتُ حَيِّيَ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تُقْبَلُ صَلَاةٌ لِامْرَأَةٍ تَطَيَّبَتْ لِهَذَا الْمَسْجِدِ حَتَّى تَرْجِعَ فَتَغْتَسِلَ غُسْلَهَا مِنَ الْجَنَابَةِ قَالَ أَبُو دَاوُدَ الْإِعْصَارُ غُبَارٌ

*"Sunan Abu Daud 3643: Has told us Muhammad bin Kathir said: told us Sufyan from Ashim bin Ubaidullah from Ubaid the former slave of Abu Ruhm, from Abu Hurairah he said: He met a woman and smelled a sweet fragrance from her, and the ends of her clothes dangled (swept the ground). He then said: "O slave of Al Jabbar, did you come from the mosque?" the woman replied: "Yes." Abu Hurairah asked again: "Because you want to go to the mosque do you wear perfume?" the woman replied: "Yes." Abu Hurairah then said: "Indeed I heard my lover, Abu Al Qasim sallallaahu 'alaihi wa sallam said: "The prayer of a woman who wears perfume will not be accepted because she wants to go to this mosque, so she returns and takes a bath as she bathed from junub." Abu Dawud said: Al I'shar means dust"*

According to Quraish Shihab, this hadith should be understood as a prohibition against using strong perfume. This does not mean that when women go to the mosque, they have to wear what women who cook in a kitchen smothered with the smell of kitchen, vegetables, onions and various dishes wear. Some scholars prohibit women from coming to the mosque on the grounds that it creates temptations for the opposite sex.

8. Hadith about the prohibition of a wife fasting or giving charity without her husband's permission.

صحيح البخاري ٤٧٩٦: حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَرَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ وَلَا تَأْتِدَنَّ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ وَمَا أَنْفَقَتْ مِنْ نَفَقَةٍ عَنْ غَيْرِ أَمْرِ فَإِنَّهُ يُؤَدَّى إِلَيْهِ شَطْرُهُ وَرَوَاهُ أَبُو الزِّنَادِ أَيْضًا عَنْ مُوسَى عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ فِي الصَّوْمِ

*"Sahih Bukhari 4796: Has told us Abul Yemen Has told us Shu'aib Has told us Abu Zinad from Al A'raj from Abu Hurairah radiyallahu 'anhu, that the Prophet sallallaahu 'alaihi wa sallam said: "It is not lawful for a woman to fast while her husband is at home, except with his permission. And it is not permissible for a person to enter her house except with his permission. And something that she spends without his permission, half of it must be returned to her husband." This hadith was also narrated by Az Zinad from Musa from his father from Abu Hurairah in the shaum chapter"*

One of the narrators of this hadith, Abi Hurairah, relates the story of a woman who complained to the Prophet that her husband, Shafwan Ibn al-Mu'thal, always beat her when she prayed, and always ordered her to break her fast when she fasted. In the morning after sunrise. The Prophet Muhammad said: "If he hits you because you are praying and you read two (very long) chapters of the Qur'an, then I have forbidden him. It is enough for you to read one short chapter of the Qur'an." an. He orders you to cancel if you fast, and remember that cravings still occur when you fast, I am a person who can't stand it. Then Prophet Muhammad forbade wives to fast unless their husbands allowed it. The story of Abi Hurairah has left a lasting impression as an example of misogyny. Hadith this does not seem to give a woman the freedom to fast, receive guests, or give charity without her husband's permission. According to the text, a man wants to have a relationship with a woman who obeys him. This prohibition is because the husband has the right to enjoy with his wife every day and this right must be done immediately. This

right should not be neglected because of the hadith, not an obligation that can be postponed. Strictly speaking, the obligation to fulfill the husband's rights as well as worship is more important than certain practices. Unless she got his permission, a statement when she was with him. This all has to do with the etiquette of entering one's home. In this regard, the fulfillment of the husband's rights should not be hindered only by the practice of the sunnah.

