

Misogynistic Hadith in the Reading of the Liberal Islamic Network: A New Direction of Hadith Understanding

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Abstract: The Liberal Islamic Network (JIL) has a unique and interesting understanding of religious texts, including Hadith. One of the themes that will be examined in this article is about its interpretation of misogynistic hadith. The question is why does JIL have a different reading of the misogynistic hadith? The purpose of writing is to find a female-friendly understanding of the hadith.. This research is a library research; the approach used is descriptive-critical analysis with qualitative methods, the theory used is mubadalah; data collection is done by exploring library data, both published in the form of books or articles by JIL which can be accessed at www.islamlib.com. The results of the study show that in JIL view, interpreting the hadith text is not enough just by looking at the sound and quality of the text alone. However, in understanding a hadith it is very important to consider rationality and logic. According to JIL, rationality and logic will help determine the objectivity of understanding a hadith. For JIL, *Maqashid Al-Shari'ah* is the first source of law in Islam and then followed in tandem by the Qur'an and Al-Sunnah. For JIL, *Maqashid Al-Syari'ah* is the core of the totality of Islamic teachings. This research recommendation for preachers, religious figures, household leaders, that in reading and understanding hadith is not enough with just one approach, but it requires integration of knowledge, including the mubadalah approach that contains the principles of humanity. Hadith is not enough to be understood only textually and bayani oriented, it needs another approach that is more rational-contextual (*burhani*) and friendly-wise (*irfani*).

Keywords: Hadith Misogynistic, Islam Liberal, Mubadalah, Women.

Abstrak: Jaringan Islam Liberal (JIL) memiliki pemahaman yang unik dan menarik dalam memahami teks keagamaan, termasuk dalam hal ini Hadis. Salah satu tema yang akan dikaji dalam artikel ini adalah tentang pemaknaannya terhadap hadis misoginis. Pertanyaannya adalah mengapa JIL memiliki pembacaan yang berbeda terhadap hadis misoginis? Tujuan penulisan untuk menemukan pemahaman hadis yang ramah terhadap perempuan. Penelitian ini merupakan penelitian *library research*; pendekatan yang digunakan analisis-deskriptif-kritis dengan metode kualitatif, teori yang digunakan adalah mubadalah; pengumpulan data dilakukan dengan eksplor data pustaka, baik yang terbit dalam bentuk buku atau artikel-artikel karya JIL yang dapat di akses di www.islamlib.com. Hasil kajian menunjukkan bahwa dalam pandangan JIL memaknai teks hadis tidaklah cukup hanya dengan melihat bunyi dan kualitas teksnya semata. Akan tetapi dalam memahami suatu hadis sangat penting mempertimbangkan rasionalitas dan logika. Menurut JIL rasionalitas dan logika akan membantu menentukan objektifitas pemahaman terhadap suatu hadis. Bagi JIL, *Maqashid Al-Syari'ah* merupakan sumber hukum pertama dalam Islam baru kemudian diikuti secara beriringan Al-Qur'an dan Al-Sunnah. Bagi JIL *Mashid Al-Syari'ah* merupakan inti dari totalitas ajaran Islam. Rekomendasi penelitian ini untuk para mubaligh, tokoh agama, para pemimpin rumah tangga, bahwa dalam membaca dan memahami hadis tidak cukup dengan hanya satu pendekatan saja, namun diperlukan integrasi keilmuan, termasuk pendekatan mubadalah yang memuat prinsip-prinsip kemanusiaan. Hadis tidak cukup hanya dipahami secara tekstual dan *bayani oriented*, perlu pendekatan lain yang lebih rasional-kontekstual (*burhani*) dan ramah-bijaksana (*irfani*).

Keywords: Hadis Misoginis, Islam Liberal, Mubadalah, Perempuan.

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Introduction

In the last decade in Indonesia, progressive thinking in Islamic discourse is a phenomenon that is important to be observed together. This is not only because of the products produced from the discourse, but more than that is the response that emerges against it. In the map of Islamic discourse in Indonesia, there are many syndicated Islamic thought movements, especially from young Islamic organizations (M. N. Zuhdi, 2012, p. 126). Among them is an organization that calls itself the Liberal Islamic Network (JIL) coordinated by Ulil Absor Abdalla. JIL was officially established on March 8, 2009 in Jakarta (Arif Sunandi, 2009, p. 17).

They are young people, active in Paramadina, journalist activists, and IAIN Ciputat (JA, 2010). In the second layer, there are also many 1980s study group activists, as well as journalists and researchers from study institutions. This group became more crystallized, began to have its own homepage and internet discussion ("Www.Islamlib.Com," n.d.), and made networks with a number of newspapers and radio. Talking about Islam certainly cannot be separated from the main sources of its teachings, namely the Qur'an and Hadith. This is where JIL has a different and bold view, especially regarding misogynistic traditions.

JIL wants to emphasize that it is important to reinterpret misogynistic traditions in favor of the oppressed and marginalized minorities. For JIL, any socio-political structure that perpetuates the practice of injustice against minorities is contrary to the spirit of Islam itself. Minorities here are understood in a broad sense, including religious, ethnic, racial, gender, cultural, political, economic and other minorities. This study focuses on the theme of gender equality, which is related to the reading of misogynistic hadiths that are seen by JIL as still having many inequalities and harming women.

For JIL, female-themed hadiths that are read with only one approach (bayani oriented) have a very dangerous impact on the practice of gender inequality in the family and in society. Often echoed by some groups and individuals, hadith texts are used to argue for the inequality of men and women. These hadith texts are then drawn in various contexts of discussion ranging from the private to the public.

