



## Reevaluating Gender Dynamics: A Critical Analysis of Misogynistic Narratives in Hadith Literature

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**Abstrak:** The discourse on religion and feminism often includes an analysis of the social construction of women in religious teachings. Feminist scholars argue that religious doctrines and interpretations, including those in Islam, have historically propagated subordinate views of women. This study examines such perceptions within Islamic Hadiths, specifically focusing on hadiths deemed misogynistic, as reported by al-Nasā'ī and other primary sources. This qualitative study employs a bibliographic approach, scrutinizing the authenticity and contextual meaning of the Hadiths. It involves a critical examination of the chain of transmission (sanad) and the text (matan) of the hadiths. The study also considers the historical and cultural context of these narrations and engages feminist perspectives to offer alternative interpretations. The hadiths from al-Nasā'ī are generally classified as hasan (sound), based on the credibility of the narrators. Variations in the text across different reports are critically examined for consistency in meaning. The study finds that while the hadiths reflect the patriarchal culture of their time, their interpretation is subject to the context and can align with Islamic teachings on justice and gender equality. The analysis suggests that these Hadiths, when contextualized, do not inherently convey misogynistic intentions. The study concludes that the perception of misogyny in the hadiths is influenced by their interpretation and historical context. A more nuanced understanding reveals that these hadiths can be interpreted in ways that support harmony and equality within the family, aligning with broader Islamic principles.

Keywords: *al-Nasā'ī; Feminist; Gender; Hadith; Misogyny; Women*

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### Introduction

A central aspect in the discourse on religion and feminism involves scrutinizing the role of religion in shaping societal perceptions of women. Various feminist scholars assert that religious doctrines and their interpretations frequently propagate views that subordinate women. This perspective transcends individual religious boundaries, extending across diverse religious traditions, including Islam. Critics, especially feminists, argue that particular components within religious teachings, exemplified in Islamic texts like the Qur'an and Hadiths, often perpetuate demeaning attitudes towards women.

Fatima Mernissi, a distinguished Muslim feminist scholar, posited in her 1991 work that certain Hadiths—accounts of Prophet Muhammad's sayings, actions, or tacit approvals—exhibit misogynistic tendencies. Mernissi's analysis critically examines how such Hadiths have historically been leveraged to rationalize practices oppressive to women. In her seminal book, *"The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam,"* she investigates how particular interpretations of Hadiths and the Qur'an have been instrumental in maintaining a patriarchal social structure, which disproportionately empowers men.

It is crucial to acknowledge, however, that this interpretation is not universally endorsed within the Muslim community. Numerous Islamic scholars and activists, particularly women, contend that Islam intrinsically upholds the dignity and equality of women. These scholars stress the importance of contextualizing religious texts within their historical and cultural milieus and advocate for interpretations that are inclusive and promote gender equality. Prominent scholars such as Amina Wadud (1999, 2006) and Asma Barlas (2002) have undertaken feminist readings of Islamic texts, illustrating the feasibility of interpretations that bolster gender equality, even when this necessitates diverging from conventional exegeses of religious scriptures.

In the realm of feminism and Hadith studies, there is a distinct focus on scrutinizing Hadiths that are perceived to embody misogynistic viewpoints. These viewpoints typically pertain to demeaning perceptions of women and the curtailment of their autonomy, evident both in domestic roles (as daughters or wives) and within the broader societal framework (as community members). An exemplar of such Hadiths, frequently subjected to debate in this discourse, is:

لا يجوز لامرأة عطية الا باذن زوجها

Meaning: “It is not permissible for a woman to give a gift except with her husband’s permission,” (Narrated by al-Nasā’ī).

At initial consideration, this hadith could be construed as imposing restrictions on a woman’s autonomy regarding property decisions, potentially reflecting misogynistic undertones. However, a comprehensive understanding of its implications necessitates an extensive examination of its authenticity, encompassing both the *sanad* (chain of transmission) and the *matan* (text) of the hadith. The verification of a hadith’s authenticity plays a pivotal role in establishing its relevance and applicability within the framework of Islamic law and ethics. Additionally, interpreting this Hadith demands an appraisal of the historical and cultural milieu in which it was articulated. This encompasses an exploration of the societal, economic, and cultural dynamics prevalent at that time. Scholars specializing in Islamic studies and hadith research commonly stress the significance of contextualization in interpreting hadiths, aiming to preclude misinterpretations or inappropriate implementations.

It is also imperative to consider the array of interpretations rendered by Islamic theologians and scholars throughout history, offering varied and nuanced perspectives. Such an approach aids in delineating whether Islam’s teachings, as exemplified in this Hadith, genuinely harbor an intention of misogyny, or if such interpretations are a consequence of miscomprehension or flawed contextualization. Consequently, this hadith, and others akin to it, should be approached with a discerning yet empathetic attitude, acknowledging the intricacies and profundity of Islamic tradition, and the diverse interpretative views it encompasses.

