

CHAPTER FOUR:

ANALYSIS OF THE RELIGIOUS TEXTS IN THE MALAY'S WRITINGS OF THE 20TH CENTURY: EMANCIPATION OF WOMEN

4.1 Introduction

The idea of women's emancipation was discussed in the previous chapter which clearly showed that the Malay's writings have similarities in how they empowered women in various sectors. This chapter presents a guideline to empower women based on the interpretations of the religious texts by the Malay scholars selected in this study.

This chapter is organised into five sub-topics. The first topic focuses on the religious texts concerning women by the selected Malay's scholars. The result of their interpretation of the Qur'ānic verses and Prophetic tradition is presented. In the second topic, the selected Malay scholars' interpretation of the emancipation of women from the Qur'ānic perspective will be highlighted. It is found that there are similarities in how the scholars interpreted the Qur'ānic verses concerning the emancipation of women. This is followed by the third topic, which covers the scholars' interpretation of the emancipation of women from the sunnah perspective.

The fourth topic highlights the theme of the emancipation of women in the selected Malay's writings. Themes were developed following an analysis of Qur'ānic verses and Prophetic tradition. Finally, the last topic further presents the guideline for the emancipation of women within the Malay context. The guideline summarises the empowerment of women in three sectors.

4.2 The Religious Texts Concerning Women in the Selected Malay Writings

In Islamic writings, mostly every explanation and description will be supported by the Qur'ānic verses and the Ḥadīths of the Prophet Muhammad PBUH. Similarly, the Qur'ānic verses and Ḥadīths were also used in the selected Malay writings for support the writings. Each author applied their own interpretation and presentation of the Qur'ānic verses and Ḥadīths in their writings. Therefore, this study examines each Qur'ānic verses and Ḥadīths concerning women found in the writings by counting the total number of the verses and Ḥadīths in each writing, and examining the interpretations of the Qur'ānic verses and Ḥadīths presented by each scholar. Intriguingly, this study also provides tables to explain in detail the Qur'ānic verses and Ḥadīths discussed in the selected Malay writings. Sub-study 4.2.1. below presents an in-depth discussion of this topic:

4.2.1 *Kitab Adab Perempuan*

This study detected seven (7) Qur'ānic verses contained in the *Kitab Adab Perempuan*. The Qur'ān was cited in the book with the full Arabic verses and Malay's translation as well as the author's interpretation. The writer provided the sūrah and the number of the verse in the footnote. The details of the Qur'ānic verses and author's interpretation are listed in Table 4.1.

The first verse is found in the chapter '*Pelajar Yang Ketujuh Belas Adab Kedua Tangan*', in volume 1, page 49. The author recommends readers to always use their right hand when engaging in positive activities like writing, eating, and drinking. This is due to the right hand's superior performance over the left. The author reviewed a passage from the Sūrah Al-Inshiqāq to support his point. In addition, according to his

interpretation, on the Day of Judgment, anyone who embraces the practice of using his right hand will later be welcomed into paradise with his wife and children.

The second verse outlines the rights that the husband must grant to the wife in volume 2, page 15. One of them is to give dowries to women. Sūrah Al-Nisa, verse 4, is given as proof by the author that the payment of a dowry is required. In addition, the author claims that the Prophet Muhammad PBUH likewise carried out this deed.

The third verse is stated in the same chapter '*Pelajaran Yang Ketiga Haqq Isteri Yang Wajib di atas Suami*'. In addition to the dowry, the husband is also required to pay alimony (*nafkah*), which includes giving the wife food, clothing, and housing. Interestingly, according to the writer, the rate of alimony (*nafqah*) to his wife depends on the husband's capability. The author supports this discussion with Sūrah Aṭ-Talāq, verse 7, and the ḥadīths of the Prophet Muhammad PBUH.

The fourth verse continues the discussion on the same subject - alimony (*nafkah*) - in the same chapter. According to the author, if a husband divorces his wife without having had consensual sex, he is not required to pay alimony, but he must pay half of the dowry instead. This is stated explicitly in verse 6 of Sūrah Al-Baqarah.

The fifth verse is found on page 18, which emphasises the husband's obligation to his spouse. The author further argues that a decent husband will constantly support his wife, respect women, and not treat them inappropriately. Along with citing Qur'ānic passages, the author also includes two Prophetic Ḥadīths about the command to treat the wife well.

The sixth verse is noted in chapter '*Pelajaran Yang Keenam Kelebihan Laki-Laki di atas Sekalian Perempuan*' which is verse 34, Sūrah Al-Nisa'. The author

provides readers with an example narrative about a woman leader who possesses significant leadership authority while still abiding by and defending her husband's requirements. This Qur'ānic verse serves as a reminder to the wives to respect their husbands, even if they are in positions of authority, because men are inherently stronger than women. However, the author states 'stronger' here to refer to the male's physical body. As a consequence, the husband and wife were created to support one another, and it is their duty to defend each other's rights.

The seventh verse is located in the chapter '*Pelajaran Yang Ketujuh Belas Menceraikan Susu*' in the page 85. The author argues that the period of separating the feeding of milk to boys or women is within 54 days. This is clear from verse 233, Sūrah Al-Baqarah.

Table 4.1: The Qur'ānic verses and the author's interpretation concerning women in *Kitab Adab Perempuan*.

No.	The Qur'ānic Verse	Author's Interpretation	Source	
1.	Sūrah Al-Inshiqāq, 84: 7-9.	Maka adapun barangsiapa yang didatangkan suratannya 'amalnya dari pihak suaminya, maka akan dihisab dengan hisapan yang sedikit, dan kembalilah ia ke dalam surga kepada anak bini dan qawn qarabatnya dengan sukacita.	v.1	p.49
2.	Sūrah Al-Nisa, 4: 4.	Dan beri olehmu akan perempuan-perempuan itu isi kahwinnya dengan sempurna kerana telah difardukan Allah akan dia.	v.2	p.15
3.	Sūrah At-Talāq, 65: 7.	Hendaklah orang yang mempunyai keluasan membelanjakan daripada itu.	v.2	p.16
4.	Sūrah Al-Baqarah, 1: 237.	Dan jika diceraiakan sebelum berdukhul dengan dia, maka sesungguhnya separuh sahaja isi kahwinnya itu.	v.2	p.17
5.	Sūrah an-Nisa, 4: 19.	Bercampur dan bersama-sama dengan mereka itu (isteri) dengan baik dan sempurna.	v.2	p.18
6.	Sūrah Al-Nisa, 4: 34.	Sekalian laki-laki itu berkuasa atas sekalian perempuan ya'ni memerintah pada mengajar akan mereka itu dan lagi kelebihan laki-laki itu pada membelanjakan daripada hartanya akan isi kahwin dan nafqah-nafqah mereka itu.	v.2	p.31
7.	Sūrah Al-Baqarah, 1: 233.	Ibu-ibu yang menyusukan anak-anaknya itu dua tahun cukup ialah bagi orang yang hendak menyempurnakan susuannya itu.	v.2	p.85

This study observed that the eight (8) Ḥadīths contained in the book all originated from unstated sources. The Ḥadīth in the book that deal with women are described as follows, and Table 4.2 summarises the study's findings.

