

Misogynistic Hadith in Daud Rasyid's Perspective: Rejection of Feminist Narratives

Muhid¹, Dinda Syarifaturrahma², Ahmad Aminuddin Widodo³

^{1,2,3}Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

¹muhid@uinsa.ac.id, ²dindaasyrf@gmail.com, ³minminuddin11@gmail.com

Abstract

*This study examines the criticism delivered by Daud Rasyid against a number of Hadiths that are considered to contain misogynistic views, with the main focus on his response to the feminist interpretations put forward by Riffat Hassan and Wardah Hafiz. The main objective of this study is to refute feminist views that often degrade the dignity of women, especially related to the narrative that mentions the creation of women from the ribs of men and the comparison of women with animals in the context of prayer. This study uses a qualitative method with a descriptive case study approach, in which Daud Rasyid's work, *Sunnah Under Threat*, is analyzed in depth along with relevant secondary data. The results of the study show that Daud Rasyid argues that the Hadiths that have been considered as evidence of women's inferiority actually describe a complementary relationship between men and women, not a relationship that places women in a lower position. In addition, Daud Rasyid also provides a contextual interpretation related to the disruption of prayer by women, donkeys, and dogs, which is interpreted as reducing the quality of prayer, not canceling it. This study also emphasizes the importance of contextual understanding in interpreting Hadith, as well as the need to respect traditional methodology in Hadith studies. Overall, the results of this study indicate that with a deeper and contextual understanding, Hadith can be interpreted more fairly and wisely, giving women a more equal position in the religious perspective.*

Keywords: Hadith, Misogynist, Feminist, Contextual

Abstrak

Penelitian ini mengkaji kritik yang disampaikan oleh Daud Rasyid terhadap sejumlah Hadis yang dianggap mengandung pandangan misoginis, dengan fokus utama pada tanggapannya terhadap interpretasi feminis yang dikemukakan oleh Riffat Hassan dan Wardah Hafiz. Tujuan utama dari penelitian ini adalah untuk membantah pandangan feminis yang sering kali merendahkan martabat perempuan, terutama berkaitan dengan riwayat yang menyebutkan penciptaan perempuan dari tulang rusuk laki-laki dan perbandingan perempuan dengan hewan dalam konteks salat. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus deskriptif, di mana karya Daud Rasyid, *Sunnah di Bawah Ancaman*, dianalisis secara mendalam bersama dengan data sekunder yang relevan. Hasil penelitian menunjukkan bahwa Daud Rasyid berpendapat bahwa Hadis-hadis yang selama ini dianggap sebagai bukti inferioritas perempuan sebenarnya menggambarkan hubungan saling melengkapi antara laki-laki dan perempuan, bukan hubungan yang menempatkan perempuan pada posisi yang lebih rendah. Selain itu, Daud Rasyid juga memberikan tafsiran kontekstual terkait gangguan salat oleh wanita, keledai, dan anjing, yang dimaknai sebagai pengurangan kualitas salat, bukan pembatalannya. Penelitian ini juga menegaskan pentingnya pemahaman yang kontekstual dalam menafsirkan Hadis, serta perlunya penghormatan terhadap metodologi tradisional dalam studi Hadis. Secara keseluruhan, hasil penelitian ini menunjukkan bahwa dengan pemahaman

yang lebih mendalam dan kontekstual, Hadis-hadis dapat ditafsirkan dengan lebih adil dan bijaksana, memberikan kedudukan yang lebih setara bagi perempuan dalam pandangan agama.

Kata Kunci: Hadis, Misoginis, Feminis, Kontekstual

Introduction

In Islamic tradition, Hadith serves as one of the most respected sources of teachings. However, some of the Hadith that exist are often in the spotlight because they are considered misogynistic, or demeaning to women. In many literature, women often positioned as creature second after men, including in the Hadith. The situation This the more getting worse consequence too literal interpretation of text said, which resulted in the more marginalized position Woman in various aspect life (Haitomi & Syachrofi, 2020). This phenomenon cannot be separated from the development of global awareness of the importance of gender equality and women's rights. Various feminist and humanist movements have opened the world's eyes to various forms of injustice and discrimination experienced by women in various parts of the world, including in Muslim societies (Marhamah et al., 2019).

Criticism of misogynistic Hadith is one form of response to this reality, an effort to eliminate religious practices that are considered detrimental and oppressive to women. The emergence of the discourse on criticism of misogynistic Hadith has received a mixed response among Muslim scholars. Some support efforts to reinterpret Hadith using a more contextual approach. They argue that understanding of Hadith must be adjusted to the development of the times, universal human values, and the principles of social justice. They offer various modern interpretation methods, such as hermeneutics, semiotics, and critical discourse analysis, to reveal the meaning of Hadith that is relevant to the contemporary context (Fahrudin & Ansari, 2019). On the other hand, some scholars reject criticism of misogynistic Hadith by arguing that it maintains the integrity and authority of the sources of religious teachings. They emphasize the importance of adhering to classical methodology in the study of Hadith, respecting the interpretations of early scholars, and avoiding tendencies towards liberalism and relativism in religion (Marhamah et al., 2019).

Amidst the complexity of the discourse, Daud Rasyid emerged as an Indonesian Muslim scholar who consistently voiced the importance of maintaining the authority and purity of the Hadith (Rasyid, 2014). He expressed his concern about the phenomenon of ingkar Sunnah, namely the tendency to reject, doubt, or ignore the Hadith as a source of religious teachings. Daud Rasyid views misogynistic criticism of the Hadith as one manifestation of ingkar Sunnah that needs to be watched out for. He is concerned that this kind of criticism, if not addressed wisely and scientifically, could lead to a liberal, relativist understanding of religion and distance Muslims from the true teachings (Rasyid, 2014).