This research focuses intently on a specific hadith narrated by al-Nasā’ī. To achieve a comprehensive understanding of all the transmission routes (*ṭuruq*) of this hadith, this study endeavors to examine all narrations present within the *al-kutub al-sittah*. As identified

in *al-Mu'jam al-Mufahras li Alfaz al-Hadīs al-Nabawī*, the hadith in question is traceable to the following primary sources:

1. Sunan al-Nasā'ī: specifically within (a) the Book of Zakat, Chapter 57, and (b) the Book of 'Umra, Chapter 5.
2. Sunan Abū Dāwūd: located in the Book of Commercial Transactions, Chapter 83.
3. Sunan Ibn Mājah: in the Book of Gifts, Chapter 7.
4. Musnad Imam Aḥmad: detailed in Volume II, on pages 179, 183, and 207, as noted by Zaghāl (n.d.).

The ensuing section of this paper delineates the text of the Hadith as narrated in these sources:

1. The narration as per al-Nasā'ī (n.d.)

أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ حَدَّثَنَا حُسَيْنُ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ لَمَّا فَتَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ قَامَ خَطِيبًا فَقَالَ فِي خُطْبَتِهِ لَا يَجُوزُ لَامْرَأَةٍ عَطِيَّةٌ إِلَّا بِإِذْنِ زَوْجِهَا مُخْتَصِرًا.

أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ حَدَّثَنَا حَبَّانُ قَالَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ ح وَ أَخْبَرَنِي إِبْرَاهِيمُ ابْنُ يُونُسَ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنَا أَبِي قَالَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ دَاوُدَ وَهُوَ ابْنُ أَبِي هِنْدٍ وَحَبِيبُ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَجُوزُ لَامْرَأَةٍ هَبَةٌ فِي مَالِهَا إِذَا مَلَكَ زَوْجُهَا عِصْمَتَهَا اللَّفْظُ لِمُحَمَّدٍ.

أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ حَدَّثَنَا خَالِدُ قَالَ حَدَّثَنَا حُسَيْنُ الْمُعَلِّمِ عَنْ عَمْرِو ابْنِ شُعَيْبٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ح وَ أَخْبَرَنَا حَمِيدُ بْنُ مَسْعُودَةَ قَالَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ حَدَّثَنَا حُسَيْنُ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ لَمَّا فَتَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ قَامَ خَطِيبًا فَقَالَ فِي خُطْبَتِهِ لَا يَجُوزُ لَامْرَأَةٍ عَطِيَّةٌ إِلَّا بِإِذْنِ زَوْجِهَا

2. The narration according to Abū Dāwūd (n.d.)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا حَمَّادُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ وَحَبِيبِ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَجُوزُ لَامْرَأَةٍ أَمْرٌ فِي مَالِهَا إِذَا مَلَكَ زَوْجُهَا عِصْمَتَهَا.

حَدَّثَنَا أَبُو كَامِلٍ حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا حُسَيْنٌ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَجُوزُ لَامْرَأَةٍ عَطِيَّةٌ إِلَّا بِإِذْنِ زَوْجِهَا.

3. The version from Ahmad Ibn Hanbal (1991)

حَدَّثَنَا يَحْيَى عَنْ حُسَيْنٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ لَمَّا فُتِحَتْ مَكَّةُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُفُّوا السِّلَاحَ إِلَّا خُرَاعَةَ عَنْ بَنِي بَكْرٍ فَأَذِنَ لَهُمْ حَتَّى صَلَّى الْعَصْرَ ثُمَّ قَالَ كُفُّوا السِّلَاحَ فَلَقِيَ رَجُلٌ مِنْ خُرَاعَةَ رَجُلًا مِنْ بَنِي بَكْرٍ مِنْ غَدٍ بِالْمُزْدَلِفَةِ فَقَتَلَهُ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ خَطِيبًا فَقَالَ وَرَأَيْتُهُ وَهُوَ مُسْنِدٌ ظَهْرُهُ إِلَى الْكُعْبَةِ قَالَ إِنَّ أَعْدَى النَّاسِ عَلَى اللَّهِ مَنْ قَتَلَ فِي الْحَرَمِ أَوْ قَتَلَ غَيْرَ قَاتِلِهِ أَوْ قَتَلَ بِدُحُولِ الْجَاهِلِيَّةِ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ إِنَّ فُلَانًا ابْنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا دَعْوَةَ فِي الْإِسْلَامِ ذَهَبَ أَمْرُ الْجَاهِلِيَّةِ الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْإِثْلُبُ قَالُوا وَمَا الْإِثْلُبُ قَالَ الْحَجَرُ قَالَ وَفِي الْأَصَابِعِ عَشْرٌ وَعَشْرٌ وَفِي الْمَوَاضِحِ خَمْسٌ وَخَمْسٌ قَالَ وَقَالَ لَا صَلَاةَ بَعْدَ الْغَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ قَالَ وَلَا تُنْكِحِ الْمَرْأَةَ عَلَى عَمَّتَيْهَا وَلَا عَلَى خَالَتَيْهَا وَلَا يَجُوزُ لَامْرَأَةٍ عَطِيَّةٌ إِلَّا بِإِذْنِ زَوْجِهَا.

