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## **REINTERPRETATION OF HADITS ON WIFE PROSTRATING UPON THE HUSBAND: Hermeneutic Analysis of Jorge J. E. Gracia**

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### **Abstract**

In a number of hadiths that highlight the primacy of women, some hadiths are understood literally and are controversial, such as the hadith about the wife's prostration to her husband. This hadith is often criticized by contemporary Muslim intellectuals because it is often understood textually to identify differences in positions and roles between women and men. This research aims to reinterpret the hadith regarding the obedience of wives in prostrating to their husbands using Jorge G.E. Gracia's hermeneutical approach, which not only considers textual aspects (history, meaning, and implications), but also non-textual aspects. The method used in this research is descriptive qualitative with literature study as a data source, involving books and journals that are relevant to the research topic. The results of the research show that in the analysis of historical functions, Arab society in the past tended to support the dominant role of men so that the hadith cannot

be understood literally. Apart from that, the chain of hadith transmission comes from Abu Hurairah, which is factually problematic. In the analysis of the meaning function, this hadith uses analogical language, in which the Messenger of Allah conveys the message that prostration should only be addressed to Allah, as contained in Surah al-Nahl verse 49. The analysis of the implicative function shows that the wife's obedience to her husband is an obligation, as long as the husband does not commit immorality. In an implied non-textual analysis, this hadith teaches its followers not to prostrate themselves to fellow humans and only prostrate themselves to Allah.

**Keywords:** Reinterpretation, Hadith, Husband and Wife, Hermeneutics of Jorge G.E. Gracia

### **Abstrak**

Dalam sejumlah hadis yang mengangkat keutamaan perempuan, terdapat pula hadis yang dipahami secara tekstual dan kontroversial, seperti hadis tentang sujud istri kepada suami. Hadis ini sering dikritik oleh intelektual Muslim kontemporer karena sering dipahami secara tekstual yang mengidentifikasi perbedaan posisi dan peran antara perempuan dan laki-laki. Penelitian ini bertujuan untuk mereinterpretasi hadis tentang ketaatan istri bersujud kepada suami dengan menggunakan pendekatan hermeneutika Jorge G.E. Gracia, yang tidak hanya mempertimbangkan aspek tekstual (sejarah, makna, dan implikasinya), namun juga aspek non-tekstualnya. Metode yang digunakan dalam penelitian ini adalah kualitatif deskriptif dengan studi pustaka sebagai sumber data, melibatkan buku dan jurnal yang relevan dengan topik penelitian. Hasil penelitian menunjukkan bahwa dalam analisis fungsi historis, masyarakat Arab pada masa lalu cenderung mendukung peran dominan laki-laki, sehingga hadis tersebut tidak dapat dipahami secara harfiah. Selain itu, rantai periwayatan hadits berasal dari Abu Hurairah, yang secara faktual problematis. Dalam analisis fungsi makna, hadis ini menggunakan bahasa analogis, di mana Rasulullah saw menyampaikan pesan bahwa sujud hanya boleh ditujukan kepada Allah, sebagaimana terdapat dalam Surat al-Nahl ayat 49. Analisis fungsi implikatif menunjukkan bahwa ketaatan

istri kepada suami adalah kewajiban, asalkan suami tidak memerintahkan untuk melakukan maksiat. Pada analisis non-tekstual tersirat, hadis tersebut mengajarkan umatnya untuk tidak bersujud kepada sesama manusia dan hanya bersujud kepada Allah.

**Kata kunci:** Reinterpretasi, Hadis, Suami Istri, Hermeneutika  
Jorge G.E. Gracia

## Introduction

Hadith, as a source of Islamic law, plays a very important role in the development of human civilization. The function of hadith is proven to be significant, where on the one hand the hadith acts as an explanation or interpretation of general verses of the Qur'an. However, on the other hand, hadith also has an independent role as a source of law. Therefore, it can be concluded that a person's religious behavior is often more influenced by understanding hadith than other sources (Muhtador, 2018). However, it is important to recognize that the Prophet's hadith do not always have transcendent value in their entirety. Because, on the other hand, hadith are often the object of criticism, including in terms of authenticity which includes evaluation of the *sanad* (chain of transmitters) and *matan* (content of the hadith). Criticism also involves the context in which the Prophet conveyed the hadith, including the question of whether he acted as a prophet or apostle when conveying the hadith. Apart from that, aspects of understanding hadith have also become the focus of criticism, especially in the context of hadith which can be considered to have discriminatory value. Therefore, although hadith play an important role as a source of law and guidance in Islam, recognition of the limitations and potential criticism of hadith needs to be acknowledged in understanding and applying Islamic teachings contextually (Djamaluddin, 2018; Hauqola, 2016).

