

An Analysis of the Prophetic Traditions Concerning Women in Bisyāratul 'Āmilīn Wa Nadhāratul Ghāfilīn

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Abstract

This study aims to analyze the Prophetic traditions or hadiths concerning women found in a Malay work known as Bisyāratul 'Āmilīn Wa Nadhāratul Ghāfilīn. It was written by Sheikh Ahmad al-Fatani, and its first edition was printed by Matba'ah al-Miriyyah in Mecca in 1887. It was also reprinted several times and was published in both Jawi and Romanized scripts. As an important book that contains religious teachings, there are many hadiths referred to by the author to support his arguments; however, not all hadiths were written in detail by clarifying their level of authenticity. By focusing on one chapter of this book, this study collects all the Prophetic traditions concerning women in that chapter and re-analyzes them based on the method of takhrīj hadith (grading and commentaries of hadith). The research method used is largely qualitative and consists of a textual approach and content analysis. The findings show different statuses of hadiths concerning women found in a chapter of this book. However, it does not indicate that the author has no awareness regarding this matter. The author might have his reason for including many different traditions related to the Prophet in this book.

Keywords: *Hadith, Women, Malay Manuscript, Authenticity.*

1.0 Introduction

Bisyāratul 'Āmilīn Wa Nadhāratul Ghāfilīn was written by a great scholar from Patani, Thailand, Sheikh Ahmad al-Fatani (1856 - 1908). His full name is Wan Ahmad Bin Wan Muhammad Zainal Abidin Bin Datuk Panglima Kaya Sheikh Haji Wan Mushtafa Bin Wan Muhammad Bin Wan Muhammad Zainal Abidin (Faqih Wan Musa al-Jambui al-Sanawi al-Fatani) Bin Wan Muhammad Shalih al-Laqihi Bin Ali al-Masyhur al-Laqihi. However, according to his grandson, Wan Shaghir, the lineage is authentic, originating from Sheikh Ahmad al-Fatani himself (Mat Saad and Abdul Mutalib, 2012).

The writing of this work was completed in Mecca on Sunday Night, dated 14 Rabi'ulakhir 1304H (1887M). Its first edition was printed by Matba'ah al-Miriyyah, Mecca in 1304H (1887M), and it has also been re-printed by

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Persama Press, Pulau Pinang. Sheikh Ahmad al-Fatani is also the author of many other books such as *Hadith Memulakan Makan dengan Garam dan Disudahi Dengannya*, *Hadith-Hadith Pilihan*, *Daftar Rijal al-Hadith*, and many others (Fauzi Deraman, 2015).

Sheikh Ahmad al-Fatani named this manuscript in the Arabic language: *Bisyāratul ‘Āmilīn Wa Nadhāratul Ghāfilīn*, which can be translated as ‘Happiness for those who practice and fearsome for those who forget’ (*Menyukakan Bagi Segala Orang yang Beramal dan Menakutkan Bagi Segala Orang yang Lalai*). However, its content is written in the Malay language and has been written in Jawi script. It was reprinted in Romanized script by Ustazah Noraini Abu and published by Al-Hidayah House of Publishers Sdn. Bhd in 2019.

The book contains 14 chapters that cover various aspects, including topics on performing fasting, the importance of pilgrimage (*hajj*), paying almsgiving (*zakāt*), avoiding usury (*ribā*), doing good to parents, and many others. There is only one chapter in this book concerning women issues that can be found in Chapter Eleven entitled ‘On Declaring the Advantages of Doing Good to the Wife and Some of Her Rights over the Husband and Making Her Respect for the Husband over her That is for the Wife and Forbidding Her Disobedience to her’ (*Pada Menyatakan Kelebihan Berbuat Baik Kepada Isteri dan Beberapa haknya atas Suami dan Membuat Hormatnya Bagi Suami atasnya Yakni atas Isteri dan Mengharamkan Menderhakanya atasnya*).

The author’s writing style in this book applied Jawi script without punctuation marks, comma, semi-colons or paragraphs. Its contents also mixed Arabic and Malay words. The order of the Malay grammar is also very different compared with the latest Malay grammar used today. In terms of references, the author quoted the Qur’anic verses without any marks or signs and did not mention the number and the name of the verses. Similarly, many hadiths have been combined in the discussion either with their original Arabic text or translated version of the hadith in Malay. Many hadiths are also written in only their Malay translation without the original text.