حَدَّثَنَا يَحْيَى بن حَمَّادٌ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ الْفَتْحِ لَا يَجُوزُ لِمَرْأَةٍ عَطِيَّةٌ إِلَّا بِإِذْنِ زَوْجِهَا.

حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا أَبِي حَدَّثَنَا دَاوُدَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِثْلَهُ.

حَدَّثَنَا يزيد أخبرنا حُسَيْنُ المعلم عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ لَمَّا فُتِحَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةُ قَالَ كُفُّوا السِّلَاحَ إِلَّا خُرَاعَةَ عَنْ بَنِي بَكْرٍ فَأَذِنَ لَهُمْ حَتَّى صَلَّى الْعَصْرَ ثُمَّ قَالَ كُفُّوا السِّلَاحَ فَلَقِيَ مِنَ الْغَدِ رَجُلٌ مِنْ خُرَاعَةَ رَجُلًا مِنْ بَنِي بَكْرٍ بِالْمُزْدَلِفَةِ فَقَتَلَهُ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ خَطِيبًا فَقَالَ إِنَّ أَعْدَى النَّاسِ عَلَى اللَّهِ مَنْ عَدَا فِي الْحَرَمِ وَمَنْ قَتَلَ غَيْرَ قَاتِلِهِ وَمَنْ قَتَلَ بِدُحُولِ الْجَاهِلِيَّةِ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّ ابْنِي فُلَانًا عَاهَرَتْ بَأْمَهُ فِي الْجَاهِلِيَّةِ ؟ فَقَالَ لَا دَعْوَةَ فِي الْإِسْلَامِ ذَهَبَ أَمْرُ الْجَاهِلِيَّةِ الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْإِثْلُبُ قِيلَ يَا رَسُولَ اللَّهِ وَمَا الْإِثْلُبُ ؟ قَالَ الْحَجَرُ وَفِي الْأَصَابِعِ عَشْرٌ وَعَشْرٌ وَفِي الْمَوَاضِحِ خَمْسٌ وَخَمْسٌ وَلَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى

تشرق الشمس ولا صلاة بعد العصر حتى تغرب الشمس ولا تنكح المرأة على عمتها ولا على خالتها ولا يجوز لامرأة عطية إلا بإذن زوجها وأوفوا بحلف الجاهلية فإن الإسلام لم يزد إلا شدة ولا تحدثوا حلفا في الإسلام.

حَدَّثَنَا عَقَانُ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ وَحَبِيبِ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَيْسٍ عَنْ مُجَاهِدٍ أَحْسَبُهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَجُوزُ لِلْمَرْأَةِ أَمْرٌ فِي مَالِهَا إِذَا مَلَكَ زَوْجُهَا عِصْمَتَهَا.

4. The narrative from Ibn Mājah (n.d.)

حَدَّثَنَا أَبُو يُوْسُفَ الرَّقِّيُّ مُحَمَّدُ بْنُ أَحْمَدَ الصَّيْدَلَانِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ الْمُثَنَّى بْنِ الصَّبَّاحِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي حُطْبَةِ حَظَبِهَا لَا يَجُوزُ لِلْمَرْأَةِ فِي مَالِهَا إِلَّا بِإِذْنِ زَوْجِهَا إِذَا هُوَ مَلَكَ عِصْمَتَهَا.

حَدَّثَنَا حَرَمَلَةُ بْنُ يَحْيَى حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى رَجُلٌ مِنْ وَلَدِ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ جَدَّتَهُ خَيْرَةَ امْرَأَةَ كَعْبِ بْنِ مَالِكٍ أَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحُلِيِّ لَهَا فَقَالَتْ إِنِّي تَصَدَّقْتُ بِهَذَا فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجُوزُ لِلْمَرْأَةِ فِي مَالِهَا إِلَّا بِإِذْنِ زَوْجِهَا فَهَلِ اسْتَأْذَنْتِ كَعْبًا قَالَتْ نَعَمْ فَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى كَعْبِ بْنِ مَالِكٍ زَوْجِهَا فَقَالَ هَلِ أَذْنَتْ لِحَيْرَةَ أَنْ تَتَصَدَّقَ بِحُلِيِّهَا فَقَالَ نَعَمْ فَقَبِلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهَا.