In its development, the transmission of hadith has gone through

a long time, where each period has its characteristics. In simple terms, Islamic feminists observe that there are men's interests that emerge to strengthen their position. The characteristics surrounding the history of hadith are an inseparable part of patriarchal culture. This view shows that Islamic teachings, since the beginning of the process of collecting, editing and writing hadith, have been mixed with the interests of certain groups, especially men. The impact can be seen in the editorial or *matan* hadith that developed in subsequent periods. Furthermore, the existence of hadith editorials that contain gender bias provides an opportunity to be understood textually, which has implications for the position of women in both the public and domestic sectors (Alfansuri et al., 2023).

It is true, on the other hand, Islam has many verses from the Qur'an and hadith that emphasize respect and nobility towards women. In Islamic teachings, women are considered equal to men in their position as human beings. Islam gives rights and responsibilities to women, both in the domestic and public sectors, so that they have the right to achieve the highest glory and respect. Islamic teachings emphasize that women have fundamental rights, such as the right to education, the right to own property, the right to receive protection, and the right to participate in social and economic life. The existence of teachings that glorify women is in line with the values of justice, equality and compassion emphasized in Islamic teachings. Therefore, a holistic approach to Islamic teachings needs to be applied to understand and appreciate the position of women in the context of Islamic society (Soleha & Miski, 2022).

It is true, as stated, among the hadiths that discuss the primacy of women, there are also hadiths that can literally be considered to corner women, for example the hadith of Abu Daud Number 1828 about a wife's prostration to her husband which was narrated by Qais ibn Said as follows:

حدثنا عمرو بن عون أخبرنا إسحاق بن يوسف عن شريك عن حصين عن الشعبي عن قيس بن سعد قال أتيت الحيرة فرأيتهم يسجدون لمرزبان لهم فقلت رسول الله أحق أن يسجد له قال فأتيت النبي صلى الله عليه وسلم فقلت إني أتيت الحيرة فرأيتهم يسجدون لمرزبان لهم فأنت يا رسول الله أحق أن نسجد لك قال رأيت لو مررت بقبري أكنت تسجد له قال قلت لا قال فلا تفعلوا لو كنت أمرا أحدا أن يسجد لأحد لأمرت النساء أن يسجدن لأزواجهن لما جعل الله لهم عليهن من الحق

This kind of hadith has indeed drawn criticism from many contemporary Muslim intellectuals because textually it seems to differentiate the position and role of women from men. It is important to recognize that interpretations of such hadiths may vary, and there have been many attempts by contemporary Islamic scholars to reinterpret and address these controversial hadiths. Some intellectuals argue that historical, linguistic, and cultural contexts need to be carefully considered to understand these hadiths properly. Discussion and criticism of the traditional understanding of these hadiths is part of the dynamics in contemporary Islamic thought.

The views of Khaled M. Abou el-Fadl, in his book *Speaking in God's Name: Islamic Law, Authority, and Women*, provides criticism of ulama who issue fatwas based on hadiths that are considered negative regarding women. Abou el-Fadl highlighted the practice of relying on certain hadiths by religious scholars, both individually and through official institutions such as al-Lajnah al-Da'imah li al-Buhuts al-Ilmiyah wa al-Ifta' in Saudi Arabia, which has great influence in academic circles. In Abou el-Fadl's view, the use of these hadiths as the basis for a fatwa can have serious impacts on the theological, moral and social dimensions. He noted that this could result in a general decline in the moral status of women, placing women's honor under the authority of men, and making women considered secondary beings in society. This kind of analysis and criticism reflects an attempt to reflect back the interpretation of Islamic teachings regarding women and confront contemporary problems in a changing social context (Abduh & Bellyta, 2022).

Understanding of hadiths that discuss husband-wife relationships seems to have a tendency to be gender biased. These hadiths are considered as guidelines that must be implemented in family life, but at a certain point, these hadiths cause problems that are detrimental to women's existence, because women are considered objects of male power (Parwanto, 2022). This hadith has the opportunity to be understood in a patriarchal and endocentric way. Understanding misogynistic hadith is full of interests, interests that involve certain gender groups in strengthening patriarchal culture. The interest that surrounds the reader in understanding the hadith will influence the product of his understanding, when someone is surrounded by patriarchy, it is certain that the result of his understanding will be gender biased.

