



## KEPEMIMPINAN PEREMPUAN DALAM PERSPEKTIF HADIS

## WOMEN'S LEADERSHIP FROM THE PERSPECTIVE OF HADITH

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### *Abstract*

*This paper aims to examine women's leadership from the perspective of the hadith. The approach used in this paper is qualitative, employing descriptive analytical methods and library research. This article attempts to present a textual and contextual analysis of women's leadership in the public sphere. Based on the hadith interpretation conducted, the quality of the hadith narrated by al-Bukhari, al-Turmuzi, and al-Nasa'i regarding women's leadership is generally sahih li dzatih. Its chain of transmission meets the criteria for authenticity, and its textual source also meets the criteria for authenticity, namely, that it is free from syudzudz and 'illah. The method of understanding the hadith on women's leadership, when viewed textually, indicates a prohibition on women becoming leaders. However, when understood contextually, Islam does not prohibit women from becoming leaders in public affairs, even as heads of state, provided they are capable of carrying out the mandate. Given current developments, the hadith on female leadership must be understood contextually, as the circumstances at that time were very different from those of today. Women already possessed the authority and ability to lead, so there was no harm in choosing and appointing women as leaders.*

**Keyword:** Leadership; Women's; Women's Leadership; Women's Leadership from a Hadith Perspective.

### **Abstrak**

Makalah ini bertujuan untuk mengetahui bagaimana kepemimpinan wanita dalam perspektif hadis. Adapun pendekatan yang digunakan dalam tulisan ini adalah pendekatan kualitatif dengan menggunakan metode deskriptif analisis dan merupakan penelitian kepustakaan (*library research*). Artikel ini mencoba menyajikan analisis teksual dan kontekstual tentang kepemimpinan perempuan di ranah publik. Berdasarkan takhrij hadis yang dilakukan, kualitas hadis riwayat

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al-Bukhari, al-Turmuzi, dan al-Nasa'i tentang kepemimpinan perempuan secara umum adalah shahih li dzatih. Sanadnya memenuhi kaidah kesahihan sanad hadis dan matannya juga memenuhi kaidah kesahihan matan hadis, yakni terhindar dari syudzuddz dan 'illah. Metode pemahaman hadis tentang kepemimpinan perempuan jika dilihat secara tekstual, hadis tersebut menunjukkan larangan bagi perempuan menjadi pemimpin. Akan tetapi, jika dipahami secara kontekstual, bahwa Islam tidak melarang perempuan untuk menjadi pemimpin dalam urusan umum. Bahkan menjadi kepala negara sekalipun, dengan syarat sanggup mengemban amanah dalam melaksanakan tugas. Melihat perkembangan zaman saat ini, hadis tentang kepemimpinan perempuan harus dipahami secara kontekstual, karena keadaan saat itu sangat berbeda sekali dengan keadaan saat ini. Wanita telah memiliki kewibawaan dan kemampuan untuk memimpin, maka tidak ada salahnya wanita dipilih dan diangkat sebagai pemimpin.

**Kata Kunci:** *Kepemimpinan; Wanita; Kepemimpinan Wanita; Kepemimpinan Wanita Perspektif Hadis.*

## INTRODUCTION

Humans were created by God, both male and female, for the sole purpose of worshiping Him. Furthermore, one of the main tenets of Islamic teachings is viewing all human beings as equals, without distinction based on social class (caste), race, or gender.<sup>1</sup>

Islam brought egalitarian teachings, equality, and no discrimination between the sexes, so that men are not superior to women. Therefore, Islam does not differentiate between men and women in terms of status, dignity, abilities, or opportunities to work.<sup>2</sup>

Islamic history records that the first person to grasp and internalize the truth of Islam was a woman, Sayyidah Khadijah. It was she who convinced the Prophet Muhammad (peace be upon him) that he was a messenger of God (Rasulullah) who must convey his teachings to humanity. Another woman who was closest and dearest to the Prophet was Sayyidah Aisyah. The Prophet taught half the knowledge he had. So that Sayyidah Aisyah, the wife of the Prophet, grew and developed as an Islamic religious scholar and literary expert. The Prophet also had a daughter whom the Prophet loved the most, named Sayyidah Fatimah. The Prophet educated him with a strong mental formation and to live in simplicity.<sup>3</sup>

These three women were loved, respected and supported by the Prophet throughout his life. Even though at that time women were considered incomplete human beings, dwarfed and looked down upon. Even in some Arab tribes at that time, the birth of women was considered a disgrace and a burden on the family, so they had to be killed. However, the Prophet Muhammad actually respected him and gave him the same opportunities as men, especially in the field of science.<sup>4</sup>

So far, it seems as if there has been a dilemma regarding women's leadership in Islam. On the one hand, there is a perception that women's best activities are at home, caring for their

1 Kementerian Agama Republik Indonesia Badan Penelitian Pengembangan Pendidikan dan Pelatihan, *Al-Qur'anul Karim (Al-Qur'an Dan Terjemahnya)* (Jawa Timur: MQ Tebuireng, 2017).

2 Erwati Aziz, *Istri Dalam Perspektif Al-Qur'an Dalam Nasruddin Baidan (Relasi Gender Dalam Islam)* (Surakarta: PSW STAIN Surakarta Press, 2002).

3 Neng Dara Affiah, *Islam, Kepemimpinan Perempuan Dan Seksualitas* (Jakarta: Yayasan Pustaka Obor Indonesia, 2017).

4 Neng Dara Affiah, *Islam, Kepemimpinan Perempuan Dan Seksualitas* (Jakarta: Yayasan Pustaka Obor Indonesia, 2017).

husbands and children, cooking, cleaning, washing, and other domestic activities. On the other hand, today's women are expected to actively participate outside the home, whether for work, study, or social activities. If women remain at home, they are considered uninformed, lacking insight, and lacking social interaction.<sup>5</sup>

If Islam teaches human equality, what about women's leadership in Islam? This research will examine women's leadership from the perspective of the hadith.