The examination of the hadith from these varied sources reveals distinct textual and *sanad* (chain of transmission) variations, enabling an in-depth investigation of specific facets of the Hadith. This analysis comprises several key components:

1. Assessment of *Sanad* and *Matan* Quality: This entails evaluating the authenticity and credibility of the *sanad*, coupled with a thorough analysis of the *matan* (text) of the Hadith. This process includes scrutinizing the robustness of the *sanad* and juxtaposing the variations in the *matan* found across different narrations.
2. Historical and Cultural Contextualization: This involves a deep understanding of the historical backdrop and societal conditions prevalent at the time the Hadith was narrated, encompassing an analysis of the social, economic, and legal dynamics of that period.
3. Interpretation and Application: Investigating the historical interpretation and application of this hadith within Islamic jurisprudence, and exploring how these interpretations have evolved or transformed over time.

The overarching objective of this research is to explore interpretations of Hadiths traditionally viewed as misogynistic, re-contextualizing them in ways that promote gender

equality and justice. This includes analyzing the hadith within the broader framework of Islamic teachings on justice and equality. The study seeks to provide an inclusive and profound interpretation of these hadiths, moving beyond conventional understandings to offer insights that resonate with contemporary social and cultural realities. This comprehensive approach not only aids in grasping the original context of the text but also contributes to a broader, more relevant understanding in today's societal and cultural milieu.

### **Literature Review**

The scholarly examination of religious texts through the lens of gender studies has consistently sparked contentious debates and complex issues within theological discourse. This situation not only underscores the inherent challenges in addressing these issues but also generates extensive scholarly debate. For instance, Okon's study (2013) sheds light on the status of women in Islam, a subject that recurrently surfaces in global feminist discourse. There exists a general agreement that Islam has significantly enhanced the status of women compared to their condition during the pre-Islamic era in Arabia, known as the Jahiliyya period. However, there is growing concern among scholars regarding the resurgence and perpetuation of conservative, medieval interpretations of Islamic doctrine that undermine women's rights in the twenty-first century. Okon's research, distinctively non-apologetic in nature, critically examines these problematic religious injunctions and advocates for the eradication of any doctrines and rules that are fundamentally unjust and repugnant to the principles of natural justice. The study critically views the Islamic endorsement of polygamy as anachronistic in the contemporary world, arguing that the reasons permitting a man to marry up to four women in the medieval Islamic context no longer hold relevance in modern society.

In a similar vein, a study conducted by Ahmad et al. (2022) engages in a comparative analysis of women's rights in Islam and Western societies. Their research highlights that the Prophet Muhammad provided substantial guidance and teachings on the rights and status of women—often the most overlooked gender. This study posits that no advocate for women's rights has championed this cause with as much fervor and enthusiasm as found in Islamic teachings. The study emphasizes that women deserve respect and honor, regardless of whether they are part of Western or Islamic civilizations. This respect for women is integral to both cultural contexts. A critical examination of Western civilization reveals that the growing conversion of Western women to Islam is attributed to the religion's delineation of separate yet complementary roles for men and women. This aspect of Islam, according to the study, resonates with many as it is seen as a natural, comprehensive life system that recognizes and safeguards the innate nature and rights of women.

Particularly in the context of hadith interpretation, the study by Yahya & Zainuddin (2021) undertakes an analytical exploration of the narratives pertaining to women and their implications for Islamic law. Their findings advocate for a contextual or symbolic-metaphorical understanding of these hadiths, as opposed to a literal or textual interpretation. The study elucidates that these hadiths, which liken women's nature to that of crooked ribs, should be approached with wisdom and care. A literal interpretation, which could lead to the subordination of women, is cautioned against. Instead, a contextual interpretation is suggested to ensure equitable and dignified treatment of women. This

approach is deemed crucial as it significantly influences the interpretation of Islamic law and upholds the integrity of Islamic teachings at large.

Other scholarly works, including those by Mitamimah (2021), Yusriana Asri and Abror (2021), and Nadia (2017), also provide serious examination and advocacy concerning women's rights, status, and position within Islamic teachings. These studies make significant contributions to the ongoing and often polemical discourse regarding women in Islam. However, they collectively assert the necessity of adopting a multi-faceted interpretative approach to religious texts, particularly hadiths, that transcends mere literalism. Through such comprehensive methodologies, these studies aim to uncover well-rounded explanations that support the argument for gender equality within a religious framework.