Thus, contextualization of understanding of the hadith is needed. This contextualization is an effort to adapt to and from the hadith to obtain a true, original and adequate view of developments or realities faced with the times. Modernization that is developing today is a necessity of human civilization. Hadith as an authoritative teaching in Islam cannot turn a blind eye to modernization, but that does not mean forcing hadith to adapt or follow the flow of modernization. Likewise, modernization does not have to be forced or follow the teachings of hadith, because hadith was born before modernization so it is separated by a long distance. In this case, the researcher will reinterpret the hadith of the wife's command to prostrate to her husband using Jorge G. E. Gracia's hermeneutical analysis.

Gracia's understanding of hermeneutics is very thorough. In her work entitled *A Theory of Textuality*, Gracia states that the concept of text is a historical entity, which means that the text was produced by an author or appeared at a certain time and place (Gracia et al., 2020). Etymologically, Gracia explained that the term interpretation comes from the word *interpres* which means to spread out (Zamawi,

2016). Interpretation can be defined in three contexts, namely: (1) Understanding, namely a person's perception of the meaning of the text; (2) The process or activities carried out by someone to develop an understanding of the text; (3) Refers to three elements, namely the interpreted text (*interpretandum*), the interpreter, and additional information (*interpretans*), which includes additional expressions made by the interpreter to facilitate understanding of the *interpretandum* (Lutfiani, 2017).

According to Gracia, the general aim of interpretation is to form an understanding in the audience's mind of the text being interpreted. These functions are divided into three specific function categories (Akastangga, 2020):

a. The historical function aims to recreate in the understanding of the contemporary audience what the author of the text and the historical audience had in common.

b. The meaning function aims to create in the understanding of contemporary audiences a meaning in which they can grasp and develop the meaning of the text, without having to be exactly the same as what was intended by the author of the text and the historical audience.

c. The implicative function aims to bring out an understanding in contemporary audiences so that they understand the implications of the meaning of the text being interpreted.

These three functions are interpretive concepts that can be applied in an interpretation that combines subjective and objective elements, taking into account both the historical function and the meaning function, and then balanced by the implicative function. Gracia then divides interpretation into two aspects (Toni, 2017): (1) Textual interpretation is an attempt to understand the meaning of the text being interpreted, with the aim of capturing the original or historical meaning of

the interpretandum; and (2) Non-textual interpretation is an attempt to uncover meaning outside the text with the aim of creating understanding involving the interpreted text, its meaning and implications, as well as the text's relationship with other elements.

There has been a lot of research on this hadith or research on misogynistic hadith, including: (1) Reni Kumalasari's 2020 research on the hadith of wife's submission to her husband. This research aims to find answers to the main problem, namely how to truly understand the hadith of wife's obedience (Kumalasari, 2020); (2) Irsan's research in 2021 on the essence of wives' obedience to their husbands, which has the perception that this obedience is restrictive and even inhumane. This research aims to examine the relationship between a wife's obedience to her husband and the wife's human status in view of Islamic law (Irsan, 2021); (3) Marhany Malik and Andi Alda Khairul Ummah's research in 2021 regarding the analysis of the hadith uses the tahlili method to explain the meaning of the vocabulary and explanation of the hadith (Malik & Ummah, 2021); (4) Research by Muhamad Abduh, Erizka Putri Bellyta in 2022 regarding the analysis of the hadith with Negotiative Hermeneutics from Khaled M. Abou el Fadl which pays attention to aspects of the role of author, text and reader in determining meaning (Abduh & Bellyta, 2022).

This research aims to reinterpret the hadith regarding the wife's obedience/command to prostrate to her husband using Jorge G.E Gracia's hermeneutics which pays attention to textual aspects: history, meaning and implications as well as non-textual aspects. This research is a qualitative descriptive research using the literature study method. There are two data sources used, namely: data sources related to the hadith regarding the command of wives to prostrate to their husbands and data sources discussing Jorge J. E. Gracia's hermeneutics. Then the researcher analyzed the data using Jorge J. E. Gracia's hermeneutical



analysis knife and displayed it in descriptive form, until it was described deductively to produce conclusions.

### Three Elements of Interpretation

In text epistemology, interpretation is an important topic. According to Gracia, there are three elements that play a role in the interpretation process: *interpretandum* (interpreted text), *interpretans* (additional comments added by the interpreter), and *interpreter* (interpreter). *Interpretandum* refers to the historical text that is the object of interpretation. Meanwhile, *interpretans* are additional texts included by interpreters to explain the *interpretandum* to contemporary audiences, which can be in the form of translations, expositions, or comments. Interpreters, called interpreters, are individuals who carry out interpreting activities. This combination of *interpretandum* and *interpretans* is known as a form of interpretation (Aynun & Faridatunnis, 2020).