This research refers to previous journals by Mudhiiah et al., (2013) which discusses Daud Rasyid's views regarding phenomenon denying the sunnah, including criticism feminis against the Hadith which is considered misogynistic. In the article, Mudhiiah highlight Daud Rasyid's response to criticisms, in which Rasyid argued that criticism towards Hadith often begins from shallow understanding and lack of contextualization right. He state that hadith that is considered misogynist should understood in framework more historical and sociological wide. Rasyid also responded criticism from figure feminis like Riffat who refused narrative hadith about creation

woman from bone ribs men, who in Riffat and feminist views others, creating image negative about women. In the journal Sulaeman's work (2020) explained How argument the strengthen view feminis that hadith the harm woman. However, Daud Rasyid is of the opinion that rejection to hadith This precisely can hinder better understanding deep about Islamic teachings and its values. In his book *Sunnah Under Threat*, Rasyid Reveals that the sunnah is not only just practices of the Prophet Muhammad, but also a source the necessary values understood in a way contextual, with consider condition social, cultural and historical at that time.

Study previous more by Muhtador (2018) to study hadiths that are considered misogynist in Islamic literature with approach Hans Gadamer's hermeneutics for to reveal mark humanity hidden behind text. Research This highlight impact negative understanding patriarchal to hadith, which affects status and rights Woman in Islamic society, as well as dig context history and culture that shape it understanding said. With use hermeneutics, research This to criticize existing epistemology and offers interpretation more hadith fair, reducing gender bias, and support gender equality. Next research by Darussamin (2017) to study gender inequality in hadith related leadership women and rights thalaq, which is argued by gender thinkers as misogynist and dha'if, while the prophet traditional consider it maqbul. Research This highlight criticism to hadith that is considered discredit women, with argument that leadership must based on skills, not gender, and to question domination man in right thalaq. Research This give contribution important in the debate gender equality in Islam, encouraging interpretation repeat more hadith fair and inclusive.

As has been explained that the Hadiths are considered misogynist has become highlight sharp from feminists, especially Fatimah Mernissi. Research Yumnah (2021) review Mernissi's criticism of considered hadiths of the Prophet Muhammad SAW reflects patriarchal bias, as well as contradictory with the Prophet's attitude towards women. Research This aiming For analyze Mernissi claims with approach critical, for to clarify meaning hadith and encourage Gender justice in Islam is based on principles of the Qur'an and Hadith. The wording of the Hadith equates Woman with donkeys and dogs also got criticism from feminists, as researched by Ridwan (2023) who criticized view feminists who judge hadith that equates Woman with donkey and dog. Ridwan analyzes hadiths about sutrah, namely divider in prayer that prevents people from passing in front of the person praying. Research results show that silk No must follow object in hadith, such as donkey or dog, as long as still functioning with good, that is prevent disturbance. Ridwan also reminded that interpretation hadith that only see text in a way literally often mistaken, because context and purpose original must taken into account. Research This confirm that silk still relevant in practice of prayer until now, even though often ignored, and importance understand hadith in a way contextual For guard authenticity Islamic teachings and answers criticism less feminist appropriate.

Study This aiming For analyze criticism delivered by Daud Rasyid against the Hadiths which are considered misogynistic, with focus main on his response to interpretation feminists, especially by Riffat Hassan and Wardah Hafiz. Some Hadiths that are considered to humble women, such as narrative creation Woman from bone ribs man as well as equalization Woman with donkey and dog in context of prayer, often become highlight in discourse feminism. An overly literal interpretation of texts the rated to worsen gender inequality in Muslim society. Although Lots scholars who support reinterpretation of the Hadith with approach contextual,

Daud Rasyid emphasized importance maintain the authority of the Hadith, with understanding that includes aspect social, historical, and cultural. Points differentiator main from study This lies in Rasyid's criticism of view feminist, according to him often based on shallow and insignificant understanding consider more context wide. Different with a tendentious approach support criticism feminis against the Hadiths said, Rasyid warned that rejection against the Hadiths This can leading to a more liberal understanding of religion, which has the potential keep away Muslims from real teachings. With Thus, research This aiming give different perspectives, with dig better understanding authentic against the Hadiths misogynistic, at the same time confirm importance gender equality and respect to Woman in Islamic teachings.

Research Methods

Study This use method qualitative with approach studies case descriptive For explore Daud Rasyid's views and thoughts regarding criticism to Hadith that is considered misogynist as response to the phenomenon of “denying the sunnah” in Indonesia. Focus main study is analyze texts that discuss Daud Rasyid's interpretation of the misogynistic Hadith and his response to criticism feminist. Primary data used is work major Daud Rasyid, *Sunnah Under Threat*, which examines the phenomenon of “denying the sunnah” as well criticism to narrative feminis about hadith misogynistic. For completing primary data, research it also collects secondary data from journals, books and articles scientific that discusses Daud Rasyid's thoughts and criticism feminis to hadith misogynistic. The analytical method used is inductive, which begins with data collection and continued with analysis For find relevant patterns and conclusions.

Results and Discussion

A. Biography of Daud Rasyid

His full name is DR. Daud Rasyid Sitorus, Lc., MA. He born in Tanjung Balai, a city small located on the edge the coast of Sumatra, on Monday, December 3, 1962 AD, which coincided with with 5 Rajab 1382 Hijriyah (Daud Rasyid, 2015). Daud Rasyid is child single from Harun al-Rashid and Hajjah Nurul Huda, who are both profession as educators and religious teachers in the city place stay them. His childhood spent with follow formal education from Morning until evening; morning at school general and afternoon at the madrasah. In the evening day and time holiday, he continue non-formal learning with the sheikhs and ustadz around him. In 1980, after finish education in high school and Aliyah, he decide For wander to Medan for use continue education high at IAIN Medan and USU Medan during three years. After to obtain BA degree from IAIN, he get chance For continue studies at Al-Azhar through track Department of Religion IAIN. Although at first No too Serious follow exam scholarship the Because currently to go through studying at USU and IAIN, he succeed to achieve ranking First moment results selection announced. Upon arrival in Egypt in 1984, he continue his studies at the Faculty Sharia wa Al-Qanun Al-Azhar University, Cairo, and succeeded to achieve Lc. degree in 1987 (Mudhiiah et al., 2013).

