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## **THE ROLE OF FEMALE HADITH NARRATORS: Tracing the Degeneration of Gender Roles in Hadith Narration**

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### **Abstract**

Patriarchal domination has marginalized women's roles in narrating hadith and contributing to Islamic knowledge, portraying them as incomplete beings deprived of rights and a voice. This study addresses three questions: a) What were women's contributions to hadith narration? b) Who were the notable female hadith narrators from the era of the Companions to the *atbā' al-tābi'īn*? c) Why is it essential to redefine gender roles in hadith narration? Using a qualitative, library-based approach, this research relies on *al-Kutub al-Tis'ah* as the primary source, supplemented by books, articles, journals, and websites. Data analysis involves condensation, presentation, and conclusion. Findings reveal women's

significant contributions to hadith transmission during the early Islamic period, especially among the sahabah, with figures like Umm Salamah and 'Amrah bint 'Abd al-Rahmān ibn Sa'ad. However, this role declined in later generations due to wars, restrictive political policies during the Umayyad era, and cultural norms limiting women's participation in education, politics, and Islamic scholarship. Additionally, the expansion of Islamic governance and the internalization of patriarchal values further hindered female involvement in Islamic propagation. This study underscores the need to revisit and empower women's roles in hadith narration to restore their rightful place in Islamic intellectual history.

**Keywords:** Degeneracy, Gender, Female Hadith Narrators, Islamic Tradition.

### Abstrak

Dominasi patriarki telah meminggirkan peran perempuan dalam periwayatan hadis dan kontribusi mereka terhadap pengetahuan Islam, menggambarkan mereka sebagai makhluk yang tidak utuh, tanpa hak dan suara yang layak. Penelitian ini membahas tiga pertanyaan utama: a) Apa kontribusi perempuan dalam periwayatan hadis? b) Siapa saja periwayat hadis perempuan yang menonjol dari masa sahabat hingga atba' al-tabi'in? c) Mengapa penting untuk mendefinisikan ulang peran gender dalam periwayatan hadis? Dengan menggunakan pendekatan kualitatif berbasis studi pustaka, penelitian ini mengandalkan al-Kutub al-Tis'ah sebagai sumber utama, didukung oleh buku, artikel, jurnal, dan situs web. Analisis data dilakukan melalui proses kondensasi, penyajian, dan penarikan kesimpulan. Hasil penelitian menunjukkan kontribusi perempuan yang signifikan dalam transmisi hadis pada masa awal Islam, khususnya di kalangan sahabat, dengan tokoh-tokoh seperti Umm Salamah dan 'Amrah bint 'Abd al-Rahmān ibn Sa'ad. Namun, peran ini mengalami penurunan pada generasi berikutnya akibat perang, kebijakan politik yang membatasi pada era Dinasti Umayyah, dan norma budaya yang membatasi partisipasi perempuan dalam pendidikan, politik, dan keilmuan Islam. Selain itu, perluasan pemerintahan Islam dan internalisasi nilai-nilai patriarki semakin

menghambat keterlibatan perempuan dalam dakwah Islam. Penelitian ini menekankan pentingnya meninjau kembali dan memberdayakan peran perempuan dalam periwayatan hadis untuk mengembalikan posisi mereka yang seharusnya dalam sejarah intelektual Islam.

**Kata kunci:** Degenerasi, Gender, Rawi Hadis Perempuan, Tradisi Islam.

## Introduction

The injustice experienced by women continues to persist as a result of patriarchal domination. Numerous factors contribute to gender inequality and discrimination, including the distortion of gender roles in interpreting religious texts (Karim & Rochmahwati, 2021, hlm. 146). Religion often serves as a justification for discrimination against Muslim women in various countries, such as India and Middle Eastern nations, leading to inequalities in socio-economic sectors, education, and decision-making within households. Such discriminatory practices create a disparity in the status of women, with Western women enjoying a more favorable position than women in Arab countries (Alotaibi, 2021, hlm. 49–50). Koburtay, Abuhussein, and Sidani argue that Muslim women in Arab nations must balance their gender roles as mothers and wives with their social roles as workers and leaders. Failure to achieve this balance often results in their demeaned (Koburtay dkk., 2023, hlm. 348). Mala, referencing Valentine M. Moghadam, highlights that women's roles are constrained within society by increasing their reproductive responsibilities, thereby limiting their opportunities for advancement in education, economic endeavors, and public contributions (Mala, 2022, hlm. 134). Therefore, the presence of Islam is perceived as a means to stimulate women to contribute to the development of their natural capabilities, enabling them to play a vital role in advancing Islamic society (Farida, 2016, hlm. 34).