2.0 Problem Statement

It is important to highlight that there is no clarification on the sources of the hadith mentioned in *Bisyāratul ‘Āmilīn Wa Nadhāratul Ghāfilīn*, with no reference on the number of hadith or status of hadiths stated by the author. The only way to identify it as the hadith of the Prophet PBUH (especially hadiths with Malay translation) is where the author will start with “the Prophet says...”. Besides, some texts are mentioned at the end of the paragraph encouraging readers to offer salutations (*salawāt*) unto the Prophet Muhammad PBUH. Therefore, there may be difficulty in identifying the text (*matn*) of hadith and the level of the authenticity of those hadiths, in addition to the difficulty for the readers to understand the context of the hadith quoted. Due to this reason, this study aims to achieve two objectives. First, to discover the content of *Bisyāratul ‘Āmilīn Wa Nadhāratul Ghāfilīn*, particularly on the chapter concerning women. Second, to analyze the condition of selected hadiths concerning women by using the method of *takhrīj al-hadīth*.

3.0 Literature Review

As early as in the 14th century, the usage of the Malay-Jawi script was found in the Terengganu inscription. Many different views argued the emergence of the Jawi script in Malaya, whether in the 14th century or earlier than that. While there are arguments whether the writing of the Jawi manuscript was developed between the 15th and 17th centuries, it peaked in the 17th century due to the dissemination of religious teachings during that time (Yahaya, 2016). The growth of Jawi manuscripts increased in the 18th, 19th, and 20th centuries, covering various fields of Malay civilization, such as literature, history, legends, religion, law and constitution, astronomy, architecture, traditional medicine, and others.

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Regarding Jawi manuscripts and Hadith, many previous studies were conducted discussing the existence of Malay manuscripts regarding the Hadith. (Embong et al., 2011) examined classical Hadith literature in the Malay Peninsula from the historical perspective due to the discovery of Islamic manuscripts from the 15th to 20th century. Similarly, (Dakir et al., 2012) highlighted prominent figures and their works to track the trail of hadith scholars who had contributed much to disseminate the science of hadith in the Malay Region, particularly Malaysia, Thailand, and Indonesia but focusing on their works published in the 17th to 20th century. (Fauzi Deraman, 2015) also did a similar analysis by evaluating the status and use of Hadith in Kitab Jawi in the region of Southeast Asia. All three previous studies agree that many of the Malay manuscripts related to the Hadith were published in the 20th century. Most of the manuscripts did not give full attention to the status of the authenticity of the Hadith because they focused on delivering the religious teachings.

In the 20th century, *Bisyāratul ‘Āmilīn Wa Nadhāratul Ghāfilīn* was an example of many hundreds of Jawi works that collected the hadiths of the Prophet. However, this study found that many previous studies focused on its author, Syeikh Ahmad al-Fatani, who had huge contributions to religious teaching and numerous publications. For example, (Mustapha, Ali, and Zainol 2018) explored the author's biography in detail and conducted content analysis on his writings. His writings cover numerous topics like jurisprudence (*fiqh*) (16 books), belief and faith (*‘aqidah*) (23 books), Sufism (11 books), ethics (7 books), *‘Ibādah* (6 books), literature (5 books), and history (3 books). Due to his expertise in the Islamic teachings, many researchers analyzed his work based on one particular subject, such as (Che Ku Hassan 2017) and (Samsudin and Yahaya, 2011) analyzed his works on *fiqh*, (Yusoff and Mohamed Adnan, 2011) discussed his contributions in the Arabic syntax, (Kamaruzaman and Mohd. Fadzil, 2017) examined the historical aspect in his works, and (Sakat et al. 2011) explored the hadith methodology applied by Syeikh Ahmad al-Fatani.

Although there are not many studies specifically analyzing *Bisyāratul ‘Āmilīn Wa Nadhāratul Ghāfilīn*, there was one research conducted by (Fauzi Deraman et al., 2013) in an article entitled ‘Sheikh Ahmad Al-Fatani and his *Bisyāratul ‘Āmilīn Wa Nadhāratul Ghāfilīn*: A contribution in Hadith studies’. This study examines the author's main idea, which is considered a reference in the traditional *madrasah* system in the Malay region. It also identifies the numbers of hadith mentioned in this book and categorizes them based on their level of authenticity. Interestingly, it also found that there are 97 hadiths in this book that have not been investigated to ascertain their status. Thus, it indicates a good opportunity for analyzing those hadiths in future studies.