## Methods

This study adopts a qualitative bibliographic approach to conduct an in-depth analysis of hadiths perceived as misogynistic within the realms of Islamic and feminist studies. The methodology consists of the following structured procedures:

1. **Data Collection:** The researcher meticulously gathered pertinent Hadith texts from primary Islamic texts, specifically *al-ḥadīth al-sittah*. The data compilation focused on both the *sanad* (chain of transmission) and *matan* (textual content) of the hadiths. A critical examination of the *sanad* was conducted to ascertain the strength and credibility of each hadith, employing established principles of hadith science. This critical examination was complemented by a thorough analysis of the *matan*, scrutinizing language, stylistic elements, and substantive content to elucidate the underlying meanings. Comparative analysis of various narrations was undertaken to identify any variations or inconsistencies, thereby enriching the comprehension of the texts.
2. **Data Analysis:** The historical and cultural contexts underpinning the hadiths were rigorously examined. This examination entailed a comprehensive study of the prevailing social, political, economic, and cultural dynamics during the era when the hadiths were articulated. Additionally, the research incorporated a feminist perspective, aiming to reinterpret the hadiths in a manner that challenges traditional patriarchal interpretations. This reevaluation involved engaging with feminist Islamic literature and contemporary feminist theoretical frameworks. The researcher critically synthesized the findings, connecting them to ongoing discussions about the role and status of women in Islam, thus contributing to contemporary discourse. Moreover, the study explored the wider social, legal, and cultural ramifications of these findings, thereby situating the hadiths within a modern context and illuminating their relevance to current gender dynamics in Islam.

## Results and Discussions

### *Sanad* and *Matan* Analysis of the Hadiths

In this research, the hadiths narrated by al-Nasā'ī are primarily scrutinized for their quality of *sanad* (chain of transmission) and *matan* (textual content). These Hadiths are classified as 'hasan' (good), a distinction linked to the credibility of their narrators, who are recognized

as either *'tsiqah'* (trustworthy) or *'shaduq'* (honest). Notably, the narrations from Ḥusain al-Mu'allim are considered more reliable than those of Ḥabīb and Dāwūd, due to Husain's status as *'tsiqah'*, contrasted with Ḥabīb's classification as *'shaduq'*. Syu'aib bin Muhammad bin Abdullah bin 'Amr's categorization as *'shaduq'* contributes to the *'hasan'* rating of these hadiths (al-Mizzī, 1985; al-Hadī, n.d.).

Comprehensive research on the narrators and adherence to the principles of *al-tahammul wa al-'ada* yielded significant findings: (1) The *sanad* of 'Abdullāh ibn 'Amr's hadiths demonstrate continuity (*ittiṣāl*) and are conveyed by *'tsiqah'* narrators, apart from Syu'ayb bin Muhammad (narrator II), Ḥabīb al-Mu'allim (narrator IV), Ibrahim bin Ma'mar, Humayd, 'Abd al-Shamad, rated as *'shaduq'* by Ibn Hajar, and al-Mutsanna bin al-Shabbah, marked as *'ḍa'īf'* (weak) (al-Mizzī, 1985). (2) The *sanad* of hadiths narrated by Ka'b bin Mālīk are categorized as *'munqaṭi'* (disconnected) due to the unknown status (*'majhūl'*) of two narrators, Yahya and Abdullah bin Yahya (al-Asqalanī, 1995, 1998).

Consequently, the *sanad* of these hadiths predominantly qualifies as *'hasan li dzātihī'*, except for al-Mutsanna's narration, which is *'hasan li ghayrihī'*, and the hadith from Abdullah bin Yahya, marked as *'ḍa'īf'*. The narrations from Husain and Dāwūd are esteemed for having the strongest chains, while Ḥabīb's narration (in conjunction with Dāwūd) is regarded as less authoritative. Al-Hakīm al-Naysaburī (n.d.) evaluates these Hadiths as *'sahīh al-isnād'* (authentically transmitted).

In terms of the *matan*, these hadiths exhibit no conflict in their underlying meaning despite variations in wording. The notable differences include: the length and context of the narrations, with Husain's narration providing specific context during the conquest of Mecca, whereas others lack such detail; the variance in context described, ranging from comprehensive to brief mentions; and the differences in specific terms used. This is reflected in the divergent usage of words like *mar'ah* (مرأة), *al-mar'ah* (المرأة), and *imra'ah* (امرأة); *'aṭīyyah* (عطية), *hibah* (هبة), and *amr* (امر); and variations in phrases like *idza malaka zawzuha 'ishmataha* (إذا ملك زوجها عصمتها) compared to *idzā huwa malaka 'iṣmatahā* (إذا هو ملك عصمتها). These findings highlight the importance of nuanced examination in hadith studies.