To date, analyses that explore women's contributions to transmitting the Prophet's hadiths are categorized into three aspects. First, the role of women in both Islamic and Western perspectives tends to focus solely on feminist movements rather than their contributions to hadith transmission (Ghazali & Sabjan, 2019; Hanim, 2020; Masykur, 2022). Second, studies discussing women's contributions to the narration and dissemination of hadiths remain centered on the general position and role of women in Islam without specifically highlighting their role as female narrators of hadith (Habibah, 2021; Hana, 2020; Hanapi, 2015; Mubarokah, 2021). Third, while some studies have examined the role of women in narrating hadiths, these have primarily been limited to the tabi'in period (Farida, 2016; Iskandar, 2021; Izza, 2014; Junaid, 2018; Kusroni, 2016; Mahfudh, 2021; Nadia, 2020; Sayska, 2018) and have not adequately addressed the role of women during the companion (Sahabah) period or the atba' al-tabi'in period, such as the number of female narrators in each era. Furthermore, analyses that focus on the emergence of female narrators in hadith transmission and the evolution of gender roles in Islamic tradition remain underexplored. Distinctively, studies that specifically address the contributions of women from the Sahabah to the atba' al-tabi'in period in transmitting the Prophet's hadiths represent a significant gap in academic discourse.

While previous studies have explored the socio-economic inequalities faced by Muslim women and their roles under patriarchy, there is still a lack of analysis on how such issues are rooted in specific interpretations of Islamic texts, particularly hadith. This study, therefore, focuses on tracing the role of female hadith narrators in Islamic history and how this degeneration of gender roles affects the construction and interpretation of hadith from a patriarchal perspective. The study aims to uncover the dynamics that led to the marginalization of female narrators and its impact on the formation of gender discourse in the

Islamic tradition. Two primary questions are raised in this discussion. First, who were the women from the companions to the atba' al-tabi'in who narrated the Prophet's hadiths? Second, how did these women contribute to narrating the Prophet's hadiths? These two questions serve as the focal points of the entire discussion in this article.

To contribute to the discourse on gender equality in Islamic societies, this research delves into a critical analysis of its subject matter, focusing on the implications for women's socio-economic roles, access to education, and the teaching of Prophetic traditions. By doing so, this study provides a robust theoretical framework and presents actionable recommendations aimed at bridging the gender gap and fostering more significant equity in Muslim-majority societies.

This study is based on the argument that the participation of women in the transmission of hadiths during the Prophet's time was significant and provides evidence that Islam offered a platform for women to engage in education and the development of hadith scholarship. Although male companions dominated the field, they worked alongside female companions in studying and transmitting the Prophet's hadiths. The contributions of women in this field, particularly the Prophet's wives, played a crucial role in inspiring future generations of female hadith narrators, who were not limited to the Prophet's wives alone.

During the time of the Prophet and his companions, several prominent women played significant roles in disseminating the Prophet's hadiths, including Umm Salamah (d. 59 AH), Zaynab b. Jahsy (d. 20 AH), Asma' bint Abi Bakr (d. 73 AH), and Lubabah bint al-Haris (d. 29 AH). In the tabi'in period, notable female figures included 'Amrah bint 'Abd al-Rahman ibn Sa'd (d. 98 AH), Fatimah bint al-Mundhir (b. 48 AH), and Hajimah bint Huyay, also known as Umm al-Darda' (d. 81 AH). Lastly, in the atba' al-tabi'in period, significant female narrators included 'Abdah

bint Khalid ibn Mi'dan, Al-Wahid bint Yamin, Habbabah bint 'Ajlun, Ghabtah bint 'Amr al-Mujashi'iyah, and Umm al-Hasan. These examples illustrate that the involvement of women in hadith transmission was relatively limited and overshadowed by the strong patriarchal structure prevalent at the time.

This study employs a qualitative methodology with a library research approach (Fawaid, 2016, hlm. 225). The data sources used include primary data derived from hadiths found in al-Kutub al-Tis'ah, accessed with the aid of the Maktabah Syamilah application. Secondary data were obtained from literature related to the research theme, such as books, articles, journals, and official websites. Data analysis was conducted through three activities: data condensation, data display, and conclusion drawing/verification, which were performed simultaneously (Miles dkk., 2014, hlm. 31–33). The analyzed data were then correlated to explain women's involvement in transmitting and disseminating the Prophet's hadiths, a contribution often overlooked in Islamic societies due to the dominance of male narrators.