#### *Matan Hadith or Interpretandum*

The text of the hadith is referred to as *interpretandum* in Gracia terms (Imam, 2016). In this research, the hadith that researchers will analyze is the hadith of Abu Dawud number 1828 which was narrated by Qais ibn Said as follows:

حدثنا عمرو بن عون أخبرنا إسحق بن يوسف عن شريك عن حصين عن الشعبي عن قيس بن سعد قال أتيت الحيرة فرأيتهم يسجدون لمربان لهم فقلت رسول الله أحق أن يسجد له قال فأتيت النبي صلى الله عليه وسلم فقلت إني أتيت الحيرة فرأيتهم يسجدون لمربان لهم فأنت يا رسول الله أحق أن نسجد لك قال رأيت لو مررت بقبري أكنت تسجد له قال قلت لا قال فلا تفعلوا لو كنت أمرا أحدا أن يسجد لأحد لأمرت النساء أن يسجدن لأزواجهن لما جعل الله لهم عليهن من الحق

*Meaning: "Qais Ibn Said said: When I stay at Hirah I saw the inhabitants prostrating themselves to their commander. So I*

said: "The Messenger of Allah is the person who has the most right to be given prostrations." Then Qais met the Prophet and said: "I stay at Hirah and I saw the inhabitants bowing down to their commander. "O Messenger of Allah, indeed you are the one who has the greatest right to be given prostrations," replied the Prophet, "What do you think, if you passed by my grave, would you prostrate at that grave?" I answered, "No." The Prophet said again, "So don't even do that. If I were the one who ordered any person to prostrate another, I would have commanded women to prostrate to their husbands because of the rights of husbands that Allah has ordained for them."

In another version, for example: From Anas Ibn Malik, the Prophet said: "No human being is allowed to prostrate to another, and if a human being is allowed to prostrate to another, I will order a wife to prostrate to her husband because that is how great a husband's right to his wife is. By Allah, if a wife licks boils that grow all over her husband's body, from toe to toe, then that is still not enough to fulfill her obligations to her husband."

This hadith was narrated in various versions and through various narrators by Abu Dawud, al-Tirmidzi, Ibn Majah, Ahmad ibn Hanbal, al-Nasai, and Ibn Hibban. However, the level of authenticity of these hadiths varies, ranging from weak to *hasan gharib*. All these hadiths are *ahad* and have not reached the level of *mutawatir*. Even so, this hadith has a big impact on the dynamics of gender relations in the family environment. Apart from that, this hadith also has significant theological, moral and social implications. This hadith not only supports the provisions in the Code of Responsible Living for Women (CRLW) regarding wives' obedience to their husbands, but also contributes to the decline in the moral status of women (Abduh & Bellyta, 2022).

In accordance with studies by researchers, there are differences of opinion among scholars in interpreting this hadith. Hadiths related to gender issues, including hadiths regarding wives' obedience to their husbands, often receive criticism and rejection regarding their authenticity from feminist circles. However, it needs to be acknowledged that in reality, most previous hadith scholars have acknowledged the authenticity of many of these hadiths. In fact, prominent narrators and compilers of hadith such as Abu Dawud also openly acknowledged the authenticity of most of these hadith by including them in their hadith books (Kumalasari, 2020).

In accordance with studies by researchers, there are differences of opinion among scholars in interpreting this hadith. (1) The hadith is valid and must be implemented, this opinion is narrated by Imam Ahmad bin Hanbal in the book *Musnad Ahmad* (No. 24862), Ibn Hibban narrated in the book *Shahih Ibn Hibban* (No. 4163), Al-Hakim: narrated in the book *Al-Mustadrak 'Ala al-Sahihain* (No. 190/4). These scholars argue that this prostration is a form of the wife's respect and obedience to her husband, as the wife is obliged to obey him in things that are *ma'ruf* (good); (2) Hadith is *dhoif* and is not obligatory to be implemented, this opinion is narrated by Imam Malik in the book *al-Muwatta'* (Chapter of Prayers Al Mar'ah), Imam Syafi'i narrated in the book *Al-Umm* (No. 2/150), Abu Dawud narrated in the book of *Sunan Abu Dawud* (No. 1522). These scholars argue that the *sanad* (chain of narration) of this hadith is weak and does not meet the requirements to be used as a legal basis; (3) The hadith is interpreted symbolically, this opinion was narrated by Imam Al-Ghazali in the book *Ihya' Ulum al-Din* (Volume 1, Chapter Marriage). According to Imam Al-Ghazali, the wife's prostration to her husband is not meant literally, but as a form of respect and obedience to the wife in all things that are good; (4) Hadith is applied with certain conditions, this opinion was narrated by Imam Al-Qurtubi in the book *Tafsir al-*

*Qurtubi* (Volume 8, Surah An-Nisa'). According to Imam Al-Qurtubi, this hadith can be applied with certain conditions, namely:

1. Husbands must be fair and devoted to Allah SWT.
2. Husbands must treat their wives well.
3. The wife must prostrate herself sincerely and without coercion.