In Egypt, he No only use up it's time For study at the Faculty Sharia wa al-Qanun Al-Azhar University, but also interact with local clerics. One of them place important for his education is Majma ' al-Buhuth al-Islamiyyah (Islamic Research Institute) in Al-Azhar, where

he get knowledge from prominent scholars like Sheikh Abdul Muhaimin and Ustadz Saad Abdul Fattah. Between 1987 and 1990, he continue study at the Postgraduate Program (S2) Faculty of Darul Ulum (Islamic and Arabic Studies) Cairo University with focus on the major Sharia, and succeeded to achieve Master's degree (MA) with cum laude predicate (mumtaz). The thesis he wrote entitled “Marwiiyyat al-Hakam ibn Utaibah wow Fiqhuhu” (Hadiths narrated by Imam al-Hakam ibn Utaibah and Methodology Jurisprudence). After completing his Masters program, he return to Indonesia and taught at the National University (Unas) Jakarta and at STAN Jakarta (Mudhiiah et al., 2013). He also often invited For give speeches at various seminars and meetings scientific others. In addition, he active write For various media and translate a number of books, such as "Bank Without Interest“ by Yusuf al-Qardhawi (1991), "Islamic Sharia, Eternal Law“ by Sheikh Abdullah Nashih 'Ulwan (1991), and "Islamic Research Methods “by Ali Abdul Halim Mahmud (Rasyid, 2015b).

In 1994, Daud Rasyid returned to Egypt for continue education Doctorate (S3) at the Faculty of Darul Ulum, Cairo University. Two years then, he succeed to achieve title Doctor (Ph.D.) in field of Hadith with summa cum laude predicate (mumtaz bi dignitas ulnar nerve) through dissertation entitled “Juhud 'Ulama' Indunisiya fi as-Sunnah” (Contribution of Indonesian Ulama in Sunnah field). During undergoing a doctoral program, he is also active follow informal studies in mosques and in the homes of sheikhs in Egypt. One of the teachers who had He learn is late Sheikh Hasan Makhluf, the former Grand Mufti of Egypt, and Dr. Abdussattar Fatahallah Said, a interpreter at Al-Azhar. In the field hadith, he get guidance from Dr. Rif'at Fauzi, a Professor at Dar al-Ulum, Cairo University. Dr. Rif'at No only teach in class, but also provide guidance more deep beyond lectures, including in studied al-pole al-Sittah, al-Muwatta 'ibn Malik, Muqaddimah Ibn al-Salah, and various work hadith other in a way talaqqi. In fact, Dr. Rif'at entrust the library to Daud Rasyid for treated moment He are abroad. Apart from that, there are also many of them Study from Abdushshobur Syahin, a thinker prominent in Egypt, and active follow lecture as well as sermon delivered by Syahin while in Egypt (Mudhiiah et al., 2013).

One of the figure who gives influence significant to Daud Rasyid's thoughts are his teacher, Prof. Muhammad Boultagi Hasan, who is a expert Usul Fiqh at Dar al-Ulum, Cairo. He was also greatly inspired by the works of Sheikh Yusuf al-Qaradawi who always He follow. After finish education, David immediately return to Indonesia and meet with his beloved mother in his hometown, together with with fourth her children: 'Aisyah, Usamah, Umm Hani, and Bilal. Upon arrival in Jakarta in 1996, he requested by Prof. Harun Nasution to teaching at the Faculty Postgraduate IAIN Syarif Hidayatullah and became staff at LP2S1 al-Haramain Jakarta. Until moment this, he Still active teaches at the Postgraduate program of IAIN Bandung, where he also founded and managed “al-Ma'muriyah” Islamic boarding school located in Sukabumi. In addition, every Thursday morning at 05.00, he routinely gives lecture on the channel Indosiar. In 1999, in the middle of reform period, he write A book short entitled Islam and Reformation, published by Pondok Al-Ma'muriyah Islamic Boarding School (Mudhiiah et al., 2013).

Following is a number of work wrote Daud Rasyid reflecting his thoughts in field Islamic studies. One of his most recognized work is "The Sunnah Under Threat, “in which he to criticize various a view that rejects Hadith and explains importance correct understanding against the

sunnah. Book This become reference main in discussion article this. Some other works by Daud Rasyid among others:

1. Islamic Reform & Orientalism In The Spotlight (2002).
2. Islam & Reformation (Jakarta 2001).
3. Practical Guide Congregational Prayer (Jakarta 2001).
4. What and How Hadith of the Prophet? (Jakarta 2002).
5. Islam in Various Dimensions (GIP, 1998).
6. Fitnah Kubro (translated by Dr. M. Amhazun, Jakarta, 1999).
7. As-Sunnah fi Indunisiyya: baina Ansariha wow Thank you.
8. Sunnah Under Threat: From Snouck Hurgronje to Harun Nasution. (Rashid, 2015)

B. Daud Rasyid in Discourse Denial of Sunnah in Indonesia

Hadith is source the second law (tasyri') after the Qur'an, and both own equal standing in matter obligation its implementation by every Muslim (Rasyid, 2015). Daud Rasyid emphasized that the Hadith is guidelines crucial law in life a Muslim, especially when a issue No explained in the Qur'an. Every Muslim is obliged For comply the rules that exist in the Hadith. In addition, considering that the Qur'an includes all need life people man is error. Indeed, the Qur'an is a perfect and functional book as guidelines main for every Muslims, but priority Islamic teachings often lies in the details and details that can found in the Hadith (Rasyid, 2015). In this case This, Daud Rasyid emphasized that Lots aspect important from Islamic teachings do not in a way explicit listed in the Qur'an, but on the contrary, it can found in the Hadiths of the Prophet which are explanation and implementation from teachings said. Even he mention that "obedience" against the Sunnah (Hadith) and the provisions stipulated by the Prophet indicator faith someone. If someone reject matter this, then He considered No believe to Allah SWT." (Rashid, 2015).

In general etymological, term *Adhering to the Sunnah* consists of from two words, namely *Inkar* and *Sunnah*. The word *Inkar* originate from root word in Arabic language which has a number of meaning, among others is No admit, no accept, good in a way oral and also in heart, and No know or stupid to a thing. In the context of this, *Inkar* is antonym from the word *al-Irfan*, which means knowledge or recognition, and show rejection to something that is not can accepted or understood in heart (Roni Hermansyah, Laila Khairunnida, Abdu Manaf, 2024). In the context of This is Daud Rasyid, who is known as figure important in study of Hadith and as the mover in business overcome phenomenon denying the Sunnah in Indonesia, explained more carry on about understanding deny the Sunnah. According to According to him, denying the Sunnah refers to rejection to the Sunnah (Hadith) as source law in Islam, good in a way overall and also part. He also explained that individuals who are in denial against the Sunnah in general influenced by two factors main mutual related. The first factor is ignorance or the stupidity that arises consequence limitations knowledge. While factor second related with arrogance, where even though they understand the urgency and position of Hadith in Islam, they still belittle importance source law This (Rasyid, 2015).