The first ḥadīth is found in volume 1, page 16, in the chapter '*Pelajaran Yang Ketika: Adab Kepada Ibu Bapa.*' The writer presents the ḥadīth with an Arabic text and his interpretation. The original source or status of the ḥadīth is not stated. This study verifies that this ḥadīth, which is part of the ḥadīth *dha'if*, was reported by al-Ṭabrani. The author used the ḥadīth to encourage readers to treat women well, especially mothers.

The second ḥadīth is placed in the same volume but on a different page, which is page 94. The ḥadīth is found in the chapter of '*Nasihah Agama Kepada Perempuan-Perempuan.*' One of his advices is to encourage women to behave properly when visiting Muslim graves, the author uses this Ḥadīth to support his advice. The source and status of this ḥadīth are also unstated, however it has been reported by Ibn Mājah, and its status is also *dha'if*.

The third ḥadīth is stated in the chapter '*Pelajaran Yang Ketiga: Haqq Isteri yang Wajib di atas Suami*' in volume 2, page 16. The ḥadīth is presented with Arabic text and the author's translation. The verses of the Qur'ān that the author cites in his discussion of the topic of spousal maintenance are supported by this ḥadīth. The original source or status of the ḥadīth are not stated. This study found that the ḥadīth is part of the ḥadīth *ṣahih* reported by Ibn Mājah, Abu Dāwūd, and al-Tirmidhi.

The fourth ḥadīth is located in the same chapter but on page 18, which is a different page. In explaining on how a husband should treat his wife, the writer mentions this ḥadīth. The ḥadīth's translation is longer than the original Arabic text of the shorter ḥadīth, which the author mentioned. It demonstrates the writer's attempt to clearly

express the ḥadīth's meaning while also providing an explanation to help the reader comprehend it. The source and status of this ḥadīth are also unstated, but it has been reported by Ibn Mājah and al-Tirmidhi, and it is a ḥadīth *ṣaḥīḥ*.

The fifth ḥadīth is mentioned in the same chapter, but on page 19. In the previous ḥadīth the author recommends the husband to support, protect, and respect the wife, and with the current ḥadīth, the writer emphasises that the husband should counsel the wives in a nice way, as per a suggestion from a hadith of the Prophet Muhammad PBUH. The author also provides the following argument for the hadith, '*Dan sebaik-baik orang yang mu'min itu ialah orang yang membaikkan perangan kepada isterinya. Dan sekalian kamu penjaga (yang memelihara amanah) yang disoal kelak pada hari qiyamat daripada ra'yatnya.*' This is a ḥadīth *ṣaḥīḥ* reported by Ibn Mājah.

The sixth ḥadīth is mentioned on the following page (p. 20), which is within the same chapter as the ḥadīth mentioned previously. By citing this ḥadīth, the author underlines that the husband is required to teach his wife the knowledge of Islam in order to satisfy both her intellectual and spiritual requirements. This study discovered that the ḥadīth is not stated in the *Kutub al-Sittah* and the status of the ḥadīth is *la aṣl lahu*. Nevertheless, the early part of its *matan* is recorded in *Muṣannaḥ 'Abd al-Razzāq*.

The seventh ḥadīth is stated on the page 21. The writer advises husbands to demonstrate their love for their wife by actions or words. This is the guidance of the Prophet Muhammad PBUH, who was particularly kind to his wives. In order to back up his argument, the author used this ḥadīth. This ḥadīth was reported by Abu Dāwūd and al-Tirmidhi and the status of the ḥadīth is *dha'if* because there are narrators who are *mudallas*. Unfortunately, the author disregarded giving the data relevant to this ḥadīth.

The eighth ḥadīth is presented in the chapter ‘*Pelajaran yang Kelima: Talaq*’, in the page 28. The author cited this ḥadīth to demonstrate that only the husband has the authority to declare divorce, and that neither women nor men are authorised to do so. This is a ḥadīth *ṣaḥīḥ* reported by Ibn Mājah, Abu Dāwūd and al-Tirmidhi. In order to support the eighth ḥadīth, the author cites the ninth ḥadīth, which likewise addresses the topic of divorce. This study discovered that the ḥadīth is not stated in the *Kutub al-Sittah* and the status of the ḥadīth is *la aṣl lahu*.

The tenth ḥadīth is found on page 71. In this chapter, the author describes the characteristics of a great breastfeeding mother, so that the reader can follow what to look for when selecting the best, and similarly it is not wrong to choose ‘ahmaq’s women’ as mention in the ḥadīth. In the footnotes of the book published by Akademi Jawi, the definition of ‘ahmaq’ is ‘dull, uneducated, and quick-tempered’. Nevertheless, the source and status of this ḥadīth are unstated. This study discovered that the ḥadīth is not stated in *Kutub al-Sittah*, possibly because it is ḥadīth *ḍha’if*. The issue is due to its narration from someone who came later after the generation of the companions or otherwise known as *mursal*.

Table 4.2: The Prophetic tradition and the author’s interpretation concerning women in *Kitab Adab Perempuan*.

No.	Arabic Text of Ḥadīth	Author’s Interpretation and Takhrīj al-Ḥadīth	Source	
1.	الجنة تحت أقدام الامهات	<i>Bermula shurga itu di bawah kaki sekalian ibu.</i> Takhrīj al-ḥadīth: Not stated	v.1	p.16
2.	ارجعن مأزورات غير مأجورات	<i>Kembali olehmu dengan berdosa tiada berpahala.</i> Takhrīj al-ḥadīth: Not stated	v.1	p.94
3.	حق المرأة على الزوج قال أن يطعمها إذا طعم وأن ما يكسوها إذا اكتسى	<i>Apa-apa yang dimakan dan dipakai oleh suami itu terhaqqlah di atas perempuan, boleh memakan dan memakai akan dia.</i> Takhrīj al-ḥadīth: Not stated	v.2	p.16