If so, according to research on hadiths regarding a wife's obedience to her husband need to be re-evaluated, especially focusing on the content of the text. This step was carried out with the aim of understanding whether the true meaning of these hadiths truly discriminates against women or whether these hadiths have other alternative interpretations.

Then, another interpretive element is interpretants, namely additional explanations provided by an interpreter. When providing an interpretation, the explanation may not always be in accordance with the author's intentions. Even so, the presence of interpretants is very important for contemporary audiences to understand the text, because interpreters do not have direct access to the author to confirm their understanding. This leads to what is known as an interpretive dilemma. To overcome this challenge, Gracia proposed a methodical approach called three interpretation functions, namely historical function, meaning function, and implicative function.

### *Historical Function Analysis*

Historical function, at this stage, the interpreter has the aim of guiding the contemporary audience to obtain an understanding that is parallel to that of the author of the text and the historical audience (Muslim, 2019). To explore the meaning intended by historical authors and audiences, it is important to pay attention to the developing historical context. The limitation of interpretation in this function is that it does

not exceed the understanding of the author and historical audience.

In this step, the interpreter goes back in time, to the time the text was generated. The aim is to capture the original meaning of the interpretandum. Therefore, when deciphering hadith texts, the interpreter must enter the horizon of the prophet and his companions as the author and main audience (Imam, 2016). By understanding the intentions of the author and the historical audience, readers are expected to interact imaginatively with both. One approach in the hadith to describe this process is through socio-historical analysis related to the emergence of the hadith, both on a micro and macro scale. In hadith science terminology, this concept is known as *asbab al-wurud*.

The term *asbab al-wurud* consists of two words, namely *asbab* and *wurud*. In language, *asbab* refers to a rope, indicating anything that is used as a means to achieve another goal. Meanwhile, *wurud* means coming or arriving. Thus, in terms of terminology, *asbab al-wurud* can be defined as the causes of the emergence of something. In the context of hadith science, *asbab al-wurud* refers to knowledge of the reasons or causes for the emergence of a hadith along with the historical context surrounding it. Micro and macro analysis are two approaches to determining *asbab al-wurud*. Micro *asbab al-wurud* involves searching for information that indicates events or questions that prompted the Prophet to give the word and perform certain actions. On the other hand, macro *asbab al-wurud* involves reading the socio-cultural context that existed when the hadith appeared. In this process, interpreters explore the conditions of the people of Mecca and Medina at the time the hadith was produced (Ulummudin, 2018).

Initially, the historical dimension of the hadith had a strong connection to local and temporal culture, with patriarchal values that strengthened the dominant role of men (Muhtador, 2017). Textually,

the hadith regarding wife's obedience states the obligation to prostrate to her husband, and other hadiths emphasize the husband's invitation. However, it should be remembered that the social and cultural context of Arab society at that time greatly prioritized the role of men over women. Therefore, understanding this hadith cannot be based solely on the text, because the hadith is very much tied to the temporal context and most likely has had additional elements, such as the obligation for wives to prostrate to their husbands, with the addition of details such as boils, camel backs, and so on.

This hadith originates from the statement of Abdillah ibn Abi 'Auf, who said that when Muadz's friend returned from the Syam region, he prostrated to the Messenger of Allah. Rasulullah then asked, "What are you doing, Muadz?" Muadz answered, "I went to Syria and found them bowing down to their bishops and priests. It occurred to me to do the same to you." The Messenger of Allah then answered, "Do not do it. Indeed, if I ordered someone to prostrate to someone other than Allah, I would order a wife to prostrate to her husband. By Allah, indeed the woman will not fulfill her Lord's rights until she fulfills her husband's rights. If husband asks for services from her when she is cooking, she should not refuse him" (Fadhilah, 2016).

In another history, the context of the hadith containing the command to prostrate to one's husband begins with the Prophet's visit to a garden. While in the garden, the Prophet was approached by someone who told him about the strange behavior of his camel which was reluctant to move to move the water wheel as usual. The camel's expression actually shows an attitude that is contrary to his master's wishes, kicking himself when approached. The Prophet then tried to approach the camel, but was forbidden by the owner because he was afraid that the Prophet would suffer the same fate, namely being kicked by the camel. However, it turned out that the camel prostrated itself

and followed the Prophet's orders to return to work. In El Fadl's view, the determination based on this hadith is problematic. Apart from the problem of in-depth (textual) interpretation of the text, there is also a lack of consideration of the possibility of other interpretations. The legality of the hadith used as the basis for this determination is also still questionable (Taufiqotuzzahro', 2019).