The differences in the wording used. These differences can be observed in the following details:

1. The second word, where there is variation in the use of the terms *mar'ah* (مرأة), *al-mar'ah* (المرأة), and *imra'ah* (امرأة).
2. The third word, where differences lie in the use of the terms *'aṭīyyah* (عطية), *hibah* (هبة), and *amr* (امر), with two narrations omitting this word.
3. The fourth word, with variations between narrations that use the term *fi maliha* (في مالها) and those that do not.
4. The fifth word, *illā bi idznihi* (إلا بإذنه), with two narrations lacking this word.
5. The sixth word, where differences are noted between narrations that include the sixth word and those that do not; also, differences in the phrase *idzā malaka zawzuha 'iṣmatahā* (إذا ملك زوجها عصمتها) compared to the phrase *idzā huwa malaka 'iṣmatahā* (إذا هو ملك عصمتها).



Upon scrutinizing the variants in the wording, it is discernible that these emanate from the disciples of ‘Amr. The narrations by Husayn and Dāwūd are congruent, in contrast to those from Ḥabīb (even in conjunction with Dāwūd) and al-Mutsanna. This variance is notably present among the students of Ḥabīb (Hammad) (Ismail, 1988). In analyzing the *sanad* (chain of transmission) and *matan* (text) of these hadiths, particularly concerning the portrayal of women in Islam as narrated by al-Nasā’ī and other sources, several critical aspects emerge that warrant attention in the interpretation of Hadiths. The principal findings from the *sanad* analysis are:

1. Quality of Narrators: These hadiths are predominantly classified as ‘*hasan*’ due to the reliability of their narrators. Narrators such as Husain al-Mu’allim are deemed ‘*tsiqah*’ (trustworthy), in contrast to others like Ḥabīb who are rated as ‘*shaduq*’ (honest but susceptible to errors). This distinction significantly influences the overall credibility of these Hadiths.
2. *Ittiṣāl* and Munqathi’: The majority of the *sanad* for the hadiths from ‘Abdullah bin ‘Amr exhibit continuity (*ittiṣāl*), suggesting enhanced credibility. However, certain narrations, like those attributed to Ka’b bin Mālīk, are ‘*munqaṭi*’ (disconnected) and consequently considered ‘*ḍa’īf*’ (weak).
3. Assessment of *Sanad*: The *sanad* of these Hadiths exhibit a range from ‘*hasan li dzātihī*’ (good in themselves) to ‘*hasan li ghayrihī*’ (good due to external factors), and in some cases, ‘*ḍa’īf*’ (weak). These variances play a pivotal role in ascertaining the extent to which these Hadiths can be relied upon for Islamic law and ethics.

Regarding the *matan* analysis of Hadiths perceived as misogynistic, the key observations include:

1. Consistency of Meaning: Despite the linguistic variations, the fundamental meaning across all narrations remains consistent, ensuring the preservation of the central message of these hadiths.
2. Context and Length of Narrations: The differences in context and the extent of detail in each narration provide deeper insights into the potential applications or implications of these hadiths in diverse circumstances.
3. Variation in Wording: The utilization of varied terms such as *mar’ah* (مرأة), ‘*aṭṭiyah*’ (عطية), and others, reveals nuances and emphases in meaning, which are influential in the interpretation of these hadiths.
4. Source of Wording Differences: The identified variations in wording are traced back to the students of ‘Amr, illustrating how oral transmission and pedagogy in hadiths contribute to the diversity in their rendition.

### Cultural-Historical Analysis

Imam al-Shafi’i assessed the text (*matan*) of this hadith as being in contradiction with the Qur’an, Sunnah, and reason (culture) (al-Baihaqī, n.d.). However, he did not specify which verses or which Sunnah he referred to. The author also found several Qur’anic verses that could be interpreted as contradicting the content of this hadith, yet this Hadith also aligns with other verses and hadiths in different contexts. Thus, the author concludes that the *matan* of this hadith is authentic, reasoning that the position of the Hadith essentially serves

as an explanation (*bayān*) by the Prophet for the Qur'an in specific contexts. These hadiths are very logical when measured against the cultural context of that time.

The analysis of editorial differences leads to the conclusion that the variations in wording among the narrations do not suggest direct opposition but rather represent complementary divergences. The substance of the *matan* in these hadiths does not explicitly conflict with the Qur'anic text. Nor does it contradict other hadiths, as evidenced by narrations expressing similar notions, such as the inappropriateness of a wife fasting voluntarily without her husband's presence, the prohibition against a wife leaving home without her husband's permission, and the idea that the reward for a wife's charitable act also accrues to her husband. These hadiths align with rational reasoning and reflect the patriarchal cultural norms prevalent in Arab society during the time of the Prophet, suggesting that the *matan* of these hadiths is authentic.