## RESEARCH METHOD

This study uses a qualitative approach with a descriptive-analytical library research method. Primary data sources come from hadith books such as Sahih al-Bukhari, Sunan at-Tirmidhi, and Sunan an-Nasa'i which contain hadiths on female leadership, while secondary data sources include hadith commentary books, books by classical and contemporary scholars, journal articles, and other relevant academic literature. Data were collected through literature studies by searching, reading, recording, and processing various written sources, both printed and digital. Data analysis was carried out through several stages, namely takhrij hadith to trace its source, assessment of the quality of hadith through sanad and matan studies to ensure its authenticity, textual analysis to understand the hadith according to its wording, and contextual analysis to interpret the hadith based on developing social and cultural conditions. Furthermore, the results of the study are presented using a descriptive-analytical method to produce a comprehensive understanding of female leadership from a hadith perspective.

## FINDINGS AND DISCUSSION

### A. The Concept of Leadership

Leadership comes from the words "lead" and "leader," meaning to lead and to lead. Lead means to lead, direct, and motivate. A leader is anyone who can exercise leadership.<sup>6</sup> Etymologically, the term leadership comes from the word "pimpin," meaning to guide or instruct. From this word "pimpin," the verb "memimpin" is born, meaning to guide and instruct.<sup>7</sup>

The basic Islamic concept of leadership is that Allah created men and women to be leaders.<sup>8</sup> Leadership here has a very broad meaning and scope. It can be a government leader, an educational leader, a family leader, or even a leader for oneself. However, far more important than the meaning of leadership is that humans themselves have responsibilities that must be carried out with full trust. This is as narrated by the Prophet Muhammad (peace be upon him) in the hadith narrated by Imam Bukhari:

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَّةٌ عَلَى أَهْلِ بَيْتِ رَوْجِهَا، وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ»

5 Ida Novianti, "Dilema Kepemimpinan Perempuan Dalam Islam," *Jurnal Studi Gender Dan Anak, Yinyang* 3, no. 2 (July 2008): 255–61.

6 Syafrida Hafni Sahir et al., *Keterampilan Manajerial Efektif* (Sumatera Utara: Yayasan Kita Menulis, 2020).

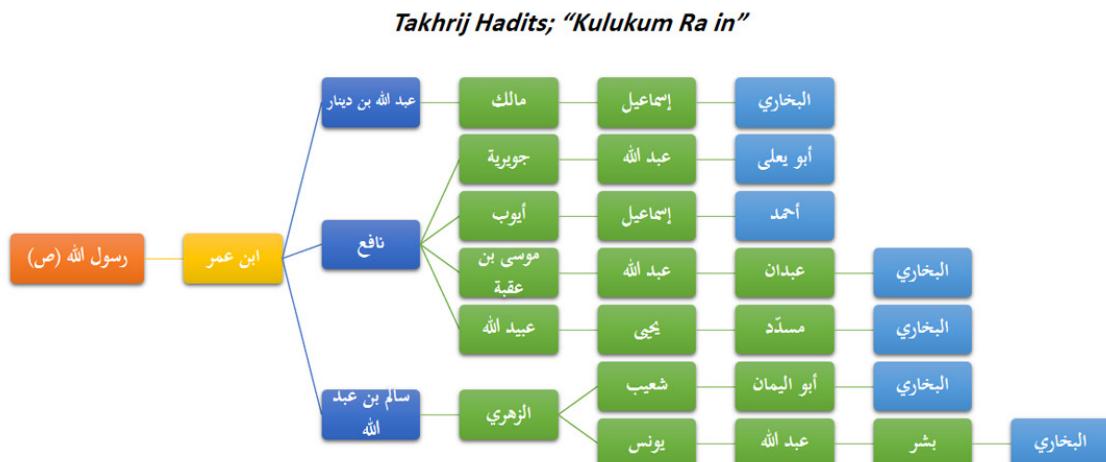
7 Imam Machali, *Kepemimpinan Pendidikan Dan Pembangunan Karakter* (Yogyakarta: Pedagogia, 2012).

8 Kementerian Agama Republik Indonesia Badan Penelitian Pengembangan Pendidikan dan Pelatihan, *Al-Qur'anul Karim (Al-Qur'an Dan Terjemahnya)*.

Meaning: "Ismail has told us Malik has told me from Abdullah bin Dinar from Abdullah bin Umar radliallahu 'anhuma, the Messenger of Allah shallallahu 'alaihi wasallam said: "Know that each of you is a leader, and each of you will be asked about his leadership, the ruler who leads the people will be asked about his leadership, every head of the family is the leader of his family and he is asked about his leadership, and the wife of the leader of her husband's family and also her children, and she will be asked about them, and a slave is also a leader over his master's property and will be asked about it, know, each of you is responsible for his leadership." (Narrated by Bukhari).<sup>9</sup>

This hadith has been issued by Imam al-Bukhari no. 7138<sup>10</sup> through Abdullah ibn Dinar. No. 5200<sup>11</sup> narrated by Musa ibn 'Uqbah from Nafi'. No. 2558<sup>12</sup> narrated by Salim ibn 'Abdullah. No. 2554<sup>13</sup> narrated by 'Ubaidullah from Nafi. All of them (Abdullah ibn Dinar, Nafi', and Salim ibn 'Abdullah) narrated from Ibn 'Umar (may Allah be pleased with them).

Besides Imam al-Bukhari, Abu Ya'la has also narrated this in his Musnad book no. 5831.<sup>14</sup> Imam Malik in his book al-Muwatta no. 992.<sup>15</sup> Imam Ahmad in his book al-musnad no. 4495.<sup>16</sup> The following is a genealogical chart of his history:



This history is strong. Nafi' as Ibnu Umar's student was followed in his narration by Ibnu Dinar and Salim bin 'Abdullah. This Sanad is very strong (sahih) therefore Imam al-Bukhari narrated this hadith in his authentic book.

## B. Hadith about Women's Leadership

حَدَّثَنَا عُثْمَانُ بْنُ الْمَهِيْمِ حَدَّثَنَا عَوْفٌ عَنْ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ لَقَدْ تَفَعَّنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّامَ الْجُمْلَ بَعْدَ مَا كِدْتُ أَنْ أَلْحَقَ بِأَصْحَابِ الْجُمْلِ فَأَقْاتَلَ مَعَهُمْ قَالَ لَمَّا بَلَغَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَهْلَ فَارِسَ قَدْ مَلَكُوا عَلَيْهِمْ بِنْتَ كِسْرَى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْلَا أَمْرُهُمْ امْرَأَةٌ

9 Hadis Bukhari No. 6605, n.d.

10 Muhammad bin Isma'il Al-Bukhari, *Shahih Al-Bukhari*, vol. Juz 6 (Damaskus: Dar al-Tauq al-Nujat, 1422).

11 *Al-Bukhārī*, Juz 7, n.d.