For example, in *fiqh munakahat* the wife must obey the husband absolutely, the wife cannot leave the house without the husband's permission for any reason. Wives cannot fast without their husbands' permission, and wives do not have the right to divorce. By certain groups, in the public sphere, women's voices are still considered *aurat*, women are considered unfit to be leaders of a people, women do not have the same intellectual abilities as men, women are weak because they are created from the crooked ribs of men, women are a source of *fitnah*, and others. It is clear that this seems very unfriendly to women, isn't it? This is because the reading of religious texts (Al-Qur'an and Hadith) does not use a gender-friendly perspective. Some previous studies show that some groups in reading religious texts still corner women (M. N. Zuhdi 2011; 2010; M. N. and M. M. Zuhdi 2014). These groups are criticized by JIL.

JIL considers it odd that Islam, which is actually very friendly to equality, presents Hadith in the form of unfair laws for women. The discussion related to the negative stigma against women due to the strong understanding of misogynistic Hadith as above, the author tries to analyze with the perspective of *mubadalah*. The *mubadalah* theory was popularized by Fakihuddin Abdul Qodir, this theory is written in his book entitled *Qiro'ah Mubadalah* by (Faqihuddin Abdul Kodir, 2019) to be the framework of analysis to reveal the JIL interpretation method in reading Misogynistic texts.

The reason for the author to conduct this research is that there are still many Muslims who are not wise enough in reading misogynistic texts that systematically impact the justice and rights of women. Therefore, a humanist interpretation method is needed in addressing the misogynistic hadith textually. This reinterpretation must begin with tracing back the traditions that will become a reference for legal sources (Kodir, 2019). This tracing focuses on the background of hadith narration, hadith narrators, and the level of validity of the hadith (Habib Ismail, 2020). We must also consider the circumstances of the place and time where the hadith appeared (Azizah, 2022). It is possible that the hadith is present to address a specific problem at a certain place and time and cannot be generalized (Siti Fatimah, 2023). This misunderstanding of misogynistic texts needs to be parsed in depth by exploring JIL thinking.

Several previous studies that raised JIL have actually been conducted (Maksum 2017; Amin and Syarifah 2021; Latuapo 2021; Hambali and Samosir 2022; Al-masduqi and Ghaffari 2023; Anisa Siti Nur Asyah 2024), however, none of these studies have touched the realm of misogynistic traditions carried out by JIL. The one study that most intersects with this study is the research on the reading of the Qur'an by the Liberal Islamic Network Vs the Radical Islamic Network (Fajri & Zuhdi, 2020). However, this research only emphasizes the study of the Qur'an. The important question to be answered in this study is why does JIL have a different and bold reading of misogynistic hadith? This study aims to analyze the method of understanding women-friendly hadith offered by JIL. The scarcity of scientific reference sources related to the understanding of these misogynistic traditions is certainly unfortunate. Therefore, this research is expected to provide an important contribution, especially related to the study of hadith thinking in the contemporary era, especially in relation to female-themed traditions. So far, there are still many certain groups, as well as preachers or religious figures who in reading and understanding the Prophet's Hadith do not use the perspective of gender justice. Of course, this is very unfortunate. In fact, the opinions of preachers such as ustadz, kiai and religious leaders can influence the views of the wider community. Therefore, in reading and understanding the prophetic hadith, a more gender-friendly approach is needed. Thus, justice and equality are created. This is where this research differs from previous studies.

Methods

This article uses a qualitative analysis method, using the concept of contextual substantive justice theory. This type of article is a *library research* study using a thematic approach with a descriptive-analytical-critical strategy. The focus of the study in this research is the methodology of interpretation of hadith by JIL towards the hadith narrated by Imam Muslim with Hadith No.2491 in the Book of Nikah. There are two sources of data in this research. *First*, primary data are books and articles by JIL such as *Methodology of Qur'anic Studies*, *Refreshing Islamic Understanding*, and *Understanding Prophetic Hadith Rationally*. Meanwhile, secondary data in this research are other books and articles that are directly related to this research. Data collection is done by exploring library data, either published in the form of books or articles by JIL which can be accessed at www.islamlib.com. Also research articles that have been published in scientific journals.

There are three stages involved in data analysis, namely: *First*, Data Reduction. This stage sorts out the data included in the facts related to the understanding of hadith and its methodology in the view of JIL. *Second*, Data Display. This stage will create a certain scheme to show and relate structured relationships between one data and other data. *Third*, Data Verification. At this stage, interpretation of the data obtained is carried out so that the data

has meaning. The interpretation method in this research is by comparing one data with other data, recording themes and patterns of data in accordance with the conceptual framework and problem formulation in this study.

	Study Content	Item 1 Methods	Item 2 Theory	Item 3 Approach	Item 4 Reserach	Item 5 Stages
Network Islam Liberal		Qualitative				Reduction
	Misogynistic Hadiths	➡	Mubadalah			
			➡	Thematic		Display
				➡	Library	
					➡	Verification

Results

Islam and Misogynistic Hadith

The word *misogonist* comes from the English root word misogyny which means hatred of women (John M. Echols and Hassan Shadily, 1995). Nasaruddin Umar attributes the misogynistic perspective to a theological understanding that envisions women as temptresses (temptators) and is considered the source of all human evil. Therefore, women must be responsible for this catastrophe (Andalas et al., 2020). The claim of misogynistic elements in hadith was popularized by Fatima Mernissi in her book *Women and Islam: An Historical and Theological Enquiry* to point out traditions that are considered hateful and degrading to women (Nawawi, 2022).

