

Critique and Reinterpretation of Misogynistic Hadith: An Analysis of Islamic Justice and a Gender Perspective

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Abstract. This article aims to reexamine hadiths that are often perceived as misogynistic through the lens of Islamic justice and a gender perspective. The main focus of this study is two hadiths in Sahih al-Bukhari, namely hadith number 304 concerning women being described as “deficient in intellect and religion”, and hadith number 7099 regarding female leadership. This research employs a qualitative method with a library research approach, along with thematic hadith analysis (*maudhu’i*). The data are analyzed by referring to classical commentaries, particularly Fath al-Bari by Ibn Hajar al-Asqalani, in order to understand the historical context and substantive meaning of the hadiths. The findings indicate that a purely textual understanding of these hadiths has the potential to generate gender bias, however, through contextual and interpretive approaches, it is found that the meanings of the hadiths do not contradict the principles of justice in Islam. Therefore, reinterpretation becomes essential to present a more proportional, contextual, and relevant understanding in line with contemporary gender discourse without neglecting the authority of the Islamic scholarly tradition. In addition, this study emphasizes the importance of integrating classical and contemporary approaches as a methodological effort to avoid distortion of meaning and to strengthen the relevance of hadith studies in addressing modern social issues.

Keywords: *Hadith, Gender, Islamic Justice, Reinterpretation, Misogyny.*

A. INTRODUCTION

The development of gender discourse in contemporary Islamic studies has led to various attempts to reinterpret religious texts, including the Prophet's hadith. In this context, a number of hadith are often perceived as biased against women, especially when understood textually without considering the historical and social context in which they emerged (Koto & Munandar, 2024). This perception has given rise to the term "misogynistic hadith" in modern academic discourse, although the use of this term remains a matter of debate among scholars and academics. Therefore, a more comprehensive approach is needed to examine these hadith to avoid a reduction in meaning that could potentially lead to misunderstandings of Islamic teachings that uphold justice.

One hadith that often comes under scrutiny is the hadith in Sahih al-Bukhari number 304 which refers to women as “lacking in reason and religion.” This hadith is often understood literally as a form of women’s inferiority compared to men (Nawawi & Achmad, 2026). In addition, another hadith in Sahih al-Bukhari number 7099 regarding women’s leadership is also often used as a basis for rejecting women’s roles in the public sphere and leadership (Roza, 2025). A textual understanding of these two hadiths has the potential to produce conclusions that are inconsistent with the universal principles of Islam, especially regarding justice (*‘adl*) and the moral equality of humans before God.

However, the classical Islamic scholarly tradition has actually provided a rich methodological toolkit for a deeper understanding of hadith, one of which is through works on hadith commentary. Ibn Hajar al-Asqalani's Fath al-Bari, for example, provides a comprehensive explanation of the context, meaning, and background of the hadith in Sahih al-Bukhari. Through this approach, hadith are not only understood textually but also linked to the specific social, cultural, and situational conditions of the Prophet's time (Jamil &

Arifin, 2025). Thus, the possibility of bias in understanding can be minimized through a more contextual and proportionate reading.

A gender approach in Islamic studies offers a critical perspective on social constructs that have influenced views of women (Sholikhah, 2025). This approach does not aim to reject religious texts, but rather to uncover the possibility of interpretations influenced by patriarchal culture. Within this framework, reinterpreting hadith is a crucial step to ensure that the substantive message of Islam remains aligned with the principles of justice, welfare, and respect for human dignity regardless of gender (Yusup, 2024).

This research stems from the gap between textual understanding of hadith and the need for more contextual interpretations to address the challenges of the times. Although numerous studies on hadith and gender have been conducted, research is still needed that specifically integrates thematic (*maudhu'i*) hadith analysis, classical commentary, and a gender perspective within a unified framework. This is crucial so that the resulting reinterpretation is not only contemporary and remains rooted in the authoritative tradition of Islamic scholarship.

Against this background, this research aims to reanalyze hadiths often perceived as misogynistic through a thematic hadith approach utilizing classical commentary and a gender perspective. Thus, it is hoped that this research can contribute to providing a fairer, contextual, and comprehensive understanding of the hadith, while also enriching the treasury of contemporary Islamic studies.