12 *Al-Bukhārī*, Juz 3, n.d.

13 *Al-Bukhārī*, Juz 3.

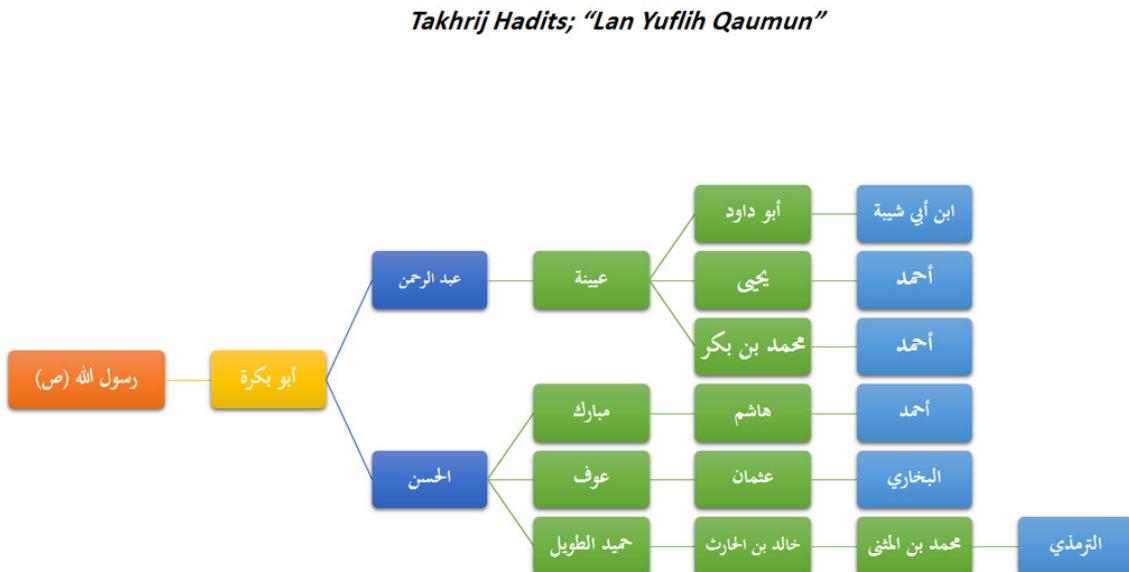
14 Ahmad bin 'Ali bin al-Mutsanna Abu Ya'la, *Musnad Abi Ya'La*, ed. Husain Salim Asad, vol. Juz 10 (Damaskus: Dâru al-Ma'mun li al-Turats, 1984).

15 Malik bin Anas, *Al-Muwatta*, ed. Muhammad Muştafa Al-A'żami, vol. Juz 1 (Emirat: Muassasah Zayid bin Sulthan, 2004).

16 Ahmad bin Hanbal, *Musnad Ahmad*, vol. Juz 8 (Muassasah al-Risâlah, 2001).

This hadith was issued by Imam al-Bukhari no. 4073 and 6570.<sup>17</sup> Also issued by Imam at-Tirmidhi no. 2188.<sup>18</sup> Imam Ibn Abi Syaibah no. 37787.<sup>19</sup> Imam Ahmad no. 20402, no. 20474, and no. 20517.<sup>20</sup> Imam an-Nasai no. 5293.<sup>21</sup>

Here's the sanad chart as an illustration:



This history is also strong. Al-Hasan as a student of Abu Bakrah r.a was followed in his narration by 'Abdurrahman. The path of 'Abdurrahman was narrated by Imam Ibnu Aby Syaibah and 2 more narrations by Imam Ahmad. The al-Hasan route was issued by Imam al-Bukhari, Imam at-Tirmidhi and Imam Ahmad. This sanad is very strong (sahih) and you don't get weak rawi-rawi. Therefore, Imam al-Bukhari narrated this hadith in his authentic book.

1. In Sahih Bukhari 4073 in the book of war chapter of the Prophet's letter to Kisra and Qaisar:

صحيح البخاري ٤: حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْمَمَ حَدَّثَنَا عَوْفٌ عَنْ الْحَسَنِ عَنْ أُبِي بَكْرَةَ قَالَ لَقَدْ تَعَنَّى اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّامَ الْجَمَلِ بَعْدَ مَا كِدْتُ أَنْ أَلْحَقَ بِأَصْحَابِ الْجَمَلِ فَأَفَاتَلَ مَعَهُمْ قَالَ لَمَّا بَلَغَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَهْلَ فَارِسَ قَدْ مَلَكُوا عَلَيْهِمْ بِنْتَ كِسْرَى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْا أَمْرَهُمْ امْرَأٌ

Meaning: "Uthman bin Haitham narrated to us that Auf from Al Hasan from Abu Bakrah, he said: Indeed, Allah has benefited me with a sentence that I heard from the Messenger of Allah, namely during the battle of Jamal, when I was about to join the camel riders and I wanted to fight with them.- He said: When it reached the Messenger of Allah, sallallaahu 'alaihi wa sallam, that the people of Persia had been led by a daughter of the king of Kisra, he said: "A people will not be successful, if they are led by a woman".<sup>22</sup>

17 Al-Bukhari. 4073 Dan 6570, n.d.

18 Imam Al-Tirmizi, *Sunan Al-Tirmizi* (Beirut : Daru al-Gharb al-Islami, 1996).

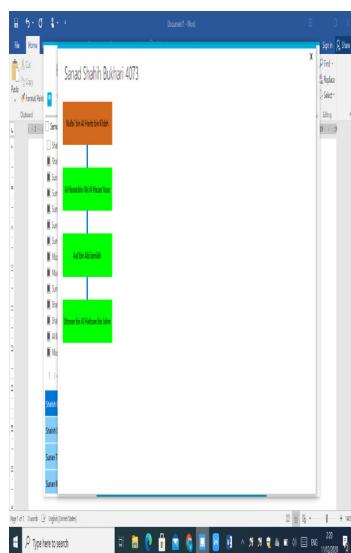
19 Ibnu Abi Syaibah, *Muṣannaf Ibnu Abi Syaibah*, ed. Kamal Yusuf Al-Hut (Riyadl: Maktabah al-Rusydi, 1409).