In determining the authenticity of hadith, Muslim scholars have provided certain conditions, which are the continuity of the chain (*ittiṣāl al-sanad*); integrity of the character of the reporters (*al-‘adālah*); highly retentive memory (*al-ḍabṭ*); non-aberrance in the report (*ghayr al-shādh*); and free from hidden defects (*‘adam al-‘illah*). The application of these five conditions divides the hadith into several categories such as *ṣaḥīḥ* (sound), *ḥasan* (good), *da‘īf* (weak), and *mawḍū‘* (fabricated) (Abdullah and Abdul Manas, 2009). Hence, *takhrīj al-hadīth* is an important method to evaluate the status of hadith, know the characteristics or technicalities of hadith, and use the original reference books of hadith in the search process (Suliaman et al., 2018). The *takhrīj al-hadīth* method has been applied in many academic research writings either at the undergraduate or postgraduate level (F. M. Othman et al. 2012), which indicate its importance in examining the status of hadith.

In addition to that, this study highlights the significance of identifying the hadith concerning women because there are many arguments when questioning the existence of misogynistic content and anti-women traditions in the Hadith literature (Ali 2006; Ali, 2004; Hassan, 1991, 1996; Mernissi, 1991a; Stowasser, 1994). Hadith has been

accused of being a medium of oppression rather than liberation and influenced by the patriarchal culture (Barlas, 2002). Hence, many efforts towards refuting these arguments have been made because the Hadith cannot be interpreted literally but contextually, for its meaning might create misunderstanding in demeaning women (Hamisan@Khair and Mohd Dahlan, 2017). Moreover, with the advent of Islam, women were given many rights to access education and social work, vote in a political election, participate in the battlefield and business, and many others, which elevated their positions compared to what happened during the age of *Jahiliyyah*. However, women are continuously facing discrimination and gender bias in the present-day (Parker and Cary, 2017), but most importantly, the perception that Islam is behind the bias towards women should be eliminated, for it contradicts the teaching of the Quran and Hadith of the Prophet.

4.0 Methodology

As a qualitative study, this study applies textual and content analysis. Textual analysis is used in research that gathers and elucidates information from certain documents (Mckee, 2003). It is applied in this study to discover the paradigmatic meaning of Hadith texts about women as chosen by the author in a chapter in his book entitled *Bisyāratul ‘Āmilīn Wa Nadhāratul Ghāfilīn*. Meanwhile, content analysis refers to a detailed and organized assessment of the contents of a particular matter to discover patterns and themes. It is often performed in various forms of human communication, including books, newspapers, films, arts, and many other sources (Leedy and Ormrod, 2010). This study is used to analyze the content of one chapter, the eleventh chapter, discussing the advantages in doing good to the wife, the wife's rights over her husband, and her husband disobeying illegally.

After collecting all the hadiths in this chapter, *takhrīj al-hadīth* (grading and commentaries of hadith) is used as the main method in evaluating and finding the sources of those hadiths, due to the lack of information on the sources of the hadith mentioned in *Bisyāratul ‘Āmilīn Wa Nadhāratul Ghāfilīn*. The source of the hadiths can be obtained with the help of the latest technology. Among the websites used are Maktabah Syamilah (<http://shamela.ws/>), Sunnah.com (<https://sunnah.com/>), and few other recognized websites by placing either the full text of the hadith; part of the hadith text; or even a translation of a hadith in a search agent. The selected websites were known to refer to the original source by placing the reference information in detail, and it has been proven to be true.

5.0 Result

By applying the above method, there are 13 hadiths mentioned in the Chapter Eleven of *Bisyāratul ‘Āmilīn Wa Nadhāratul Ghāfilīn*. There was only one hadith with a complete source, but the rest of the hadiths were mentioned without any source. There was also only one hadith with the original text of hadith written in Arabic, but the rest of the hadiths were found written in the Malay translation in Jawi script. Therefore, this study provides the following analysis with a complete both Jawi and Arabic text in addition to the source and status of the 13 hadiths, shown in Table 1.