4.	واستوصوا بالنساء خيرا فإنهن عوان عندكم	Terimalah olehmu akan pesananku pada perempuan-perempuan serta amalkan dan berkasih-kasihilah kamu kepada mereka itu dan berbaik-baiklah kamu pada bercampur dan bersama-sama dengan mereka itu kerana ia itu amanah kepada kamu. Takhrīj al-ḥadīth: Not stated	v.2	p.18
5.	خيركم خيركم لنسائه وبناته	Sebaik-baik kamu iaitu baik kamu kepada anak bini kamu. Takhrīj al-ḥadīth: Not stated	v.2	p.19
6.	الله الله في النساء فإنهن أمانات عندكم فمن لم تأمر امرأته بالصلاة ولم يعلمها أي أمور دينها فقد خان الله ورسوله	Allah Allah takut olehmu akan Allah kerana sekalian perempuan itu amanah pada kamu, maka barang siapa yang tiada menyuruh akan perempuannya sembahyang dan tiada mengajar akan dia segala perkara agama, maka khiyanatlah ia akan Allah dan Rasul. Takhrīj al-ḥadīth: Not stated	v.2	p.20
7.	إن من أكمل المؤمنين إيمانا أحسنهم خلقا وألطفهم بأهله	Bahawa adalah iman orang yang mu'min yang sempurna itu ialah orang yang membaikkan perangnya dan lemah lembut kepada ahlinya. Ertinya kasih sayang dan berbuat kebajikan kepada anak bini dan qawm qarabatnya. Takhrīj al-ḥadīth: Not stated	v.2	p.21
8.	أيما امرأة سألت زوجها الطلاق في غير ما بأس فحرام عليها رائحة الجنة	Siapa jua perempuan yang meminta talaq kepada suaminya dengan tiada suatu sebab, maka haramlah ia daripada bau syurga (apatah lagi masuk ke dalamnya). Takhrīj al-ḥadīth: Not stated	v.2	p.28
9.	إذا قالت المرأة بزوجه طلقني جاءت يوم القيامة ووجهها لا لحم فيه ولسانها خارج من قفاها وتحوي إلى قعر جهنم وإن كانت تصوم النهار وتقوم الليل دوما	Apabila berkata perempuan kepada suaminya: "ceraikan daku", maka datanglah pada hari qiyamat kelak mukanya itu tiada berdaging, dan lidahnya itu terkeluar daripada tengkuknya, dan dijatuhkan ke dalam neraka Jahannam, dan jika keadaannya itu sentiasa siang puasa dan malam sembahyang sekalipun. Takhrīj al-ḥadīth: Not stated	v.2	p.28
10.	لا تسترضعوا الحمقاء لأن اللبن يعدي	Janganlah kamu meminta susukan anak kepada perempuan-perempuan yang ahmaq kerana air susunya itu menjangkitkan peragainya kepada kanak-kanak. Takhrīj al-ḥadīth: Not stated	v.2	p.71

4.2.2 Risalah Seruan Kepada Jenis Yang Lembut Perempuan-Perempuan

This study found 38 Qur'ānic verses contained in this book. Every verse in this writing mentions the name of the *sūrah* and the verse number. The verse was translated by Abdullāh 'Abdur-rahmān himself considering that there is no mention of the

translator's name. The details of the Qur'ānic verses and the author's interpretation are listed in Table 4.3.

Furthermore, in interpreting the Qur'ānic verses, the writer referred to *Tafsir Al-Manār* written by Muhammad Abduh. The author mentioned 'al-Ustadh al-Imam' in this book meaning that he referred to Muhammad Abduh's interpretation of the Qur'ānic verses. In addition, the author also referred to Rashīd Riḍā's interpretation of some verses of the Qur'ān because the author cited Rashīd Riḍā's writings in *Tafsir Al-Manār*. Intriguingly, the author also mentioned that several *Tafsir Al-Manār* interpretations could also be found in *Tafsir Al-Azhar*, demonstrating that the interpretations he offers are also supported by other sources.

Nevertheless, this study established five (5) themes in which the author's interpreted verses in the Qur'ān concerning women, as follows:

The first theme is the position of women as a human being. According to the author, Allah gave the same commandments for men and women. This is based on the writer's interpretation of the statement in Sūrah Al-Mumtahanah, verse 60; Sūrah Al-Ahzab, verse 58; Sūrah Al-Buruj, verse 10⁷ and Sūrah Muhammad, verse 19. Additionally, the author stated that women and men will receive the same recompense from Allah for their good deeds and similarly, Allah will grant entry into Paradise to both genders into as a result of their good deeds. The author's interpretation contends this fact in Sūrah Ali-Imran, verse 195, Sūrah Al-Nisa', verse 123 dan 124, Sūrah Al-Taubah, verse 72, Sūrah Al-Nahl, verse 97, Sūrah Al-Ahzab, verse 72 and Sūrah Ghafir, verse 40.

The second theme is about women and property ownership. The author provides the reader with two options for how women can have their own property in his

interpretation of Sūrah Al-Nisa', verse 8. Initial efforts can also be made by the woman herself, such as selling, renting, donating, and so forth (p. 56). Additionally, he also mentioned ownership of property via inheritance, which is the division of assets using the *faraid* method after the death of the heir.

The third theme is about women and the marital sphere. The author's backs this up via his interpretation of Sūrah Al-Nisa', verse 4 regarding dowries for women. The author believes that paying dowries to women is an indication of their honour and dignity. Furthermore, the writer interpreted Sūrah Al-Nisa', verses 24 and 25, Sūrah Al-Ra'd, verse 3, Sūrah Al-Nahl, verse 11, Sūrah Ar-Rum, verse 21, Sūrah Al-Zumar, verse 42 and Sūrah Al-Zukhruf, verse 13 to indicate the above. The author provided three tips in his interpretation of the verses to help the reader find marital harmony. The three guidelines are: (1) always seek peace in family relationships; (2) love one another because that love will give rise to the nature of helping one another; and (3) show grace, which is kindness and support from parents to their children in the form of guidance, encouragement, and support.

The fourth theme is about the rights and responsibilities of the husband and wife. Through his interpretation of Sūrah Al-Nisa', verse 19, the author offers four recommendations to the husband and wife to create a tranquil household, i.e; (1) Always discuss about daily life circumstances; (2) Always agree when there is no legal dispute; (3) Always give advice to one another and forbid each other from acting inappropriately; and (4) Always be understanding between the husband and wife under all circumstances. Intriguingly, based on his interpretation of *Sūrah Al-Nisa'*, verse 128 and *Sūrah Al-Baqarah*, verse 229, he provided a formula for the husband and wife to constantly live in a condition of peace and tranquilly. The key is that the couple must

always be in love, which means that the husband must treat the wife fairly and give her both material and emotional support to ensure that she does not experience any negative outcomes. Similar to this, the wife must always look out for the husband's needs and rights.