## Discussion

### *Genealogy of Women's Involvement as Hadith Reporters*

#### 1. History of Women's Role in Islamic Tradition

In various ancient societies, women were often subjected to degrading perceptions, failing to receive a proper position equal to that of men. Even worse, women were not considered human in the same way as men, being equated with impure, dangerous, threatening, and contaminated animals (Musthafa, 1990, hlm. 59). For example, in Hindu society, the story of Manu states that women were deemed ill-behaved, making them incapable or unworthy of practicing religion and



worshipping God. Similarly, in Arab and Chinese societies, women were regarded as inferior to men, akin to the Hindu view of unequal rights between husbands and wives. Women were also denied rights in socio-economic and legal matters, such as inheritance, trade, and partnerships, as they were considered incapable or unfit to engage in such affairs. This was evident in Roman legislation (al-Khuli, 1988, hlm. 17–18).

These ancient societal views, which marginalized the role of women in worldly life, were challenged and overturned with the advent of Islam. Islam proclaimed the status of women based on their physical form, spiritual attributes, and inherent dignity as human beings (al-'Aqqad, 1987, hlm. 93). Islam further affirmed women's authority in economic matters, recognizing them as partners to men, their involvement in social affairs, and their obligation to worship Allah alongside men (al-Khuli, 1988, hlm. 20–22). This concept aligns with the Qur'anic verses in Surah At-Taubah [9]: 71 and Surah An-Nisa [4]: 1. These verses clearly illustrate that women are human beings with equal status and roles to men (Shihab, 2021, hlm. 397–398), possessing the same inherent value and dignity, and not objects to be divided or distributed (al-Khuli, 1988, hlm. 26).

In Islam, women are granted equal roles and rights in accessing education and learning, alongside social, economic, and other matters. However, in early Islamic societies, particularly among Eastern civilizations of the medieval period that were still deeply rooted in tribal and nationalistic traditions, Islamic teachings were often adopted only superficially rather than comprehensively. Consequently, Islam underwent cultural assimilation with local traditions. This selective acceptance occurred because society did not fully embrace Islamic teachings, particularly by political elites, kings, nobles, tribal leaders, and cultural figures with strong nationalist sentiments. They perceived Islam as a potential threat to their positions of power, as its teachings

emphasized equality among all humans, whether commoners and officials or men and women. In their view, “respectable” women were expected to maintain traditional roles and were denied many of their rights, including the right to education and learning, as prescribed by Islamic teachings. Such attitudes and practices, rooted in pre-Islamic traditions, were further reinforced by the support of influential groups during that era (Musthafa, 1990, hlm. 63–66).

Nevertheless, Islam’s emphasis on equality in education is clearly articulated in various hadiths. Among them are the teachings that every Muslim, male or female, must seek knowledge, as mentioned in Sunan Ibn Majah No. 224 (al-Qazwini, 2009, hlm. 115). Furthermore, there are promises of reward for those who teach and educate women in beneficial knowledge (Syuqqah, 1995, hlm. 126), as highlighted in Sahih al-Bukhari No. 4795 (al-Ju’fi, 1993, hlm. 1955). Thus, Islam regards fulfilling fundamental societal needs as inclusive of the importance of education and intellectual development for women (al-Khuli, 1988, hlm. 250).

## 2. *Women’s Contributions to Hadith Transmission*

In the early period of hadith transmission, women (Sahabiyah, female companions of the Prophet) played a significant role in transmitting hadith from the first generation to subsequent generations. Evidence of the extensive involvement of women in hadith transmission is reflected in the number of female narrators recorded in hadith compilations. For instance, Danarta notes that out of 1,046 narrators during that generation, 132 were female companions (Danarta, 2013, p. 9). In Musnad Ahmad ibn Hanbal, there are records of 125 female narrators among 700 hadith narrators, representing 18% of the total. Additionally, Ibn Sa’ad compiled the biographies of female companions who transmitted hadith, including hadiths specifically related to women,



in a dedicated volume. Another prominent work that documents the biographies of female narrators among the Prophet's companions is *al-Isabah fi Ma'rifat al-Sahabah* by Ibn Hajar al-'Asqalani. Mahmud al-Tahan says this work includes 1,522 female narrators out of 12,267 biographies. Alternatively, Ruth Roded estimates the number of 1,551 female narrators out of 12,304 biographies (Najib, 2002, hlm. 47–48).