9. Hadith about the commandment for the wife to obey her husband.

سنن الترمذي ١٠٧٩: حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا قَالَ وَفِي الْبَابِ عَنْ مُعَاذِ بْنِ جَبَلٍ وَسُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشَمٍ وَعَائِشَةَ وَابْنَ عَبَّاسٍ وَعَبْدَ اللَّهِ بْنِ أَبِي أَوْفَى وَطَلْقَ بْنَ عَلِيٍّ وَأُمَّ سَلَمَةَ وَأَنَسٍ وَابْنَ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ

*“Sunan Tirmidhi 1079: Has told us Mahmud bin Ghailan, has told us An Nadlr bin Shumail has told us Muhammad bin 'Amr from Abu Salamah from Abu Hurairah from the Prophet sallallahu 'alaihi wa sallam said: "If I may order someone to prostrate to others, I would have ordered a wife to prostrate to her husband." The hadiths are increasingly narrated from Mu'adz bin Jabal, Suraqah bin Malik bin Ju'syum, 'Aisha, Ibn Abbas, Abdullah bin Abu Aufa, Thalq bin Ali, Umu Salamah, Anas and Ibn Umar. Abu 'Isa said: "The hadith of Abu Hurairah is a hasan gharib hadith from this line, from the hadith of Muhammad bin Amr from Abu Salamah from Abu Hurairah”.*

Mernissi rejects this hadith with the statement that Islam as a monotheistic religion, does not allow anyone to worship anything other than Allah. If examined further, prostration can be interpreted into two types, first is the prostration of worship which is only aimed at Allah, and the second is prostration as an honor that is permissible other than Allah, just as the angels prostrate in submission and humility, respecting Adam as an Imam because he is the vicegerent of Allah. Prostrations were also performed at the time of the Prophet Yusuf. However, this does not apply to a woman in exercising her husband's rights because prostration to humans is not allowed. This can be seen explicitly by looking at the Prophet's expression, that the meaning of prostration here does not mean an order, but only an assumption. However, this assumption also implies how much obligation the wife has to fulfill her husband's rights. The Qur'an states that husbands are allowed to have a limited number of wives. The meaning of this hadith is still understood as above, because it is interpreted in the same way in the text. In Islam, a husband bows to his wife as a sign of his high respect for his wife. This understanding causes a wife to have no right to disobey her husband's orders as long as it does not violate the rules of the Shari'a. This hadith actually does not mean to demean women, the husband's position as the head of the household must be maintained because the household is defined as the "state" in the household and the husband is the head of the household. The meaning contained is that the husband continues to act as the head of the household by taking on physical and mental responsibilities.

10. Hadith regarding the prohibition of interrogating a husband who beats his wife.

سنن أبي داوود ١٨٣٥: حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ الْأَوْدِيِّ عَنْ عَبْدِ الرَّحْمَنِ الْمُسَلِّيِّ عَنْ الْأَشْعَثِ بْنِ قَيْسٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُسْأَلُ الرَّجُلُ فِيمَا ضَرَبَ امْرَأَتَهُ

*“Sunan Abu Daud 1835: Has told us Zuhair bin Harb, has told us Abdurrahman bin Mahdi has told us Abu 'Awanah from Daud bin Abdullah Al Audi from Abdurrahman Al Musli from Al Ash'ats bin Qais from Umar bin Al Khathab from The Prophet sallallahu 'alaihi wa sallam, he said: "A man is not asked why he beats his wife”.*

The hadith mentioned shows that it is not necessary to interrogate a husband who beats his wife. The word *Dharaba* is a prohibition in the form of passive work (*majhul*), meaning that it does not need

to be asked by anyone. *Dharaba* means if it fulfills the causes and conditions that make the husband beat his wife. This means that it is very disgraceful if the wife commits *nusyuz* while if the husband does *nusyuz* it doesn't matter. If the wife commits disobedience, the husband should not hit her immediately, but make several attempts in succession. First, advise and remind what to do, if it doesn't work, move on to the next attempt. Second, separate beds, which is to let the wife sleep alone, unaccompanied until peaceful. If your wife still disobeys, then do the next effort. Third, hitting to the limit does not result in getting sick. The blow in question is a civilized punch, not a blind one.

