

Exploring Female Hadith Transmitters: A Gender Perspective as a Modern Women's History Lesson through Intelligent *Ṣaḥābiyyāt*

Arif Friyadi,^{1*} Muhammad Masruri,² Aufa Abdillah,³ Abdul Fatah,⁴ Imam Sadili⁵

¹Department of Hadith Studies, Faculty of Ushuluddin, Institut Agama Islam Negeri Kudus, Kudus – Indonesia;

²Department of Qur'an and Exegesis Studies, Faculty of Ushuluddin, Universiti Tun Hussein Onn Malaysia, Johor – Malaysia; ³Department of Islamic Psychology, Faculty of Da'wah, Universitas Islam Negeri Salatiga, Salatiga – Indonesia; ⁴Department of Qur'an and Exegesis Studies, Faculty of Ushuluddin, Institut Agama Islam Negeri Kudus, Kudus – Indonesia;

⁵Department of Islamic Da'wah, Faculty of Da'wah, Institut Agama Islam Negeri Madura, Pamekasan – Indonesia

***Corresponding Author:**

email: ariffriyadi1986@gmail.com - Jl. Gondangmanis No.51, Ngembal Rejo, Bae, Kudus, Jawa Tengah 59322, Indonesia

Abstract: Islam encourages women to achieve the highest intellectual and spiritual abilities and does not prioritize men over women. The early generation of Islam, known as the *Ṣaḥābiyyah* (companions of the Prophet), played a significant role in narrating hadith from the first to the next generation. This study explores the role of the *Ṣaḥābiyyāt* (female companions of the Prophet) in narrating the greatest source of Islam, especially the hadith. The study uses a qualitative method, collecting data and inventorying female narrators from *Jawāmi'ul Kālim* software. The results show that over 160 female narrators from the time of the *Ṣaḥābat* or *Tābi'in* played an active role in the transmission of hadith to the next generation. The intelligence of the *Ṣaḥābiyyat* not only became teachers but also of prominent male companions. The study can motivate females to be at the forefront of education and scientific transformation without fear of gender differentiation.

Keywords: female hadith narrators; gender; hadith

Abstrak: Islam mendorong perempuan untuk mencapai kemampuan intelektual dan spiritual tertinggi dan tidak memprioritaskan laki-laki di atas perempuan. Generasi awal Islam, yang dikenal sebagai *Ṣaḥābiyyah* (Sahabat Nabi), memainkan peran penting dalam meriwayatkan hadis dari generasi pertama ke generasi berikutnya. Penelitian ini mengeksplorasi peran *Ṣaḥābiyyāt* (Sahabat Nabi dari kalangan perempuan) dalam meriwayatkan sumber terbesar dalam Islam, khususnya hadis. Penelitian ini menggunakan metode kualitatif, dengan mengumpulkan data dan menginventarisasi perawi perempuan dari perangkat lunak *Jawāmi'ul Kālim*. Hasil penelitian menunjukkan bahwa lebih dari 160 perawi perempuan dari masa *Ṣaḥābat* dan *Tābi'in* berperan aktif dalam transmisi hadis ke generasi berikutnya. Kecerdasan para *Ṣaḥābiyyāt* tidak hanya menjadi guru bagi para sahabat perempuan, tetapi juga bagi para sahabat laki-laki terkemuka. Studi ini dapat memotivasi perempuan untuk menjadi yang terdepan dalam pendidikan dan transformasi keilmuan tanpa harus takut akan perbedaan gender.

Kata Kunci: perempuan periwayat hadis; gender; hadis

A. Introduction

Islam has encouraged women's participation and emphasized that women, who are part of society, should be given opportunities that allow for the development of their natural abilities, so that they can participate effectively in the development of society.¹ Islam also emphasizes that women are allowed to achieve the highest level of intellectual and spiritual advancement. There is no priority for men over women with regard to the right to education.

However, in this modern era, many access to education is still deliberately limited by gender inequality in access to education. According to Harum Natasya² patriarchal culture, local cultural norms, and customs are the main factors influencing this gap. In patriarchal culture positions men as the ruler of women. The patriarchal paradigm often influences the mindset of people who then spread the assumption that women, even if highly educated, the best and ideal position is as the head of the family kitchen. Whereas the equality of education has been echoed by the Prophet 1400 years ago through the *ṣahābiyyāt*, who also studied with the king and spread it to the next circle.³

In addition to participating in education, women have also paid great attention to religious studies, including hadith. Research on the role of women in the general diversity field continues to find its significance considering that studies on women's prominence in the field are still very scarce.⁴ Although studies on women and gender continue to find momentum, there has not been much attention paid to the prominence of women in the field of religion. The dominance of male scholars has been prevalent from time to time.

Hadith, with its important role, is not only studied for its content and application of guidance but also for its transmission (*sanad*).⁵ Transmission as

¹ Murtdha Muthahhari, *Perempuan dan Hak-haknya menurut Pandangan Islam* (Jakarta: Lentera, 2019), 14.

² Harum Natasya, 'Ketidaksetaraan Gender Bidang Pendidikan: Faktor Penyebab, Dampak, dan Solusi', *Marwah: Jurnal Perempuan, Agama dan Jender* 12, no. 1 (2013): 53-64, <https://doi.org/10.24014/marwah.v12i1.513>.

³ Rabiatul Aslamiah, 'Peran Perempuan Shahabiyah dalam Periwiyatan Hadits', *Alhadharah: Jurnal Ilmu Dakwah* 18, no. 1 (2019): 41-67, <https://doi.org/10.18592/alhadharah.v18i1.2996>.

⁴ Zunly Nadia, "Sahabat Perempuan dan Periwiyatan Hadis (Kajian Atas Subyektifitas Sahabat Perempuan dalam Meriwiyatkan Hadis)," [Doctoral Thesis] (UIN Sunan Kalijaga Yogyakarta, 2019).

⁵ Aslamiah, 'Peran Perempuan Shahabiyah dalam Periwiyatan Hadits'.

one of the Islamic intellectual traditions is important in scientific discourse. The study of hadith transmission or narration is very important because some of the traditions circulating among the public are of doubtful validity. Women have been narrating hadith since the advent of the first hadith. The female companions are known as the early generation of Islam who played a major role in the process of hadith transmission from the first generation to the next generation.

To study the urgency of the role of women scholars, according to Nasaruddin 'Umar, it cannot be examined from the context in which they lived. So many external factors influence such as culture, economy, social and politics.⁶ For this reason, research on female scholars explains the biography of their lives and the interaction of female scholars with male students and teachers in their environment. This includes hadith narrators from among the *ṣaḥābiyyāt* (women).