Daud Rasyid explains that phenomenon rejection against the Sunnah, or disobedience to the Sunnah, appears in circles Indonesian academics, who were influenced by the thinking of orientalist who tries reduce authority of the Sunnah. Since the Dutch colonial era, orientalist

like Snouck Hurgronje has try instill those ideas with infiltrate to in Indonesian Muslim community, even replace his identity became Abdul Ghoftar. One of effort Hurgronje is doubtful Ibn 'Abbas' credibility as narrator hadith, with call it flawed and despicable. However, Daud Rasyid denied claim this, with state that study Hurgronje nature subjective and not based on methodology scientifically correct, because only to quote part argument without compare it with other relevant arguments. Furthermore, Daud Rasyid also criticized emergence thinking deny the Sunnah of circles Indonesian Muslim academics, such as Harun Nasution, who are considered reflect influence thinking orientalist. One of the Harun Nasution's views were criticized is his statement that hadith No Once written or memorized by friends. Daud Rasyid responded matter This with question, if hadith of course No memorized or written, how Possible hadiths the can until to generation We moment this? He also explained that prohibition writing hadith by the Prophet aims to make the Qur'an into priority main in writing, use avoid the Qur'an is mixed with hadith (Khoirunnisak, 2020).

More Far again, in discussion related Daud Rasyid often denied the Sunnah highlight influence individuals as well as movement feminism that questions authenticity of Hadith. In his work entitled *Sunnah Under Threat*, he peeling various related issues with denying the Sunnah, includes analysis from figures like Snouck Hurgronje to Harun Nasution, as well as criticism that was thrown against the Hadith in diverse topic. In the context This, Daud Rasyid gave sharp criticism as well as deep understanding to issue deny the Sunnah, so that produce comprehensive and constructive discourse about importance maintain the authority of the Hadith in Islamic teachings.

C. Misogynistic Hadith Criticism David Rasyid's Perspective

The word *misogyny* originate from Language English misogynist, which means hatred to women. In the Big Indonesian Dictionary, the term This interpreted as "a person who hates women. In terminology, *misogyny* referring to the teachings or the view that is clear degrading and oppressive dignity women. This term is also often used For describe attitude or feeling hatred to women. In the context of hadith, some editorial hadith often considered corner women and contains gender bias (Fauziyah & Alfani, 2024). Although Thus, it is important For remember that hadiths the No always reflect the Prophet's hatred of Woman in a way general. On the contrary, statements the often appears in context certain that require explanation or attitude certain from the Prophet, who may impressed discriminatory, but No reflect hatred. This is show the need better understanding in-depth and contextual to Islamic teachings in evaluate attitude towards Women (Arrizqi & Halim, 2021). Can concluded that the Hadith is misogynistic is Hadith that tends to to humble dignity and honor women. Hadith terms misogynist first introduced by Fatima Mernissi, a feminist cleric leading origin Morocco and a historian especially in the field of history prophecy. Existence hadith containing statement misogynist No off from concepts put forward by feminists (Elviandri et al., 2019). Fatima Mernissi argues that hadiths containing element misogynist should abolished from treasury Islamic literature, although hadiths the considered sahih. In his works, Mernissi criticized interpretation to a number of verses of the Qur'an, as related with hijab, rights inheritance, and other gender issues. He also criticized figures big such as Imam al-Bukhari and narrators hadith of Abdullah bin 'Umar, as well as a number of friend, whom he considered has legitimize

hadiths misogynist said. In one of the In her book, Mernissi recounts journey his personal in studying the Koran and hadith, up to Finally He find teachings according to him has hurt and humiliate Woman (Agustiani & Ratnasih, 2022).

Leave from matter the Lots popping up other feminists who Some support effort reinterpretation of the Hadith with use a more approach contextual, which assumes that understanding towards the Hadith must customized with developments of the times, values universal humanity, and the principles justice social. They offer various method modern interpretations, such as hermeneutics, semiotics, and analysis discourse critical, for to reveal the relevant meaning of the Hadith with context contemporary (Fahrudin & Ansari, 2019). However part from they reject Misogynistic Hadith criticism with argumentation guard integrity and authority source religious teachings. They emphasize importance stick to the methodology classic in Hadith study, respect interpretation of the early scholars, and avoiding trend liberalism and relativism in religious (Marhamah et al., 2019).

Part of those who refuse criticism regarding hadiths of a nature misogynist considered by Daud Rasyid as group deny the sunnah. According to opinion he, the group This tend accuse that every related Hadith with Woman containing element insults and considered No relevant Again in modern context today this (Rasyid, 2014). As explained in his book entitled *Sunnah Under Threat*, Daud Rasyid detailed convey criticism to problem the. He also classified a number of opinion feminis regarding the considered hadiths misogynist to in a number of category certain:

1. Misunderstanding About the Hadith of Advice and the Creation of Women

View that woman (Hawwa) was created from bone Adam's rib which originates from Hadith of the Prophet Muhammad SAW has become doctrine theological accepted by most big Islamic society. Concept This have implications wide in various aspect life, like psychology, social, cultural, economic, and political, which often contain element misogynistic. In view of this, girl considered as creature secondary, the existence of which only as complement for male and functional For serve in various field, both in the realm of domestic and also public (Pohan, 2023). One of the Topic main thing that is raised in study Islamic feminists are view about origin creation human beings. Many feminists reject hadith the Because considered load degrading elements Woman. Riffat Hassan, one feminis from Lahore, Pakistan, is one of the most critical to criticize hadith this, argue that hadith the strengthen view patriarchal which places women in a more privileged position low in Islam (Jayana & Edi Susanto, 2023). since In the 1980s, Riffat Hassan personally active lift issue This in his writings, questioning the status of the hadith *ṣaḥīḥ* which contains anti-women narratives, as well as emphasize the need researching return long standing themes in Islamic theology. The hadith mentions that women is bone bent ribs become focus main for Riffat Hassan, who considered it as base for view negative to women. In her research, she also analyzed a number of hadith others, good from aspect sanad and also matan, and finally decide For reject the hadiths that he consider misogynist despite the status of the hadith the acknowledged valid (Koto & Munandar, 2024). Riffat Hasan identified three fundamental aspects in study influential scientific significant to position Woman:

- a. Because women (Eve) are believed as reason main Adam's expulsion from heaven, then Woman considered the most despicable human beings during the Jahiliyah era, in fact insulted, expelled, and killed.
- b. real woman No only born or created by men, but also becoming complement for man.
- c. Man the first to be created is a man (Tohir, 2018).