The meaning of misogynistic hadith in this paper is "words, deeds, decrees or attributes attributed to the Prophet (PBUH) that convey an understanding of hatred towards women". A misogynistic hadith is not "an utterance, action, decree or attribute of the Prophet that shows hatred towards women". With this definition and limitation, there is no misogynistic hadith of the Prophet because it is impossible for the Prophet to hate women (Kashvi, 2024)

So authentic misogynistic traditions from the Prophet actually do not exist. Even if there is a misogynistic hadith, then the hadith is actually invalid and only fabricated in the name of the Prophet (Farida et al., 2022). Meanwhile, the teaching of hatred towards women in the sahih hadith actually arises from human understanding. Another possibility is that the misogynistic teachings are attributed to the Prophet by certain parties intentionally or unintentionally (fake hadith), making it appear as if the Prophet hated women even though he did not (Shomad, 2022).

In Islamic studies, there are still many gender-biased religious verses that do not provide protection and justice for women's human rights. Without realizing it, this understanding slowly but surely leads to a *misogynistic* perspective. There are several verses that show the differences between men and women so explicitly, such as; Verses about the creation of women from the ribs of men; Verses about the nature of women lacking reason and lacking religion; Verses about differences in the urine of boys and girls, ; Verses about wives are prohibited from being surly in front of their husbands; Verses about angelic intervention in sexual relations (Asnawi, 2018).

Whereas Islam does not adhere to such teachings, although in some cases due to cultural contact with other religions, views that express hatred of women appear in the Islamic tradition as shown by the treasures of fiqh and tafsir that are infused with Israiliyat perspectives. The Rosulullah SAW highly upheld the dignity of women. As with the other

Apostles, he was sent with the main mission of carrying a moral message of humanity, transformation (*taghyir*) to free humans from all forms of system inequality, both theological, social, and cultural (Asnawi, 2012).

Therefore, in the reality of society, there are many phenomena of violence against women, such as domestic violence, economic and sexual exploitation, educational and social backwardness, victims of stereotypes, marginalization and minorities. This reality is apparently supported by the fact that there is still a skewed view (stereotype) such as that women are low, stupid and weak (even by women themselves). As a result, there is inequality in social status and roles, marginalization and poverty, backwardness and decline, dependence and helplessness (Habib Shulton Asnawi, 2004).

Reality shows that there is indeed an unequal and skewed view of women that apparently uses religious texts, especially Prophetic traditions, as a means of legitimization. In fact, many hadiths are used as justification tools to corner women or to be given derogatory labels. A counter reaction then emerges by building a theory that there is a conspiracy group that deliberately makes traditions to insult women, or misogynistic traditions, as contained in various popular books of interpretation, as well as books of hadith and their commentaries. In this paper, the phenomenon of misogynistic traditions will be studied (Yusron Rofi)et al., 2024).

From the discussion of the misogynistic hadith above, it can be understood that the essence of the Prophet Muhammad SAW really appreciates and respects women as beings who are equal to men. Physically and psychologically there are indeed differences between the two, but differences are natural and natural and absolutely should not be used as a basis for making discriminatory treatment (Latri P, 2020). Therefore, it is necessary to develop interpretations that are able to deconstruct and break away from local socio-cultural discriminatory attitudes and that further promote the values of justice and human rights.

JIL Mission and Platform

JIL has a unique interpretation of Islam. Why do they have a unique form of interpretation? JIL has several missions that it promotes. *First*, to develop a liberal interpretation of Islam. *Second*, it seeks to open a space for dialogue that is free from the pressure of conservatism. *Third*, it seeks to create a just and humane social and political structure.

In addition to their mission, they also have certain foundations, which are as follows: *First*, opening the door to *ijtihad* in all dimensions of Islam. JIL believes that *ijtihad* or rational reasoning on Islamic texts is the main principle that allows Islam to survive in any weather. Closing the door to *ijtihad*, either in a limited way or in its entirety, is a threat to Islam itself, because then Islam will experience decay. Liberal Islam believes that *ijtihad* can be conducted in all aspects of *muamalat* (social interaction), *ubudiyyat* (ritual) and *ilahiyyat* (theology).

Second, it prioritizes the religious spirit, not the literal meaning of the text. *Ijtihad* developed by JIL is an effort to interpret Islam based on the spirit of religio- Qur'an and Sunnah of the Prophet, not to interpret Islam solely based on the literal meaning of a text. Literal interpretation will only paralyze Islam. With an interpretation based on the spirit of religio-, Islam will live and develop creatively as part of universal human civilization. *Third*, believing in relative, open and plural truths. Liberal Islam bases itself on the idea of truth (in religious interpretation) as something relative, because an interpretation is a human activity that is confined by a certain context; open, because every form of interpretation contains the possibility of being wrong, in addition to the possibility of being right; plural, because

religious interpretation, in one way or another, is a reflection of the needs of an interpreter in a time and space that continues to change.

Fourth, siding with minorities and the oppressed. Liberal Islam is based on an interpretation of Islam that sides with oppressed and marginalized minorities. Any socio-political structure that perpetuates the practice of injustice against minorities is contrary to the spirit of Islam. Minorities here are understood in their broadest sense, including religious, ethnic, racial, gender, cultural, political and economic minorities. *Fifth*, it believes in freedom of religion. JIL believes that matters of *religion* and *non-religion* are individual rights that must be respected and protected. Liberal Islam does not justify persecution on the basis of an opinion or belief.