The fifth theme is women and polygamy. As a result of the author's interpretation of Sūrah Al-Nisa', verse 3, the author discovers three rulings about polygamy, namely; (1) Islamic law forbids circumcision and the practise of having more than one wife; (2) Islam does not at all forbid the union of more than one woman; (3) Islam allowed polygamy on the condition that a husband treats his wives with fairness and respect at all times.

Table 4.3: The Qur'ānic verses and the author's interpretation concerning women in *Risalah Seruan Kepada Jenis Yang Lembut Perempuan-Perempuan*

No.	The Qur'ānic Verse	Author's Interpretation	Source
1.	Sūrah Al-Hujurāt, 49: 13.	<i>Hai sekalian manusia, bahawanya telah Kami jadikan kamu daripada seorang laki-laki dan seorang perempuan. Dan telah Kami jadikan kamu itu beberapa bangsa dan qawm supaya kamu berkenal-kenal. Bahawasanya yang lebih mulia daripada kamu Allah ialah mereka yang lebih taqwa (setia dan taatnya).</i>	p.14
2.	Sūrah 'Ar-Rūm, 30: 21.	<i>Maka setengah daripada ayat (iaitu tanda bagi qudrat Tuhan) itu bahawa Ia telah menjadikan bagi kamu daripada jenis kamu isteri-isteri supaya merehat dan menetapkan kamu diam dengan dia berkasih-sayang dan berbelas-belas kasihan. Sungguhnya yang demikian itu beberapa dalil (keterangan) dan ingatan-ingatan kepada qawm yang menggunakan fikirannya.</i>	p.16
3.	Sūrah Al-Nisa, 4: 1.	<i>Hai sekalian manusia anak-anak Adam hendaklah kamu taat, jangan menyalahi firman Tuhan kamu kepada perkara-perkara yang disuruhnya dan pada perkara-perkara yang ditegahnya, ialah Tuhan yang menjadikan kamu dhat yang satu dan menjadikan daripadanya isteri dan membanyakkan daripada keduanya itu beberapa banyak laki-laki dan perempuan-perempuan.</i>	p.23
4.	Sūrah Al-'A'rāf, 7: 189.	<i>Allah itulah Tuhan yang menjadikan kamu dari dhat dan menjadikan daripadanya isteri supaya ia merehat dan menetapkan diri padanya.</i>	p.24
5.	Sūrah an-Nahl, 16: 72.	<i>Dan Allah jua yang menjadikan daripada jenis kamu itu isteri kamu dan menjadikan bagi kamu daripada isteri-isteri kamu itu anak-anak dan cucu-cucu.</i>	p.24
6.	Sūrah Al-Mumtahanah, 60: 10.	<i>Hai sekalian mereka yang beriman! Apabila datang kepada kamu perempuan-perempuan dari orang Muhajir yang telah beriman dengan keadaan ia Muhajir – berpindah daripada negeri orang kafir – maka kamu ujilah akan dia. Bermula Allah terlebih mengetahui akan iman perempuan-perempuan itu.</i>	p.25

		<i>Maka jika kamu telah dapat ketahui akan dia beriman, maka jangan kamu kembalikan dia kepada kafir.</i>	
7.	<i>Sūrah Al-Aḥzāb, 33: 58.</i>	<i>Mereka-mereka yang menyusah dan meyakiti akan orang Mu'minin laki-laki dan orang Mu'minat perempuan dengan tiada sebarang kesalahannya, sesungguhnya menanggunglah mereka itu kesalahan dusta dan dosa yang nyata.</i>	p.26
8.	<i>Sūrah Al-Burūj, 85: 10.</i>	<i>Bahawasanya mereka-mereka yang membuat fusun (fitnah) akan Mu'minin laki-laki dan Mu'minat perempuan kemudian tidak ia bertawbat. Maka bagi mereka itu adhab neraka Jahannam dan bagi mereka itu seksa yang menhanguskan.</i>	p.26
9.	<i>Sūrah Muḥammad, 47: 19.</i>	<i>Ketahui olehmu Ya Muhammad, bahawasanya tiada Tuhan yang sebenar-benarnya melainkan Allah. Maka hendaklah kamu bermohon ampun kepada-Nya, kerana dosa kamu dan kerana Mu'minin dan Mu'minat. Bermula Allah itu amat mengetahui akan segala perubahan hal kamu dan ketetapan kamu.</i>	p.27
10.	<i>Sūrah An-Nahl, 16:97.</i>	<i>Barangsiapa ber'amal (mengerjakan) pekerjaan yang baik (salih) daripada laki-laki atau perempuan yang hal keadaannya ia itu dari orang beriman, maka sesungguhnya akan Kami hidupan dia dengan kehidupan yang sentosa dan sesungguhnya akan Kami balaskan mereka itu dengan sebaik-baik anugerah yang lebih daripada barang yang mereka itu ber'amal (mengerjakan).</i>	p.29
11.	<i>Sūrah Ghāfir, 40: 40.</i>	<i>Barang siapa mengerjakan kejahatan, maka tidak ada balasannya melainkan seperti apa dosa yang diperbuatnya dan barang siapa yang mengerjakan (ber'amal) pekerjaan yang baik-baik daripada laki-laki atau perempuan pada hal keadaannya ia itu dari orang yang beriman, maka mereka itu akan dimasukkan ke dalam shurga yang dianugerahi di dalamnya ni'mat yang tiada dapat dikira-kirakan</i>	p.30
12.	<i>Sūrah Al-Nisa, 4: 124</i>	<i>Dan barang siapa yang mengerjakan 'amal yang baik-baik daripada laki-laki atau perempuan yang keadaannya ia itu daripada orang yang Mu'min, maka mereka itulah orang yang dimasukkan ke shurga dan tidak sekali-kali dikurangkan pahalanya sedikit pun.</i>	p.31
13.	<i>Sūrah Āli 'Imrān, 2:195</i>	<i>Maka dijawab oleh Tuhan mereka itu kepadanya bahawasanya Aku tidak sekali-kali mensia-siakan 'amal yang diperbuat oleh seseorang yang ber'amal daripada kamu: laki-laki atau perempuan setengah daripada setengah.</i>	p.31
14.	<i>Sūrah Al-Aḥzāb, 33: 35</i>	<i>Bahawasanya orang Muslimin laki-laki dan orang Muslimat perempuan; dan Mu'minin laki-laki dan Mu'minat perempuan; dan laki-laki dan perempuan yang mengerjakan taat; dan laki-laki dan perempuan yang benar; dan laki-laki dan perempuan yang sabar; dan laki-laki dan perempuan yang khushu, dan laki-laki dan perempuan yang bersedeqah; dan laki-laki dan perempuan yang puasa; dan laki-laki dan perempuan yang memelihara kemaluannya; dan laki-laki dan perempuan yang yang memperbanyakkan dhikir (ingat) kepada Allah: bagi mereka itu disediakan Allah ampun dan pahala yang besar.</i>	p.32
15.	<i>Sūrah At-Tawbah, 9: 72.</i>	<i>Telah dijanjikan kepada sekalian Mu'minin laki-laki dan Mu'minat perempuan dengan dianugerahinya shurga yang mengalir di bawahnya beberapa sungai ia itu tempat yang kekal, dan menyediakan dalam shurga yang bernama 'And itu: beberapa mahligai dan istana yang indah-indah. Maka ni'mat dan senang Sentosa yang tersebut itu tiadalah menyamai sebagaimana ni'mat keredaan daripada Allah. Itulah ni'mat yang amat besar yang digelarkan kejayaan yang besar</i>	p.32
16.	<i>Sūrah At-Tawbah, 9: 71.</i>	<i>Bermula Mu'minin laki-laki dan Mu'minat perempuan itu tolong-menolong seorang akan lainnya, menyuruh pada</i>	p.35