Of the three points said, Riffat Hassan focused his study on creation women, who can explain paradigm injustice experienced by women. This is cause questions, including: How origin creation women, and why woman created?. The hadith in question are Hadith from Bukhari no. 3331, Muslim no. 1470, Tirmidhi no. 2221, and Ahmad no. 19588.

"Have told the story to us Abu Kuraib and Musa bin Hizam, both of them said: Has told the story to us Husain bin Ali, from Zaidah, from Maisarah al-Ashja'iy, from Abu Hazim, from Abu Hurairah radhiallahu'anhu, he said: Rasulullah SAW said: "Treasure each other (in guard connection good)towards women. Truly woman That created from bone crooked ribs, while the most crooked from bone ribs is the base. If you want to try For straighten it out, then He will broken, but when you let it be then He will still crooked. Therefore that, mutually Make a testament towards women." (Hadith narrated by Bukhari No. 3331).

According to Daud Rasyid, the Hadith discusses creation Woman This contain a number of main understanding as following:

- a. Women were created from One bone ribs or similar with bone ribs..
- b. Part bone The most curved (bent)ribs are found in the on.
- c. Misalignment between bone ribs No can repaired, so that forced change can cause damage (broken).
- d. With existence explanation said, then recommended For show attitude full love to women. In addition, for those who want utilise women, recommended For act with the same way, despite the "crookedness Woman No can changed" (Rasyid, 2014).

Statement This related with the Hadiths that discuss creation woman from bone ribs, which according to Riffat, have problem from aspect sanad (there is) defective and considered weak) and matan (content) that he assume (contradictory)or contradictory with the Koran. Riffat argued that the Hadith of creation woman from bone ribs is story or fairy tale originating from from the Book of Genesis 2 in Bible (Gospel) and not is Islamic teachings. Here is explanation more Details related his views:

- a. Hadith about the woman who was created from bone ribs, according to Riffat, come from from the Book of Genesis 2 in The Gospel. In addition, the name of the Prophet Adam is not mentioned in this Hadith.
- b. Riffat criticized existence elements misogynist in hadith this is not found in the Book of Genesis. He evaluate that view the contradictory or contradictory with the teachings of the Koran, which explains that man created in the best form (*fī ahsani (taqwim)*).
- c. Recommendations For love women, according to Riffat, only enter reason If Woman considered as a creature that is flawed and therefore need twelve pity. The question is is, is the crookedness that is not Can repaired in hadith This intended as form disabled?
- d. Riffat thinks that recommendation For behave twelve pity to women, who are considered crooked No Can cured, can considered to humble women. He also mentioned that view This impressed hedonistic and opportunistic, as well as No give well deserved

award to women, even though they of course considered own lack or limitations (Rasyid, 2014).

View This No only wrong, but also has pollute the sanctity of the Hadith myself. Responding matter said, Daud Rasyid with firm to criticize Riffat's statement and emphasized that conclusion kind of That No can taken in a way carelessly. Without do comparison with various another hadith that discusses about woman, a person can fall into conflicting conclusions with Islamic teachings as a result method wrong understanding. With firm, can stated that Islam glorifies Woman in all over His teachings (Rasyid, 2014).

Daud Rasyid has to clarify that Riffat's accusations against the Hadith is No based on, According to him, Riffat's accusations are “the harshest criticism of the Hadith about women, especially in this Hadith. In fact, these accusations are harsher than the attacks launched by orientalist (Rasyid, 2014). Daud Rasyid can to deny accusation the with Details in explanation following:

- a. This hadith No contain elements that indicate hatred to women. Riffat seems to be feel No comfortable with story the creation of Eve from bone Adam's rib, which he consider as form insult and contradict with the text of the Qur'an which states that man created in the best form. In terms of Here, Riffat is in error. According to Daud Rasyid, no There is opposition between draft man as the best creation and creation woman from bone ribs, because the best creation refers to the form physique perfect human. Allah created man with structure the best body, including woman who was created with beauty and power pull. If anyone thinks creation woman from bone ribs as insult, need noted that men were also created from land. Creation woman from bone ribs precisely show glory, because reflect harmony and mutual complete between men and women, who do not can separated One each other.
- b. About the term crooked in this Hadith, no There is accompanying explanation about the context. The Messenger of Allah only give signal that crooked bone ribs can influence part behavior woman which often triggers man feel disturbed. Crooked in this Hadith describe inconsistency and dominance emotions that often make woman difficulty in control feelings and taking decision with wise. When women controlled by emotions, they tend act in a hurry and lacking empathy in attitudes and speech, especially moment angry or offended. Rasulullah SAW offended matter this, like in his advice to woman about often they deny kindness husband. However, interpreting “crooked“ as characteristic fraudster or cheating on women is a over -interpretation and what not fair, because matter That contradictory with example the life of the sahabiyyah and our reality Look in life daily.
- c. This hadith teach men to be behave Be patient to properties women who are influenced by factors this. What is meant by is The Messenger of Allah said, "If you try straighten it out, then you will break it, and break it means divorce her. “The men should No make matter This as reason For feel annoyed or disappointed, because characteristic the is special characteristics created by God for women. Men are expected For be patient, forgiving, and aware that character this is very important in roles certain like pregnancy, breastfeeding, and parenting, which require deep feelings and high sensitivity. Men should also realize that wife they own advantages and privileges that can be obtained

cover lack That's right. the words of the Apostle about method respond to behavior woman,“ Don't a believer fast divorce a believer, if hate one temperament, he will like temperament other.