A critical analysis, informed by cultural and historical contexts, indicates that the understanding of Hadiths labeled as misogynistic cannot be divorced from their socio-cultural milieu. Grasping the dynamics of Arab society during Prophet Muhammad's era offers deeper insight into the meaning and intentions behind these hadiths. For instance, the predominantly patriarchal nature of Arab society, where men had considerable sway in social and economic realms, is mirrored in the hadiths. In a society that was not fully structured, these rules, while potentially restrictive, were likely aimed at safeguarding women's well-being. Some hadiths may appear to contradict the egalitarian principles espoused by the Qur'an. Thus, it is imperative to analyze the coherence between these two foundational Islamic texts. The Sunnah, exemplified by Prophet Muhammad's behavior, often presents a more nuanced view towards women, underscoring their rights and dignity.

In today's context, where gender equality and human rights are widely accepted norms, it becomes essential to interpret these hadiths in a manner congruent with these principles. Reinterpreting or employing *ijtihad* on hadiths perceived as misogynistic can aid in finding equitable and just applications in contemporary settings. This critical analysis, anchored in the hadiths' cultural and historical contexts, facilitates interpretations that are dynamic and relevant to modern realities. It underscores that religious texts, including hadiths, should be understood within their contextual framework and can be reinterpreted to mirror the principles of equality and justice prevalent today.

### Variations in Hadith Interpretation

This section refrains from prescribing a definitive interpretation of the text. Instead, it emphasizes crucial aspects for consideration in interpretation. *First*, a detailed examination of textual editorial differences is vital, as these variations may indicate differing realities and implications. It's important to acknowledge that these differences arise from the interpretative transmission by the narrators, rather than variations in the Prophet's expressions. The notable differences are:

1. The terms *mar'ah* (مرأة), *imra'ah* (امراة), and *al-mar'ah* (المرأة) all denote "wife." The distinction here is whether the term refers to a specific wife or wives in general, suggesting that the hadith's application might be specific to an individual wife mentioned at the time of utterance or to all wives universally.
2. The variation in the terms *amr* (أمر), *hibah* (هبة), and *'aṭīyah* (عطية) warrants attention. The hadith could potentially imply that (a) a wife should not act

- regarding her own or her husband's property without his permission; (b) she should not give a gift; or (c) she should not give anything at all.
3. The inclusion or exclusion of the phrase *fī mālihā* (في مالها) implies whether the property in question is (a) her own or (b) her husband's.
  4. The term *'iṣmat* (عصمت) linguistically means a bond, signifying the marriage bond in the context of this Hadith.

Secondly, the hadith should be contextualized within "the concept of family in Islam." It ought to be read as an explanation of Quranic verses about family and compared with other hadiths pertaining to women's autonomy in the family setting. More importantly, the interpretation should be aligned with the "essence and purpose of marriage." For instance, it can be related to the following Quranic verses:

ومن آياته أن خلق لكم من أنفسكم أزواجا لتسكنوا إليها وجعل بينكم مودة ورحمة إن في ذلك لآيات لقوم يتفكرون (الروم: 21)  
 ... هن لباس لكم وأنتم لباس لهن ... (البقرة: 187)  
 ... الرجال قوامون على النساء بما فضل الله بعضهم على بعض وبما أنفقوا ... (النساء: 34)

Additionally, the hadith should be interpreted as a practical clarification of individual leadership within a household. A relevant hadith states that a wife is responsible for her husband's property at home:

المرأة راعية في بيت زوجها وهي مسؤولة عن رعيته...

This interpretation should also consider hadiths about the prohibition of leaving home without the husband's permission and the Prophet's teachings on the inappropriateness of a wife fasting voluntarily when her husband is present:

لا يحل لإمرأة أن تصوم وزوجها شاهد إلا بإذنه

And compare it with the hadith:

إذا انفقت المرأة من كسب زوجها عن غير أمره فله نصف أجره (متفق عليه)

Thirdly, scholarly contributions to the interpretation of this hadith warrant critical evaluation. An illustrative example is al-Syawkanī's explanation, offering a perspective on its interpretation.

The hadith in question, while not commented upon by Abū Dāwūd and al-Mundzirī, is mentioned by al-Baihaqī and al-Hakim in their compilations, *Mustadrak*. Additionally, it is reported from Khayrat, the wife of Ka'b bin Mālik, by the Prophet Muhammad (PBUH).