By investigating the narration records and the environmental context of the individuals involved in the composing process, it can be seen that most of the hadith versions regarding wives' obedience to prostrate themselves to their husbands come from Abu Hurairah, which is factually considered very controversial. Early Islamic history records that Abu Hurairah converted to Islam three years before the Prophet's death, but the number of hadith attributed to him exceeds the number of hadith narrated by the Prophet's companions by some twenty years. Abu Hurairah's credibility has been widely criticized, and the most striking criticism is that he often narrated hadiths that demean women. Ali once criticized Abu Hurairah for openly narrating the hadith, and Umar even threatened to beat him if he continued to narrate the hadith. However, after Umar's death, Abu Hurairah's enthusiasm for narrating hadith increased (Irsan, 2021). Therefore, all the factors mentioned must be considered thoroughly in assessing the level of our belief in a hadith. It is important to achieve a proportional balance between the theological and social impact of a hadith and the level of validity of its evidence. If a hadith is suspect, it should not be relied upon as a basis, unless its authenticity can be established with convincing evidence.

### *Meaning function analysis*

The meaning function involves the interpreter's efforts to form an understanding in the minds of contemporary audiences regarding the meaning of a text, without having to confirm whether this understanding

is exactly the same as that intended by the author and historical audience or not. The interpreter creates an interpretation of the meaning of the text which is then presented to the audience, although the meaning may evolve according to the interpreter's understanding and interpretation (Ahmad, 2020; Zawawi, 2016). At this stage, the interpreter carries out a linguistic analysis of the content of the hadith by paying attention to the relationship between the words contained in the text. Apart from that, it is important to understand the meaning of key words contained in the text.

Explicitly, this hadith confirms the command for wives to prostrate themselves to their husbands. However, implicitly, this order can be considered as an act of degrading women. In terms of linguistics, this hadith uses analogical language. The use of analogies cannot be interpreted literally because it has a relative meaning, and in a special position, the text has an original meaning that is different from the meaning intended by the author (Taufiqotuzzahro', 2019).

لو كنت آمرا أحدا أن يسجد لأحد لأمرت النساء أن يسجدن لأزواجهن لما جعل الله لهم عليهن من الحق

Vocabulary meaning:

آمرا

This word means giving orders. If we look at the previous words, namely "if I may" or "if I were the one who ordered," and the word "order" here refers to the condition in which the Messenger of Allah said. Thus, if interpreted generally, this implies that the Prophet could not give orders.

أن يسجد

This word means to prostrate, bow your head to the ground, which means if it is possible, the Prophet ordered you to prostrate.

النساء,



This word means woman, the woman referred to here is a wife.

أزواجهن.

This word means her husband.

Quraish Shihab explained that the word *sujud* can be interpreted as an act of submission and humility, including bowing your head or directing your gaze towards something. *Sujud* in this context refers to the act of placing the forehead on the floor, which is one of the movements in prayer. Prostration is always related to the relationship between creatures and their God. So, the content of the hadith above explains that it is not right to prostrate to creatures other than Allah, and this hadith only indicates the obligation or obligation of a wife to prostrate her husband (Habudin, 2012).

This hadith has become very well known among society and is consistently used as a basis for legitimizing a wife's obedience to her husband. In fact, some versions of the history include additions, such as when a wife is asked to change a red mountain into a black mountain or vice versa, or is told to lick the boils all over her husband's body, and in this case, the wife is obliged to obey. Khaled re-examined the relevance of this hadith in his book. Because the influence of this hadith in society is very significant, Khaled highlighted the seriousness of its impact, especially in relation to the disparity in the status of women in society, especially in the sphere of domestic life. According to Khaled, the hadith regarding wives' obedience to their husbands needs to be investigated further, and below are several aspects that need to be examined according to Khaled's view (Fadhilah, 2016):

1. The structure of the hadith above feels strange because the question asked to the Prophet was directed in the context of a husband and wife relationship.

2. From a broader perspective, this hadith is not in line with the concepts contained in the Qur'an. The Qur'an emphasizes that marriage should be built on the basis of love and affection, not on a superior-subordinate relationship, as stated in Surah al-Rum verse 21.

3. If you look at the actions of the Prophet Muhammad, this hadith does not reflect his behavior. The Prophet was known as a loving and pleasant husband, often asking his wives for their opinions.

4. It is important to consider the conditions of pre-Islamic Arab society, which tended to have negative attitudes towards women.