- d. About similarity between The Bible and texts of the Koran and Hadith, especially related creation women, things This is not disgrace. This is precisely No show that the Hadith was influenced by the Gospel or heavenly books others. Information the is remainder safe text from deviation. If the source information This can trusted, then the origin is from God, and not something is blocking existence similarities between both of them Because the source one, namely He who sent down Torah and Gospel and who informed the Prophet Muhammad SAW about things unseen. The Qur'an confirms that Allah sent the Prophet to to validate treatise the Prophets previously, especially those listed in QS Al-Imran: 3. Information about creation Woman This is based on Sahih Hadith, so Riffat's accusation stated that this Hadith just A fairytale is No Correct.
- e. The allegation that Adam's name is not mentioned in this Hadith can be explained through the views of the jurists. Imam Nawawi stated, "In this case there is evidence that supports what is emphasized by the jurists, or some of them, that Eve was created from Adam's rib. Allah Ta'ala said, "He created you from one person.“ The Prophet also emphasized that Eve was created from a rib. In addition, there is another hadith conveyed by As Suyuthi in his Tafsir, including: "Abusy Shaykh narrated from Ibn Abbas about the words of Allah, 'He created you from one person.' He said: from Adam. 'And created from him his mate.' He explained: Eve was created from his short rib."
- f. Related Riffat's attack on sanad, thing This The same very No can accepted, because this Hadith narrated by Bukhari and Muslim in the Sahih book both of them, who have degrees highest. Hadith Imams and experts, from ancient times until now, has been learn illat (weakness)of the Hadith, and not There is none of which shows existence disabled in this Hadith. This is show existence agreement between they about the validity and standing of this Hadith as argument (Rasyid, 2014).

With existence Daud Rasyid's criticism and explanation of Riffat's accusations, then clear that his accusation to sanad and matan regarding the Hadith on the creation of women, no can accountable Because He No include argument whatever For support his claim. This is clear show mismatch with standard scientifically correct. In addition, Riffat also seems to No understand principle base knowledge The Mushthalah Hadith, as seen in his claim that "Al-Gharib“ is degrees lowest in hadith, which is clear No in accordance with the view of the scholars. More Far again, Riffat made wrong statement and even No understand about the basics Hadith science, such as when He say that the Hadith is considered authentic If told by a companions, two followers of the Prophet, or many people. This is wrong explanation or not reflect correct understanding about criteria its authenticity a Hadith (Rasyid, 2014).

Daud Rasyid's criticism of Riffat Hasan's narrative is proven right, as supported by the opinions of scholars such as Ibn al-Mulaqqin. He confirm that this Hadith teach husband For understand weakness his wife in frame create harmony House stairs and avoid destructive violence relationship. Understanding metaphor against bones bent rib works as warning for husband For behave gentle and wise, and avoid attitude selfish. Therefore that,

hadith This No contain mark misogynistic, because parable the more emphasizes on function and beauty, not connotation negative (Azizah, 2023). Muhammad Quraish Shihab also interpreted bone ribs as metaphor For character a crooked woman, is n't she For to humble they. He emphasize that this Hadith remind husband For understand difference character psychological women who don't can forced to straighten out. Concept the creation of Eve from bone Adam's rib, which came from from Old Testament traditions, preferably understood as metaphor For character unstable woman, not creation physical. With understand hadith This as metaphor, we can value difference character between men and women without make it Weakness. Understanding This also confirms that women, such as bone ribs, have unique function and beauty, as well as need treated with wise and full understanding (Muhammad Sabri, 2023).

With thus Riffat's accusations are unfounded based on this, which is often influenced by attitude emotional, reflective ignorance about Hadith science. On the contrary, the Hadith that he criticism has proven authentic, because narrated in the authentic books of Bukhari and Muslim, which is not There are scholars who doubt its validity. However, more understanding deep still needed so as not to There is misunderstanding about Islam's attitude towards Woman.

2. Misunderstanding About the Hadith of the Donkey Woman and the Dog Decide Prayer

Important For understand in a way contextual Hadiths that state that the prayer was interrupted consequence passing by donkey, dog or women, remembering its relevance in discourse religious and social. Topics This need attention special Because often Hadiths the perceived as form insult to women, especially with existence comparison between position woman and dog in texts This is. can cause impression existence equalization between humans and animals. View kind of This has put forward by several thinkers, including Fatima Mernissi, as well as by feminist Wardah Hafiz in his article entitled *Misogyny in Islamic Fundamentalism* (Ibrahim et al., 2018). The hadiths in question recorded in Sahih Muslim history no. 512, Ibn Majah no. 951, as well as Ahmad no. 1355 and 27686

“And has tell to us Ishaq bin Ibrahim, has to report to us al-Makhzumi, has tell to us Abdul Wahid, and him is Ibn Ziyad, has tell to us Ubaidullah bin Abdullah bin al-Ashamm, has tell to us Yazid bin al-Ashamm from Abu Hurairah radhiallahu'anhu he said, Rasulullah ﷺ said, "The one who decides the prayer is woman, donkey, and dog. For guard your prayer (with put silk in the form of) such as wood placed on top back camel.” (Sahih Muslim no. 512)

In general general, the Hadith No should understood in a way literally or textual. On the other hand, understanding regarding the Hadith need done in more context wide or in a way contextual. Efforts to interpret repeat or reinterpreting this Hadith is very important, especially remember the discovery of another related Hadith affirmation that prayer is not disconnected only Because woman passing by (Ulfah Zakiyah, 2021). One of the for example can found in the story stated in Sahih Bukhari no. 511 and 514, where Aisyah, the wife of the Prophet Muhammad SAW, submitted object to Hadith that relates woman, donkey, and dog as factors that can cancel the prayer. Aisyah with firm asked, “Do you equate us with donkey and dog? By Allah, I has see the Prophet Muhammad SAW praying temporary I lying on top place sleep, with my position be in between him and the Qibla.