20 Ahmad bin Hanbal, *Musnad Ahmad*.

21 Imam Al-Nasai, *Sunan Al-Nasai*, ed. Hasan Abdul Mun'im (Beirut: Muassasah al-Risalah, 2001).

22 *Shahih Bukhari* 4073, n.d.

The Sanad of Sahih Bukhari 4073



a. Nufai' ibn Al Harith ibn Kildah (died 52 AH).

Born and died in Basrah. His lineage is Abu Bakrah. Scholars' comments on the narrators are "Sahabat." The number of hadith narrated by Nufai' ibn Al Harith ibn Kildah is as follows: Bukhari 43, Muslim 18, Tirmidhi 17, Abu Daud 24, Nasa'i 31, Ibn Majah 13, Darimi 7, Ahmad 144, and Malik 0.

b. Al Hasan ibn Abi Al Hasan Yasar (died 110 AH).

Born in Basrah. His lineage is Abu Sa'id. His lineage is Al Bashriy. Al Hasan ibn Abi Al Hasan Yasar was a tabi'in of the middle class. Scholars' comments on the narrators: Al 'Ajli (the thiqah), Muhammad ibn Sa'd (the thiqah of Ma'mun), Ibn Hibban (the thiqah of Ma'mun), and Ibn Hibban (the yudallis). The number of hadith narrated by Al-Hasan ibn Abi al-Hasan Yasar: Bukhari 40, Muslim 26, Tirmidhi 82, Abu Daud 92, Nasa'i 99, Ibn Majah 74, Darimi 176, Ahmad 515, and Malik 1.

c. Auf ibn Abi Jamilah (died 146 AH).

Lived in Basrah. He was a descendant of Al 'Abdiy Al-Hajriy. He was a descendant of Abu Sahal. He was a member of the A'rabiyy family. He was among the tabi'in (did not meet the Companions). Scholars' comments on the narrators: Ahmad ibn Hanbal "Tsiqah", Yahya ibn Ma'in ", An Nasa'i "Tsiqah", Abu Hatim "Shaduuq", Muhammad ibn Sa'd "Tsiqah", Ibn Hibban is mentioned in "ats tsiquat". The number of hadith narrated by Auf ibn Abi Jamilah: Bukhari 25, Muslim 1, Tirmidhi 14, Abu Daud 14, Nasa'i 16, Ibn Majah 11, Darimi 11, Ahmad 110, and Malik: 0.

d. Uthman ibn Al Haitham ibn Jahm (died 220 AH).

Lives in Basrah. Lineage of Al 'Abdiy Al 'Ashriy. Kunyah Abu 'Amr. Laqob Al Asyajj. Tabi'ul Atba' group of the older generation. Scholars' comments on the narrators: Ibn Hajar "tsiqah", Adz Dzahabi did not mention it, Abu Hatim "Shaduuq", Ibn Hibban mentioned in "atsts iqat", Ad Daruquthni "shaduq, there are many mistakes". Number of hadiths narrated: Bukhari 8, Muslim 0, Tirmidhi 0, Abu Daud 0, Nasa'i 0, Ibn Majah 0, Darimi 1, Ahmad 0, and Malik: 0.<sup>23</sup>

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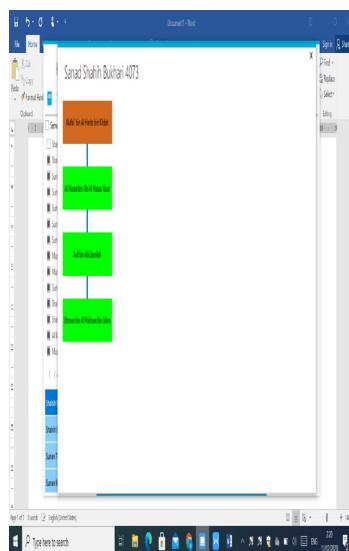
23 *Hadis Soft* , n.d.

2. In Sahih Bukhari 6570 the book of slander, the chapter on slander, waves like ocean waves:

صحيح البخاري ٦٥٦ : حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْمِنَ حَدَّثَنَا عَوْفٌ عَنْ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ لَقَدْ تَفَعَّنِي اللَّهُ بِكَلِمَةٍ أَيَّامَ الْجَمَلِ لَمَّا بَلَغَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ فَارِسًا مَلَكُوا ابْنَةَ كِسْرَى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْا أَمْرَهُمْ امْرَأً

Meaning: "Uthman bin Al Haitsam has told us that 'Auf from Al Hasan from Abu Bakrah said: During the days of the Jamal war, I learned a lesson from the Prophet's message, specifically when he knew that the Persian kingdom had appointed the daughter of Kisra as king, he immediately said: "It will not be good for a people who appoint women as leaders of their affairs".<sup>24</sup>

#### The Sanad of Sahih Bukhari 6570



##### a. Nufai' ibn Al Harith ibn Kildah (died 52 AH).

Born and died in Basrah. He was a descendant of Abu Bakrah. He was a follower of At-Thaqafiy. He was a commoner. Scholars' comments on the narrators are "Sahabat." The number of hadith narrated by him is: Bukhari 43, Muslim 18, Tirmidhi 17, Abu Daud 24, Nasa'i 31, Ibn Majah 13, Darimi 7, Ahmad 144, and Malik: 0.

##### b. Al Hasan ibn Abi Al Hasan Yasar (died 110 AH).

Lived in Basrah. He was a descendant of Abu Sa'id. He was a follower of Al-Bashriy. Middle-class Tabi'in Scholarly comments on narrators: Al 'Ajli "Tsiqah", Muhammad ibn Sa'd "Tsiqah Ma'mun", Ibn Hibban mentioned in "ats tsiquat", Ibn Hibban "Yudallis". Number of hadith narrated: Bukhari 40, Muslim 26, Tirmidhi 82, Abu Daud 92, Nasa'i 99, Ibn Majah 74, Darimi 176, Ahmad 515, and Malik 1.