Table 1. Hadiths concerning women in Chapter Eleven of *Bisyāratul ‘Āmilīn Wa Nadhāratul Ghāfilīn*

No	Malay Translation	Arabic Text	Status of Hadith
1	"Terlebih sempurna segala mukmin pada pihak iman itu orang yang terlebih elok mereka itu pada pihak perangai dan segala yang terlebih kebajikan mereka itu iaitu segala yang sangat	حدثنا أحمد بن حنبل، حدثنا يحيى بن سعيد، عن عن أبي هريرة، محمد بن عمرو، عن أبي سلمة قال: قال رسول الله -صلى الله عليه وسلم-: "أكمل المؤمنين إيماناً أحسنهم خلقاً"	According to Sunan Abu Dawud, this hadith is authentic hadith which is <i>ṣaḥīḥ</i> . Muhammad ibn 'Amr Ibn Alqamah bin Waqqas Al-Laithii which is among the history of companions (<i>Maqrūn</i>). The status of this hadith is <i>ḥasan ṣaḥīḥ</i> .

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	berbuat kebajikan mereka itu bagi segala perempuan mereka itu.”		
2	<p>“Dan terima oleh kamu akan wasiatku dengan segala perempuan akan kebajikan maka sesungguhnya mereka itu beberapa tawanan pada sisi kamu.”</p>	<p>حدثنا الحسن بن علي الخلال، قال: حدثنا الحسين بن علي الجعفي، عن زائدة، عن شبيب بن غرقدة، عن سليمان بن عمرو بن الأحوص قال: حدثني أبي، أنه شهد حجة الوداع مع رسول الله صلى الله عليه وسلم، فحمد الله، وأثنى عليه، وذكر، ووعظ، فذكر في الحديث قصة، فقال: (ألا واستوصوا بالنساء خيرا، فإنما هن عوان عندكم)</p>	<p>According to the book of Sunan at-Tirmidhi, the status of this hadith is <i>ḥasan ṣaḥīḥ</i>.</p>
3	<p>“Terima oleh kamu akan wasiatku dengan segala perempuan akan kebajikan maka bahawasa mereka itu pada sisi kamu tiada milik mereka itu bagi diri mereka itu suatu dan sanya mengambil kamu akan mereka itu dengan amanah Allah dan menghalal kamu akan segala faraj mereka itu dengan kalimah Allah.”</p>	<p>اتقوا الله في النساء، فإنكم أخذتموهن بأمانة الله، واستحللتم فروجهن بكلمة الله</p>	<p>This hadith is <i>ṣaḥīḥ</i> according to Sahih Muslim and Sunan Ibn Majah, Al-Abani also said, the hadith is <i>ṣaḥīḥ</i>.</p>
4	<p>“Takut kamu akan Allah pada dua yang dhaif, sahaya dan perempuan.”</p>	<p>Unknown</p>	<p>The origin of the hadith is unknown. The history of the hadith could not be found.</p>
5	<p>“Tiada menyakiti seseorang perempuan akan suaminya di dalam dunia melainkan berkata isterinya daripada Hur Al-Ain. Jangan engkau sakiti akan dia, membunuhkannya dikau oleh Allah maka sanya ia pada sisi kamu itu dakhil jua yakni orang yang masuk pada satu kaum dan tiada ia daripada mereka itu dan hampir bahawa menceraikan ia akan kamu kepada kami.”</p>	<p>Unknown</p>	<p>The origin of the hadith is unknown. The history of the hadith could not be found.</p>
6	<p>“Apabila bermalam perempuan hal keadaannya meninggal ia akan hamparan lakinya nescaya dilaknatkan dia oleh malaikat sehingga berpagi-pagi ia.”</p>	<p>حدثنا محمد بن عمرو الرازي، حدثنا جرير، عن الأعمش، عن أبي حازم عن أبي هريرة، عن النبي - صلى الله عليه وسلم - قال: "إذا دعا الرجل امرأته</p>	<p>This hadith is narrated by al-Bukhari and Muslim, and also found in Sunan Abi Dawud. The status of this hadith is authentic which is <i>ṣaḥīḥ</i>.</p>