B. METHOD

This study is a qualitative study using library research, focusing on the analysis of religious texts, particularly the Prophet's hadith relating to women. The approach used is the thematic hadith approach (*maudhu'i*), which involves compiling hadiths with similar themes for comprehensive and integrated analysis. In this study, the primary object of study is the hadith narrated in Sahih al-Bukhari, volumes 304 and 7099, which are frequently referenced in discourses on women and gender in Islam.

The data sources in this study consist of primary and secondary data. The primary data consists of the hadith texts contained in Sahih al-Bukhari, while the secondary data include classical hadith commentaries, particularly Ibn Hajar al-Asqalani's *Fath al-Bari*, as well as contemporary literature discussing hadith and gender perspectives in Islam. The use of classical commentaries is intended to gain an authoritative understanding of the context, meaning, and background of the hadith, ensuring that the resulting interpretation remains within the framework of Islamic scholarly tradition.

Data collection techniques were conducted through documentation, namely by tracing, collecting, and classifying written sources relevant to the research theme. The collected data were then analyzed using content analysis techniques with a descriptive-analytical approach. The analysis was conducted in several stages: (1) identification and classification of hadith based on themes, (2) review of the historical context and the reasons for the *wuru'd* of hadith, (3) analysis of the explanations of scholars in the *Sharh* books, and (4) reinterpretation of hadith using a gender perspective and the principle of justice in Islam.

In the analysis process, this study employed an integrative approach, combining textual and contextual understanding. The textual approach was used to understand the literal meaning of the hadith, while the contextual approach was used to uncover the social, cultural, and situational background surrounding the emergence of the hadith. Furthermore, a gender perspective was used as an analytical tool to identify potential biases in interpretation and to formulate a more just and proportional understanding. With this approach, it is hoped that the research results will not only be descriptive but will also provide interpretive

contributions relevant to the development of contemporary scientific discourse.

C. RESULT AND DISCUSSION

1. Analysis of the Hadith about Women "Lacking Reason and Religion"

The hadith about women being called "lacking reason and religion" is one of the most intensely debated texts in contemporary hadith studies, especially from a gender perspective. This history is stated in Sahih al-Bukhari number 304, in Kitāb al-Haid, in the chapter about menstruating women who abandon fasting. This hadith was narrated through Abu Sa'id al-Khudri.

Imam al-Bukhari placed this hadith in Kitab al-Haid, the chapter about menstruating women who abandon fasting. This hadith was narrated through Abu Sa'id al-Khudri.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي زَيْدٌ - هُوَ ابْنُ أَسْلَمَ - عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي أَضْحَى أَوْ فِطْرِ إِلَى الْمُصَلَّى، فَمَرَّ عَلَى النِّسَاءِ فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ، فَإِنِّي أُرِيْتُكُمْ أَكْثَرَ أَهْلِ النَّارِ». فَقُلْنَ: «يَا رَسُولَ اللَّهِ؟ قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلْبَّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ». قُلْنَ: «وَمَا نُقْصَانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلُ نِصْفِ شَهَادَةِ الرَّجُلِ؟ قُلْنَ: «بَلَى. قَالَ: «فَذَلِكَ مِنْ نُقْصَانِ عَقْلِهَا. أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟ قُلْنَ: «بَلَى. قَالَ: «فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا».

Meaning:

"It was narrated from Abu Sa'id al-Khudri, he said: The Messenger of Allah went out on the day of Eid al-Adha or Eid al-Fitr to the place of prayer. Then he passed by the women and said: 'O women, give alms, for indeed I was shown that you are the most numerous of the inhabitants of hell.' They asked: 'Why is that, O Messenger of Allah?' religion, but is able to defeat the firm determination of men, apart from you.' They asked: 'What is meant by our lack of religion and reason, O Messenger of Allah?' He answered: 'Isn't a woman's testimony equal to half that of a man?' 'That's right.' He said: 'That is a form of lack of religion'".