##### c. Auf ibn Abi Jamilah (died 146 AH).

Lived in Basrah. Lineage of Al 'Abdiyy Al Hajriy. Kunyah Abu Sahal. Adherent to Al A'rabiy. Tabi'in (did not meet the Companions). Scholars' Comments on the Narrators: Ahmad ibn Hanbal "Tsiqah", Yahya ibn Ma'in "Tsiqah", An Nasa'i "Tsiqah", Abu Hatim "Sadduqq", Muhammad ibn Sa'd "Tsiqah", and Ibn Hibban are mentioned in "ats tsiquat". The number of hadith narrated by: Bukhari 25, Muslim 1, Tirmidhi 14, Abu Daud 14, Nasa'i 16, Ibn Majah 11, Darimi 11, Ahmad 110, and Malik 0.

<sup>24</sup> Shahih Bukhari 6570, n.d.

d. Uthman ibn Al Haitham ibn Jahm (died 220 AH).

Lived in Basrah. Lineage of Al 'Abdiy Al 'Ashriy. The kunyah of Abu 'Amr. The lineage of Al Asyajj. Among the Tabi'ul Atba' (older generation). Ulama Comments About Narrators: Ibnu Hajar "tsiqah", Adz Dzahabi did not mention it, Abu Hatim "Shaduuq", Ibn Hibban was mentioned in "atstsiqat", and Ad Daruquthni "shaduq, there are many mistakes". Number of hadiths narrated: Bukhari 8, Muslim 0, Tirmidhi 0, Abu Daud 0, Nasa'i 0, Ibn Majah 0, Darimi 1, Ahmad 0, and Malik 0.<sup>25</sup>

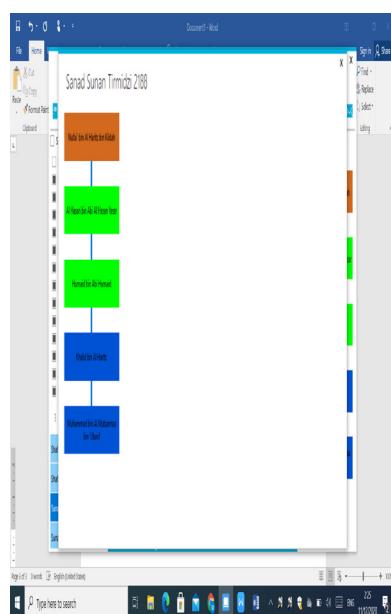
3. In Sunan Tirmidhi 2188 the book of slander, chapter on the prohibition against criticizing the wind:

سنن الترمذى ٨٨١٢: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَنَّى حَدَّثَنَا حَالِدُ بْنُ الْحَارِثِ حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ

عَصَمَنِي اللَّهُ بِشَيْءٍ سَعَيْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا هَلَكَ كِسْرَى قَالَ مَنْ اسْتَحْلَفُوا قَالُوا ابْنَتَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْا أَمْرُهُمْ امْرَأٌ قَالَ فَلَمَّا قَدِمَتْ عَائِشَةُ يَعْنِي الْبَصْرَةَ ذَكَرَتْ قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَصَمَنِي اللَّهُ يَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Meaning: "Has told us Muhammad bin Al Mutsanna has told us Khalid bin Al Harith has told us Humaid Ath Thawil from Al Hasan from Abu Bakrah said: Allah protected me with something I heard from the Messenger of Allah sallallaahu 'alaihi wa Salam when Kisra died, he said: "Who will be his successor?" they answered: His daughter, the prophet sallallaahu 'alaihi wa Salam said: "A people who "Said Abu Bakrah: When 'A'isyah arrived in Basrah, I mentioned the words of Rasulullah sallallaahu 'alaihi wa Salam then Allah Subhaanahu wa Ta'ala protected me with those words. Said Abu Isa: This hadith is authentic."<sup>26</sup>

Sanad Sunan Tirmidhi 2188



25 *Hadis Soft*.

26 *Sunan Tirmidzi* 2188, n.d.

a. Nufai' ibn Al Harith ibn Kildah (died 52 AH).

Lived in Basrah. Lineage of Ats Thaqafiy. Kunyah Abu Bakrah. Tabi'in among the common people. Scholars' comments on the narrators are "Sahabat." The number of Hadith narrated: Bukhari 43, Muslim 18, Tirmidhi 17, Abu Daud 24, Nasa'i 31, Ibn Majah 13, Darimi 7, Ahmad 144, and Malik: 0.

b. Al Hasan ibn Abi Al Hasan Yasar (died 110 AH).

Lived in Basrah. Lineage of Al Bashriy. Kunyah Abu Sa'id. Tabi'in among the middle class. Scholars' comments on the narrators: Al-'Ajli (Tsiqah), Muhammad ibn Sa'd (Tsiqah Ma'mun), Ibn Hibban mentioned in "Ats Tsiquat", Ibn Hibban (Yudallis). The number of hadith narrated by him: Bukhari 40, Muslim 26, Tirmidhi 82, Abu Daud 92, Nasa'i 99, Ibn Majah 74, Darimi 176, Ahmad 515, and Malik 1.

c. Humaid ibn Abi Humaid (died 142 AH).

Lived in Basrah. The following are the narrators of Abu 'Ubaidah, Laqob Ath Thawil, Tabi'in among the common people, and comments by scholars on the narrators: Yahya ibn Ma'in "Tsiqah", An Nasa'i "Tsiqah", Al 'Ajli "Tsiqah", Ibn Kharasy "Shaduqq", Abu Hatim Ar Rozy "Tsiqah Laa ba'sabih", and Ibn Hajar al 'Asqalani "Tsiqah Mudallis". The number of hadiths narrated by: Bukhari 118, Muslim 29, Tirmidhi 52, Abu Daud 47, Nasa'i 73, Ibn Majah 36, Darimi 32, Ahmad 418, and Malik 8.

c. Khalid ibn Al Harith (died 186 AH).