	<p>إلى فراشه فلم تأتته، فبات غضبان عليها لعنتها الملائكة حتى تصبح"</p>		
7	<p>"Apabila menyeru oleh laki-laki akan isterinya kerana hajat maka hendaklah datang ia akan dia dan jikalau ia di atas dapur sekalipun"</p>	<p>إذا دعى الرجل زوجته لحاجة فلتأته وإن كانت على التنور</p>	<p>This hadith has been narrated by Imam Ahmad, Ibn Abi Shaybah, al-Tirmidhi, al-Nasa'i, al-Tabrani, Ibn Hibban and al-Bayhaqi. Imam al-Tirmidhi has regarded this hadith as <i>Hasan Gharib</i></p>
8	<p>Diriwayatkan bahawasanya datang seseorang perempuan kepada Nabi Muhammad SAW maka berkata ia, "Ya Rasulullah apa hak suami atas perempuan sabdanya bahawa tiada menegah ia akan dirinya dan jikalau ada ia di atas belakang kutub sekalipun iaitu pelapit yang di atas belakang jamal dan bahawa tiada ia puasa akan satu hari melainkan dengan izinnya melainkan puasa Ramadan maka apabila berbuat ia perempuan itu nescaya adalah pahala baginya yakni bagi suami dan dosa atasnya yakni perempuan itu dan bahawa tiada keluar ia melainkan dengan izinnya maka jikalau keluar ia nescaya melaknatkan dia oleh malaikat rahmat dan malaikat azab hingga kembali ia."</p>	<p>عن عطاء، عن ابن عمر عن النبي صلى الله عليه وسلم، أن امرأة أتته، فقالت: ما حق الزوج على امرأته؟ فقال: لا تمنعه نفسها وإن كانت على ظهر قتب، ولا تعطي من بيته شيئا إلا بإذنه، فإن فعلت ذلك كان له الأجر وعليها الوزر، ولا تصوم تطوعا إلا بإذنه، فإن فعلت أثمت، ولم تؤجر، وأن لا تخرج من بيته إلا بإذنه فإن فعلت لعنتها الملائكة ملائكة الغضب وملائكة الرحمة حتى تتوب أو تراجع</p>	<p>This hadith has been narrated by al-Bazzar and Abu Ya'la and the status of this hadith is <i>da'if jiddan</i> (very weak).</p>
9	<p>"Jangan engkau sujud bagiku dan tiada harus sujud seseorang bagi seseorang daripada makhluk dan jikalau ada aku suruhkan seseorang dengan demikian itu nescaya aku suruhkan perempuan itu sujud bagi suaminya kerana membesarkan bagi haknya."</p>	<p>"لا يصلح لبشر أن يسجد لبشر، ولو صلح لبشر أن يسجد لبشر، لأمرت المرأة أن تسجد لزوجها، من عظم حقه عليها"</p>	<p>According to the book of Musnad Ahmad, the status of this hadith is <i>ṣaḥīḥ liḡhairih</i>.</p>
10	<p>"Jikalau bahawa suami itu mengalir daripada salah suatu daripada dua lubang hidungnya darah dan daripada yang satu lagi danur maka dijilatkan dia oleh perempuan nescaya tiada juga ia tunaikan hak suaminya."</p>	<p>لو كان بأنفه قرحة تسيل قيحا وصديدا لحسته ما أدت حقه</p>	<p>The sanad of this hadith is weak because one of its narrator was Muhammad al-Mughirah who was known as the weak sanad. Therefore, this hadith is regarded as <i>da'if jiddan</i> (very weak).</p>

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11	<p>“Bahawa perempuan itu apabila sembahyang ia akan yang limanya dan puasa ia akan bulannya dan memelihara ia akan farajnya dan taat ia akan lakinya maka hendaklah masuk ia daripada barangmana pintu syurga yang menghendaki ia.”</p>	<p>عن عبد الرحمن بن عوف قال: قال رسول الله - صلى الله عليه وسلم -: "إذا صلت المرأة حَمْسَهَا، وصامت شهرها، وحفظت فرجها، وأطاعت زوجها، قيل لها: ادخلي الجنة من أي أبواب الجنة شئت."</p>	<p>It was narrated by Ahmad, Ibn Habban, and al-Tabarani from the path of Abu Hurairah and Ahmad from the path of Abd al-Rahman ibn Awf, and in it Abd al-Malik ibn Umair and Ibn Lahi'ah were confused about it, and the hadith is valid in encouragement, and a group of later scholars like al-Suyuti and after him al-Albani authenticated it. The status of hadith is <i>ṣaḥīḥ</i>.</p>
12	<p>“Barangmana perempuan mati ia dan lakinya reda ia daripadanya nescaya masuk ia akan syurga.”</p>	<p>سمعت أم سلمة تقول: سمعت رسول الله - صلى الله عليه وسلم - يقول: "أبما امرأة ماتت وزوجها عنها راض، دخلت الجنة"</p>	<p>According to the book of Sunan Ibnu Majah, this status was recorded as <i>Hasan Lighairih</i>. However, the narrator for this hadith which is the (isnad) is da'if. It is because of the ignorance one of the narrators which is Musawir al-Humairi and his mother.</p>
13	<p>“Bermula dunia itu mata benda dan sebaik-baik mata benda itu perempuan yang solehah.”</p>	<p>وعن عبد الله بن عمرو قال: قال رسول الله صلى الله عليه وسلم: "الدنيا كلها متاع وخير متاع الدنيا المرأة الصالحة."</p>	<p>According to the book of Sahih Muslim, the status of this hadith is <i>ṣaḥīḥ</i>. It is also found in Sunan Ibnu Majah.</p>