5. Khaled suggests assessing the credibility of the narrator of this hadith, namely Abu Hurairah, who can be questioned because he converted to Islam three years before the death of the Prophet Muhammad and narrated a very large number of hadiths.

In interpreting hadith, it is important to pay attention to the context and purpose of the hadith when the Prophet Muhammad said it. This hadith experienced a shift in aim or target, initially starting from the companions' question about "is it permissible to worship the Messenger of Allah," which was then answered by the Prophet. However, there was a shift in focus when the Prophet turned to the issue of husband and wife relationships. Despite the shift, this hadith still emphasizes the prohibition on worshipping other than Allah, while in a broader context it emphasizes the wife's obligation to prostrate her husband.

### *Implication Function Analysis*

Function analysis: The implicative function creates an understanding in the minds of the contemporary audience regarding the implications of the meaning of the text being interpreted, without having to consider whether these implications were already known to the author and the historical audience or not (Nasruddin, 2023). In this

stage, the interpretation process is not only limited to understanding the meaning of the text, but has developed further. To reveal the implications of meaning, understanding the meaning of the text is considered a prerequisite.

Interpreters in this context have the aim of encouraging the audience to take certain actions in response to understanding the meaning that has been understood by the reader (Ulummudin, 2019). In the context of hadith, at this stage hadith is considered not only as a static norm, but as something that is alive and relevant in today's society. The action taken by the reader is the final step in understanding the hadith, showing that the hadith is not just a fixed text, but rather an inspirational guide for dealing with contemporary issues.

Hadiths regarding wives' obedience to their husbands are often interpreted and discussed in detail, as stated by al-Jauzi in his book *Ahkam al-Nisa'* and Muhammad Zainuddin in his book *Tafsir*. They expressed the view that women are like the property of their husbands (Abdullah, 2021). According to Muhammad Talib in the Sakinah Family Encyclopedia, the hadith regarding a wife's obedience to her husband is considered a responsibility for the wife to always obey her husband, as long as the husband's orders do not violate the principles of Allah's sharia. A wife's obedience to her husband is seen as a natural right, considering that the husband has a special position in the dynamics of the household. The wife's obedience is considered a total act, as long as it does not conflict with religious teachings. Disobeying your husband's orders related to the household is interpreted as a violation of God's commands. The analogy of obeying one's husband and God is found in the act of a wife prostrating herself to her husband (Haitomi, 2021).

The understanding of patriarchy in society, including the interpretation of hadiths such as the hadith of prostrating oneself to one's

husband, seems to be the basis for the dominant position of the husband in the household. This belief reflects the strong role of the husband in the household, so that problems that should be private are explained firmly and understood through a patriarchal framework that contains gender bias (Matswah, 2014). Understanding these hadiths clashes with the basic principles of Islamic theology. In theological teachings, only God has the authority to be obeyed, with prostrating as a sign of complete devotion to Him. This point is emphasized in the Koran, where worship involving prostration is a form of total devotion to God. Apart from that, the good that humans do will be rewarded by God without dependence on male power, as expressed in Surah al-Zalzalah verses 7-8. Essentially, religion does not teach the dominance of certain groups in carrying out goodness in human relations (horizontal) and piety towards God (vertical perspective).

Prostration is a manifestation of submission, and in the hadith discussed this time, there is a meaning that a husband has rights related to a wife's obedience to him. However, this hadith emphasizes that prostration is only permitted to Allah as the Creator, as explained in QS al-Nahl: 49.

ولله يسجد ما في السماوات وما في الأرض من دابة والملائكة وهم لا يستكبرون

Meaning: And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant.

It is known that prostration can only be directed towards Allah, even the Prophet Muhammad did not have the right to accept prostration from his people. This reflects that although a wife's devotion to her husband is considered high, it suggests that whenever possible, prostrations should be directed towards the husband. The Prophet gave instructions to provide devotion and obedience to our husbands as we

do to Allah.

### *Non-Textual Reading of Hadith*

Meanwhile, non-textual interpretation according to Gracia, can be explained as: “Even though the interpretation may rely on textual interpretation, the goal has other aspects that are the main focus, even though the goal involves or is included in a type of understanding” (Habibi, 2019). In this context, there is a deeper understanding than what the text itself states. This interpretation requires involving other elements outside the text as a means of understanding it (Wathani, 2017). This is in line with the importance of contextual understanding of a hadith. If the understanding of a hadith does not involve elements outside the text, such as the social background of the emergence of the hadith, it can potentially lead to misunderstandings of its meaning, and even contradict other hadiths (Fithoroini, 2021). This means that the interpreter attempts to uncover the hidden meaning of a text. The difference in function between textual and non-textual interpretation is clear here. Textual interpretation aims to reveal the meaning of a text and its implications, while non-textual interpretation seeks to uncover something hidden behind the textual meaning.