		<i>pekerjaan kebajikan dan melarang pekerjaan yang munkar (kejahatan) dan mendirikan sembahyang dan mengeluarkan zakat dan bertaat kepada Allah dan RasulNya. Mereka-mereka yang tersebut akan dianugerahi Allah belas kasihannya (rahmat) kerana bahawasanya Allah Taala itu amat Maha Tinggi kemuliaNya dan saksama segala hukumnya</i>	
17.	<i>Sūrah Al-Nisa, 4: 20.</i>	<i>Dan telah kamu beri kepada perempuan satu pikul (daripada perak), maka tidak boleh kamu ambil sesuatu daripadanya</i>	p.42
18.	<i>Sūrah Al-Mumtahanah, 60: 16.</i>	<i>Hai Nabi! Apabila datang Mu'minat berikrar berjanji setia kepada engkau atas bahawa tidak ia shirik menyengutukan Tuhan dengan sesuatu, dan tidak mencuri dan berzina dan membunuh anak mereka itu, dan jangan membuat kerja yang tiada baik di antara kaki tangan mereka itu, dan jangan derhaka dan inkar di dalam pekerjaan yang baik, maka terimalah janji mereka itu dan pohonkan ampun mereka itu kepada Allah.</i>	p.43
19.	<i>Sūrah Al-Baqarah, 2: 286.</i>	<i>Tidak Allah Taala menyempitkan atas seseorang melainkan apabila sempit diluaskan.</i>	p.48
20.	<i>Sūrah Al-Nisa, 4: 7.</i>	<i>Bagi laki-laki itu bahagian daripada harta yang ditinggalkan oleh dua ibu bapa dan qarabat-qarabatnya (warith) dan bagi perempuan itu bahagian daripada harta yang ditinggalkan oleh dua ibu bapa dan qarabat-qarabatnya (warith), iaitu bahagian yang difardukan Allah sama ada banyak atau sedikit.</i>	p.57
21.	<i>Sūrah Al-Nisa, 4: 4.</i>	<i>Hendaklah kamu beri akan perempuan-perempuan itu mas kahwinnya.</i>	p.62
22.	<i>Sūrah Al-Nisa, 4: 4.</i>	<i>Jika dengan baik hati perempuan itu suka reda dengan tiada sebab terpaksa atau tergagah dengan tipu daya atau sebab malu dan tersipu-sipu pada memberikan maharnya kepada kamu, bolehlah kamu ambil dengan benar dan bersih jernih.</i>	p.63
23.	<i>Sūrah 'Ar-Rūm, 30: 21.</i>	Not provided	p.73
24.	<i>Sūrah Al-Nisa, 4: 24.</i>	<i>Dihalalkan bagi kamu bernikah kahwin dengan perempuan-perempuan yang lain daripada yang diharamkan pada shara'. Maka hendaklah kamu sempurnakan mas kahwin mereka itu dengan harta kamu bagi membaikkkan pekerjaan berlaki bini, supaya memelihara daripada zina. Maka fardulah bagi kamu menyempurnakan mas kahwin kepada perempuan-perempuan yang jadi bini kamu dan mengambil kesukaan dengan dia.</i>	p.74
25.	<i>Sūrah Al-Nisa, 4: 25.</i>	<i>Jika kamu hendak nikah dengan jariyah-jariyah perempuan, maka hendak kamu pinang kepada tuannya (minta idhinnya) dan sempurnakanlah mas kahwinnya dengan baik, yang demikian memeliharakan dirinya daripada berlaku zina pada zahir dan batin.</i>	p.75
26.	<i>Sūrah Al-Baqarah, 2: 228.</i>	<i>Bagi perempuan-perempuan itu seperti yang atasnya juga, di dalam segala perkara yang ma'ruf (yang diterima padanya oleh shara' dan 'aqal) dan bagi laki-laki itu satu pangkat (darjat) atas perempuan-perempuan.</i>	p.77
27.	<i>Sūrah Al-Baqarah, 2: 286.</i>	Not provided	p.86
28.	<i>Sūrah Al-Mā'idah, 5: 2.</i>	Not provided	p.86
29.	<i>Sūrah Al-Nisa, 4: 34.</i>	Not provided	p.87
30.	<i>Sūrah Al-Nisa, 4: 19.</i>	<i>Bercampur gaul kamu laki bini dengan sebaik-baiknya. Maka jika kamu tak suka akan perempuan itu (benci), barang kali kamu akan bencikan sesuatu yang akan dijadikan di dalamnya beberapa banyak kebajikan.</i>	p.93
31.	<i>Sūrah Ash-Shūrā, 42: 38</i>	<i>Mereka-mereka yang taat menerima hukum Tuhannya dan mendirikan sembahyang dan pekerjaan mereka itu</i>	p.96