Finally, separating worldly and ukhrawi authority, religious and political authority. Liberal Islam believes that religious and political authority must be separated. Liberal Islam opposes a religious state (theocracy). Liberal Islam believes that a healthy state for religious and political life is one that separates the two authorities. Religion is a source of inspiration that can influence public policy, but religion does not have the *sacred right* to determine all forms of public policy. Religion belongs in the private sphere, and public affairs should be organized through a consensus process.

Hadith in the JIL View

So far, the majority of Muslims around the world have regarded the hadith as the second main source of Islamic law after the Qur'an. Because the hadith has a very strategic position as a source of Islamic law. But this is different in JIL's view. Of course this will lead to debates that are not as simple as imagined. Evidently until now JIL is in a position that is always debated because the ideas it promotes are considered controversial.

Starting from a criticism raised by the JIL group, that according to JIL many Muslim thinkers view the science of Qur'anic interpretation and classical reading methodology (*ushul fiqh*) without any epistemological flaws. This includes interpreting a hadith text. The invitation of a number of Indonesian scholars to change the pattern of madzhab from *qawliyy* to *manhaji* implies that the classical methodology that has been framed by the scholars of the past is indeed complete and perfect, so that the obligation of the people who come later is not to change it, but to follow and implement it. Here, a methodology that was actually born from a relative human intellectual factory has been positioned as something absolute, indisputable (Ulil Absor-Abdalla, 2009, p. 140). According to JIL, they have idealized and universalized the old provisional methodology.

This is where, according to JIL, the classical reading methodology is placed in the general configuration and context of thought at its formative moment. This is because contemporary academic facts often show the powerlessness and even fragility of the classical methodology. Among them are (Ulil Absor-Abdalla, 2009, p. 141): *First*, the old methodology underestimated the ability of public reason in transforming and even annulling legal-formalistic provisions in Islam that are no longer relevant. It is emphasized that when there is a conflict between public reason and the literal sound of the teaching text, the old methodology always takes the way of occupation of public reason; *Second*, the classical methodology is less concerned with the ability of humans in formulating the concept of benefit even for humanity itself. Humans do not have any reputation and position in the classical *ushul fiqh* space, except as helpless targets of law (*mukallaf*); *Third*, the idolatry of text and neglect of reality are common features of the old methodology. Jihad activities are always driven in the area of the text. Ijtihad that does not culminate in the text is illegal, because the text is the axis of all ways of solving problems.

From here, JIL sees that this is a methodological weakness that must be addressed. With all limitations, JIL intends to reform the rules of interpretation and *ushul fiqh* that are problematic from the ontological-epistemological point of view. According to JIL, by reconstructing the rules of interpretation and *ushul fiqh*, the products of Islamic thought will undoubtedly be more solutive for the humanitarian problems that continue to entangle. Because, no matter how sophisticated a methodology is, if it runs aground at the level of problem solving, then it has little use and benefit (Ulil Absor-Abdalla, 2009, p. 141).

The sophistication of a methodology, especially in Islamic applied sciences such as *tafsir* and *ushul fiqh*, will correspond to its expertise in creating benefits for the greatest number of human beings (Ulil Absor-Abdalla, 2009, p. 141). JIL explains that before entering the reinterpretation of the text, it is necessary to remind the importance of the textuality and contextuality of a text. Because according to JIL, behind the historical text of the Qur'an - including Hadith - we can then formulate the main principles of the Qur'an which are often referred to as *maqashid al-syari'ah* (Ulil Absor-Abdalla, 2009, p. 141).

However, on the other hand, the text-both the Qur'an and Hadith-is still considered a holy book whose emergence cannot be separated from the human historical context. As Nasr Hamid's statement in positioning the Qur'anic text, Nasr Hamid said that the Qur'an was not born from a cultural vacuum, but was born from certain cultures. Even Nasr Hamid Abu Zaid calls Arab-Islamic civilization a "civilization of texts" meaning that the foundations of Arab-Islamic science and culture grow and stand on a foundation where "text" as the center cannot be ignored (Zaid, 2005, p. 1). However, this does not mean that civilization is built on text alone. However, civilization and culture are built by the dialectic of man with reality on the one hand, and his dialogue with the text on the other (Abdullah, 1996). Human dialectic with reality is able to build civilization and culture. So that humanity until now is increasingly advanced and developed, both in terms of economy, social, politics, and culture.

In addition to the Islamic-Arab civilization referred to by Nasir Hamid Abu Zaid as a "civilization of texts", Nasr Hamid also mentioned that the Qur'an is a *muntaj tsaqafi* ('cultural product') (Zaid, 1994, pp. 142-146). Therefore, by considering the socio-historical situation that accompanies the word of God, there is indeed a dialectical relationship between the Qur'anic text and cultural reality (Ulil Absor-Abdalla, 2009, p. 146). It is precisely in this underlying cultural system that the Qur'an is culturally "constructed" and historically "structured". Although the Qur'an is revealed by God. Historically it has been shaped and culturally it has been constructed. In fact, it can be said that the Qur'an came to build a dialog with Arab society (Ulil Absor-Abdalla, 2009, p. 146).