Died in Basrah. The following are the Tabi'ut Tabi'in among the middle class. Scholars' comments on the narrators: Abu Hatim "Imam of the Tsiqah", An Nasa'i "Tsiqah of the Tsabat", Muhammad ibn Sa'd "Tsiqah", Ibn Syahin mentioned in "ats tsiquat", Ibn Hibban mentioned in "ats tsiquat", and Ibn Hajar al 'Asqalani "Tsiqah of the Tsabat". The number of hadith narrated: Bukhari 20, Muslim 77, Tirmidhi 16, Abu Daud 18, Nasa'i 251, Ibn Majah 23, Darimi 1, Ahmad 12, and Malik: 0.

e. Muhammad ibn Al Mutsanna ibn 'Ubaid (died 252 AH).

Lived in Basrah. Lineage of Al 'Anaziy. Kunyah Abu Musa. Lineage of the Age. Tabi'ul Atba' among the elderly. Scholars' comments on the narrators: Yahya bin Ma'in "Tsiqah", Abu Hatim "shalihul hadith", Abu Hatim "Shaduqq", Ibn Hibban mentioned in "ats tsiquat", Maslamah bin Qasim "tsiqah masyhur", Maslamah bin Qasim "Minal huffaad", Adz Dzahabi "Tsiqah", Ibn Hajar al 'Asqalani "Tsiqah Tsabat". The number of hadiths narrated: Bukhari 106, Muslim 720, Tirmidhi 76, Abu Daud 106, Nasa'i 196, Ibn Majah 49, Darimi 0, Ahmad 8, and Malik: 0.<sup>27</sup>

In Sunan Nasa'i 5293 the book of judge's etiquette chapter prohibits appointing women to decide.

سنن النسائي ٣٩٢٥: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى قَالَ حَدَّثَنَا حَالِدُ بْنُ الْحَارِثِ قَالَ حَدَّثَنَا حُمَيْدٌ عَنْ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ

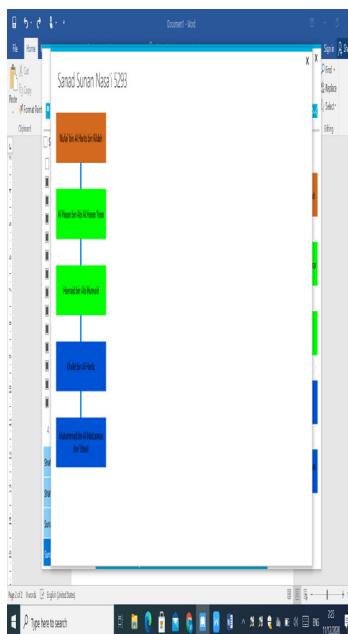
عَصَمَنِي اللَّهُ بِشَيْءٍ وَسَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا هَلَكَ كِسْرَى قَالَ مَنْ اسْتَخْلَفُوا قَالُوا بِنْتُهُ قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْا أَمْرُهُمْ أَمْرَأٌ

Meaning: "Has told us Muhammad Ibnul Mutsanna he said: has told us Khalid Ibnul Harith he said: has told us Humaid from Al Hasan from Abu Bakrah he said: "Allah has preserved me with something that I heard from the Messenger of Allah sallallaahu 'alaihi wa sallam when Kisra was

27 Hadi Soft .

destroyed, he asked: "Who did they appoint as king?" the companions answered, "His daughter." He then said: "A people will not be lucky who entrusts their affairs to a woman"<sup>28</sup>

### Sanad Sunan Nasa'i 5293



a. Nufai' ibn Al Harith ibn Kildah (died 52 AH).

Lived and died in Basrah. He was of the lineage of At-Thaqafi. He was of the descendants of Abu Bakrah. He was among the common people. Scholars' comments on the narrators are "Sahabat." The number of hadith narrated by him is as follows: Bukhari 43, Muslim 18, Tirmidhi 17, Abu Dawud 24, Nasa'i 31, Ibn Majah 13, Darimi 7, Ahmad 144, and Malik 0.

b. Al-Hasan ibn Abi Al-Hasan Yasar (died 110 AH).

Lived in Basrah. He was of the lineage of Al-Bashri. He was of the descendants of Abu Sa'id. He was among the middle-class people. Scholars' comments on the narrators: Al-'Ajli (Tsiqah), Muhammad ibn Sa'd (Tsiqah Ma'mun), Ibn Hibban mentioned in "ats tsiqaat", and Ibn Hibban (Yudallis). The number of hadith narrated: Bukhari 40, Muslim 26, Tirmidhi 82, Abu Daud 92, Nasa'i 99, Ibn Majah 74, Darimi 176, Ahmad 515, and Malik 1.

c. Humaid ibn Abi Humaid (died 142 AH).

Lived in Basrah. He was a follower of Abu 'Ubaidah. He was a follower of At Thawil. He was among the common people. Scholars' comments on the narrators: Yahya ibn Ma'in "Tsiqah", An Nasa'i "Tsiqah", Al 'Ajli "Tsiqah", Ibn Kharasy "Sadduuq", Abu Hatim Ar Rozy "Tsiqah Laa ba'sabih", Ibn Hajar al 'Asqalani "Tsiqah Mudallis". The number of hadiths narrated: Bukhari 118, Muslim 29, Tirmidhi 52, Abu Daud 47, Nasa'i 73, Ibn Majah 36, Darimi 32, Ahmad 418, and Malik 8.

d. Khalid ibn Al Harith (died 186 AH).

Lived and died in Basrah. He was the successor of Abu 'Uthman. He was a member of the middle class. Scholars' comments on the narrators: Abu Hatim "Imam of the Thaqah", An Nasa'i "Thaqah Thabat", Muhammad ibn Sa'd "Thaqah", Ibn Syahin is mentioned in "ats thizqaat", Ibn Hibban is mentioned in "ats thizqaat" Ibn Hajar al 'Asqalani "Thaqah Thabat". The number of hadith narrated: Bukhari 20, Muslim 77, Tirmidhi 16, Abu Daud 18, Nasa'i 251, Ibn Majah 23, Darimi 1, Ahmad 12, and Malik 0.