		<i>bermusyawarah di antaranya dan daripada barang yang kami beri akan dia rizqi: dinafaqkan, itulah Mu'minin.</i>	
32.	<i>Sūrah Al-Nisa, 4: 32.</i>	Not provided	p.99
33.	<i>Sūrah Al-Nisa, 4: 34.</i>	<i>Adalah keadaan laki-laki yang telah diketahui dijanjikan Allah yang dia ada kelebihan atas perempuan itu ialah sebab menjaga, memelihara, mengelolakan dan kifayah, kerana kelaziman yang tersebut itulah difardukan atas laki-laki itu: jihad- tidak perempuan- sebab laki-laki itu menanggung pada menjaga perempuan-perempuan.</i>	p.105
34.	<i>Sūrah Al-Nisa, 4: 35.</i>	<i>Dan jika kamu takutkan pergaduhan di antara kedua (laki bini), maka hendaklah kamu adakan seorang yang menjadi pengadil menghukumkan dari pihak qaeabat laki-laki dan seorang dari pihak qarabat perempuan, jika kedua-dua itu bekehendak islah memperbaiki, nescaya dipersetujukan Allah di antara keduanya.</i>	p.123
35.	<i>Sūrah Al-Nisa, 4: 128.</i>	Not provided	p.127
36.	<i>Sūrah Al-Nisa, 4: 3.</i>	<i>Jika kamu takut yang kamu tidak boleh membuat adil pada anak-anak yang yatim, jikakamu berkahwin dengan dia, maka bolehlah kamu bernikah dengan perempuan yang baik bagi kamu: dua, atau tiga atau empat. Maka jikalau kamu takut tidak memperbuat adil, maka bernikah dengan seorang bini sahaja atau pakai jariyah daripada perempuan yang kamu miliki, yang demikian itu terlebih dekat kamu kepada kelepasan dari tidak zalim.</i>	p.142
37.	<i>Sūrah Al-Nisa, 4: 129.</i>	<i>Tidak sekali-kali kamu berupaya meng'adilan di antara perempuan itu jikalau kamu dengan cukup jaga sekalipun.</i>	p.143
38.	<i>Sūrah 'Ar-Rūm, 30:21</i>	Not provided	p.168

According to the analysis, this study found that there were 25 Ḥadīths discussed about women's issues. From a total of 25 Ḥadīths, 13 were presented in both the original Arabic language and the author's interpretation in *Jawi-Malay* language. In addition, nine (9) Ḥadīths mentioned the details of *takhrīj al-ḥadīth*. However, this study found that the writer referred to the *Kutub al-Sittah* when citing the 25 Ḥadīths. The details of the Ḥadīth and the author's interpretation are listed in Table 4.4.

Nevertheless, this study will divide Abdullāh 'Abdur-rahmān's interpretation on the 25 Ḥadīths concerning women into seven (7) themes relating to women. First, the creation of human being on page 24. The author stated that Allah created all human men and women without any one subordinating the other. Islam has guaranteed rights for the man and woman in equal degree and there is no discrimination them. Furthermore, on

page 94, a crucial aspect of life on this world, in the author's opinion, is to avoid enmity, even between men and women. Similarly, on pages 94, 96, 97, 98 and 112, the author advises the males to always treat women well, especially their mothers, wives, daughters, and other female relatives.

The second theme is women and leadership. On page 40, The author concurs that women should be given leadership responsibilities as well. Interestingly, according to the author, if there are only women in a group, then, one of them should be the leader or supervisor of the group. In addition, on page 90, the writer explains that every person on earth, whether it be a man or a woman, is a leader and accountable for whatever they do. Furthermore, on pages 39, 44 and 50 the three Ḥadīths to support the writer's argument about women show that the Prophet Muhammad PBUH also gave an opportunity for women to be leaders. For instance, in opening of the city of Mecca, the women made a promise to the Prophet Muhammad PBUH to be good women.

The third theme is women and education. The author discusses the importance of educating women, even if they are slaves on page 52. In addition, he also mentioned about the intelligence of women during the time of Prophet Muhammad PBUH on page 184. Women throughout this time frequently discussed and questioned Prophet Muhammad PBUH about a variety of issues, including how to clean menstrual blood.

The fourth theme is women's issue and jurisprudential issues. The author discusses about marriage laws on pages 70 and 71. One Ḥadīth is cited by the author to support his claim that a father or guardian should never wed his daughter - a virgin or a widow - without her consent and it must be after consulting her.

Table 4.4: The Prophetic tradition and the author's interpretation concerning women in *Risalah Seruan Kepada Jenis Yang Lembut Perempuan-Perempuan*.

No.	Arabic Text of Ḥadīth	Author's Interpretation and Takhrīj al-Ḥadīth	Source
1.	إنما النساء شقائق الرجال	<i>Sungguhnya perempuan-perempuan itu setanding dengan laki-laki daripada satu jenis.</i> As mentioned by Abdullāh: This ḥadīth reported by Abu Dāwūd and Imam Aḥmad.	p.24
2.	Not provided	<i>Maka adalah Umm Hani bint Abu Talib telah bermohon kepada Nabi SAW di dalam perang Fath Makkah, katanya: "Saya memberi aman pada dua orang laki-laki daripada ipar-ipar saya". Maka sabda Rasulullah SAW, "Kita amankan mereka, yang tuan amankan – Ya Umm Hani."</i> As mentioned by Abdullāh: This ḥadīth was reported by al-Bukhārī and Muslim and the status of the ḥadīth is <i>ṣaḥīh</i> .	p.39
3.	Not provided	<i>"Perempuan itu boleh mengambil bagi qawm-qawmnya" Ertinya dibenarkan mengamankan atas Muslimah.</i> As mentioned by Abdullāh: This ḥadīth was reported by al-Tirmidhi.	p.40
4.	Not provided	<i>Rasulullah SAW bersabda: "Kami Janjikan kamu perempuan-perempuan bahawa jangan kamu menyengutukan Allah dengan sesuatu..."</i> Takhrīj al-ḥadīth: Not stated.	p.44
5.	Not provided	<i>Fatimah bint 'Uqbah datang berikrar janji setia kepada Rasulullah SAW. Maka dibacakan Nabi ayat لا يشركن بالله شيئا ولا يسرقن ولا يزنين</i> hingga akhir ayat. Maka Fatimah mengangkat tangan, diletakkan atas kepalanya kerana malu. Maka hairanlah Nabi melihat yang demikian itu. Maka Aishah berkata: "Mengakulah kamu ayuhai perempuan-perempuan. Demi Allah! inilah perjanjian kami sekalian kepada Rasulullah SAW." Maka jawab Fatimah: "Bahkan!" Takhrīj al-ḥadīth: Not stated.	p.50
6.	أما رجل كانت عنده وليدة فعلمها فأحسن تعليمها وأدبها فأحسن تأديبها ثم أعتقها وتزوجها فله أجران	<i>Sesiapa jua daripada laki-laki yang ada sahaya perempuan, maka diajarnya sahayanya itu dengan sebaik-baik pelajaran dan dengan sebaik-baik adab kemudian dilepaskan dengan dimerdekakan dan dipersuamikan, Maka baginya pahala yang berganda-ganda.</i> Takhrīj al-ḥadīth: Not stated.	p.52
7.	لا تنكح الأيم حتى تستأمر ولا تنكح البكر حتى تستأذن قالوا يا رسول الله وكيف إذخا قال أن تسكت	<i>Jangan kamu nikahkan perempuan janda hingga telah dimuwafatkan sukanya dan juga yang dara hingga ia beridhin. Maka sembah mereka itu, "bagaimana idhinnya, ya Rasulullah?" Sabdanya, "jika ia diam."</i> As mentioned by Abdullāh: This ḥadīth was stated in the <i>Kutub al-Sittah</i> .	p.70
8.	الطيب أحق بنفسها من وليها والبكر يستأذنها أبوها في نفسها وإذخا صماتها	<i>Perempuan-perempuan janda itu terlebih berhaqq pada dirinya sendiri daripada walinya, dan dara hendaklah diminta idhin daripadanya dan idhinnya itu diam, ertinya diamnya itu memadallah menunjukkan idzin.</i>	p.70