In addition to emphasizing the importance of linking the textuality and context of a text, JIL makes *maqashid al-Syari'ah* as the main reference. In the view of the classical paradigm of *tafsir* and *ushul fiqh*, it is always stated that the most important sources of law (*mashadir ashliyah asasiyah*) in Islam hierarchically are only four, namely the Qur'an, hadith, *ijma'* (consensus) and *qiyas* (analogy). While *mashalat mursalah*, *istihsan*, *syar'u man qablana* (the shari'a of previous people or prophets), *'urf* (tradition, custom), and others are a series of sources at the secondary level, or called *mashadir taba'iyah*.

According to JIL, it cannot be denied that there have been a number of contradictions in a text (al-Qur'an and hadith), which is claimed to be the axis of all other arguments. Contradictions are not only between one text and another, but also between one idea and another in the text. In terms of resolving *lafzhdiyah* contradictions, much has been done by classical *fiqh suhul*. However, the handling of contradictions that are issues and ideas has not been done much. For example, the idea of pluralism in the Qur'an.

Frankly, according to JIL, not many Muslim scholars and intellectuals are concerned with trying to resolve these contradictory ideas, either by updating interpretations or by developing a new methodology for reading a text. And in light of this, an idea about the hierarchy of legal sources needs to be offered. JIL emphasizes the importance of considering *maqashid al-Syari'ah* in a legal decision ((Pinang and (Lecturer 2017, 116) According to him:

"That *maqashid al-Syari'ah* is the first source of law in Islam and then followed by the Qur'an and al-Sunnah. *Mashid al-Syari'ah* is the core of the totality of Islamic teachings. *Mashid al-Syari'ah* occupies a higher position than the specific provisions of the Qur'an. *Mashid al-Syari'ah* is the source of inspiration when the Qur'an wants to implement specific legal provisions in Arab society. *Mashid al-Syari'ah* is the source of all sources of law in Islam, including the source of the Qur'an itself. Therefore, if there is a provision in either the Qur'an or al-Hadith that conflicts substantively with *Mashid al-Syari'ah*, the provision must be interpreted. The provision must be canceled or canceled for the logic of *Mashid al-Syari'ah*" (Ulil Absor-Abdalla, 2009, pp. 150-151).

From the statement above, it is clear that JIL places the position of hadith not as the second main source of Islamic law after the Qur'an, but rather *maqashid al-Syari'ah* is the first source of law in Islam and then followed in tandem by the Qur'an and al-Sunnah (M. N. Zuhdi, 2012, p. 132). According to JIL, *Maqashid al-Syari'ah* is not only explored through a dialectical process between Muslims and the text of the Qur'an, but also as a result of dialogue with their conscience on the one hand, and their interaction with the reality of life on the other (Zaid, 2005). Interacting with reality, dialectic with the sacred text, and continued with personal dialog with conscience continuously by every human child throughout the ages will give birth to a universal arrangement and construction of *maqashid al-syari'ah*.

According to JIL by quoting Al-Ghazali in *al-Mustashfa min 'Ilmi al-Ushul*, the classical ushul fiqh literature has formulated *mashid al-Syari'ah* as justice (*al-'adl*), benefit (*al-mashlahah*), equality (*al-musawah*), wisdom (*al-hikmah*), and love (*al-rahmah*), and later added to pluralism (*al-ta'addudiyah*), human rights (*huquq al-insan*), and gender equality. Meanwhile, al-Ghazali states that *maqashid al-Shari'ah* is the right to life (*hifzh al-nafs aw al-hayah*), the right to religion (*hifzh al-din*), the right to think (*hifzh al-'aql*), the right to own property (*hifzh al-'mal*), the right to maintain a good name (*hifzh al-'irdh*), and the right to have lineage (*hifzh al-nasl*). According to al-Ghazali, it is to this commitment to protect human rights that all legal provisions in the Qur'an (Islam) are referred (Ulil Absor-Abdalla, 2009, p. 152).

Understanding Hadith Rationally

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا هِشَامُ بْنُ أَبِي عُبَيْدٍ اللَّهُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى امْرَأَةً فَأَتَى امْرَأَتَهُ زَيْنَبَ وَهِيَ تَمْعَسُ مَنِيَّةً لَهَا فَقَضَى حَاجَتَهُ ثُمَّ خَرَجَ إِلَى أَصْحَابِهِ فَقَالَ إِنَّ الْمَرْأَةَ تُقْبِلُ فِي صُورَةِ شَيْطَانٍ وَتُذْبِرُ فِي صُورَةِ شَيْطَانٍ فَإِذَا أَبْصَرَ أَحَدُكُمْ امْرَأَةً فَلْيَاتِ أَهْلَهُ فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا حَرْبُ بْنُ أَبِي الْعَالِيَةِ حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى امْرَأَةً فَذَكَرَ بِمَثَلِهِ غَيْرَ أَنَّهُ قَالَ فَأَتَى امْرَأَتَهُ زَيْنَبَ وَهِيَ تَمْعَسُ مَنِيَّةً وَمَ يَذْكُرُ تُذْبِرُ فِي صُورَةِ شَيْطَانٍ

The above-mentioned Hadith explains that Jabir said that the Prophet Muhammad SAW a woman, so he entered the house to meet Zainab bint Jahsyn to fulfill her desire. When he was done, he went out to meet the Companions and said: "Indeed, women come like the devil. Whoever feels something (sexual desire) because of it, rush to his wife. That behavior will

remove the desire that is in the soul (in another narration: it will suppress the desire that is latent in the soul)" (Al-Sawwah, 2010).