28 *Sunan Nasa'i* No. 5293, n.d.

e. Muhammad ibn Al Mutsanna ibn 'Ubaid (died 252 AH).

Lived in Basrah. Lineage of Al 'Anaziy. Kunyah Abu Musa. Lineage of the Age. Circle: Tabi'ul Atba' (the older generation). Scholars' comments on the narrators: Yahya bin Ma'in "Tsiqah", Abu Hatim "shalihul hadith", Abu Hatim: "Saduqq", Ibn Hibban is mentioned in "ats tsiquat", Maslamah bin Qasim "tsiqah masyhur", Maslamah bin Qasim "Minal huffaad", Adz Dzahabi "Tsiqah", and Ibn Hajar al 'Asqalani "Tsiqah Tsabat". The number of hadith narrated: Bukhari 106, Muslim 720, Tirmidhi 76, Abu Daud 106, Nasa'i 196, Ibn Majah 49, Darimi 0, Ahmad 8, and Malik 0.<sup>29</sup>

Thus, it can be concluded that the quality of the hadith narrated by al-Bukhari, al-Turmuzi, and al-Nasa'i regarding female leadership is generally saheeh li dzatihi. The sanad meets the rules of validity of the hadith sanad, namely that the sanad is continuous, the narrator is tsiqah, and avoids syudzudz and 'illah. Matannya also fulfills the rules of validity of hadith matan, namely avoiding syudzudz and 'illah.

### C. The Reasons for the Ablution of the Hadith and the Method of Understanding the Hadith Textually and Contextually Regarding Women's Leadership

Women's leadership remains controversial. The majority of scholars prohibit women from becoming leaders in public affairs. However, other scholars permit women to become leaders outside their households, as the Quran indicates that women can also be leaders, not just men. Therefore, some scholars permit women's leadership in general, provided they possess the ability to carry out the mandate. Furthermore, they also establish criteria or requirements for leadership.<sup>30</sup>

The majority of scholars who prohibit women from becoming leaders understand the hadith textually.<sup>31</sup> Therefore, they argue that based on the hadith's guidance, the appointment of women as heads of state, judges, and various equivalent positions is prohibited. They argue that, according to Islamic law, women are only responsible for safeguarding their husbands' property.<sup>32</sup> Al-Khattabi'i, for example, argued that a woman is not entitled to be a caliph.<sup>33</sup> Similarly, al-Syaukani argued that a woman is not qualified in leadership and therefore should not be head of state.<sup>34</sup>

Several scholars have argued against women becoming leaders outside their households, including the hadith "Lan yuflia qoumun walaw marahum imroatan" (The Prophet Muhammad's Messenger, peace be upon him) and Surah al-Nisa/ 4:34. These two arguments are interrelated and reinforce the impermissible position of female leadership. Leadership is reserved for men.

Al-Qurtubi's interpretation of this verse tended to view men's activities as breadwinners, rulers, cupping practitioners, and soldiers. Al-Qurtubi's opinion was echoed by other commentators, but contemporary commentators believe that this verse should not be understood in this way, especially as it relates to domestic matters. Allah says in Surah al-Nisa/4: 34:

29 *Hadis Soft*.

30 Yuminah Rohmatullah, "Kepemimpinan Perempuan Dalam Islam: Melacak Sejarah Feminisme Melalui Pendekatan Hadits Dan Hubungannya Dengan Hukum Tata Negara," *Jurnal Syariah: Jurnal Ilmu Hukum Dan Pemikiran* 17, no. 1 (June 2017).

31 Lailiyatun Nafisah, "Urgensi Pemahaman Hadis Kontekstual," *Jurnal Universum* 13, no. 1 (January 2019).

32 M. Syuhudi Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual: Tela'ah Ma'ani AlHadis Tentang Ajaran Islam Yang Universal, Temporal Dan Lokal* (Jakarta: Bulan Bintang, 1994).

33 Ibnu Hajar al-Asqalani, *Fath Al-Bari Syarh Sahih Al-Bukhari*, vol. Jilid VIII (Beirut: Dar al-Fikr, n.d.).

34 Ibnu Muhammad al-Syaukani, *Nail Al-Autar*, vol. Jilid VII (Mesir: Mustafa Babi al-Halabi, n.d.).

أَرِجَالُ قَوَامُونَ عَلَى النِّسَاءِ إِمَّا فَضَلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَّإِمَّا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصِّلْحُتُ قِنْتُ  
حِفْظُهُ لِلْعَيْبِ إِمَّا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُورُهُنَّ فَعَظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ  
أَطْعَنَكُمْ فَلَا تَبْعُدُوهُنَّ سَيْلًا إِنَّ اللَّهَ كَانَ عَلَيْهَا كَبِيرًا ۚ ۲۴

Meaning: "Men are the leaders of women, because Allah has favored some of them (men) over others (women), and because they (men) have spent part of their wealth. Therefore, pious women are those who obey Allah and take care of themselves when their husbands are not around, because Allah has taken care of (them). Those women whose nusyuz you are worried about, then advise them and separate them in their beds, and beat them. Then if they obey you, then do not look for ways to cause trouble to them. Indeed, Allah is Most High and Most Great" (QS. al-Nisa/4: 34).

The word qawwamuna in the above verse does not have a single meaning, but has three meanings. It can mean leadership, but this leadership is not permanent and is not determined by biological criteria. It is associated with providing for and being superior to men. When these abilities are lacking, according to Malik, this leadership can be lost. Qawwamuna can mean someone who is responsible for his family. Furthermore, it can be interpreted as leadership within the family.<sup>35</sup>

The word al-rijal in the above verse does not refer to men in general, but to husbands, because the following consideration of the verse is "because they (husbands) spend part of their wealth on their wives." If the word "men" were to refer to men in general, this consideration would not be so. Furthermore, the following verse clearly addresses the issue of wives and the household. The verse clearly outlines the division of labor between husband and wife.