From this table, not all thirteen (13) hadiths are in the category of the authentic hadith. There is different classification of the status of the hadith, which varies from *ṣaḥīḥ* (4 hadiths), *ṣaḥīḥ lightish* (1 hadith), *ḥasan ṣaḥīḥ* (2 hadiths), *ḥasan lightish* (1 hadith), *ḥasan gharib* (1 hadith), and *da'if/jiddan* (2 hadiths). There are also two hadiths recorded as unknown (*la asl lahu*) because the origin of the hadith and history of the hadith could not be found in the Hadith literature (refer to Figure 3).

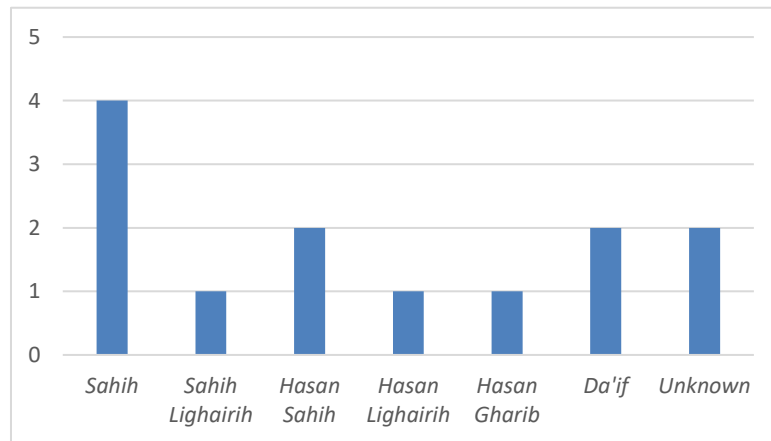


Figure 3: Classification of Hadith Status on Chapter Eleven in the *Bisyaratul 'Amilin Wa Nazaratul Ghafilin*

However, based on these data, the total number of authentic hadiths is higher than the weak and unknown status of hadiths. It indicates that most of the hadiths concerning women mentioned in this book can be used as a reference and can be considered as a legal source in defining the role of women as a wife in respecting her husband.

Simultaneously, it is also important to highlight that the weak hadiths are both in the category of very weak because of the credibility of their narrators. The majority of scholars have agreed upon the opinion that the severe weak hadith must be rejected. Therefore, this study emphasizes that it is the reader's responsibility to check the status of any hadiths concerning women before spreading or practicing them.

6.0 Discussion

It is undeniably vital to verify the authenticity of a hadith. However, there are arguments that many hadiths concerning women contain misogyny and anti-women traditions, consequently drawing criticism to Islam for discriminating against women in the religious matter (Ali, 2006; Hassan, 1991; Mernissi, 1991a; Stowasser, 1994). This argument does not only appear around the weak and fabricated hadiths - for they can be rejected, but the more significant issue is when most hadiths that were criticized as misogynistic are found in the authentic hadith collections.

Misogynism in the Prophetic traditions has been gradually debated since the end of the eighteenth century to the present time (Hamisan@Khair & Mohd Dahlan, 2017) with the existence of non-favourable statements against women as claimed by the orientalist and feminists. The hadith was portrayed as favouring males over females in certain issues. The debate also covers criticisms against male narrators and scholars who transmitted and interpreted Hadiths pertaining to women. One of the factors was due to the existing interpretations dominated by male scholars (Mernissi, 1991b) and most of the interpretations were claimed to be influenced by a patriarchal culture (Hassan, 1991; Mir-Hosseini, 2003). Other contributing factors are culture and folk traditions (Barlas 2002; Ilyas, Sodik, and Rohmaniyah 2005), blind imitation of religious leaders (Fahham, 2007; Suyatno, 2009), and other social reasons.