Some feminist activists such as Aminah Wadud state that traditional tafsīr works from men with all their expertise only examine and examine the male perspective without any direct representation from women.⁷ So that there are so many verses that are said to discredit women. Women in Islam seem to have no value at all. For example, a woman gets half a percent of a man's inheritance, and a woman's testimony is considered half that of a man's. Of course, this is very demeaning to the image of women.

What Aminah Wadud says is not entirely true.⁸ Some many verses and hadiths exalt women. The perspective of Islamic law has been made patent by Allah without distinguishing between men and women. Nasaruddin 'Umar, said that Allah does not distinguish the glory of a person because of a certain gender or skin color and nationality.⁹ Quoting the verse:

“O mankind, We created you from a man and a woman and made you into nations and tribes that you may know one another. Verily, the noblest among you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing and All-Knowing.” (QS. al-Ḥujurāt: 13).

⁶ Nasaruddin Umar, *Hukum Tindak Pidana Korupsi di Indonesia & Strategi Khusus Pembinaan Narapidana Korupsi* (Ambon: LPPM IAIN Ambon, 2019), 145.

⁷ “Amina Wadud,” Wikipedia Indonesia, n.d., https://id.wikipedia.org/wiki/Amina_Wadud.

⁸ Amina Wadud, *Qur'an and Women* (New York Oxford: Oxford University Press, 1999), 187.

⁹ Umar, *Hukum Tindak Pidana Korupsi di Indonesia & Strategi Khusus Pembinaan Narapidana Korupsi*, 190.

From the explanation above, Islam could not have been established unless there was the role of the *ṣaḥābiyyāt* who took part in science and law. It includes the role of the *ṣaḥābiyyāt* in the realm of hadith. One of the great evidences that female companions also paid great attention to the equality of Islamic law between men and women is the following hadith:

"من حوسب عذب" قالت عائشة: فقلت أوليس يقول الله تعالى: {فسوف يحاسب حسابا يسيرا} [الانشقاق: ٨] قالت: فقال: "إنما ذلك العرض، ولكن: من نوقش الحساب يهلك"

The Prophet said: "Whoever is smoked will be punished." 'Aisha said: O Apostle, didn't Allah say: I will be sucked with an easy suction (al-Inshiqāq: 8). the apostle replied, that is not what it means. The understanding is only for the presentation of deeds, because whoever is judged in detail will definitely be punished."¹⁰

This hadith shows the great attention a female companion of the apostle's time paid to a hadith. It is not much different from the understanding of Tafsīr Ibn 'Abbas. In addition, the apostles paid special attention to the female companions so that they could seek knowledge directly from the apostles on special days. They could complain about household matters, ask important questions about Islamic law, and learn directly from the Prophet Muhammad.

Ade Yamin et al.'s view, for example, says that until now, the general understanding of Islam only adheres to patriarchy and does not encourage female scientists to contribute to it.¹¹ Thus, the sources that form the basis of Islam only define masculinity without seeing the existence of women. This understanding is certainly not entirely true because, behind these interpretations, the equality of Islamic law is always upheld regardless of gender.

Musdah Mulia also mentions the women found in the Qur'an.¹² The author only discusses women in the Qur'an without narrating a hadith in a particular tafsīr. There are not so many writings similar to this one. Agung Danarta, for example, wrote about female hadith narrators, but only discusses all female

¹⁰ Abū 'Abdullāh Muḥammad Ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Beirut: Dār Ibnu Kathīr, 2018), Juz 2. no. 244.

¹¹ Ade Yamin et al., *Islam Indonesia: Dialektika Agama, Budaya dan Gender* (Yogyakarta: LKiS, 2020), 134.

¹² Musdah Mulia, *Kemuliaan Perempuan dalam Islam* (Jakarta: Kompas Gramedia Group, 2014), 176.

narrations found in the '*Kutubuttis'ah*'. At the same time, the author continues the research by categorizing themes in female narrations. Then, examine the themes and collect what the themes of the study are narrated by female narrators in the commentaries of Ibn 'Abbas and Ibn Katsir.

Mahmud al-Dausari also mentioned about the women found in the Qur'an. The author only discusses women in the Qur'an without narrating a hadith in a particular tafsir. From the identification of the problem above, the author can describe the urgency of this research, including the lack of studies related to female hadith narrators in hadith books. If there is a study about it, it is not fully comprehensive, or it may only focus on one or two studies of female narrators such as 'Aisha. Therefore, this paper is very important to develop as it fosters the confidence of the nation's generation as women.¹³

B. Methods

This article uses qualitative methods.¹⁴ This method allowed the researcher to adjust the approach and data collection techniques based on the findings that emerged during the research.¹⁵ The author's data collection method begins with an inventory of female narrators from the *Jawāmi'ul Kālim* software. The *Jawāmi'ul Kālim* software is an excellent hadith software as a hadith search engine. It is because the chain of transmission, narrators, students, and teachers of the narrators are mentioned in detail so that researchers can get the information they are looking for accurately.

Furthermore, from the findings, the author will discuss several female narrators. The author limits it to female narrators from among the *Ummu al-Mu'minīn* (wives of the Prophet), such as 'Aisha, Ummu Salamah, and Ummu Habibah. It is because of the great role of *Ummu al-Mu'minīn* in gaining knowledge through the main source of Muslims who is none other than the Prophet Muhammad as her husband.¹⁶

¹³ Aih Mitamimah, 'Kesetaraan Kedudukan Perempuan dan Laki-Laki dalam Perspektif Hadis', *Jurnal Riset Agama* 1, no. 1 (2021): 29–44, <https://doi.org/10.15575/jra.v1i1.14254>.

¹⁴ Sandu Siyoto and M. Ali Sodik, *Dasar Metodologi Penelitian*, ed. Ayup (Yogyakarta: Literasi Media Publishing, 2015), 256.

¹⁵ Wahyudin Darmalaksana, 'Penelitian Metode Syarah Hadis Pendekatan Kontemporer: Sebuah Panduan Skripsi, Tesis, dan Disertasi', *Dirayah: Jurnal Studi Ilmu Hadis* 5, no. 1 (2020): 58–68, <https://doi.org/10.15575/diroyah.v5i1.9468>.

¹⁶ M. Syaeful Bahar, 'Pembatasan Kepemimpinan Perempuan (Kritik terhadap Hadist Misoginis)', *Muwazah: Jurnal Kajian Gender* 1, no. 2 (2013): 127–34, <https://doi.org/10.28918/muwazah.v1i2.287>.

The data collection method carried out by the author is structured and systematic because it conducts research. The quality of qualitative research is highly expected to support research results. The results obtained from this study are that there are more than 160 female narrators from both the companions and the *Tābi'm* who play an active role in the transmission of hadith from one generation to the next.