Chain of Sanad of Bukhari Hadith No. 304: Sa'id bin Abi Maryam→Muhammad bin Ja'far→Zaid bin Aslam→Iyadh bin Abdullah→Abu Sa'id al-Khudri→Rasulullah SAW.

Textually, the hadith uses the term *naqṣ al-'aql wa al-dīn*, which literally means "deficiency in reason and religion." A literal interpretation of this phrase often leads to the assumption of women's ontological inferiority compared to men, thus creating epistemological problems in understanding gender relations in Islam (Sugiara et al., 2025).

To avoid a reduction in meaning, analysis of this hadith must begin with its linguistic aspects and communicative context. Linguistically, the word *naqṣ* does not always indicate absolute deficiency, but can refer to relative or functional deficiency in certain contexts. In this regard, the Prophet's own explanation in the hadith indicates that what is meant by "deficiency in reason" relates to the aspect of legal testimony (*al-shahādah*), where two women are equal to one man under certain circumstances (Fahmid et al., 2025). This indicates that the term is contextual and does not refer to women's intellectual capacity in general. A more comprehensive explanation can be found in Fath al-Bari, where Ibn Hajar al-Asqalani asserts that "deficiency of reason" is not related to women's intelligence or thinking ability in essence, but rather to the empirical conditions of society at that time that influenced women's role in public activities, including legal testimony (Nasir et al., 2025). In other words, this provision reflects social reality rather than a normative assessment of women's capacity. Meanwhile, "deficiency of religion" is explained as a reduction in certain worship practices due to biological conditions such as menstruation, which is actually a form of leniency (*rukhsah*) in sharia, not an indication of spiritual weakness.

In addition to the classical Islamic approach, it is also important to consider the *asbaḥ al-wurūd* dimension of the hadith (Sadali et al., 2023). This narration is delivered in a persuasive and educative sermon, in which the Prophet encouraged women to increase their good deeds, especially charity. In the context of da'wah rhetoric, the use of hyperbolic expressions or certain emphases is a common communicative strategy used to attract the audience's attention and strengthen the moral message (Zulhendra et al., 2024). Therefore, understanding this hadith as a universal normative statement without considering its rhetorical context has the potential to result in a distortion of meaning.

However, the existence of the *asbaḥ al-wurūd* does not mean that the meaning of this hadith is limited to the specific event when it was conveyed. In the study of hadith and ushul fiqh, the principle of *al-‘ibrah bi ‘umuḥ al-laḥz. laḥz bi khusuṣ al-sabab* is known, namely that what is considered is the generality of the wording, not solely the specificity of the cause. Therefore, this hadith still has a general message, especially in terms of moral advice, encouragement to increase charity, and explanation of the provisions of women's worship during menstruation. However, this general meaning should not be understood out of its context to the point of concluding that women are essentially inferior to men. Thus, *sabab wurud* functions as an important tool for understanding the direction of the hadith's message proportionally, while the generality of its wording can still be taken as a moral and educational value that does not conflict with the principles of Islamic justice. From a hadith methodology perspective, the main problem in understanding this hadith lies in the tendency of textualist readings that ignore the relationship between text and context (Muttakin et al., 2025). This approach tends to absolutize the literal meaning without considering the socio-historical variables surrounding the emergence of the hadith. In contrast, a contextual approach allows for a differentiation between particular, situational messages and the universal values that constitute the primary objective of sharia. Within this framework, the hadith about women's "deficiencies" is more accurately understood as a situational explanation that is not intended to permanently establish a gender hierarchy (Yacoob, 2024).

From a gender perspective, this hadith can be categorized as a text that has suffered from misreading due to the dominance of the patriarchal paradigm in the history of interpretation (Muin et al., 2026). It is important to emphasize that this bias is not inherent in the hadith text but rather arises from an interpretation process that is insensitive to context. Therefore, reinterpretation of this hadith must be carried out while maintaining the authority of the text while opening up space for a more just and inclusive reading. This approach aligns with the Islamic principle of justice (*al-‘adl*), which places humans as equal moral subjects before God. Thus, the hadith about women being "lacking in reason and religion" cannot be used as theological legitimation of women's inferiority, but rather must be understood as a contextual statement that has an educational purpose in certain situations. Reinterpretation based on the integration of classical discourse, linguistic analysis, and gender perspective allows for the birth of a more proportional understanding, while maintaining a balance between loyalty to tradition and relevance to the development of contemporary discourse.