Due to that, the feminists called for the re-evaluation of hadith and introduced the idea of the so-called women-friendly interpretation of the religious texts (Mernissi, 1991a; Moghadam, 2002; N. Othman, 2006; Parvanova, 2012). They believe that women are better at interpreting the hadiths concerning women in avoiding gender bias and discrimination if those hadiths were merely interpreted by men.

In the Malaysian case, many scholars and religious teachers are dominantly male. The domination of Islamic knowledge from generation to generation was under the dominion of men, and almost all the yellow books or religious books were written by male scholars (Bruinessen, 2018). Although female teachers were also responsible for delivering religious lectures, they were fewer in numbers. According to (Hanafiah, 2014), there are several factors that lead to the limitations of the study on the contribution of female scholars. The first factor, the limitation, occurs because there was a perception that the title of scholar refers to men only. Therefore, society refers more to male scholars and reading sources written by male scholars. Second, female scholars are not yet famous in the community because they are less prominent and not openly accessible by the community and the government in the social field. It is probably because women are considered a minority that has certain boundaries compared to men.

In the context of this book, there are a total of 13 hadiths, but only four hadiths are in the category of authentic. The first hadith contains advice to respect women and their rights, particularly on their roles as a wife. It is originally long, but the author may have taken only part of the hadith in this book. Jabir ibn Abdullah reported: The Messenger of Allah PBUH said, "Fear Allah regarding women. Verily, you have taken them as a trust from Allah, and intercourse has been made lawful by the word of Allah..." (*Sahih Muslim*: 1218). This hadith is a part of the Prophet's sermon in the Farewell Pilgrimage (*Hajj al-Wadā'*), to be courteous and kind towards women.

Second, it covers the warning towards women if a wife rejects her husband's call to bed without any acceptable reason, it can be regarded as a major sin. Abu Hurairah reported: Messenger of Allah PBUH said, "When a man calls his wife to his bed, and she does not respond, and he (the husband) spends the night angry with her, the

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angels curse her until morning". (*Sahih al-Bukhari*: 460; *Sahih Muslim*: 3368; *Sunan Abi Dawud*: 2136). In terms of its chain of narrators (*sanad*), this Hadith can be found in three hadith collections, and all are authentic even though Abu Hurairah was the only one who reported it as the first narrator. However, this Hadith cannot be used as an advantage by husbands to claim their superiority over their wives and use it for wrong purposes.

Third, it contains an acknowledgment of the importance of women who perform righteousness as the best provision of the world. It was narrated by Abdullah ibn Amr who reported that the Prophet PBUH said, "The entire world is a provision, and the best provision of the world is a righteous woman." (*Sahih Muslim*: 1467; *Sunan Ibn Majah*: 1855). This hadith is authentic and can be used to indicate that women are as important as men, but women can be acknowledged in a better way if they are enjoining what is right and forbidding what is wrong.

Fourth, it encourages women to do good deeds, protect their dignity, and obey their husbands to enter Paradise. The hadith has been narrated by Abu Hurairah reported: The Messenger of Allah PBUH said, "If a woman prays her five prayers, fasts her month of Ramadan, guards her chastity, and obeys her husband, she will enter Paradise from any gate she wishes." (*Sahih Ibn Hibban*: 4252).

These four authentic hadiths are indeed beneficial in protecting women's rights and practicing kindness towards women. Although the second hadith contains warnings and reminders for the woman's actions, it should be seen as a positive that a woman will receive the consequences if she disrespects her roles and responsibility. That particular hadith cannot be merely interpreted literally, for many scholars have discussed it in detail and have provided their interpretation linguistically and contextually.

Nevertheless, there are two hadiths in the category of very weak (*da'if jiddan*). First, the hadith mentioned that one of the women's responsibilities as a wife is to manage her husband, including licking his nostril. The hadith says, "If the husband bleeds from one of his two nostrils and from the other, then the woman licks him, then it will not fulfill her husband's rights." Initially, there is another part in addition to this *matn*. However, the *sanad* of this hadith is weak because there are many weak narrators in the *sanad*, and one of them was Muhammad al-Mughirah, who was known as the weakest (*fthi nazar*). Therefore, this hadith is regarded as *da'if jiddan* (very weak) (Muhammad Faidz Mohd Fadzil, 2014).