In the contemplation of the Prophet Muhammad, there was a verse that gave a wise solution away from acts of violence. The wives of the Prophet were given the choice to remain the wives of the Prophet and drop the demands, or choose a divorce and the Prophet would fulfill their wishes. The lesson that can be learned that the Prophet Muhammad always tried to find a solution when there were problems in his household. The Prophet did not resort to violence even though it was permissible by *syara'*. The path he took was contemplating, then sitting together discussing the matter with his wife, family, and close friends. The Prophet Muhammad prioritized a psychological approach rather than committing acts of violence against his wives. Thus, Islam still prohibits acts of domestic violence. The beating done by the husband is the last alternative which is limited to educational strokes, more than that it is necessary to ask questions either through family deliberation or through the court institution.

11. Hadith about angels cursing a wife who refuses to have sex with her husband.

صحيح البخاري ٢٩٩٨: حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ فَبَاتَ غَضْبَانَ عَلَيْهَا لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ. تَابَعَهُ شُعْبَةُ وَأَبُو حَمْرَةَ وَابْنُ دَاوُدَ وَأَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ

*“Sahih Bukhari 2998: Has told us Musaddad told us Abu 'Awanah from Al A'masy from Abu Hazim from Abu Hurairah radiyallahu 'anhu said: Rasulallah sallallaahu 'alaihi wa sallam said: "If a husband invites his wife to his bed, and his wife refuses him so that she spends the night angry, the angels will curse her until dawn." This hadith was also followed by Shu'bah, Abu Hamzah, Ibn Daud and Abu Mu'awiyah from Al A'masy”.*

From the meaning of this hadith, some of our society understands that a woman is considered taboo if she refuses her husband's invitation to have sex. This understanding seems gender biased and misogyny because the same thing is not regulated for husbands who reject their wives' sexual desires. Mas'udi's article on this hadith in Bukhari and Muslim argues that there is no reliable evidence that the Prophet Muhammad said this, and it cannot be taken for granted. It is impossible to talk about the injustice of a husband towards his wife without considering their differences in social standing.

According to Musdah, if the husband refuses his wife to enter his house because of illness or lack of enthusiasm or because the husband is rude, he should be cursed because he has committed a sin against his wife. This hadith is not gender biased, but needs to be reinterpreted to avoid that. If this hadith is applied to women in general, it is clear that women are very marginal. Most people understand that it can be difficult for a woman to resist her husband's biological desires (Abdullah et al., 2015). Imam al-Nawawiy, an Islamic scholar, said that the hadith that a woman should not refuse her husband's invitation to bed without any *shar'i* hindrance is an invalid argument. Only under normal circumstances, angels will curse a wife who refuses her husband's wishes even though she has no *shar'i* or natural reasons. One implication of this understanding can be used in reverse, namely that the angel will curse the husband who forces his wife to have sex, while the wife has logical reasons for refusing.

12. Hadith regarding the prohibition of women traveling without a muhrim.

صحيح البخاري ١٠٢٤: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ قَالَ قُلْتُ لِأَبِي أُسَامَةَ حَدَّثَكُمْ عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ

اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُسَافِرُ الْمَرْأَةُ ثَلَاثَةَ أَيَّامٍ إِلَّا مَعَ ذِي مَحْرَمٍ

*"Sahih Bukhari 1024: It has been narrated to us Ishaq bin Ibrahim Al Hanzolah said: I said to Abu Usamah whether 'Ubaidullah has told you from Nafi' from Ibn 'Umar radiyallahu 'anhuma that the Prophet sallallahu 'alaihi wa sallam said: "A woman cannot travel for more than three days except with her mahram."*

The prohibition of this hadith being gender biased, if it is related to gender equality, for that understanding needs to be straightened out. Sometimes women really need to leave the house. So, Islam does not totally prohibit women from working outside the home. Because basically Islam does not prohibit women from working and having a career. Islam provides signs that must be obeyed. The question is, to what extent are women allowed to work? In this regard, scholars are divided into two opinions. First, the opinion expressed by al-Qurtubi allows women to work outside the home except in really emergency conditions. The second opinion is that women may work outside the home if there is a need (hajat) that requires it, for example, their energy and thoughts are needed because they have expertise. So, it's not just an emergency situation. This opinion is held by al-Biq'a'i. According to Abu al-A'la al-Maududi that the concession given to the woman based on an urgent need. This does not change the basic tenets of the Islamic social system which restricts women's environment and main activities, namely at home. This allowance is of course something that must be maintained so that it does not cause abuse.