		As mentioned by Abdullāh: This ḥadīth was reported by al-Bukhārī.	
9.	Not provided	<i>Telah bertanya kepada Rasulullah- di dalam hal bagaimana hendak minta idhin kepada perempuan-perempuan dara sebab dia malu dan dia diam sahaja. Maka sabda Rasulullah, "Diam itulah idhinnya."</i> As mentioned by Abdullāh: This ḥadīth was reported by al-Bukhārī and Muslim.	p.70
10.	Not provided	<i>"Telah datang seseorang anak perempuan mengadap Rasulullah SAW mengadu, katang: 'Bapanya telah mengkahwin akan dia dengan seseorang laki-laki, anak saudara kepada bapanya itu, supaya mengangkat darjatnya'. Maka disuruh Rasulullah SAW perempuan itu memilih bagi dirinya. Maka sembahnya: 'Hamba luluskan apa yang diperbuat oleh bapa hamba itu, tetapi hamba pohonkan supaya diberitahu kepada perempuan-perempuan: tiada boleh bapa-bapa itu memaksa anak-anaknya pada mengahwinkan dengan orang yang dia tidak reda."</i> As mentioned by Abdullāh: This ḥadīth reported by Imam al-Nasā'ī and Imam Aḥmad.	p.71
11.	إذا خطب إليكم من ترضون دينه وخلقه فزوجوه إلا تفعلوا تكن فتنة في الأرض وفساد عريض	<i>Apabila meminum kepada kamu, orang yang kamu reda agamanya dan baik perangainya, maka kahwinkanlah anak kamu itu, kerana jikam kamu tidak perbuat demikian itu nescaya jadi banyak fitnah dan fasad yang besar di dalam dunia.</i> As mentioned by Abdullāh: This ḥadīth was reported by al-Tirmidhi.	p.72
12.	إذا أتاكم من ترضون خلقه ودينه فزوجوه	<i>Apabila datang kepada kamu orang yang kamu mereda'i agamanya dan perangainya, maka kahwinkanlah dia.</i> As mentioned by Abdullāh: This ḥadīth was narrated by Abi Hatim al-Muzani.	p.72
13.	Not provided	<i>"...perintah Nabi kepada anaknya Fatimah, disuruh berkhidmat di dalam rumahnya, dan menyuruh akan Sayyidina 'Ali bekerja pencarian di luar rumah..."</i> Takhrij al-ḥadīth: Not stated	p.85
14.	ألا كلكم راع وكلكم مسئول عن رعيتيه، فالإمام الذي على الناس راع وهو مسئول عن رعيتيه، والرجل راع على أهل بيته، وهو مسئول عن رعيتيه، والمرأة راعية على أهل بيت زوجها، وولده وهي مسئولة عنهم، وعبد الرجل راع على مال سيده وهو مسئول عنه، ألا فكلكم راع وكلكم مسئول عن رعيتيه	<i>Tiap-tiap seorang kamu itu pengelola dan tiap-tiap pengelola itu akan ditanya dari apa-apa yang dikelolakannya. Ada pun raja itu pengelola atas ra'yat, maka akan ditanya Allah dari hal ra'yat negerinya, dan laki-laki itu pengelola atas rumahnya, dan ia akan dutanya dari hal ahli rumahnya, dan perempuan itu pengelola di dalam rumah lakinya, dan ia akan ditanya dari hal pekerjaan di dalam rumahnya.</i> As mentioned by Abdullāh: This ḥadīth was reported by al-Bukhārī and Muslim.	p.90
15.	لا يفرق مؤمن مؤمنة إن كره منها خلقا رضي منها آخر	<i>Jangan benci oleh seorang Mu'min akan seorang Mu'minah, jika ia benci akan satu perangai ada juga perangai yang lain disukai dan diredhai-Nya.</i>	p.94

		As mentioned by Abdullāh: This ḥadīth was reported by Muslim.	
16.	استوصوا بالنساء فإن المرأة خلقت من ضلع وإن أعوج شيء في الضلع أعلاه فإن ذهبت تقيمه كسرته وإن تركته لم يزل أعوج	<i>Mempesankan dengan membuat kebajikan atas perempuan-perempuan kerana perempuan itu asalnya dijadikan Allah daripada tulang selangka. Sebengkong-bengkong tulang selangka itu ialah yang sebelah atas, jika kamu hendak meluruskan tentulah ia patah. Dan jika dibiarkan sentiasalah ia duduk bengkok.</i> Takhrij al-ḥadīth: Not stated	p.96
17.	خيركم خيركم لأهله وأنا خيركم لأهلي	<i>Sebaik-baik kamu itu mereka yang lebih baik kepada ahlinya.</i> Takhrij al-ḥadīth: Not stated	p.97
18.	Not provided	<i>“Sabda Nabi SAW kepada ‘Umar, ketika ditanya pada ayat wa’id atas orang yang mengumpulkan emas dan perak, katanya: Tidakkah sudah aku khabarkan kepada engkau, adalah sebaik-baik perbendaharaan (kekayaan) itu perempuan yang soleh. Bila lakinya memandang akan dia, suka hatinya, dan bila disuruh akan dia: taat, dan bila tiada bersama lakinya: ia memelihara akan dia.”</i> Takhrij al-ḥadīth: Not stated	p.98
19.	خير النساء التي إذا نظرت إليها سرتك وإذا أمرتها أطاعتك وإذا غبت عنها حفظتك في مالك ونفسها	<i>Perempuan yang baik apabila engkau pandang kepadanya, menyukakan hati engkau dan apabila engkau suruh akan dia, taat ia. Apabila engkau tidak ada di sisinya, dipeliharakan haqq engkau pada harta dan dirinya.</i> As mentioned by Abdullāh: This ḥadīth was reported by al-Baihaqi.	p.112
20.	Not provided	<i>Pukul itu ialah pukul yang sedikit, umpama memukul dengan tangan atau dengan rotan yang kecil.</i> As mentioned by Abdullāh: This ḥadīth was narrated by Ibn Jarir.	p.117
21.	لا يجلد أحدكم امرأته جلد العبد ثم يجامعها في آخر اليوم	<i>Jangan kamu pukul akan perempuan itu seperti kamu memukul sahaya, kemudian kamu tidur bersama-sama pada malam.</i> As mentioned by Abdullāh: This ḥadīth was reported by al-Bukhārī and Muslim.	p.117
22.	أما يستحي أحدكم أن يضرب امرأته كما يضرب العبد يضربها أول النهار ثم يجامعها آخره	<i>Tidakkah kamu malu memukul akan perempuan-perempuan seperti kamu memukul sahaya. Kamu pukul akan dia pada siang kemudian kamu tidur bersama-sama pada malam.</i> As mentioned by Abdullāh: This ḥadīth was narrated by ‘Ā’isha.	p.118
23.	Not provided	<i>“Adalah sekalian laki-laki itu ditegah dari memukul perempuan-perempuan. Kemudian mengadulah laki-laki kepada Rasulullah akan hal perempuan-perempuan telah banyak melampaui atas laki... Maka sabda Rasulullah SAW: “Laki-laki itu memilih sendiri antara memukul perempuan itu dengan tidak memukul.” Kemudian sabda ia dengan katanya: “Tidak sekali-sekali laki-laki yang baik itu memukul perempuan.”</i> Takhrij al-ḥadīth: Not stated	p.120
24.	Not provided	<i>Tiadalah aku cemburu kepada seorang daripada isteri Nabi sebagaimana aku cemburu atas Khadijah...</i>	p.180