Aisyah criticized this leading to a better understanding deep about the context of the Hadith, which will outlined more deep down This:

“Has told us Isma'il bin Khalil, has told us 'Ali bin Mushir from Al A'masy from Muslims -namely Abu Shubaih-from Masruq from 'Aisyah, that it has been mentioned on his side about something that can decide the prayer, people -People say, 'Those who can interrupt prayer include dogs, donkeys and women.' So 'Aisyah said, 'Indeed you have treated us (women)as dogs. Indeed, I once saw the Prophet performing prayers, while I was lying on the bed between him and in the direction of his Qibla. When I had a need and I didn't want to face him, so I went slowly. “And from Al A'masy from Ibrahim from Al Aswad from 'Aisyah like this. “(Hadith History of Bukhari no. 511).

In terms of validity sanad, good The hadith states that the prayer was interrupted consequence passing by women, dogs and donkeys, as well as the Hadith which tells about 'Aisyah lying in front of the Prophet SAW when he currently prayer, both can accepted. The transmitters of the Hadiths the No there is something that is considered own flawed (jarh) by Hadith scholars, but rather everything rated positive (ta'dil)and credible (tsiqah). Therefore that, from perspective sanad, Hadiths the valid and can accepted. However, from side contents of the Hadith (matan), analysis more carry on Still necessary, because there is difference in content and context between the Hadith narrated by Abu Hurairah and the Hadith narrated by 'Aisyah (Ulfah Zakiyah, 2021).

According to Daud Rasyid, the difference opinion among scholars regarding this Hadith appear Because Some scholars refer to the narration of Abu Hurairah, while others referring to the narration of 'Aisyah. As quoted by Imam Nawawi, the scholars have different views regarding this Hadith. Some of they to argue that the prayer was interrupted by women, donkeys and dogs. However, in syarah Sahih Muslim mentioned that The majority of scholars, including Malik, Abu Hanifah, and Syafi'i, as well as the salaf and kalaf scholars, are of the opinion that prayer is not cut off by the passing woman, dog, or donkeys. They to mean the meaning of disconnected in the Hadith as decline value of prayer due to distracted attention, not as the cancellation of the prayer Alone (Rasyid, 2014).

With that was Daud Rasyid 's criticism of Warda Hafiz's narrative is in line with view the majority of scholars, who explained that the meaning of “break up“ or “decide“ in hadith This is not invalidation of prayer, but decrease value of prayer due to disturbance concentration. A person who is praying can disturbed or even cancelled his prayer If influenced by events around him. The more big the disturbance that occurs, the more there is also a big possibility his prayer damaged. The Prophet Muhammad mentioned three the most risky element bother concentration of prayer, especially If disturbance the come from direction Qibla. Hadith of Abu Hurairah does not limit type the woman in question, so that Can covers wife, mother, grandmother, child, or grandchild women. If the substance hadith of Abu Hurairah and Abu Dzar compared to with hadith 'Aisyah, can concluded that the Prophet emphasized that disturbance to the solemnity of prayer can ruining the prayer, without differentiate source disturbance, good human, animal, or Satan. The disturbance that comes from wife, mother, or child annoying woman concentration of prayer, good man and also women, can ruin the prayer. On the other hand, if a man tempt or bother concentration women praying, women praying it can also be broken. Disturbance against

prayer no only originate from direction Qibla for a man, hear voice or see woman passing by just Can bother his prayers, even though woman the Not yet fully passing by.

In general In general, the criticism delivered by Daud Rasyid emphasized that view feminist who belittles the authority of the Hadith as source Islamic law often No nature objective and accurate. A better understanding deep about hadiths that are considered misogynist precisely will disclose that Islam remains give respect and dignity to women. Therefore that, is very important For maintain authenticity hadiths the as well as understand context and methodology traditional in studies hadith. This is in line with view Sheikh Al Qardhawi reminds us that No excessive in interpret hadith through contextualization or meaning figurative language, because matter the can cause deviation from meaning original hadith. Accusations leveled by groups feminis often originate from lack of deep understanding about knowledge hadith That himself, which then violate applicable rules in understand hadith. The interpretation process carried out feminis with approach gender analysis no in line with Islamic teachings, because approach This based on values contradictory materialism with principles of Islam. Basically, Islam does not can measured with theory gender analysis, but rather feminism is what it should be measured with Islamic law, namely whether in accordance with the Koran and Hadith or No. Because, the Qur'an and Hadith are revelation from Allah SWT who has truth absolute, whereas theory feminism is thinking human beings who are still debated. Maybe moment This considered as the truth, but along time, can just considered No relevant again. Therefore that, is not reasonable For use something that changes and doesn't Certain For evaluate things that have happened certain and fixed. What is certain should used For judge the unworthy Certain (Rauf & Farhah, 2020).

Conclusion

Daud Rasyid, as a figure of the Nusantara Hadith, has an important role in the effort to eradicate the movement of denying the Sunnah in Indonesia, one of which is by criticizing the erroneous understanding of the Hadiths which are considered misogynistic. He firmly rejects the feminist interpretation of the Hadiths, especially the views put forward by Riffat Hassan and Wardah Hafiz. Rasyid argues that feminist criticism of the Hadiths, such as the story of the creation of women from the ribs of men and the comparison of women with animals in the context of prayer, is often based on erroneous understanding. In his book *Sunnah di Bawah Ancaman*, he refutes the assumption that the Hadiths degrade the dignity of women and emphasizes that the Hadiths actually emphasize the complementary relationship between men and women, not showing women's inferiority.

Daud Rasyid also provides a contextual interpretation of the Hadith which states that prayer can be interrupted due to the passing of a woman, a donkey, or a dog. He explains that the meaning of "interrupted" in this Hadith does not mean that prayer is invalid, but rather that prayer loses its value due to distraction. This interpretation is contrary to the literal understanding often accepted by some groups. Rasyid emphasizes the importance of a contextual understanding of these Hadiths, in accordance with Islamic principles, in order to avoid misunderstandings that can harm the understanding of Islamic teachings.

Overall, Daud Rasyid asserts that feminist narratives that belittle the authority of Hadith as a source of Islamic law are often not objective and inaccurate. A correct understanding of Hadiths that are considered misogynistic will show that Islam still honors women. Therefore, it is very important to maintain the authenticity of these Hadiths and understand the context and traditional methodology in Hadith studies.