2. Analysis of the Hadith on Women's Leadership

The hadith regarding women's leadership which states that a people will not be lucky if they hand over their affairs to women is one of the narrations that is most often used as a reference in the debate about women's public authority in Islam (Yacoob, 2024). This hadith is narrated in Sahih al-Bukhari number 7099 with the editor:

Imam al-Bukhari placed this hadith in the Kitab al-Fitan. This hadith relates to an incident when the Prophet saw. heard that the Persians had appointed the princess Kisra as

their leader.

، حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ: لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ، فِي أَيَّامِ الْجَمَلِ -7099. «لَمَّا بَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ فَارِسًا مَلَكَوا ابْنَةَ كِسْرَى، قَالَ: «لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ»

Meaning: “Allah has given me benefits through a sentence during the Jamal War. When the Prophet saw hearing the news that the Persians had appointed the princess Kisra as their leader, he said: ‘A people who hand over their affairs to a woman will not be lucky’”.

Chain of Hadith narrated by Bukhari No. 7099: Uthman ibn al-Haytham→‘Auf→al-Hasan→Abu Bakrah→Rasulullah SAW (peace be upon him).

Literally, this text appears to negatively assess female leadership, so textual readings often interpret it as a universal normative prohibition. However, this reading presents methodological problems because it ignores the historical context, linguistic structure, and communicative purpose of the hadith.

Linguistically, the phrase "*lan yufliha*" (the "prohibition of good fortune") contains a disclaimer of good fortune or success, but does not explicitly state its prohibition (*tahrīm*) or a legal normative prohibition. Meanwhile, the word "*wallaw*" (the "resignation of authority") indicates the act of handing over authority in a specific context, not the concept of absolute leadership across all time and space. Thus, linguistically, this hadith is closer to a descriptive statement reflecting a specific condition than a universal normative provision binding across all contexts (Yakar, 2022).

A study of the *asbāb al-wurūd* (legacy of the hadith) reinforces this contextual understanding (Tottoli, 2020). Hadith scholars explain that this narration relates to a political event in Persia, namely, when power was handed over to Princess Kisra after the death of the previous king. In Fath al-Bari, Ibn Hajar al-Asqalani asserts that this hadith emerged in response to this specific situation, characterized by political instability and a leadership crisis (Roza, 2025). Thus, the Prophet's statement can be understood as a description of the prevailing political reality, not as a normative generalization regarding all forms of female leadership.

However, the existence of the *asbab al-wurud* does not necessarily limit the meaning of the hadith to Persian political events. In the study of hadith and *ushul fiqh*, there is the principle of *al-‘ibrah bi ‘umum al-lafz. la bi khus.us al-sabab*, namely that the generality of the wording is taken into consideration, not solely the specificity of the cause. Therefore, this hadith still contains a general message regarding the importance of considering the public interest, political stability, and competence in leadership. However, the generality of the wording cannot be understood textually alone to reject all forms of female leadership in all places and times. The general meaning of the hadith must be read in conjunction with the historical context, the objectives of sharia, and the principles of Islamic justice, so that its understanding does not shift into legitimizing discrimination against women.

Comparisons with other texts also show a similar trend. A number of scholars emphasize that the success of leadership is not solely determined by gender, but by the leader's capacity, justice, and competence in managing public affairs. Within this framework, the hadith cannot be separated from its underlying socio-political context, so generalizing its meaning without considering the context could potentially lead to reductive conclusions.

From a hadith methodology perspective, the main problem lies in the tendency to generalize particular texts into universal norms without undergoing contextual analysis (Abidin & Tanjung, 2023). A rigid textualist approach tends to ignore important principles in *usul al-fiqh* and hadith studies, namely the distinction between specific and general texts, as well as descriptive (*khabar*) and normative (*inshā’*) statements. In this case, the hadith on female leadership is more accurately categorized as a descriptive statement related to specific

conditions, and therefore cannot be used as a universal legal basis without additional analysis (Muiz et al., 2023).