In this study, the author presents data on how women color the content of hadith literature through the roles of women in hadith narration. Many women became narrators who many researchers have not studied, for example, the wives of the apostles who narrated many traditions from the Prophet Muhammad. Such narrations have contributed greatly to the study of women's prominence in the primary literature of Islam.¹⁷

As far as reading from the existing literature, not many writings are similar to this research. Saidul Amin, for example, who wrote about women Hadith narrators, only discusses all the women's narrations in the *Kutubuttis'ah*, while the author continues the research by categorizing the themes in women's narrations.¹⁸ Then, the themes of the study will be examined and collected by female narrators in the commentaries of Ibn 'Abbas and Ibn Katsir.

B. Results and Discussion

Equality and Justice in Islam

Mahmud al-Dausary reveals that there are two views on equality, one from the perspectives of men and one from women.¹⁹ First, it is important to eliminate all forms of differences between humans because they are the same and are not distinguished by religion, shari'a, and gender. It is referred to as absolute equality. Secondly, it requires complete equality in all matters, except those denied equality by Shari'ah, which has the absolute right to equalize and differentiate.

¹⁷ Lusia Palulungan, M. Ghufroon H. Kordi K, and Muhammad Taufan Ramli, *Perempuan, Masyarakat Patriarki & Kesetaraan Gender* (Makassar: Yayasan Bursa Pengetahuan Kawasan Timur Indonesia (BaKTI), 2020), 46.

¹⁸ Wadud, *Qur'an and Women*, 57.

¹⁹ Mahmud al-Dausary, *Kesetaraan yang Adil antara Pria dan Wanita dalam Islam*, trans. Muhammad Ihsan Zainuddin (Jakarta: Syabakah al-Alukah, 2018).

There is no doubt that the first perspective will reveal many counter-productive things. It certainly cannot be realized in everyday life. It is because the meaning of equality itself implies the existence of likeness and similarity between beings and things that will be equalized. Equality here will not be realized unless all humans are similar and the same in nature and character. That is when equality will be realized. However, if they are different, such as men and women, then fair equality cannot be realized because equating two different things is injustice and will not bring about justice and balance.²⁰

In fact, the first viewpoint collides with the arguments in the Qur'an and hadith. It would deny the equality of men and women, darkness and light, and believers and disbelievers. Allah says: 1) Are the believers the same as the unbelievers? They are not equal (Qs. al-Sajadah: 18); 2) The living and the dead are unequal." (QS. Fāṭir: 22); 3) The man is not equal to the woman (QS. 'Āli 'Imrān: 36). That is why according to Farah Izza²¹ it is a big mistake to say that Islam is a religion of equality. Islam came to bring justice for all of nature. It includes men and women.

In Islam, the concept of justice between men and women is fundamental and contained in the teachings of the Qur'an and the Hadith of the Prophet Muhammad. Islam teaches that men and women have equal dignity and worth before Allah, with balanced rights and obligations that accommodate their biological and social differences. Here are some important aspects related to gender justice in Islam:

1. **Spiritual Equality:** In terms of spirituality and religious responsibilities, Islam emphasizes equality between men and women. Both genders are faced with the same worship obligations, such as prayer, fasting, zakat, and hajj (if able), and both receive rewards from Allah for their deeds.
2. **Education:** Islam encourages education for both genders. Prophet Muhammad once said, "Seeking knowledge is an obligation for every Muslim male and female." It suggests that access to knowledge and education should be given equally to men and women.

²⁰ Anwar Sadat, Ipandang Ipandang, and Anita Marwing, *Kesetaraan Gender dalam Hukum Islam: Kajian Komparasi antara KHI dan Counter Legal Draft KHI (CLD-KHI) tentang Poligami dan Kawin Kontrak* (Yogyakarta: LKIS, 2020), 13.

²¹ Farah Nuril Izza, 'Gender dan Transmisi Hadis (Menelusuri Periwiyat Perempuan dalam Shahih al-Bukhari)', *Yin Yang* 9, no. 2 (2014): 246-62, <https://ejournal.uinsaizu.ac.id/index.php/yinyang/article/view/1201>.

3. **Legal and Economic Rights:** In Islam, women are granted significant legal and economic rights.²² They are entitled to own, inherit, and manage their own property. At the time of the Prophet, women also participated in economic, political, and social activities. Although there are different inheritance provisions where men get a larger share, this is attributed to men's financial responsibility towards the family.
4. **Protection Rights:** Islam establishes various protective rights for women, including in marriage and as members of society. For example, dowry is given to a woman as part of her rights, and she has the right to receive maintenance from her husband. **Social Roles:** While Islam assigns certain roles to men and women, such as the man as the family's leader, this does not mean that women cannot participate in various aspects of public life. Islamic history records many women as scholars, business people, and leaders.

The Role of Women in Law and Sunnah

In the history of hadith narration, the role of women is very great, especially the wives of the Prophet Muhammad (*ummahāt al-mu'minīn*) and other female companions.²³ The wives of the Prophet played a major role in conveying the religion and spreading the Sunnah among other Muslim women.²⁴ Some Muslim women feel embarrassed to ask about the Prophet's problems, so they then complain to the Prophet's wives.²⁵

In addition to the wives of the Prophet, the women of the *Ṣaḥābiyyat* also played a significant role in preserving and transmitting hadith no less than that of the male companions. It can be seen from their enthusiastic attendance at the majlis of the Prophet. So much so that they asked the Prophet to give them special assemblies so that they could learn Islam, so that Imam al-Bukhari made a chapter in his *Ṣaḥīḥ* on *hal yaj'alu li al-nisā' yaum 'alā ḥiddat al-'Ilm* (Is it necessary to set a specific day to teach knowledge to women?).

²² Husein Muhammad, *Perempuan, Islam, dan Negara* (Yogyakarta: IRCiSoD, 2022), 89.

²³ Hasyim Asy'ari, *Risālah Ahl al-Sunnah wa al-Jamā'ah: Fi Hadīth al-Mawta wa Asharat al-Sa'ah wa Bayān Majfūm al-Sunnah wa al-Bid'ah*, n.d.

²⁴ Hafidhuddin Hafidhuddin and Saifuddin Zuhri Qudsy, "Nawawi al-Bantani, Ashhab al-Jawiiyyin di Bidang Hadis: Rihlah, Genealogi Intelektual, dan Tradisi Sanad Hadis," *al-Izzah: Jurnal Hasil-hasil Penelitian* 6, no. 1 (2021): 14–26, <https://doi.org/10.31332/ai.v0i0.2432>.

²⁵ Muhammad Wahidi, *Fikih Perempuan* (Surabaya: Nurul Huda, 2012), 67.