13. Hadith about the prohibition of women wearing wigs.

سنن النسائي ٥٠٠٦: أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ عَنْ سَعِيدِ الْمَقْبُرِيِّ

قَالَ رَأَيْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ عَلَى الْمِنْبَرِ وَمَعَهُ فِي يَدِهِ كُبَّةٌ مِنْ كُتْبِ النِّسَاءِ مِنْ شَعْرٍ فَقَالَ مَا بَالُ الْمُسْلِمَاتِ يَصْنَعْنَ مِثْلَ هَذَا  
إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَيُّمَا امْرَأَةٍ زَادَتْ فِي رَأْسِهَا شَعْرًا لَيْسَ مِنْهُ فَإِنَّهُ زُورٌ تَرِيدُ فِيهِ

*"Sunan Nasa'i 5006: Has told us Ahmad bin Amru bin As Sarh he said: had told us Ibn Wahb he said: had informed me Makhramah bin Bukair from his father from Sa'id Al Maqburi he said: I saw Mu'awiyah bin Abu Sufyan on the pulpit while in his hand was a woman's hair roll. He then said: "Why do Muslim women do this kind of thing! Indeed I heard the Messenger of Allah sallallahu 'alaihi wa sallam say: "Any woman who adds wigs to her head, it is a lie added to it."*

This hadith narrated by Mu'awiyah makes it clear that women who tie their hair with other hair is a big mistake. The Prophet forbade this act. The Messenger of Allah also cursed women who asked to have their hair connected. All of this is confirmed in many hadiths. Based on the *asbab al-wurud* this hadith, hair extensions on the grounds of illness or not, are still prohibited by the Prophet. As for if the grafting is done on other than hair, and the connection is not obscure, or for those who see it he knows that it is not hair then in this case according to Syekh Muhammad al-Sharif, there are two opinions among the scholars. First opinion, the law is not allowed. This belongs to the connecting category, this opinion uses the hadith of Jabir bin 'Abdullah which states that the Prophet Muhammad forbade women to tie their head hair with something. On that basis, it means that it includes everything that is used to connect, whether in the form of hair or anything else. The Mu'awiyah Hadith can also be used as a proof for this opinion. Imam Malik and al-Tabari along with the majority of other scholars are of the opinion that it is not permissible to connect hair with something, whether it is connected with hair, fleece, or torn cloth. Second opinion, the law is allowed, because the prohibition factor has disappeared, namely in a condition where there is no longer any element of forgery. People who saw it clearly knew that it wasn't hair. So, there is no element of counterfeiting.

## 14. Hadith about the prohibition of preening for women who are in mourning.

سنن ابن ماجه ٢٠٧٦: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الرَّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِامْرَأَةٍ أَنْ تُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ

*"Sunan Ibn Majah 2076: Has told us Abu Bakr bin Abu Syaibah said: has told us Sufyan bin Uyainah from Az Zuhri from Urwah from 'Aisha from the Prophet sallallaahu 'alaihi wa sallam, he said: "It is not lawful for a woman to perform Ihdad (unadorned and perfumed) on a corpse for more than three days, except for her husband"*

Gender inequality and the impression of misogyny in this hadith because the rules of mourning and the prohibition of preening only exist for women, while men are not regulated. Likewise, the period of mourning for the wife who is left by her husband is during the iddah period, while the period of mourning for the husband who is left by his wife is not clear. To straighten understanding, it is necessary to trace the history of iddah before Islam. During the development of Islam, the tradition was trying to be eroded, there were two steps taken to erase this culture. First, limit the iddah period. For the death of a family member other than the husband, three days is sufficient. Meanwhile, the death of the husband should not be more than 4 months and 10 days. Thus, Islam seeks to reduce the burden of women in times of mourning in such a way. The period of one year which is so long as a period of mourning, is reduced to a maximum of 4 months and 10 days. Second, the prohibition of mourning by humiliating oneself, and degrading dignity, moreover never taking a bath for up to a year. *Iddah* in Islam is only intended as an expression of a woman's mourning. So, it's enough to do it symbolically, it shouldn't be too much. Namely by not wearing perfume, eye shadow, jewelry, luxurious clothes and the like, which arouses a person's passion and desire to immediately marry her.