The interpreter also gathers information outside the interpreted text, such as identifying ideas not stated by the author in his writing, considering other texts written by the same or different authors from the *interpretandum*, and exploring cause-and-effect relationships between various texts (Qomariyah, 2020). In another way, the interpreter not only focuses on exploring the three functions of interpretation (textual interpretation), but also carries out historical analysis (aspects outside the text) and the relationships between texts.

However, non-textual interpretations are acceptable as long

as they meet two criteria. First, the interpreter does not claim the results of his interpretation as a textual interpretation so that the interpreter's subjectivity is not seen as the result of a particular point of view. Second, the interpretation must be based on understanding, not misunderstanding (Abdurrahman, 2015). In other words, interpreters must go through the stages of textual interpretation before engaging in non-textual interpretation, because textual interpretation is a very important requirement to avoid misunderstandings in non-textual interpretation. In this way, the interpreter attempts to reveal the implied meaning of a hadith that may not be understood by readers who only focus on the textual dimension. Hadith was transformed into something that was not only seen as a religious text with a divine doctrinal identity, but was also seen as a text containing universal values that could provide answers to contemporary challenges.

In practice, a wife's submission to her husband is her responsibility as long as the husband does not order actions that violate religious rules. Because obedience to creatures must not be accompanied by violation of God's commands. The duty of obedience to one's husband includes good service and listening to one's husband, as long as these actions are in accordance with Islamic teachings. It is hoped that this obedience can create peace in the family, as long as it does not involve immoral acts against Allah (Malik & Ummah, 2021).

And it was also narrated, from Muhammad bin Shobbah, who told us Isma'il bin Zakariya', who narrated from 'Ubaidullah from Nafi' from Ibn 'Umar, that the Prophet said: "Hearing and obeying is the right (responsibility) as long as you are not ordered to commit disobedience. If you are ordered to commit disobedience, then there is no obligation to listen and obey."

Based on this hadith, if a husband orders his wife to commit

disobedience to Allah, then the wife must not obey that order. This is in line with the teachings which oblige a wife to obey her husband as long as it is in things that are ma'ruf, namely those that are in accordance with the norms and determined by the Shari'a, and do not violate religious rules. Therefore, if the husband orders something that is contrary to religious teachings, the wife has the obligation to reject the order. In this situation, if the husband commits physical violence against his wife because she refuses to commit immorality, then the husband is sinning (Shofa, 2020).

Thus, the hadith regarding a wife's obedience to her husband is in line with the teachings of the Qur'an, where the Qur'an emphasizes that men or husbands have a role as leaders in the household. Obedience and respect for leaders are considered normal and common actions within the norms of life. This hadith emphasizes a wife's obedience to her husband, but this does not mean that a husband can act arbitrarily towards his wife, humiliate her, or feel embarrassed about participating in household chores. In a good marriage, husband and wife should complement each other and create balance and harmony. They must love each other, give attention, provide help, give advice, and most importantly, realize the reciprocal relationship between them. Through these actions, they can create a family full of love, peace and comfort, in line with the concepts of *sakinah*, *mawaddah* and *rahmah* as explained in the Qur'an (Surah al-Rum verse 21).

Previously, the hadith explicitly stated that wives were instructed to prostrate themselves to their husbands. However, implicitly, the hadith does not support this action. The Prophet conveyed this hadith with the intention of not teaching his people to prostrate themselves to fellow humans or anyone other than Allah.

## Conclusion

The interpretation of this hadith is based on three functions of Gracia's hermeneutical interpretation, namely historical function, meaning function and implicative function. In the historical function analysis, the socio-cultural conditions of Arab society in the past showed the dominant role of men over women. Therefore, this hadith cannot be interpreted textually because it is temporal, and most likely the context is the prohibition of the Prophet to prostrate to him, which later developed into a requirement for wives to prostrate to their husbands. Through investigation of the chain of transmission, most of the versions of this hadith come from Abu Hurairah, whose facts have become controversial in Islamic history.

In the meaning function analysis, this hadith explicitly orders wives to prostrate themselves to their husbands. Linguistically, this hadith uses analogical language which indicates that the Messenger of Allah cannot command and humans must not prostrate themselves to anyone other than Allah, in accordance with Surah al-Nahl verse 49. In the analysis of the implicative function, this hadith is in line with the Qur'an which confirms that the husband is leader in the household. However, in its implementation, the wife's obedience to her husband must be limited to matters that do not conflict with Allah's law. In a non-textual analysis, this hadith, implicitly, teaches its followers not to prostrate themselves to fellow humans or other than Allah.

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