The role of women in hadith narration did not stop during the time of the Prophet and the companions, but continued to occur in later periods. This is evident from the appearance of books on the biographies of female narrators at every level, for example, Imam Ahmad bin Hanbal (d. 241 AH) had a female hadith teacher named Umm 'Umar bint Hassan bin Zaid al-Thaqafi. Abu Ya'la al-Farra' (458 AH) narrated hadiths from Ummah as-Salam bint Abu Bakr Ahmad. Al-Hafidz Ibn Asakir (571 AH) had over 80 hadith teachers who were women.

Meanwhile in the field of hadith, the role of the *ṣaḥābiyyāt* goes back to the time of the companions. Ibn Sa'ad mentions in his *ṭabaqat* that many women came to the Prophet for allegiance. One of them is the story of the companion Qayla bint Makhramah al-Anbariya who travelled with the group of Banu Bakr bin Wael. It is unimaginable how the journey of Qayla bint Makramah's life in gaining knowledge to the Prophet. Who travelled a long way from Abissina to Medina. Not only that, the role of the wives of the Prophet Muhammad, moving around the country, as did Ummu Atiyya al-Ansariyyah, and Asma' bint Yazid ibn al-Sakan to various countries also cannot be considered easy. They had to become teachers of the *tābi'īn* or the generation after the companions.²⁶

The literature also shows that several female companions have been narrated in the *Kutubussittah* (Six Books of Hadith), directly or indirectly. Their number is about one hundred and fifteen female companions.²⁷ As Imam Bukhari narrates in his *Ṣaḥīḥ* about thirty-one female companions. Abu Dawud mentions about seventy-five female companions who have become *mukharrij* of hadith. Al-Tirmidhi mentions about forty-six female companions.²⁸ Al-Nasa'i mentions the authority of sixty-five female companions. While Ibn Majah mentions the authority of sixty female companions.

By tracing the books of *Ṭabaqāt*, tracing the book of *Tuḥfat al-Ashraf* with *Ma'rifah al-Afraq* by Imam al-Mizzi, *Tahdhīb al-Kamāl*, *Taqrīb al-Tahdhīb* by al-Hafizh Ibn Hajar, it becomes clear to us that the number of female narrations in these six books is not a small number. This is because the number of women's narrations in these six books is far from the total of the six books containing about 2,764 traditions, including 2,539 narrations of women.²⁹

²⁶ Murtdha Muthahhari, *Filsafat Perempuan dalam Islam* (Jakarta: Rausyan Fikr, 2022), 28.

²⁷ Yamin et al., *Islam Indonesia: Dialektika Agama, Budaya dan Gender*.

²⁸ Faqihuddin Abdul Kodir, *60 Hadis Hak-hak Perempuan dalam Islam (Teks dan Interpretasi)* (Yogyakarta: Graha Cendekia, 2017), 34.

²⁹ Wahidi, *Fikih Perempuan*.

It is worth mentioning that the hadiths narrated by women in the books of the Sunnah relate to all matters of life, ranging from beliefs, worship, affairs, manners, and others (see Table 1). In this regard, the role of female companions in participating in the transmission of hadith to later generations cannot be ignored.

Compared to the male narrators, the narrations made by women are smaller in quantity. Nonetheless, the role of female narrators is very significant in the perfection of the Prophet’s teachings. It is because female narrators, in addition to being able to narrate general traditions like those of the male companions, also narrate specific traditions about women, children, and family matters that usually escape the attention of men.³⁰ The Prophet’s wives could narrate more specific traditions about the Prophet’s daily life in his household, such as sleeping, bathing, ablution, purification, eating, drinking, and so on.

Table 1
The Female Narrator of Hadith

No.	Name of Female Narrator	Total Riwayat
1	Aisyah binti Abu Bakr	2210
2	Ummu Salamah binti Abu Umayyah	378
3	Asma’ binti Yazid al-Ansari	81
4	Maemunah binti Harits	76
5	Ummu Habibah binti Abu Sufyan	50

In the first phase of Islam’s birth, many narrators narrated hadiths directly from the Prophet.³¹ The narrators of the traditions at that time were mostly the wives of the Prophet. It was because the wives of the Prophet were very close to the Prophet. The following are the names of female narrators:

‘Aisha bint Abu Bakr

Of the wives of the Prophet Muhammad (peace be upon him) who narrated hadith, ‘Aisha was the most intelligent and the most widely narrated of

³⁰ Nurul Iffatiz Zahroh, “Kontribusi Sahabat Perempuan dalam Tafsir: Telaah atas Tafsir al-Qur’an al-‘Adzīm Karya Ibn Katsir,” [Undergraduate Thesis] (UIN Syarif Hidayatullah Jakarta, 2018), 87.

³¹ Kodir, *60 Hadis Hak-hak Perempuan dalam Islam (Teks dan Interpretasi)*.

the Prophet's wives. 'Aisha narrated about 2210 hadith. Of these, 147 were agreed upon as authentic by Bukhari-Muslim. Bukhari personally narrated 54 hadith, while Muslim narrated 68 hadith from her.³²

Several things make 'Aisha's figure important and very special compared to the other wives of the Prophet. Allah had endowed her with intellectual acumen, sharpness of understanding, a great soul, and a heart full of love, tenderness, and sincerity. 'Aisha's vast knowledge of the Sunnah. She narrated more than a thousand traditions relating to fiqh and legal matters.³³ Her meticulous understanding of the Sunnah made her a source of scholarly reference for several companions on various legal issues and fatwas. Thus, 'Aisha has contributed to the treasures of Islamic civilization in correction of the other companions.

'Aisha was the most excellent female narrator among the other Companions. The narrators who narrated her traditions were not only from among the Companions like Ashid bin Khudair al-Ashhali, Anas bin Malik, Harith bin Hisham, al-Hasan bin 'Ali al-Hashimi but also from among the *Tabi'in* like Aminah al-Qaishiyah, Abu Ishaq Addusi, Abu Bakr bin Abdurrahman and many more.

Juwayriyah bint al-Harith

She was Juwayriyah bint al-Harith ibn Abi Dhirar ibn al-Habib al-Khuza'iyah. She was a noble woman who was taken captive when the Muslims defeated the Banu Musthalik at the Battle of Muraisi in the year 5 or 6 AH. The Prophet freed her and married her, at which time she was 20 years old.³⁴ Because of the marriage, the Prophet freed 100 families from the Banu Musthalik. Before that Juwairiyah had been married to Musafi' ibn Shafwan who was killed in the battle of Muraisi. He died in 56 AH.