According to al-Zahabi, there is no recorded instance of a woman being accused of fabricating or lying when narrating hadith. This aligns with the view of Asy-Syaukani, who asserts that scholars have never rejected reports from women solely based on their gender. On the contrary, the Muslim community and hadith scholars have unanimously accepted many hadiths transmitted by female companions, even though their numbers are relatively limited (Syuqqah, 1995, hlm. 127). This recognition highlights the impartiality of hadith transmission, as gender was never a criterion for qualifying as a narrator. The data above illustrates that women had a significant role in the early Islamic period, particularly in preserving the chain of the Prophet's life and teachings. However, it is regrettable that the contribution of women in hadith transmission declined as generations passed. For instance, while more than a thousand women narrators from the generation of female companions (*Sahabiyah*) lived alongside the Prophet in Medina, this number decreased sharply during the *tabi'in* era. Ibn Hibban, in his work *al-Siqat*, states that only around 90 female narrators emerged in the *tabi'in* generation. This accounts for a mere 1.9% of the narrators compared to 16.5% during the *Sahabiyah* era (Najib, 2002, hlm. 49–50). Nevertheless, in each generation (*thabaqat*), at least one female narrator is represented in the nine canonical hadith collections (*al-Kutub al-Tis'ah*), underscoring women's ongoing but diminishing presence in the transmission of hadith.

### 3. *An Examination of Hadiths Narrated by Women*

During the era of the companions (Sahabah), female narrators included the Prophet's wives, who accompanied him in various aspects of his life, and non-wife female hadith transmitters. One example is Hindun bint Umayyah ibn al-Mughirah ibn 'Abdillah ibn 'Umar ibn Makhzum, commonly known by her kunyah as Umm Salamah (d. 59 AH) (Sayska, 2018, hlm. 81). Umm Salamah was the wife of the Prophet who narrated the most hadith after 'A'ishah, transmitting a total of 622 hadith. Imam Ahmad ibn Hanbal referenced 280 of these in his works (Danarta, 2013, hlm. 130). Below is the author's analysis of female narrators from the era of the Sahabah as documented in al-Kutub al-Tis'ah using the Maktabah Syamilah application. The results include not only hadith narrations but also the names of narrators embedded in chapter titles and the wording of hadiths where the narrators' names are mentioned, as follows:

Name of the book	Keyword Search Results "أم سلمة"
Sahih al-Bukhari	82
Sahih Muslim	73
Sunan Abi Dawud	107
Sunan al-Tirmizi	69
Sunan al-Nasa'i	186
Sunan Ibn Majah	82
Musnad Ahmad	514
Muwaṭṭa' Malik	26
Musnad al-Darimi	22

Zaynab bint Jahsh (d. 20 AH), her father's name was Jahs bin Rab bin Asad bin Khuzaymah, and her mother's name was Umayma bint 'Abd al-Muttalib bin Hashim (aunt of the Prophet) (al-Tabarani, 1994, hlm. 38). Zainab was the Prophet's wife whom Allah commanded him to marry, and the wedding took place on the 'Arsh (al-Tabarani, 1994, hlm. 39). The story is reinforced in QS. Al-Ahzab [33]: 37. She lived for five years with the Prophet and then died 10 years after the Prophet died (Hamid, 2007, hlm. 239). Zainab is the Prophet's wife who only narrates a few traditions; in al-Kutub al-Tis'ah, there are only 27 traditions attributed to her (Danarta, 2013, hlm. 140).

Name of the book	Keyword Search Results "زينب بنت جحش"
Sahih al-Bukhari	13
Sahih Muslim	12
Sunan Abi Dawud	16
Sunan al-Tirmizi	6
Sunan al-Nasa'i	13
Sunan Ibn Majah	4
Musnad Ahmad	38
Muwaṭṭa' Malik	3
Musnad al-Darimi	2

Source: *Maktabah Syamilah*, 2022.

Asma' bint Abi Bakr was the daughter of Abu Bakr al-Siddiq (d. 73 AH), who narrated 209 hadith reports from the Prophet that are included in al-Kutub al-Tis'ah (Nadia, 2020, hlm. 19).