## 15. Hadith about the unsuccessful leadership of women.

صحيح البخاري ٤٠٧٣: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَوْفٌ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَهْلَ فَارِسَ قَدْ مَلَكَوا عَلَيْهِمْ بِنْتُ كِسْرَى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ

*"Sahih Bukhari 4073: Has told us Uthman bin Haitsam Has told us Auf from Al Hasan from Abu Bakrah he said: Indeed, Allah has benefited me with a sentence that I have heard from the Messenger of Allah, namely at the time of the war of Jamal when I was about to join the camel riders and I wanted to fight with them. , that the Persian population was led by a daughter of the king's daughter Kisra, he said: "A people will not be lucky, if led by a woman."*

To interpret this hadith, it is necessary to first examine the socio-cultural conditions of the community or women when the hadith was spoken by the Prophet. The daughter of the Persian Emperor's successor, Buwaran bint Syairawih bin Kisrah bin Abarwaiz bin Hurmuz Anusyirwan, was appointed queen after a serial murder took place. Kisrah's crown prince, Buwaran's brother, was killed during the bloody coup. Buwaran who was young at that time was appointed Kisrah Persia. From the various descriptions above, it is not found that there is a misogyny understanding in the form of a syar'i prohibition related to women's leadership, including the hadith discussed. By analyzing the hadith, three things can be obtained that can be used as a main key in critiquing the hadith. First, regarding the status of the first narrator (Abu Bakrah) who according to some hadith critics has a moral flaw. But this hadith is supported by historical data that shows the succession of leadership in Persia, then the Prophet commented that it really happened. Second, *asbab al-wurud* which is very political, specific, and irrational if it is forced to generalize the reality of different societies both in space and time. Third, the

macro social setting of society at that time was still very patriarchal, so women's leadership still needed to be avoided because women at that time were still unqualified.

Thus, the existence of an interpretation which then becomes a tool to legitimize the superiority of men in leadership, needs to be deconstructed. Biological differences do not mean creating inequalities in life. Biological functions must be distinguished from social functions. In leadership, the value that is considered the most dominant is the quality of the personality which includes ability, capacity, passion, and skill. Leadership is closely related to politic, in this case women have the same political rights as men. Women's political rights, namely the right to hold opinions, to become members of representative institutions, and to gain proper power over things such as leading formal institutions, organizations, parties and country.

### **Conclusion**

The results of the study show that there are several hadiths that are proven to be weak but have been supported by other hadiths that are authentic. As a novelty, the author finds that the interpretation of the Hadith of Fatima Mernissi uses a hermeneutic method that is not appropriate if it is used for the method of interpreting the hadith. In the next research, the author suggests that the understanding related to misogynistic hadith continue to be studied from various perspectives of Islam and other thinkers. In understanding the matan of hadith, one should use an Islamic worldview so that the meaning obtained does not conflict with the intentions conveyed by the Prophet Muhammad. Fiqh al-hadith shows that there is no hadith that ignores women, the presence of a hadith that seems to marginalize women is built from a paradigm error as if the Prophet Muhammad SAW hated women. For every prohibition against women, there is a wisdom of tasyri 'or wisdom that is prescribed in the command or prohibition against women.