Juwayriyah did not narrate many hadith from the Prophet. They were all narrated directly from the Prophet. The few hadith that she narrated were due to her late conversion to Islam, which occurred after the army of the Prophet had defeated her tribe. Those who narrated hadiths from him are: 'Abdullah Ibn

³² Sayyid Sulaiman al-Nadwiyy, *Aishah Ummu al-Mu'minin* (Damascus: Dār al-Qalam, 2007), 56.

³³ M. Kadzim Muhammad Khalif al-Dailami, "Sirah 'Aishah Ummu al-Mu'minin," 1377, 68–70.

³⁴ Shamsuddin bin Ahmad al-Dhahabi, *Siri A'lam Nabula* (Cairo: Muassasah al-Risalah, 2000).

'Abbas, Ubaid ibn al Sibaq, Abu Ayyub al Maraghi, Mujahid ibn Jabbar, Kuraib, Kulsum ibn al Musthaliq and 'Abdullah ibn Shidad abn al-Hadi.

Juwairiyah bint Harith' role in narrating the Prophet's hadith was extraordinary. The students who narrated hadiths from her were from among the companions and the *Tābi'īn*, both men and women. Just mention Umm 'Uthman al-'Atqiyah, al-Ṭufail, Jisrah bint Dujajah, Zainab bint Umm Salamah, 'Abdullah bin al-'Abbas, Ubaid bin al-Sabaq and many more.

Saudah bint Zam'ah

Saudah bint Zama'ah ibn Qais ibn Abd Shams had previously been married to Sakran ibn Amr ibn Abd Shams. She and her husband converted to Islam and joined the second migration to Abyssinia. After her husband died in Habsyah,³⁵ Saudah was married to the Prophet. She was the first woman the Prophet married after the death of Khadijah. After the Prophet married 'Aisha, Saudah gave her turn with the Prophet to 'Aisha. She died at the end of the reign of the caliph 'Umar ibn al-Khaṭṭab. The hadiths narrated by Saudah are not many, because her life with the Prophet was not so close, because she gave up her turn with the Prophet to 'Aisha. Those who narrated hadiths from Saudah were Ibn 'Abbas and Yahya ibn 'Abdillah ibn 'Abd al-Rahman.

Asma' bint Abi Bakr

Asma' bint Abi Bakr was the wife of Zubair ibn Awwam, she was 'Aisha's sister who was older than 'Aisha by a dozen years. She converted to Islam when she was still in Mecca, and she was the 18th person to convert to Islam, and it was she who delivered food and drink when the Prophet and Abu Bakr hid in the cave of Thur when they were about to emigrate to Medina.³⁶ She was married to Zubayr while she was still in Mecca. She married when she was pregnant with his son, Abdullah ibn Zubayr. Asma' narrated the hadiths directly from the Prophet. The people who narrated hadith from her were: 'Abdullah and 'Urwah ibn Zubair, both of whom were his sons, his grandchildren: 'Ubbad ibn 'Abdullah ibn Zubair, 'Abdullah ibn 'Urwah ibn Zubair and Fatimah bint

³⁵ Abū 'Abdullāh Aḥmad bin Muḥammad al-Shaibāni Ibn Ḥanbal, *al-Musnad al-Imām Aḥmad ibn Ḥanbal*, ed. Shu'aib al-Ārna'ūte (Beirut: Mu'assasah al-Risālah, 2001).

³⁶ Siti Romlah, "Karakteristik Keluarga Sakinah dalam Perspektif Islam dan Pendidikan Umum," *Mimbar Pendidikan XXV*, no. 1 (2006): 67–72.

Mundhir ibn Zubair, her great-grandchildren: ‘Ubbad ibn Hamzah, ibn ‘Abdullah ibn Zubair, his former slave ‘Abdullah ibn Kaisan, Ṣafīyyah bint Shaibah, ‘Abdullah ibn ‘Abbas, Muslim al-Ma’ry, Abu Naufal ibn Abi Aqrab, ‘Abdullah ibn Abi Mulaikah Wahab ibn Kaisan and others.

Nusaibah bint Ka’ab (Umm Aṭīyah)

Nusaibah bint Ka’ab narrated hadiths directly from the Prophet and through ‘Umar ibn Khaṭṭab. The people who narrated hadiths from her were: Anas ibn Malik, Muhammad ibn Sirin, Hafshah bint Sirin, ‘Abdul Malik ibn Umayr, Isma’il ibn Abd al-Rahman ibn Athiyah, ‘Ali ibn al-Aqmar, and Ummu Sharahil.

Criticism of Female Narrators of Male Narrators

Criticism of the Hadith about Mourning the Dead

إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ،

“Verily, the one who dies will be punished for the crying of his family for him.”³⁷

This hadith was narrated by ‘Aisha bint ‘Abdullah ibn ‘Uthman and then passed down to ‘Umar ibn al-Khaṭṭab ibn Nufail, ‘Abdullah ibn ‘Abbas ibn ‘Abdul Muttalib, ‘Abdullah ibn ‘Umar ibn al-Khaṭṭab, ‘Abdullah ibn Zubair ibn al-Awwam, ‘Abdullah ibn Zubair, ‘Abd al-Malik ibn ‘Abd al-‘Aziz, ‘Abdullah ibn al-Mubarak, ‘Abdullah ibn ‘Uthman.

‘Aisha herself criticized the narration of this hadith by mentioning that it creates an aspect of controversy over a verse in the Qur’an: “*And no one commits a sin but that the harm returns to himself; and a sinner shall not bear the sin of another*” (QS. al-An’ām: 164).

Imam Nawawi mentioned that the crying mentioned here is not ordinary sadness, but to the extent of screaming or what is called (*niyahah*), if it is just ordinary crying, then it is not *ḥarām*.³⁸

³⁷ Besides being narrated from al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, hd. no. 1212, this hadith is also narrated in several books such as: Abū Ḥusayn Muslim ibn al-Ḥajjāj al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2008), hd. no. 931; Abū Dāud Sulaimān ibn al-Ash’ath al-Sijistānī, *Sunan Abī Dāwūd* (Beirut: Muassasah al-Rayyān, 1998), hd. no. 3129; Ahmad bin Shu’aib al-Nasā’i, *al-Sunan al-Kubrā li al-Nasā’i* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1991), hd. no. 1855.

'Aisha also added that the Prophet never said this Hadīth except that if the Hadīth was addressed to a Jewish person who died, then the weeping of his family over the disbeliever would have added a terrible punishment to the deceased.

Critique of the Hadith on the Misfortune of Women

إِنَّمَا الضَّرْبَةُ فِي الْمَرْأَةِ وَالذَّابِيَةِ وَالذَّارِ

"Abu Hurairah reported that the Prophet said: "Verily, part of the *ṭiyarah* (bad luck) is in women, horses, and houses."³⁹

'Aisha's criticism of this Hadith: She said: "Some of them fly to the sky and some to the earth." 'Aisha said: "By the One who revealed the Qur'an to Abi al-Qasim, this is not what he said. Rather, the Prophet of Allah (peace and blessings be upon him [pbuh]) said: "The people of the Jahiliyyah said: 'Athiyarah is in women, houses, and horses.'" Then 'Aisha recited: There is no calamity that befalls the earth or you except that it has been decreed.