The hadith is utilized as evidence to illustrate the Islamic legal position that a woman is not permitted to give away anything from her own property without her husband's consent, even if she is considered wise (*rasyidah*). This matter is subject to diverse scholarly opinions. Al-Laytsī asserts that it is categorically impermissible for a woman to give from her own property without her husband's permission, irrespective of the amount, unless it is a negligible gift. In contrast, Ṭawūs and Imam Mālik permit a woman to give up to a third of her property, but no more, without her husband's permission. Meanwhile, the majority view (*jumhūr*) holds that a woman can give any gift from her property without her husband's permission if she is sensible (*sapīh*), barring cases where she is considered foolish.

Ibn Hajar, in his work *Fath al-Bārī*, notes that the majority's stance is supported by numerous Qur'anic verses and Hadiths. Al-Bukhari, for instance, aligns with this view, citing Hadiths in the chapter regarding "a wife's gifts to others besides her husband." Among these is the hadith of Jabir, which is used to advocate that the aforementioned stipulations apply when a wife is not wise (*rasyidah*). The majority also reference hadiths that permit a woman to donate from her husband's wealth without his consent, arguing that if such charity is permissible, then certainly donations from her own wealth should be allowed.

The fourth aspect of this analysis involves exploring potential meanings, both from the given interpretations and from a lexical perspective, to contextualize the Prophet's Sunnah in the modern era. This need arises due to temporal changes that call for creative but faithful responses to the Sunnah. These interpretations can be reassessed by examining the hadith textually and structurally, considering its historical context and intended purpose. Textually and structurally, the hadith can be interpreted in several ways:

1. The editorial 'prohibition' might signify (a) *harām* (forbidden), (b) *makrūh* (disliked), or (c) *mubāh* (permissible), contingent upon other supporting or opposing evidences.
2. From the speaker's perspective, the hadith could be a prohibition specific to (a) an individual's wife at a particular time, without broader implications for all women; or (b) it could be intended for all wives.
3. Considering the terms *aṭīyah*, *hibah*, and *amr*, the hadith may imply (a) a prohibition for a wife to give something; (b) to grant a gift; or (c) to perform a specific action.
4. In terms of the property in question, the hadith might refer to either (a) the wife's own property or (b) her husband's property.

In the realm of historical criticism, the hadith under discussion can be seen as mirroring a particular cultural paradigm, specifically a patriarchal one. Interpreted from a non-patriarchal lens, the Hadith may suggest various alternatives: it could represent a narrative of a distinct cultural practice without legal bearing, or it might be interpreted as solely ethical or virtue-related. Alternatively, the hadith could be applicable in a reverse context, addressing 'the husband' instead of 'the wife'.

When ideological critique is applied to this Hadith, it becomes apparent that the prohibition it presents is but one approach among many in fulfilling the objectives of familial life. This critique evaluates the appropriateness of a practice based on its effectiveness in achieving intended outcomes. This perspective prompts a reconsideration of traditional methods in favor of more efficacious alternatives, particularly in changing

social contexts. For example, in the Indonesian setting, which still reflects the patriarchal tone of the hadith, a contemporary addition might be warranted: “It is also inappropriate for a husband to expend wealth without his wife’s consent or awareness.” This addition aligns with the principle of mutual consultation (*mu’syarah bi al-ma’ruf*) and collective decision-making within the family framework, striving towards a harmonious, loving, and merciful family life (*sakīnah, mawaddah wa rahmah*) as envisioned in the Qur’an. This approach emphasizes the need for adaptive interpretations that resonate with the evolving dynamics of contemporary family life (al-Suyūṭī, n.d.).

## Conclusions

The critical examination of hadiths, particularly those perceived as misogynistic, reveals the multifaceted nature of hadith interpretation. The analysis underscores the importance of contextual understanding, particularly in terms of the *sanad* and *matan* of each hadith. While some hadiths are classified as ‘*hasan*’ due to the credibility of their narrators, variations in the wording and context of the narrations necessitate a nuanced approach to interpretation. It is evident that these hadiths, though possibly reflective of the patriarchal norms of their time, should be re-examined within the broader framework of Islamic teachings on justice and equality.

Furthermore, the study highlights the significance of incorporating cultural-historical and ideological critiques in understanding Hadiths. This approach allows for a reinterpretation of hadiths in a manner that aligns with contemporary societal values and norms. For instance, the reinterpretation of a hadith that traditionally addresses women’s roles and autonomy can also be applied to men, reflecting a more egalitarian perspective. Such reinterpretations are not only necessary for addressing the changing societal dynamics but also crucial in ensuring that Islamic teachings continue to be relevant and inclusive in modern contexts.

This study serves as a reminder of the dynamic and evolving nature of Islamic jurisprudence. It calls for continuous scholarly engagement with hadith literature, encouraging interpretations that uphold the fundamental Islamic principles of justice, equality, and compassion. This is especially pertinent in modern times, where interpretations must resonate with contemporary understandings of gender roles and relationships, ensuring that the teachings of Islam remain applicable and beneficial for all members of society.

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