From a gender perspective, this hadith often serves as a justification for limiting women's roles in the public sphere, particularly in politics and leadership (Abidin & Tanjung, 2023). However, context-based reinterpretation shows that this bias is more a product of social and historical construction in the interpretive process, rather than originating from the hadith text itself. By using an integrative approach that combines classical Islamic jurisprudence and gender analysis, it can be understood that Islam does not absolutely reject female leadership, but rather emphasizes the principles of justice, competence, and public interest as the primary basis for determining leadership (Sugiara et al., 2025).

Furthermore, within the framework of the *maqasid al-sharī'ah*, leadership aims to realize the public interest (*maṣlaḥah 'āmmah*) and prevent harm (*mafsadah*). Therefore, the assessment of leadership cannot be based solely on gender, but must consider the individual's ability to achieve these goals. Therefore, this hadith cannot be used as evidence to reject female leadership absolutely, but must be understood within a broader and contextual framework.

With this approach, reinterpreting the hadith on female leadership not only maintains consistency with classical Islamic scholarly tradition but also opens up space for a more just and relevant understanding of contemporary social dynamics (Abidin & Tanjung, 2023; Pratama & Zali, 2024). This also confirms that the principle of justice in Islam is universal and not limited by temporary gender constructs.

3. Reinterpretation of Hadith from the Perspective of Islamic Justice and Gender

Based on the analysis of these two hadiths, it can be concluded that the biased understanding of women is largely due to a textual and ahistorical approach to interpretation.³⁰ Therefore, a reinterpretation is needed that integrates textual understanding, historical context, and universal Islamic values, particularly the principle of justice (*'adl*). Reinterpretation in this case does not mean rejecting the authority of the hadith, but rather seeks to understand its substantive message more deeply and contextually.

The thematic (*maudhu'i*) hadith approach used in this study allows for a more comprehensive exploration of the meaning of the hadith, taking into account various related narrations and the explanations of classical scholars (Hindriastusi & Arifin, 2025). On the other hand, a gender perspective serves as an analytical tool to identify potential biases in interpretation and to ensure that the resulting interpretation does not conflict with the principles of justice and welfare.

The reinterpretation of hadiths perceived as misogynistic demonstrates that Islam fundamentally does not teach discrimination against women (Sholihah et al., 2024). Instead, Islam provides ample space for women to participate in various aspects of life, both in the domestic and public spheres. A more contextual understanding of the hadith will result in interpretations that are fairer and more relevant to current developments.

Thus, efforts to reinterpret the hadith are crucial in maintaining a balance between fidelity to Islamic scholarly tradition and the need for renewed understanding to face contemporary challenges. This approach is expected to contribute to reducing misunderstandings of Islamic teachings and strengthening the values of justice and equality in society.

D. CONCLUSION

This research shows that hadiths often perceived as misogynistic, particularly those narrated in Sahih al-Bukhari, numbers 304 and 7099, cannot be understood textually alone without considering their historical, social, and communicative contexts. A literal understanding of the hadith regarding women as "lacking in reason and religion" and the hadith regarding female leadership has the potential to produce biased interpretations inconsistent with the principles of justice in Islam.

Through a thematic (*maudhu'i*) hadith-based analysis and a search for classical commentary, particularly in Ibn Hajar al-Asqalani's *Fath al-Bari*, it was discovered that both hadith have specific contexts that limit the generalizability of their meaning. The term "lack" in the first hadith does not refer to women's essential inferiority, but rather to specific, situational conditions. Similarly, the hadith on female leadership is more appropriately understood as a response to a specific historical event, rather than a universal prohibition.

Thus, reinterpreting the hadith is an important step towards providing a more just, contextual, and proportionate understanding. An integrative approach combining textual, contextual, and gender perspective analysis has been proven to reduce potential bias in interpretation and affirm that Islamic teachings fundamentally uphold the principles of justice and welfare for all humankind without gender discrimination. This research is expected to contribute to the development of contemporary hadith studies and serve as a reference in building a more inclusive and contemporary understanding of religion.

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