There are also hadiths that state that women are less intelligent than men, as is the case with religious attitudes. According to al-Zamakhsyari (467-538 H), men's superiority over women is due to reason (al-'aql), firmness (al-hazm), strong determination (al-'azm), physical strength (al-qudrat) in general, having the ability to write (al-kitabah) and truth.<sup>36</sup> Meanwhile, al-Thabathaba'i believes that men's superiority over women is because they have the ability to think (quwwah al-ta'aqqul), which therefore gives birth to courage, strength and the ability to overcome various difficulties, while women are more sensitive and emotional.<sup>37</sup>

Furthermore, to understand the hadith "Lan yufligha qoumun walawrageum imroatan", it is necessary to first examine the circumstances that were developing at the time the hadith was said by the Prophet. Asbabul wurud hadith was said when the prophet heard an explanation from his friend about the appointment of a woman as queen in Persia. According to tradition in Persia, a man is appointed head of state.<sup>38</sup>

In the year 9 of the Hijri calendar, the appointment of a head of state violated this tradition. The head of state was not a man, but a woman, Buwaran binti Syairawaih bin Kisrah bin Barwaiz. She was appointed queen (kisra) in Persia after an assassination in the succession process. When Buaran's father died, his son, Buwaran's brother, was killed during a power struggle, and Buwaran was crowned queen (kisra).<sup>39</sup>

35 Hasyim, *Kepemimpinan Perempuan*, n.d.

36 Al-Zamakhsyari, *Tafsir Al-Kasyasyaf*, vol. Juz I (Mesir: Isa al-Bab al-Halabi wa Syirkah, n.d.).

37 Muhammad Husain al-Thaba'tha'i, *Tafsir Al-Mizan*, vol. Jilid IV (Beirut: Mu'assasah al-Alami li al-Matba'ah, 1991).

38 M. Syuhudi Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual: Tela'ah Ma'ani AlHadis Tentang Ajaran Islam Yang Universal, Temporal Dan Lokal*.

39 Ibnu Hajar al-Asqalani, *Fath Al-Bari Syarh Sahih Al-Bukhari*.

At that time, women's status in society was significantly lower than that of men. Women were not trusted to participate in public affairs, especially in matters of state; only men were considered capable of managing the interests of society and the state. This situation was not unique to Persia, but also to the Arabian Peninsula in general.<sup>40</sup>

Seeing the conditions of the Persian kingdom and society, the Prophet, with great wisdom, declared that a nation that entrusted state and social affairs to women would not be successful or prosperous. How could success be possible if the leader was someone who was completely disrespected by the people they led. One of the requirements for a leader is authority, yet women at that time simply lacked the authority to lead.<sup>41</sup>

Thus, over the course of history, society's respect for women has increased. Ultimately, women were given equal status to men in many respects. The Quran itself provides women with equal opportunities to engage in various activities and charitable deeds, provided they possess the authority and ability to lead. Therefore, the above hadith must be understood contextually.<sup>42</sup> In the current situation, there is no harm in women being chosen and appointed as leaders.

Textually, the Prophet Muhammad (peace be upon him) responded to the Persian people who were led by a princess named Kisra, and he responded by saying that a people whose affairs are taken over by women will not prevail. Contextually, this hadith is not general. It does not prohibit women from becoming leaders. However, if the historical conditions of society have changed, and women have gained the authority and ability to lead, then there is nothing wrong with women being chosen and appointed as leaders.<sup>43</sup>

Historically, the Quran relates that in the land of Saba, a queen named Bilqis was also ruled. The Quran mentions Queen Bilqis as a leader who was initially a disbeliever, but whose success in leadership is praised, eventually converted to faith under the guidance of Prophet Solomon. Before her conversion, Queen Bilqis' leadership is exemplary.<sup>44</sup>

Throughout Islamic history, many Muslim women have emerged as leaders. Sayyidah Aisha, the wife of the Prophet Muhammad, was recognized as a mufti. She even served as commander of the Camel War. Furthermore, Al-Syifa, a skilled writer, was assigned by the Caliph Umar ibn al-Khattab as an official in charge of the Medina market.<sup>45</sup>

This means that the Prophet's statement above, which implicitly forbids women from becoming leaders, does not merely focus on their "femininity," but rather on their leadership. In this context, men and women have equal status and opportunities. Not only women, but also men will not be successful in leading a society if they lack good leadership and sufficient authority. This understanding is further reinforced by the absence of a more authentic hadith of the Prophet that explicitly states that leaders must be men.<sup>46</sup> Therefore, considering current developments, the hadith on women's leadership must be understood contextually, as the circumstances at that time were very different from those of today.

40 Munawir Muin, "Pemahaman Komprehensif Hadis Melalui Asbab Al-Wurud," *Jurnal ADDIN* 7, no. 2 (August 2013).  
41 Munawir Muin.

42 Lailiyatun Nafisah, "Urgensi Pemahaman Hadis Kontekstual."

43 Abdul Majid Khon, *Takhrij Metode Dan Memahami Hadis* (Jakarta: Bumi Aksara, 2014).

44 Kementerian Agama Republik Indonesia Badan Penelitian Pengembangan Pendidikan dan Pelatihan, *Al-Qur'anul Karim (Al-Qur'an Dan Terjemahnya)*.

45 Tasmin Tangngareng, "Kepemimpinan Perempuan Dalam Perspektif Hadis," *Jurnal KARSA* 23, no. 1 (June 2015).

46 Said Agil Husin alMunawwar and Abdul Mustaqim, *Asbabul Wurud* (Yogyakarta: Pustaka Pelajar, 2001).

## CONCLUSION

The quality of the hadith narrated by al-Bukhari, al-Turmuzi, and al-Nasa'i regarding female leadership is generally considered authentic. Its chain of transmission meets the criteria for authenticity, namely, its chain of transmission is continuous, its narrator is sound, and it is free from doubt and 'illah' (the source of the narrator). Its textual basis also meets the criteria for authenticity of the hadith, namely, it is free from doubt and 'illah' (the source of the narrator).

Textually, the hadith on female leadership prohibits women from becoming leaders. This is based on the opinion of the majority of scholars, who firmly state that women are prohibited from becoming leaders. However, contextually, Islam does not prohibit women from becoming leaders in public affairs, even as heads of state, provided they are capable of carrying out their duties. Given current developments, the hadith on female leadership must be understood contextually, as the circumstances at that time were very different from those of today. Women have the authority and ability to lead, so there is nothing wrong with women being chosen and appointed as leaders.

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