The explanation of this hadīth is that the misfortune is not caused by some people as described above, but it is the belief of the people of Jahiliyyah that the misfortune is in the three things mentioned above.⁴⁰ However, after Islam became strong, this belief was eroded and began to cease to exist. So this is what is meant by the above hadith.

Criticism of Hadith about Seeing God

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ قَالَ كُنْتُ مُتَكَبِّرًا عِنْدَ عَائِشَةَ فَقَالَتْ يَا أَبَا عَائِشَةَ ثَلَاثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ

³⁸ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*.

³⁹ Ibn Ḥanbal, *al-Musnad al-Imām Ahmad Ibn Ḥanbal*, hd. no. 1827; This is a ṣaḥīḥ ḥadīth reported by Faḍal ibn al-'Abbas ibn 'Abd al-Muṭṭalib, Maslamah ibn 'Abdullah ibn Rabi'i, Muhammad ibn 'Abdullah ibn 'Allatsah, Hammad ibn Khalid. In addition to Musnad Ahmad bin Hanbal this tradition is also narrated by Abu Abdillāh Muḥammad ibn 'Abdullāh al-Ḥākim al-Nisāburī, *al-Mustadrak 'alā al-Ṣaḥīḥaini*, ed. Muṣṭafā 'Abd al-Qādir 'Aṭa (Beirut: Dār al-Kutub al-Ilmiyah, 1990), hd. no. 478; Ahmad bin Shu'aib al-Nasā'i, *al-Sunan al-Kubrā li al-Nasā'i*, hd. no. 89.

⁴⁰ Umma Farida and Abdurrohman Kasdi, "The 2017 KUPI Congress and Indonesian Female 'Ulama," *Journal of Indonesian Islam* 12, no. 2 (2018): 135–58, <https://doi.org/10.15642/JIIS.2018.12.2.135-158>.

قُلْتُ مَا هُنَّ قَالَتْ مَنْ رَعِمَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَبَّهُ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ قَالَ وَكُنْتُ مُتَكَبِّرًا فَجَلَسْتُ فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَنْظِرِي وَلَا تَعْجَلِيْنِي أَلَمْ يَقُلِ اللَّهُ عَزَّ وَجَلَّ { وَلَقَدْ رَأَهُ بِالْأُفُقِ الْمُبِينِ } { وَلَقَدْ رَأَهُ نَزْلَةً أُخْرَى } فَقَالَتْ أَنَا أَوَّلُ هَذِهِ الْأُمَّةِ سَأَلَ عَنْ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّمَا هُوَ جِبْرِيْلُ لَمْ أَرَهُ عَلَى صُورَتِهِ الَّتِي خُلِقَ عَلَيْهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ رَأَيْتُهُ مِنْهُبِطًا مِنَ السَّمَاءِ سَادًّا عِظَمَ خَلْفِهِ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ فَقَالَتْ أَوْ لَمْ تَسْمَعْ أَنَّ اللَّهَ يَقُولُ { لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ } أَوْ لَمْ تَسْمَعْ أَنَّ اللَّهَ يَقُولُ { وَمَا كَانَ لِيَشْرَ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِي بِيَذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَى حَكِيمٍ } قَالَتْ وَمَنْ رَعِمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَمَ شَيْئًا مِنْ كِتَابِ اللَّهِ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ وَاللَّهُ يَقُولُ { يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ } قَالَتْ وَمَنْ رَعِمَ أَنَّهُ يُخَيَّرُ بِمَا يَكُونُ فِي عِدِّ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ وَاللَّهُ يَقُولُ { قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ } وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ حَدَّثَنَا دَاوُدُ بِهِذَا الْإِسْنَادِ نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ وَزَادَ قَالَتْ وَلَوْ كَانَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمًا شَيْئًا مِمَّا أَنْزَلَ عَلَيْهِ لَكُنْتُمْ هَذِهِ الْآيَةَ { وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ } حَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا إِسْمَاعِيلُ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ قَالَ سَأَلْتُ عَائِشَةَ هَلْ رَأَى مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبَّهُ فَقَالَتْ سُبْحَانَ اللَّهِ لَقَدْ قَفَّ شِعْرِي لِمَا قُلْتُ وَسَأَقُ الْحَدِيثَ بِقِصَّتِهِ وَحَدِيثُ دَاوُدَ أَتَمُّ وَأَطْوَلُ

Zuhair bin Harb has narrated to us, Isma'il bin Ibrahim has narrated to us, from Dawud from al-Sha'bi from Masruq who said, "When I sat reclining beside 'Aisha, then she said, 'O Abu 'Aisha (Masruq)! There are three things, and whoever talks about one of them has committed a great lie against Allah.' I asked, 'What are these three things?' 'Aisha replied, 'Firstly, whoever claims that Muhammad (peace and blessings of Allah be upon him) saw his Lord has indeed magnified his lie against Allah.' I had been sitting leaning back, so I began to sit properly, then I said, 'O *Ummu al-Mu'minin!* Give me time, and do not make me hasty, (hear my words first), has not Allah said: '(And verily Muhammad saw Gabriel (in his true form) at another time)' (QS. al-Takwīr: 23). And Allah says again: '(And indeed Muhammad saw him in his original form once more)' (QS. al-Najm: 13). 'Aisha replied: I was the first to ask the Messenger of Allah (blessings and peace of Allah be upon him) about this matter from among this Ummah. He replied by saying: "What is meant by 'he' in the verse is Jibril (not Allah), I have never seen Jibril in his original form except twice, when he descended from the sky in a state that was so large that it filled the space between the sky and the earth. Then 'Aisha said again, 'Have you not heard that Allah: "He