BIBLIOGRAPHY

- Agustiani, Y., & Ratnasih, T. (2022). Kualitas dan Interpretasi Hadis tentang Misogini: Studi Takhrij dan Syarah. *Jurnal Riset Agama*, 2(2), 221–232. <https://doi.org/10.15575/jra.v2i2.18057>
- Arrizqi, M. Y., & Halim, I. A. (2021). Pemahaman Hadis Misoginis: Studi Komparatif Ibnu Hajar Al-Asyqalani dan Fatimma Mernissi. *Gunung Djati Conference Series*, 4, 300–309.
- Azizah, N. A. (2023). *REINTERPRETASI HADIS-HADIS MISOGINIS DENGAN PENDEKATAN KONTEKSTUAL (Studi atas Kitab al-Taud}hih li Syarh {al-Ja>mi' al-Shahi>h} li Ibn al- Mulaqqin Perspektif Fiqh al-Hadits M . Syuhudi Ismail).*
- Darussamin, Z. (2017). Kontroversi Hadis Misoginis. *Al-Fikra : Jurnal Ilmiah Keislaman*, 9(1), 1. <https://doi.org/10.24014/af.v9i1.3820>
- Elviandri, Saiin, A., & Farkhani. (2019). Pembacaan kaum feminis terhadap hadits-hadits misogynis dalam Sahīh Bukhāri. *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 19(2), 243–257. <https://doi.org/10.18326/ijtihad.v19i2.243-257>
- Fahrudin, & Ansari. (2019). Penolakan Hadis Missoginis (Telaah Pemikiran Fatima Mernissi dalam Hermeneutika Hadis). *An-Nur*, 11(2), 1–22.
- Fauziyah, F., & Alfani, M. (2024). Hadis-Hadis Misoginis (Studi Komparasi Pemikiran Sa'Id Ramadan Al-Buthi Dan Abou El Fadl). *MUSHAF JOURNAL : Jurnal Ilmu Al Quran Dan Hadis*, Vol. 4 No.(2), 327–340.
- Haitomi, F., & Syachrofi, M. (2020). Aplikasi Teori Isnad Cum Matn Harald Motzki Dalam Hadis Misoginis Penciptaan Perempuan. *Al-Bukhari: Jurnal Ilmu Hadis*, 3(1), 29–55. <https://doi.org/10.32505/al-bukhari.v3i1.1432>
- Ibrahim, N., Hamisan Khair, N. S., & Yabi, S. (2018). Analisis Terhadap Hadith Tentang Penyamaratakan Wanita Dan Haiwan: Ulasan Dan Kritikan. *Journal of Hadith Studies*, 3(1), 2550–1448.
- Jayana, T. A., & Edi Susanto. (2023). Studi Kritis Atas Pemikiran Riffat Hassan tentang Hadis Misoginis ‘Penciptaan Perempuan.’ *Muwazah*, 15(2), 37–56. <https://doi.org/10.28918/muwazah.v15i2.1927>
- Khoirunnisak, F. dan A. M. (2020). Kritik Argumentasi Ingkar Sunah Menurut Al-Būṭī. *Refleksi*, 19 No 2.
- Koto, A., & Munandar, M. (2024). Budaya Misogini dan Anti Perempuan dalam Literatur Hadis. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 18(4), 2422. <https://doi.org/10.35931/aq.v18i4.3548>
- Marhamah, A., Ushuluddin, F., Iain, H., & Tengah, J. (2019). Hadist Misoginis Persepektif Gender dan Fenimisme At-tibyan. *Qur'an Dan Hadis Studies*, 2(2), hal 16-34.

- Mudhiiah, K., Tengah, J., & Indonesia, B. (2013). *Pemikiran Daud Rasyid Terhadap*. 7(2), 431–450.
- Muhammad Sabri, N. W. (2023). Rekonstruksi Pemikiran Muhammad Quraish Shihab Terhadap Hadis Bernuansa Misoginis. *Ijougs: Indonesia Journal Of Gender Studies*, vol 4, 50.
- Muhtador, M. (2018). Memahami Hadis Misoginis Dalam Perspektif Hermeneutika Produktif Hans Gadamer. *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis*, 6(02), 257. <https://doi.org/10.24235/diyaafkar.v6i02.3787>
- Pohan, M. (2023). Bias gender: penciptaan perempuan dari tulang rusuk. *Jurnal Pendidikan Islam*, 1(2), 80–92.
- Rasyid, D. (2014). *Sunnah di Bawah Ancaman*.
- Rasyid, D. (2015a). *Apa dan Bagaimana Hadits Nabi*.
- Rasyid, D. (2015b). *Indahnya Syariat Islam* (Vol. 2).
- Rauf, R. A., & Farhah, U. (2020). Kritik terhadap Kajian Hadis Feminis Islam. *Tahdis: Jurnal Kajian Ilmu Al-Hadis*, 11(2), 102–111. <https://doi.org/10.24252/tahdis.v11i2.17087>
- Ridwan, M. (2023). Pemahaman Hadis Sutrah dalam Shalat: Tanggapan terhadap Kaum Feminis yang Keberatan dengan “Binatang dan Wanita itu Sederajat.” *Jurnal Riset Agama*, 3(1), 266–284. <https://doi.org/10.15575/jra.v3i1.20544>
- Roni Hermansyah, Laila Khairunnida, Abdu Manaf, Y. G. M. S. (2024). ASPEK HISTORIS DAN SOSIOLOGIS INKAR SUNAH. *AWSATH: Jurnal Pendidikan Dan Pemikiran Islam*, 1 no 1, 10–23.
- Sulaeman, M. (2020). Reinterpretasi Hadist Mesoginik Tentang Penciptaan Wanita Dari Tulang Rusuk Laki-Laki. *El-Faqih: Jurnal Pemikiran Dan Hukum Islam*, 6(2), 18–37.
- Tohir, M. (2018). Feminimisme al-Qur'an: Study Kritik Terhadap Pemikiran Riffat Hasan Tentang Konsep Equality Gender. *Al-Thiqah*, 1(1), 1–23.
- Ulfah Zakiyah, M. G. (2021). REINTERPRETASI HADIS PEREMPUAN PENYEBAB TERPUTUSNYA SHALAT. *AL-ISNAD: Journal of Indonesian Hadist Studies Volume*, 2(2), 131–141.
- Yumnah, S. (2021). Pemikiran Fatima Mernissi Tentang Pendidikan. *Ta'limuna*, 10(01), 29.