Name of the book	Keyword Search Results "أسماء بنت أبي بكر"
Sahih al-Bukhari	25
Sahih Muslim	17
Sunan Abi Dawud	16
Sunan al-Tirmizi	11
Sunan al-Nasa'i	10

Sunan Ibn Majah	9
Musnad Ahmad	72
Muwatta' Malik	7
Musnad al-Darimi	7

Source: *Maktabah Syamilah, 2022.*

Lubabah bint al-Harith (d. ?), also known as Umm Faḍl, was the biological mother of Habrul Ummah, also known as Abdullah bin Abbas (Salim, 2022, hlm. 7). Lubabah was the nanny of the Prophet's grandsons, Hasan and Hussein (Nadia, 2020, hlm. 26). She narrated 48 Prophetic traditions (Nadia, 2020, hlm. 17).

Name of the book	Keyword Search Results "أم الفضل"
Sahih al-Bukhari	8
Sahih Muslim	10
Sunan Abi Dawud	7
Sunan al-Tirmizi	5
Sunan al-Nasa'i	11
Sunan Ibn Majah	6
Musnad Ahmad	44
Muwatta' Malik	2
Musnad al-Darimi	2

Source: *Maktabah Syamilah, 2022.*

Next, the author will analyze the female hadith narrators of the Tabi'in era by taking some of them, such as:

a. *'Amrah bint 'Abd al-Rahman ibn Sa'd (d. 98 H)*

'Amrah was the best student and was favored by 'Aisha Ra. The best label was due to her extraordinary intelligence, and she was considered to have adopted the intelligence of 'Aisha (Media MHTM, 2022). She was the sister of Umm Hisham (al-Mizzi, 1992, hlm. 401). Muhammad says that 'Umar b. 'Abdul 'Aziz ordered Abu Bakr b. 'Amr b. Hazm will summarize and record the traditions narrated by 'Amrah (Muhammad, 2020, hlm. 90). 'Amrah narrated 333 traditions included in al-Kutub al-Tis'ah, and 310 traditions were sourced from 'Aisha (Danarta, 2013, hlm. 165-166).

Name of the book	Keyword Search Results "عمرة بنت عبد الرحمن"
Sahih al-Bukhari	20
Sahih Muslim	9
Sunan Abi Dawud	23
Sunan al-Tirmizi	-
Sunan al-Nasa'i	7
Sunan Ibn Majah	11
Musnad Ahmad	29
Muwaṭṭa' Malik	28
Musnad al-Darimi	4

Source: *Maktabah Syamilah, 2022.*

b. *Fatimah bint al-Mundhir ibn al-Zubayr ibn al-'Awwam*

Fatimah bint al-Mundhir ibn al-Zubayr ibn al-'Awwam (born 48 H, d. ?) was the wife of Hisham b. 'Urwah (d. 145 AH). She was a hadith narrator of the third tabaqat, i.e., the third al-Tabaqat al-Wustamin al-Tabi'in. Fatimah narrated 92 Prophetic traditions, 91 of which were adopted from the narration of Asma' bint Abi Bakr (d. 100 H). She narrated some other traditions from Umm Salamah (d. 59 H) and 'Amrah bint 'Abd al-Rahman (d. 98 AH). Among the men who took traditions from her were Hisham b. 'Urwah (her husband), Muhammad b. Saugah, and Muhammad b. Isma'il b. Yasar (Junaid, 2018, hlm. 302–303).

Name of the book	Keyword Search Results "فاطمة بنت المنذر"
Sahih al-Bukhari	11
Sahih Muslim	3

Sunan Abi Dawud	5
Sunan al-Tirmizi	3
Sunan al-Nasa'i	6
Sunan Ibn Majah	7
Musnad Ahmad	21
Muwatta' Malik	5
Musnad al-Darimi	5

Source: *Maktabah Syamilah*, 2022.

### *Hajimah bint Huyay al-ASHabiyah al-Dimashqiyah (Umm al-Darda')*

Hajimah bint Huyay al-ASHabiyah al-Dimashqiyah was a tabi'in in the third tabaqat (al-Wustamin al-Tabi'in). Hajimah was the wife of Abu al-Darda' (d. 32 H), and her residence was in Sham (Danarta, 2013,



hlm. 174–175). Umm al-Darda' narrated 71 Prophetic traditions that are scattered in al-Kutub al-Tis'ah. She narrated 62 traditions from her husband, seven from Ka'ab ibn Malik, and two from Abu Hurairah.