cannot be seen by the sight of the eye, but He can see and knows the essence of all the sight of the eye, and He is the Most Gentle, the Most Profound in Knowledge” (QS. al-An’ām: 103). Or, have you not heard the words of Allah: “And it does not befit a man that Allah should speak to him except by revelation (in a dream) or from behind a wall (by hearing a voice) or by sending a messenger (an angel), and the messenger conveys to him by Allah’s leave whatever He wills.” (QS. al-An’ām: 103). Indeed, Allah is the Most High, the Most Wise”. (QS. al-Shūrā: 51). Then ‘Aisha said again, ‘Whoever claims that the Messenger of Allah (peace and blessings of Allah be upon him) has concealed part of the Book of Allah, then indeed he has raised a lie against Allah, as Allah says: “O Messenger of Allah, convey what has been revealed to you, and if you do not do so, then you have not conveyed His message” (QS. al-Mā’idah: 67). Then ‘Aisha said, “Whoever claims that he is able to inform about the destiny that will happen tomorrow, then indeed he has raised a lie against Allah. Allah says: ‘(Say (O Muhammad), none of the creatures of the heavens and the earth knows the unseen except Allah)’. (QS. al-Naml: 65). And Muhammad ibn al-Mutsanna has narrated to us, ‘Abd al-Wahhab has narrated to us, Dawud has narrated to us, with this sanad as the hadith of Ibn Ulayyah, and he added:” ‘Aisha said, ‘If Muhammad had concealed some of the revelations revealed to him, he would have concealed this verse: ‘(And (remember) when you said to the one on whom Allah has bestowed favours and you have bestowed favours, ‘Keep your wives and fear Allah’, and you concealed in your hearts that which Allah would reveal, and you feared men, but it is Allah whom you feared more)’ (QS. al-Aḥzāb: 37). Ibn Numair has narrated to us, my father has narrated to us, Isma’il has narrated to us from al-Sha’bi from Masruq who said, “I asked [‘Aisha], ‘Did Muhammad (peace be upon him) see his Lord?’ She replied, ‘Glory be to Allah, indeed my horses’ hairs shivered because of what you said.” Then he narrated the hadeeth with his story, and Dawud’s hadith is more perfect and longer.”

The hadith narration is found in several books on the hadith.⁴¹ The narration path that can be traced after ‘Aisha’s narration is Masruq ibn al-Ajda’, Amir ibn Sharahbil, Dawud ibn Dinar (d. 139 AH), Isma’il Ibn Ibrahim (d. 193 AH), and Zuhair ibn Ḥarb (d. 234 AH) that have credible narrator status. From this narration it can be analysed that Aisha’s disciples were credible narrators in narration. There is no narrator who lies.

This hadith also reveals the condition of the Prophet when he received the revelation of the five daily prayers during the Isrā’ Mi’rāj event. Abu Hurairah in *Sharah Fath al-Bārī* mentions that the apostle saw Jibril with the naked eye,

⁴¹ Abū Ḥusayn Muslim ibn al-Ḥajjāj al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2008), hd. no. 178; Abu ‘Isā al-Tirmidhī, *Sunan al-Tirmidhī* (Beirut: Dār al-Fikr, 2005), hd. no. 3068; Ibn Ḥanbal, *al-Musnad al-Imām Aḥmad ibn Ḥanbal*, hd. no. 25461; al-Imām al-Jalīl Abī ‘Awānah Ya’qūb bin Ishāq al-Asfarānī, *Musnad Abī ‘Awānah* (Beirut: Dār al-Ma’rifah, 1998), hd. no. 405.

without any barrier. This is agreed by most scholars. While Abu Sa'īd al-Sam'ani argues that seeing here is the direct form of an angel without resembling a human being. Ibn 'Abbas explained that the apostle Jibril accompanied the apostle on the way up and down the Arsh on the night of Isrā' Mi'rāj.

Analysis of the Hadiths on Female Companions

Honouring Women who are Menstruating

One hadith was narrated by 'Aisha, that she said:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مِسْعَرٌ، عَنِ الْمُقَدَّامِ بْنِ شُرَيْحٍ، عَنِ أَبِيهِ، عَنِ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُؤْتَى بِالْإِنَاءِ، فَأَشْرَبُ مِنْهُ وَأَنَا حَائِضٌ، ثُمَّ يَأْخُذُهُ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِي، وَإِنْ كُنْتُ لَأَخْذُ الْعَرَقَ، فَأَكُلُ مِنْهُ، ثُمَّ يَأْخُذُهُ، فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِي.

Muhammad bin 'Ubaid has narrated to us, Mis'ar has narrated to us, from Miqdam bin Shuarih from his father, from 'Aisha who said: "Sometimes the Messenger of Allah (pbuh) had a vessel presented to him, and I drank from it while I was menstruating. So the Messenger of Allah (pbuh) took the container and put his mouth on the place where I had drunk. Sometimes I would take a bone (with a little meat on it) and eat part of it, and the Messenger of Allah would take it and put his mouth where my mouth used to be."⁴²

The above hadith if read today would sound ordinary, but if we go back to the history before Islam, we find the apostle has elevated the status of women who were previously denigrated in the Jahiliyyah era⁴³. The Jews thought that menstruating women were dirty and unclean. They had to be sequestered in a special room and not allowed to come out until their period was over. Meanwhile, the Christians did the opposite of the Jews. They even have sex with their wives during menstruation. Islam later mediated this. Islam considers menstruating women, not dirty women. They may sleep with their husbands, but not for intercourse.

In another hadith it is also explained:

⁴² Ibn Ḥanbal, *al-Musnad al-Imām Aḥmad ibn Ḥanbal*, hd. no. 24966.

⁴³ Umma Farida, 'Studi Pemikiran Fazlur Rahman tentang Sunnah dan Hadis', *Addin* 7, no. 2 (2013): 223–48, <https://journal.iainkudus.ac.id/index.php/Addin/article/view/577>.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ قَالَ: حَدَّثَنَا مَالِكٌ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُرْجِلُ رَأْسَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا حَائِضٌ .

'Abdullah ibn Yusuf narrated to us, who said from Malik from Hisham ibn' Urwah from his father from 'Aisha said: "I used to comb the hair of the Messenger of Allah while I was menstruating."⁴⁴

The hadith above also shows that menstruating women are not dirty women, so they must be isolated and not allowed to go out. A menstruating woman can still be active like a normal human being because menstruation is normal blood, which is the nature of an adult woman. Even in this hadith, 'Aisha combed the noble hair of the Prophet.

A husband is permissible to recite the Qur'an on his wife's lap during her period because the Prophet (pbuh) did so.

حَدَّثَنَا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ: سَمِعَ زُهَيْرًا ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ: أَنَّ أُمَّهُ حَدَّثَتْهُ: أَنَّ عَائِشَةَ حَدَّثَتْهَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَكَبَّرُ فِي حَجْرِي وَأَنَا حَائِضٌ ، ثُمَّ يَقْرَأُ الْقُرْآنَ .

Abu Nu'aim al-Faḍl bin Dukain reported that he heard from Zuhair, from Mansur bin Ṣafīyah, from *Ummu al-Mu'minīn* 'Aisha, who said: The Prophet once leaned on my lap while I was menstruating, and he recited the Qur'an.⁴⁵

Body language can reveal how a relationship is going where non-verbal communication is done by both partners. One of them is leaning against the wife's shoulder.⁴⁶ This was conveyed by Orbuch, from Oakland University Michigan. According to Orbuch, if you want your partner to get closer then hold hands when walking together. Touch symbolises intimacy, emotional closeness and happiness in relationships.⁴⁷ It also includes leaning and holding your

⁴⁴ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, hd. no. 277.