### **References**

- Abdullah, R., Ali, A., & Hamid, S. A. (2015). Gender Equality, Islam, and Law. *Journal of Oriental Studies*, 2(1), 40–56.
- Alfitri, A. (2016). Women's Rights And Gender Equality Issues In Islamic Law In Indonesia: The Need To Re-Read Women's Status In The Islamic Religious Texts. *MAZAHIB*, 1(13). <https://doi.org/10.21093/mj.v13i1.349>
- Arbain, J., Azizah, N., & Sari, I. N. (2017). PEMIKIRAN GENDER MENURUT PARA AHLI: Telaah atas Pemikiran Amina Wadud Muhsin, Asghar Ali Engineer, dan Mansour Fakih. *Sawwa: Jurnal Studi Gender*. <https://doi.org/10.21580/sa.v11i1.1447>
- Dadah, D. (2018). Metode Kritik Matan Hadis Misoginis Menurut Fatimah Mernissi. *Diroyah : Jurnal Studi Ilmu Hadis*, 3(1), 11–18. <https://doi.org/10.15575/diroyah.v3i1.3727>
- Elviandri, E., Saiin, A., & Farkhani, F. (2019). Pembacaan kaum feminis terhadap hadis-hadis misogynis dalam Sahih Bukhari. *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 19(2), 243–257. <https://doi.org/10.18326/ijtihad.v19i2.243-257>
- Hanafi, A. (2018). PEMIKIRAN HADIS MISOGINIS FATIMA MERNISSI: Tawaran Pemahaman Feminisme dalam Hadis di Media Kontemporer. *Riwayah : Jurnal Studi Hadis*, 4(2), 225. <https://doi.org/10.21043/riwayah.v4i2.4624>
- Imtyas, R. (2020). Metode Kritik Sanad Dan Matan. *Ushuluna: Jurnal Ilmu Ushuluddin*, 1(1), 18–32. <https://doi.org/10.15408/ushuluna.v1i1.15286>
- Kusnandar, E. (2020). Studi Kritik Matan Hadis (Naqd al-Matn): Kajian Sejarah dan Metodologi. *Jurnal Studi Hadis Nusantara*, 2(1). <https://doi.org/10.24235/jshn.v2i1.6765>
- Marhumah, M. (2017). The roots of gender bias: misogynist hadiths in pesantrens. *Indonesian Journal of Islam and Muslim Societies*, 2(5), 283. <https://doi.org/10.18326/ijjims.v5i2.283-304>

- Maskurnia. (2016). *WANITA-WANITA PENGHUNI NERAKA PERSPEKTIF HADIS NABI MUHAMMAD SAW. (Kajian Tahlili)*. July, 1–23.
- Mohomed, C. (2011). Islam and Women: about two works of Fatima Mernissi | Islam y mujer: A propósito de dos obras de fátima mernissi. *Cadernos Pagu*, 36, 395–403. <https://doi.org/10.1590/s0104-83332011000100016>
- Muhtadin, A. M. (2019). Hadits Misoginis Perspektif Gender Dan Feminisme. *At-Tibyan*, 2(2), 16–34. <https://doi.org/10.30631/atb.v2i2.1>
- Munfarida, E. (2016). PEREMPUAN DALAM TAFSIR FATIMA MERNISSI. *MAGHZA*. <https://doi.org/10.24090/mza.v1i2.2016.pp21-34>
- Muniroh, M. (2017). Hermeneutika Hadis Ala Fatima Mernissi. *Jurnal Ilmiah Ilmu Ushuluddin*, 15(1), 37. <https://doi.org/10.18592/jiiu.v15i1.1069>
- Muqtada, M. R. (2014). Kritik Nalar Hadis Misoginis. *Musāwa Jurnal Studi Gender Dan Islam*, 13(2), 87. <https://doi.org/10.14421/musawa.2014.132.87-98>
- Novera, M. (2021). Analisis Pemahaman Nahdatul Ulama (Nu) dan Muhammadiyah Terhadap Hadis-Hadis Misoginis. *DIRAYAH: Jurnal Ilmu Hadis*.
- Purnama, R. F. (2021). Hadis Misoginis dan Pengembangan Masyarakat Islam Perspektif Fatima Mernissi. *Jurnal Ulunnuha*, 10(2), 221–236. <https://doi.org/10.15548/ju.v10i2.2747>
- Ridwan, M. K., Qur, I. A.-, Iain, T., & Email, S. (2016). Kontekstualisme Hadis ; Analisis Metode Hermeneutika Fatima Mernissi. *Jurnal Dinamika: Wacana Mahasiswa Berparadigma*, 11(Kontroversi Fatima Mernissi: Feminisme vs Islam Puritan), 47–57.
- Robikah, S. (2019). Kepemimpinan Politik Wanita Dalam Perspektif Fatima Mernissi. *El-Hikam*. <http://ejournal.kopertais4.or.id/sasambo/index.php/elhikam/article/view/3547>
- Ryandi. (2019). AL-HIKMAH. *Al Hikmah Jurnal Theosofi Dan Peradaban*, Vol 1, No(6), 100–115.