Name of the book	Keyword Search Results "أم الدرداء"
Sahih al-Bukhari	7
Sahih Muslim	7
Sunan Abi Dawud	13
Sunan al-Tirmizi	10
Sunan al-Nasa'i	5
Sunan Ibn Majah	12
Musnad Ahmad	53
Muwatta' Malik	-
Musnad al-Darimi	5

Source: *Maktabah Syamilah, 2022.*

In the research conducted by the author in the *tabaqat al-tabi'in* (150 H-200 H), not many female hadith narrators were found among those that can be seen in the research conducted by Mahfudh during this period. Women who were seen to be involved in the transmission of the Prophet's hadith included al-Wahid bint Yamin, Habbabah bint 'Ajlān, Ghabtah bint 'Amr al-Mujashi'iyah, and Umm al-Hasan (Mahfudh, 2021, hlm. 10). Danarta's book explains that 26 female hadith narrators narrated 37 traditions (Danarta, 2013, hlm. 208). One of them who narrated the most traditions was 'Abdah bint Khalid ibn Mi'dan, who has six traditions. All the traditions narrated from 'Abdah are found in Sunan al-Darimi, 1 in the Muqaddimah, and 5 in the chapter Faḍail al-Qur'an. The source of the traditions narrated by 'Abdah was adopted

from Khalid ibn Mi'dan, and all her traditions are maqtu' (Danarta, 2013, hlm. 210). The remaining six female narrators narrated two traditions, and the remaining 19 narrators narrated only one tradition (Danarta, 2013, hlm. 208).

During the period of the Companions (the first tabaqat) as mentioned by Danarta, there were 132 female hadith narrators (12.6%) out of a total of 1,046 hadith narrators. The number decreased to 6.85%, or 30 female hadith narrators, during the senior tabi'in period (second tabaqat) out of 1,467 hadith narrators. It then demoted again to 6.34%, or 93 female narrators during the middle tabi'in period (third tabaqat) out of 1,467 total hadith narrators. At the time of the post-middle tabi'in before the junior tabi'in (fourth tabaqat), the female narrators remained at 4.11%, or 36 out of 875 total hadith narrators. At the time of the junior tabi'in (fifth rank), the demotion rate reached 1.74%, or ten female narrators out of 576 hadith narrators. In the sixth tabaqat, those who contributed to the junior tabi'in period and certainly did not meet the Companions of the Prophet experienced another demotion to 1.34%, or 15 out of 1,119 hadith narrators. At the time of the senior atba' al-tabi'in (seventh rank), the demotion of female narrators occurred again to 1.17%, or 11 out of a total of 943 hadith narrators. Then, in the eighth-eleventh tabaqat, the female narrators were said to be extinct during this period because their role in narrating and transmitting the Prophetic traditions was no longer found. The shift and demotion of women's contribution in narrating hadith occurred during the 1-3rd century AH (Danarta, 2013, hlm. 9-10).

#### *4. A Critical Analysis of the Degeneration of Gender Roles in Hadith Transmission*

Suppose we go back to the historical facts from the time of the Prophet's leadership to the leadership of 'Umar b. 'Abd al-'Aziz (d. 101 AH),

the degeneration of the number of female narrators is visible and is said to have disappeared occasionally. Some reasons for the loss of women's contribution to narrating hadith include: Firstly, during the Prophet's era, women's movement in narrating, teaching, and disseminating hadith was supported by the Prophet himself. Secondly, the government's determination to eradicate challenges such as false prophets and the expansion of Islamic territory, as well as the occurrence of wars, became obstacles for women to carry out the mission of developing knowledge and spreading the hadith. Third, the cultural elements in the areas conquered by Islam as a result of expansion are further obstacles that tend to adopt still a culture that interiorizes women and is paternalistic (limiting freedom), so this factor is the cause of the patriarchy in power and closes the movement of women (Mahfudh, 2021, hlm. 14).