⁴⁵ al-Bukhārī, hd. no. 297; Ibn Ḥanbal, *al-Musnad al-Imām Aḥmad ibn Ḥanbal*, hd. no. 25502.

⁴⁶ Junaid bin Junaid, "Aktualisasi Tabi'in Perempuan dalam Perwayatan Hadis," *An-Nisa: Jurnal Gender dan Anak* 11, no. 1 (2018): 298–306, <https://doi.org/10.30863/an.v11i1.297>.

⁴⁷ Terri L. Orbuch, *5 Simple Steps to Take Your Marriage from Good to Great* (New York: Delacorte Press, 2009); Kristin Canning, "This Is What Your Body Language Says about Your Relationship: Are You like Blake and Ryan?," *Women Health Magazine*, 2018, <https://www.womenshealthmag.com/relationships/g19131151/body-language-relationship/>.

partner's back. Among these are also hands on your partner's shoulders, and lying on your partner's lap.

Kissing the Wife

One hadith was narrated by 'Aisha:

حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ بْنِ الرَّبِيعِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَبَّلَ بَعْضَ نِسَائِهِ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ، وَلَمْ يَتَوَضَّأْ» قَالَ عُرْوَةُ: قُلْتُ لَهَا: مَنْ هِيَ إِلَّا أَنْتِ؟ قَالَ: فَصَحَّحْتُ .

Waki' narrated to us, al-A'mash narrated to us, from Ḥabīb ibn Abi Thabit, from Urwah ibn al-Zubair, from 'Aisha, that the Messenger of Allah (pbuh) kissed some of his wives, and then went out to pray, and did not perform ablution." Urwah said: I said to her: Who else if not you? He said: and she laughed.⁴⁸

According to many hadith scholars, hadith above is *ṣaḥīḥ*.

In another hadith, 'Aisha said:

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَبَّلَ بَعْضَ نِسَائِهِ مَضَّ لِسَانَهَا.

"Indeed the Prophet (pbuh) when kissing one of his wives, he kissed her tongue." (Hadith narrated by Maqdisi in *Dzakhiratul Huffazh* No. 1568).⁴⁹

In the case of kissing the lips, it is said to invalidate wudhu.⁵⁰

Kissing can predict the longevity of a couple's relationship. Lips are proven to make you happy, reduce stress and live a long life. Apart from evoking good feelings in the brain, kissing can also reveal other relevant information flowing through the brain.⁵¹

⁴⁸ Ibn Ḥanbal, *al-Musnad al-Imām Aḥmad Ibn Ḥanbal*, hd. no. 497.

⁴⁹ Imam Abdulla El-Rashied, "14 Bentuk Keromantisan Nabi Muhammad SAW Dalam Rumah Tangga," NU Jabar, 2023, <https://jabar.nu.or.id/ubudiyah/14-bentuk-keromantisan-nabi-muhammad-saw-dalam-rumah-tangga-BQVpx>.

⁵⁰ 'Abd al-'Azīz bin 'Abdillāh al-Rājīhī, "Sharḥ Jāmi al-Tirmidhī," Shameela, n.d., <https://shameela.ws/author/63>.

⁵¹ Christian Heim and Caroline Heim, "How Did You Stay Together so Long? Relationship Longevity, a Cross-generational Qualitative Study," *Journal of Marital and Family Therapy* 49, no. 4 (2023): 781–801, <https://doi.org/10.1111/jmft.12656>; Sylvia Smith, "9 Reasons That Explain the

Taking a Bath Together will Add to the Intimacy in a Household

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذُنَبٍ، عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ عَائِشَةَ، قَالَتْ: " كُنْتُ أَغْتَسِلُ أَنَا وَالتَّيِّبِيُّ مِنْ إِنَاءٍ وَاحِدٍ مِنْ فَدَجٍ، يُقَالُ لَهُ الْقَرَقُ "

Adam bin Abi Iyas has narrated for us, Ibn Abi Dhi'bin has narrated for us, from al-Zuhri, from 'Aisha who said: "The Messenger of Allah and I once took a bath together in one container (we took turns drawing water). He often preceded me in fetching water so that I said, 'Leave some for me, leave some for me!'"⁵²

The hadith about 'Aisha and the Prophet taking a bath together is one of the narrations that explain the household life of the Prophet Muhammad and his wife, 'Aisha. This hadith is found in several books of hadith, such as *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. It confirms how the Prophet Muhammad led a loving, warm, and respectful home life. One of the most famous traditions is the report of 'Aisha, which states that she and the Prophet bathed together from one container of water.

This hadith has several important aspects that need to be understood. Firstly, it shows the human aspect of the Prophet. Although he was a prophet, he also lived his daily life like an ordinary person, including in terms of domestic life. By taking a bath together, the Prophet showed that the relationship between husband and wife in Islam is not only about formal obligations, but also includes healthy and loving affection, familiarity, and intimacy.

Secondly, this Hadīth provides an example of how a husband should treat his wife. The Prophet (pbuh) showed Muslims that the relationship between husband and wife should be based on mutual respect and attention to each other's needs. In this context, bathing together is a symbol of intimacy that shows that there is no physical or emotional barrier between husband and wife.

D. Conclusion

Islamic civilization places women as creatures of God who have rights and duties equal to those of men. Hadith scholars accepted and recognized the

Importance of Kissing in Relationships," Marriage, 2024, <https://www.marriage.com/advice/relationship/is-kissing-important/>.

⁵² al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, hd. no. 250; al-Naysābūrī, *Ṣaḥīḥ Muslim*, hd. no. 321.

quality of hadith narrated by *Ṣaḥabiyat* and other female narrators. This was mainly due to their tendency not to make an issue out of gender in hadith narration.

More than a hundred female narrators during the time of the Companions (*Ṣaḥabat*), the Tabi'in and later generations contributed greatly to the narration of hadith, which is the second source for the Muslim ummah. This is especially true of the wives of the Prophet who played a major role in conveying the religion and spreading the sunnah among other Muslim women. Almost all Hadith scholars such as Imam Ibn Hambal, Imam Ibn Asykir have a genealogy of female narrators.

In the case of households, female narrators are even more specific in revealing issues that cannot be captured by male narrators. This is because the wives of the apostle were able to tell in detail how to sleep, bathe, ablution, eat and drink the Apostle directly. This is what distinguishes it from the male narrators.[s]

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