The above Hadith was narrated by Muslim with Hadith No. 2491 in the book of Nikah. In addition to Muslim, this hadith was also narrated by other narrators, although with slight differences. Among them are Tirmidhi with Hadith No. 1078, Abu Dawud with Hadith No. 1839, Sunan Ahmad with Hadith No. 14010. In addition, according to Wail al-Sawwah, the above-mentioned tradition was also narrated by Ibn Majah, Ibn Qathan, and al-Albani. All of these hadith experts confirm that this hadith is sahih (Al-Sawwah, 2010).

According to JIL, relying on prophetic traditions that were only collected two hundred years after the death of the Prophet is wrong if one does not consider them rationally and logically. The above-mentioned hadith is used by JIL as an object of discussion to prove the importance of interpreting hadith rationally and logically. According to JIL, rationality and logic will help determine the authenticity of a hadith. The principles held by hadith narrators, such as the science of jarh wa ta'dil and others, cannot be fully used as guidelines (Al-Sawwah, 2010).

At first glance, the above Hadith seems to harass women. The question is, why did the Prophet who respected and elevated the dignity of women with the Islam he brought harass women? From here, JIL invites to re-examine this hadith rationally and logically also by considering the conditions of space and time.

JIL invites us to understand the above Hadith by using ratios and logic and considering the conditions of space and time. Imagine the time and space conditions when you understand this hadith. One day the Prophet and his Companions were sitting in an assembly when a woman passed by. The Rosulullah SAW her and was attracted to her (or by her). He then asked permission from the Companions to enter the house to meet his wife (Zainab bint Jahsyn). He then fulfilled his "desire" for Zainab and immediately returned to the companions to continue the conversation. He then explained what he had done: "Women come like demons. In such a situation, it is better for a man to go to his wife immediately so that he will not be tempted by the devil" (Al-Sawwah, 2010).

JIL analyzes the above hadith as follows:

"If reconstructed, we get the picture that the Prophet gathered with the Companions in order to discuss various issues related to the people, religion and society. In the history books we never find that the Prophet gathered with the Companions just to joke to pass the time. Suddenly a woman passed by, and the Prophet immediately left the serious discussion of various problems of the people to fulfill his "desire" for his wife. It is clear that this behavior was not befitting of a leader like the Prophet nor was it appropriate for his age (Al-Sawwah, 2010).

None of the narrations that narrate this Hadith explain the condition of the woman who passed by the Prophet and the Companions: Was she young or old; was she beautiful or not? Was she covered or uncovered? They also do not explain the reason why the Prophet turned to the woman, took notice of her and then left the forum of his companions.

According to JIL, regardless of the important discussions between the Prophet and the Companions, it is not appropriate for anyone to leave an assembly just to fulfill a "desire" for his wife and then return, as if nothing had happened. This behavior, according to JIL, could not have happened to the Prophet. It is an insult to a guest (if he is the host), to the host (if he is a guest), or to any assembly. And indeed, such things are not described in the above hadith and other narrations.

According to the text of the hadith, the Prophet went in to see Zainab, "and then fulfilled his 'desire' for Zainab and immediately went out again to meet the companions..." The text of this hadith, with its various narrations, suggests that the Prophet met Zainab for only a short time. For when he left, the Companions were still sitting where they were. This means that the Prophet rushed to his wife, had intercourse with her, and then had an orgasm in a short time. After that, he immediately returned to the companions to continue the conversation. This is not the character of the Prophet nor is it the character of any man who respects himself and his wife (Al-Sawwah, 2010).

Because in addition, the Prophet said one day, "Let not a man fuck his wife like an animal. Let there be a *rasûl* between them." The Companions asked, "What is the *rasûl*?" He replied: "Kissing and seduction." In the narration of Anas ibn Malik, the Prophet said, "There are three weaknesses in a man..." He mentioned, among other things: "A man approaches his wife and has intercourse with her without flirting. He has intercourse with his wife and reaches orgasm before she does" (Al-Sawwah, 2010).

Is it possible that the Prophet forbade something and yet he did it? It seems that the Prophet's guidance in this regard can be seen in the explanation of Imam Abu Hamid al-Ghazali: "If a man has intercourse with his wife, he should slow down his orgasm so that she reaches orgasm as well. The wife's orgasm may be slower. If he leaves her before she reaches orgasm, his desire will not be fulfilled. Thus he has hurt his wife. This difference in the time of orgasm makes it uncomfortable for the husband to orgasm first. Simultaneous orgasm gives more pleasure to the wife. A husband should not be selfish. The wife may feel embarrassed in this regard. So, the husband should be able to understand her," (Al-Sawwah, 2010).

This is a very good explanation of the importance of a husband not rushing to orgasm and then leaving the bed before his wife reaches orgasm as well. If this were the case for an ordinary man, would the Prophet have allowed himself to rush to orgasm without caring for his wife?

Then regarding this hadith, JIL explains it with some quite critical arguments:

"What was Zainab doing when the Prophet met her? Was she busy with household matters or busy with religious matters? In either case, is it permissible for the husband to come to her and ask her to have sex and she should immediately leave what she is doing? After a while, the husband went out to meet the companions. What did Zainab do then? Did she continue with her work as if nothing had happened? True enough, as narrated by Bukhari, the Prophet said, "If a husband invites his wife to bed (to have sex), but she refuses, the angels will curse her until morning". But this Hadith implicitly implies that the husband invites his wife at night because of the phrase "until morning". If the husband arrives unexpectedly and asks his wife to have sex, but she refuses, will the angels still curse him?" (Al-Sawwah, 2010).