Referring to Zubaidah in her work, Fatima Mernissi's thoughts on the position of women in Islam are the factors that caused the decline in women's contributions are: 1) The attitude of the rulers/Caliphs, especially during the Umayyah Dynasty with a government system such as a kingdom instead of a caliphate, so that many Muslims at that time felt that the caliphs were more dominant in prioritizing personal interests than the people and the state (Zubaidah, 2018, hlm. 68-70). 2) The emergence and proliferation of false traditions that demean women (misogyny), such as "dogs, donkeys, and women are elements that will invalidate a person's prayer if he walks in front of them, cutting himself between the person who is praying and the qiblah" (Zubaidah, 2018, hlm. 72-73). 3) The ignorance of women on this basis is not because Allah created women stupidly but because the culture of Muslims in medieval times did not provide opportunities for women to be progressive (Zubaidah, 2018, hlm. 75). 4) Planting negative attitudes and traits from the West, orientalist attacked women through education and mass media, saying that Islam did not respect women, and they planted

the seeds of feminism and equal rights between men and women and women's independence in feelings and physical (Zubaidah, 2018, hlm. 78-79).

The dominance of patriarchal culture assumes that men are more potent than women, more energetic, and feel the most appropriate role as leaders in building the Islamic cultural order and its knowledge (Susanto, 2015, hlm. 121). Because patriarchal culture has been internalized in people's social lives, Atabik says that women cannot contribute to the transmission of hadith and narration because women are weak by nature and inferior to men. Women have limitations related to biological aspects, which are not found in men (Atabik, 2013, hlm. 300). Women who are discredited and said to be irrational creatures and not firm in their stance cause Islamic society and leaders to see less potential in them; this is inversely proportional to men. With that, women are increasingly closed and less developed because they cannot create themselves and express themselves (Aji, 2022, hlm. 143). Also, women who are often identified with satisfying men's lust make women low-class creatures (Aji, 2022, hlm. 144). Rape, sexual harassment, domestic cruelty, and segregation of women must be eliminated and eradicated, seeing that the current era is the emancipation of women in the sense that there is no more colonialism to women, giving women the freedom to their rights and not being marginalized by anything and under any circumstances (Ismail dkk., 2020, hlm. 155). Therefore, Mitamimah revealed the need to reinterpret religious texts to make them more relevant to the social context of today's life so that there is no distortion and personal interests (Mitamimah, 2021, hlm. 30).

In the context of the degeneration of the role of women above, there is an intense urgency to conduct intensive, objective research on the principle of gender equality that should be the norm in Islamic society. Currently, the understanding that takes place is still largely -

to borrow the term Power Relations - controlled by a reasonably thick gender bias (domination), which often puts women in a “neglected” position (marginalization). Women are essentially integral human entities, equal to men (Setyawan, 2017, hlm. 76). So, the dominance that has been fulfilled by the patriarchy(sme) from all aspects of life - for example, the study of hadith among them can be studied separately, namely ‘ilm rijal al-hadis, which illustrates that the study of them is quite serious, so, the science of female narrators does not exist (‘ilm nisa’ al-hadis), so if the need for ‘ilm nisa’ al-hadis to be promoted as a new scientific field - including in the interpretation and teaching of religious doctrines needs to be seen relatively. The contribution of women in this process is essential and fundamental, given their intellectual-spiritual potential. Thus, women’s contribution to advancing Islamic studies (interpretation, research, and teaching of the Qur’an and hadith) and/or disseminating Islamic teachings must be enhanced to produce a more inclusive-equitable approach.

## Conclusion

Based on the above description, some crucial points can be summarized regarding the role and degeneration of the role of female hadith narrators and their impact on the historicity of hadith narration: First, the role of women in hadith narration in the early days of Islam was very principled. Many traditions narrated by female companions were agreed upon and accepted by Muslims and hadith scholars. This shows that gender issues did not limit hadith transmission in the early period, and women played an essential role in maintaining the transmission of the Prophet’s life. Secondly, although in the era of the Companions and the Tabi’in, women played a crucial role in the continuity of hadith transmission, there was a significant decline in hadith transmission in the following era. In the era of atba’ al-tabi’in, the role of women began

to decline in their contribution to hadith transmission. Thirdly, this decline in the role of women is generally due to various background factors ranging from social, cultural, and political structures dominated by men's roles. This dominance tends to limit the space for women's participation in the scientific and intellectual fields, thus affecting the historical structure of hadith narration. To overcome the degeneration of women's role in hadith narration, a more inclusive effort is needed to involve women in developing and teaching hadith teachings. This follows their intellectual-spiritual potential and promotes 'ilm nisa' al-hadis as a science that balances the study of 'ilm rijal al-hadis.

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