Second, it contains *targhīb* (encouragement) and *tarhīb* (warning) for women, for there are rewards for them if they ask permission from their husbands, but there is punishment for them if the permission is not given. It was narrated that a woman came to the Prophet Muhammad PBUH and said, "O Messenger of Allah, what is the right of a husband over a woman? one day except with his permission except fasting Ramadan then when he does it the woman will surely be a reward for him that is for the husband and sin on him that is the woman and that he does not come out except with his permission then if he comes out he will be cursed by the angel of mercy and the angel of punishment until he returns." This hadith has been narrated by al-Bazzar and Abu Ya'la, and the status of this hadith is *da'if jiddan* (very weak). One of the narrators was Husayn ibn Qays who was known as weak. According to Imam Ahmad, al-Nasa'i, al-Daruqutni and al-Saji, this hadith is *matruk* (abandoned hadith), while according to Imam al-Bukhari and Muslim, this hadith is *munkar* (denounced hadith) (Abu Huzairah, 2005).

In addition to that, there are two hadiths with unknown status because both could not be found in any hadith collection. Unfortunately, while mentioning these statements, the author started with "*dan Sabda ia Sallallahu 'alaihi wa sallam*" (the Prophet said) and did not clarify the references. The first statement is "Fear Allah on the two weaklings: the servant and the woman", and the second is "Nothing hurts a woman about her husband in the world

except to say that his wife is from *Hūr al-‘Ain*. Do not hurt him, let Allah kill me, then if he is on your side, he is a *dākkhil*, that is, a person who belongs to a tribe and he is not one of them and it is almost as if he will divorce you to us.”

Based on these hadiths, the reader has the responsibility to evaluate the authenticity of the hadith together with the correct interpretation of each content of the hadith. Most of the hadiths concerning women have been misunderstood when the society relies on nothing but the interpretations of their leaders without fully understanding the meaning of the hadiths concerned (Suyatno, 2009). The culture and traditions of a society also contribute to prejudice and a patriarchal interpretation of the Hadith (Ilyas et al., 2005).

Therefore, this study recommends that every hadith related to women must be cross-referenced to the right sources so that misunderstandings do not occur, and society can act fairly on the authentic sources. However, it does not mean that the hadiths which sources are known are free from any debate and allegation as even these hadiths have become the target of criticism by many, including orientalist and feminists. Any book containing hadith related to women should take this initiative so that the community is aware of several things: first, the statement of the source and status of a hadith is very important; second, hadiths related to women have their own threats; third, the responsibility of referring to authentic hadith is among the important responsibilities as a believer; and fourth, the way to understand the meaning of the relevant hadiths is important based on the text and its context.

7.0 Conclusion

In conclusion, this study achieved the objective of evaluating the number of hadiths mentioned in one selected chapter of *Bisyāratul ‘Āmilīn Wa Nadhāratul Ghāfilīn*, which emphasized the responsibilities of a woman as a wife. From the findings, there are thirteen (13) hadiths concerning women in this particular chapter. The status of the hadith varied from *ṣaḥīḥ* (4 hadiths), *ṣaḥīḥ lighairih* (1 hadith), *hasan ṣaḥīḥ* (2 hadith), *hasan lighairih* (1 hadith), *hasan gharib* (1 hadith) and *da‘f jiddan* (2 hadiths). There are also two hadiths that are recorded as unknown (*lā asl lahu*) because the origin of the hadith and history of the hadith could not be found in the Hadith literature.

However, there is no denial that *Bisyāratul ‘Āmilīn Wa Nadhāratul Ghāfilīn* is a beneficial book because it is not only focused on women but gives attention to various aspects on different topics like *‘ibādat, zakāt, mu‘āmalāt*, and many others with references to the Quran and Hadith. Although the author did not clarify the status of some of the hadiths in his book, he did deliver its contents in lectures. During his lectures, he will explain each hadith, helping the public understand the contents better rather than reading the book alone without listening to further explanation. This book is one of many other books that reflects the tradition of religious studies, which is text reading-oriented and still requires explanatory lectures by religious teachers.

This book also has been used as a reference in many religious schools like *pondok* and *madrasah*. Nevertheless, the original work was written in the old Jawi text, which the reader might find difficult to understand, but the Romanized text version will help more readers understand the contents of this book. This study recommends conducting further research on this book because only a few studies have previously analyzed the content of this book in detail.

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