Then it was explained again:

"What is more important than that is that in the above Hadith the Prophet appears to be so weak in the face of something that comes from outside himself (an external factor), namely the devil. The Prophet also said in the Hadith: "Indeed, women come in the likeness of the devil. Whoever feels something because of it, let him meet (have intercourse with) his wife. That will subdue the (sexual) desire that is in his soul." In a hadith narrated by al-Albani, it says: "When a woman comes, she comes like the devil. If you see a woman and are mesmerized by her, you should go to her because there is something in your wife that is in her" (Al-Sawwah, 2010).

Likening women to Satan is an abuse of women. And is it possible for the Prophet to simply abuse women by likening women to Satan? Meanwhile, the Qur'an explains that he did not speak based on passion. Therefore, according to JIL, it needs to be understood that equating women with Satan is a common case in monotheistic religions, whether Islam, Christianity or Judaism. This equation is sometimes quite absurd. An example is the Prophet's hadith narrated by Muslim: "Beware of the world. Beware of women. Indeed, the first corruption that happened to the Children of Israel was because of women." The Prophetic Hadith narrated by Ibn Majah and Tirmidhi also asserts: "I have left no temptation more harmful to men than women."

The important point according to JIL is that you discuss al-Albani's hadith: "When a woman comes, she comes like the devil. If you see a woman and are fascinated, you should go to your wife because there is something in your wife that is in the woman." This Hadith, according to JIL, explicitly abuses the humanity of women. It implies that if a man is sexually attracted to a woman, he should go to his wife. This is because his wife has the same body parts as the woman he is attracted to. Doesn't this mean shifting the status of women from special human beings to goods? Is a woman only desirable because of her (physical) body? Are a woman's speech, interaction, tenderness, intellect, and soul of no use in sexual relations?(Al-Sawwah, 2010).

According to JIL, a healthy mind would certainly not accept such an attitude towards women. A Prophet with the character of an educator, a wise man and a leader of the people could not have treated women as described in the misogynistic traditions above. According to JIL, these misogynistic traditions also contradict dozens of other traditions that emphasize the need to respect and value women. The question is: are these misogynistic traditions valid? Did the Prophet do all that and then utter misogynistic traditions? And according to the JIL the answer is only twofold: "yes" or "no". The first answer is an insult to the beloved and honored figure of the Prophet. The second answer is the correct one.

From here, JIL suggests that we should dare to question the attitude of Muslim scholars who excessively regard the hadith as a source of historical truth. We must dare to start researching the prophetic discourse as a prime source that was born in the context of a particular time and space. We must place it within a rational and logical framework of analysis. We must also restore the prophetic discourse to its time and space conditions. We do not need to blindly make it a rule for our behavior today. We do not need to reflect on it haphazardly.

According to JIL, if the Prophet Muhammad today was sent back to us as a human society, he would certainly use rational ways of understanding what he had said in the past. And actually, most of the historical heritage that we have today (turâts) is still filled with noble human and moral values if only we treat it rationally.

From here, Ulil Absor Abdallah explains that in refreshing the understanding of Islam, there are several things that are needed:

First, an interpretation of Islam that is non-literal, substantial, contextual, and in accordance with the pulse of human civilization that is and continues to change. *Second*, an interpretation of Islam that can separate which elements in it are creations of local culture, and which are fundamental values. We must be able to distinguish which teachings in Islam are influenced by Arab culture and which are not (Abdalla, 2007).

According to Ulil Absor, Islam is contextual, in the sense that its universal values must be translated in a particular context, for example the context of Arabia, Malay, Central Asia, and

so on. However, these contextualized forms of Islam are only cultural expressions, and we are not obliged to follow them.

Ulil Absor argues that aspects of Islam that are a mirror of Arab culture, for example, do not need to be followed. For example, the headscarf, cutting hands, qishash, stoning, beards, robes, do not have to be followed. Because it is only a particular local expression of Islam in Arabia. What must be followed are the universal values that underlie these practices (Abdalla, 2007, p. 8).

Third, Muslims should not see themselves as a "community" or "ummah" separate from other groups. Humanity is a universal family united by humanity itself. *Fourth*, we need a social structure that clearly separates political power from religious power. Religion is a private matter; while the regulation of public life is entirely the result of community consensus through democratic procedures (Abdalla, 2007, pp. 8-9).

Discussion

The main finding of this research is that in understanding the hadiths on the theme of women, it is not enough to use only one approach, multiple approaches are needed. One of them is the mubadalah approach that carries the mission of gender justice. This spirit of mubadalah is carried by JIL. JIL places *mashid al-Syari'ah* as the main reference after the Qur'an and Hadith. The burhani approach used by JIL is very strong. JIL places the position of hadith not as the second main source of Islamic law after the Qur'an, but *maqashid al-Syari'ah* is the first source of law in Islam and then followed in tandem by the Qur'an and al-Sunnah (M. N. Zuhdi 2012, 132). According to JIL, *Maqashid al-Syari'ah* is not only explored through a dialectical process between Muslims and the text of the Qur'an and hadith, but also as a result of dialogue with their conscience on the one hand, and their interaction with the reality of life on the other.

This methodology of understanding female-themed traditions is the main finding and differentiates it from previous studies (Pinang and Dosen 2017; Reza Pahlevi Dalimunthe and Dudi Permana 2020; Arif Sunandi 2009; M. N. Zuhdi 2012; Idris 2017; Maksum 2017). However, the ideas promoted by JIL have caused many pros and cons. Those who are pro Ulil's ideas such as Benny Susetyo justify and support him. According to Benny, what Ulil said that the big problem facing religions in this era of globalization is around the way his people interpret the texts he faces (Susetyo Pr, 2007, p. 34). However, on the other hand, there are many who oppose JIL (Reza Pahlevi Dalimunthe and Dudi Permana 2020); (Bagir 2007, 145) However, on the other hand Machasin expressed a different opinion, that JIL's ideas have presented a clash of two perspectives on Islam which to some extent illustrates two competing methodologies in Islamic thought (Machasin, 2007, p. 19).

This research will at least have a major impact or contribution. *First*, the paradigm and methodology offered by JIL is a breath of fresh air in the renewal of Islamic thought, especially related to issues of gender equality. So far, there have not been many studies that raise the theme of women that place women truly equal to men. The spirit of mubadalah promoted by JIL can be a reference in reading hadiths on the theme of women that are more gender-equitable. *Secondly*, JIL's *maqashid sharia* which is used as the main reference in understanding misogynistic traditions can be taken into consideration in understanding prophetic traditions. Although there are many pros and cons that emerge. Prophetic traditions, especially those related to the theme of women, require a fresh understanding with a bold paradigm and methodology. *Third*, what JIL has offered in reading and understanding religious texts is a new direction in understanding hadith that is more friendly to women. This

study wants to emphasize that reading and understanding hadith is not enough with just one approach, but requires scientific integration, including the mubadalah approach. Especially for preachers or religious leaders who have an important role in influencing public opinion, it is important to have a mubadalah paradigm in understanding misogynistic traditions.

This research wants to emphasize that the texts on the theme of women are not enough to be understood textually and bayani oriented, it needs another approach that is more rational-contextual (burhani) and friendly-wise (irfani). With the spirit and principle of mubadalah, it is hoped that inequality against minorities and marginalized people will no longer occur. Including against women who have often been placed as number two by men. The principle and spirit of mubadalah must be possessed by everyone who reads and understands the traditions on the theme of women such as the traditions in fiqh munakahat including the traditions about wives must obey their husbands absolutely, wives cannot leave the house without the permission of their husbands for any reason (Santoso, 2019). Wives cannot fast without their husbands' permission, wives do not have the right to divorce, women's voices are considered aurat, women are considered unfit to be leaders, women do not have the same intellectual abilities as men, women are weak because they are created from the crooked ribs of men, women are a source of fitnah, and others.

There are three ways of dealing with misogynistic traditions (Faqihuddin Abdul Kodir, 2019). Adopting Faqihuddin Abdul Kodir's mubadalah interpretation workflow, the *first* step in addressing textually misogynistic traditions is to refer back to the general principles of Islam, such as *rahmatan lil 'alamin* and *akhlaqul karimah*, where these principles become the foundation for reinterpretation in the next step. *The second* step is to remove the subject. If the subject in the hadith is a woman, then the subject is removed without changing the predicate (Elviandri, Saiin, and Farkhani 2019). The context of the hadith is then understood without emphasizing the subject. *The third* step is to make the subject apply to the male of the opposite sex as well. This creates the concept of equivalence (*mubadalah*) between men and women (Qodir, 2019) (Hermanto et al., 2024).

However, this research still has weaknesses and limitations. *First*, the object of the hadith in this study is limited to only one hadith. Thus, further research is needed considering that there are still many female-themed traditions that can be used as the object of further research. *Second*, in terms of research sources, this study only relies on literature sources. So that the next study can complement comprehensively with interviews and or *Focus Group Discussions (FGDs)*. *Third*, in terms of research approach, this study only relies on a thematic approach with a narrative-descriptive-critical strategy. Other approaches, such as psychological approaches, gender-sensitive approaches and others can be used if there is a follow-up study. It is hoped that future studies can cover and complement the weaknesses of this research.

Conclusion

The facts and realities show that there is a wrong and unequal view of the interpretation of women in interpreting religious texts, especially the noble Prophet's hadith which is used as a means of legitimization. For example, in fiqh munakahat, wives must obey their husbands absolutely, wives cannot leave the house without their husbands' permission for any reason. Wives cannot fast their sunnah without their husband's permission, and wives do not have the right to divorce. Then a counter reaction emerged by the conspiracy group by building a theory that deliberately made traditions to insult women, or called misogynistic hadith, as found in various hadith commentaries, tafsir books, and other contemporary commentaries. The hadiths that are perceived and taught as misogynistic and have an effect on the placement

of women's theological status compared to men, apparently originate from the imperfection in interpreting the hadith by removing the *asbābu alnuzūl* factor which is closely related to the context of the era in which the hadith was delivered. Religious texts such as the hadith are challenged by JIL, and then JIL provides an overview that contextual rational interpretation is needed in accordance with the times. An interpretation that can separate which elements in it are local cultural creations, and which are fundamental values. JIL argues that the texts of hadith-reports, especially those on the theme of women, must be read and understood with the spirit of gender equality and justice. Therefore, reading and understanding hadith texts is not enough just by looking at the sound and quality of the text alone (bayani oriented). However, it is important to consider rationality (*burhani*) and contextuality (*irfani*). The approach to reading the text that JIL argues is relevant to the values of *mubadalah*. Reading the text by emphasizing the values of *mubadalah* is an important consideration in realizing gender equality and justice. Especially for *mublaigh* such as *ustadz*, *kiai*, religious leaders and certain religious groups. So that there is no more discrimination against women in any aspect of life.

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