		As mentioned by Abdullāh: This ḥadīth was reported by Muslim.	
25.	Not provided	<i>Asma' binti Shakal Ansariyah bertanya kepada Nabi dari hukum mandi hayd. Maka sabda Nabi: "Ambillah olehmu akan air dan campur dengan bidara..."</i> Takhrij al-ḥadīth: Not stated	p.184

4.2.3 *Kitab Alam Perempuan*

This study detected 13 Qur'ānic verses contained in *Kitab Alam Perempuan* written by Sayyid Shaykh Aḥmad al-Hādī. The Qur'ānic verses were cited in this book with the full Arabic verses and Malay translation as well as the author's interpretation. The writer provides the *sūrah* and verse number in the footnote. The details of the Qur'ānic verses and the author's interpretation are listed in Table 4.5. Interestingly, the author referred to *Tafsīr al-Jalālayn* written by Jalāl al-Dīn al-Maḥallī and Jalāl al-Dīn as-Suyuthi in interpreting the Qur'ānic verses concerning women (*Kitab Alam Perempuan*: p. 87 and 89).

However, this study will emphasise on the author's interpretation according to the order of the names of the verses in the Qur'ān as follows:

The first is *Sūrah Al-Baqarah*, verse 26. This verse provides support to the author's admonition to men and women who are lost, saying that the only way to lead them back to the road of truth is via knowledge. In addition, the author cites *Sūrah Al-Baqarah*, verse 185, to explain the idea of using "kelumbung" for women. Similarly, in *Sūrah Al-Baqarah*, verse 228, according to the author, Islamic law defends women by granting men and women the same rights. Therefore, upholding rights is required of all people in accordance with the laws that Allah and His Messenger have revealed.

Second, the author cited in Sūrah Al-Nisa', verse 19. According to the author's interpretation of this verse, men should always treat their spouses with respect by continually having conversations about their daily life.

Third, the author cites Sūrah An-Nūr, verse 30. The author advises men to protect their private areas and to always glance down so as to steer clear of situations that could potentially lead to adultery. He also underlined that every human conduct will be fairly compensated in this life and in the afterlife. Interestingly, from Sūrah 'A n-Nūr, verse 31, the author also advice women similarly on the points mentioned for men above, he merely added a few words of wisdom, such as keeping women's body adornment hidden from men other than their husbands and fathers by wearing a hijab that covers the neck and chest.

Fourth, the author cites Sūrah Ar-Rūm, verse 21. According to the author's interpretation, Allah made women from men to take care of women in life and to constantly love and treat one another with kindness.

Fifth, the author cites Sūrah Al-Aḥzāb, verse 32 and 33. The author advises women to constantly take care of their relationship while also taking care of themselves. In addition, he describes how women were treated in the age of ignorance and how they are treated as a result of not taking care of or empowering themselves. Furthermore, based on verse 53, the author provides an overview of the admirable morality of the Prophet Muhammad's wives, including their constant upholding of dignity and privacy.

Sixth, the author interprets Sūrah Al- Ḥujurāt, verse 13. The writer stated that Allah created men and women as well as these two creations from different races to get to know each other; the only things that sets them apart from one another is their devotion to Allah. Seventh, he interprets Sūrah At-Taḥrīm, verse 6. The author advises

husbands to always protect their wives, sons, and daughters from the punishment of hellfire.

Table 4.5: The Qur'ānic verses and the author's interpretation concerning women in *Kitab Alam Perempuan*

No.	The Qur'ānic Verse	Author's Interpretation	Source
1.	<i>Sūrah Al-Hujurāt</i> , 49: 13.	<i>Wahai sekalian manusia, bahawa sesungguhnya telah kami adakan kamu daripada laki-laki dan perempuan dan telah kami jadikan kamu (daripada kesuannya) beberapa qawm dan beberapa perhimpunan supaya berkenal-kenalan setengah dengan setengah kamu. Bahawasanya semulia-mulia orang daripada kamu pada sisi Allah itu ialah orang-orang yang terlebih takut akan Tuhannya dengan mengerjakan segala suruhannya dan meninggalkan segala larangannya.</i>	p.9
2.	<i>Sūrah 'Ar-Rūm</i> , 30: 21.	<i>Kejadian Allah yang telah Dijadikan sekalian manusia di atasnya tiadalah boleh berubah bagi kejadian Allah itu, yang demikian itulah agama yang sebenar dan lurus.</i>	p.63
3.	<i>Sūrah At-Tahrīm</i> , 66: 6.	<i>Wahai sekalian mereka yang beriman, jaga atau pelihara olehmu akan diri kamu dan ahli-ahli kamu akan api neraka.</i>	p.66
4.	<i>Sūrah Al-Baqarah</i> , 2: 26.	<i>Disesatkan dengan dia beberapa banyak orang dan diberi petunjuk dengan dia beberapa orang dan tiadalah disesatkan dengan di aitu melainkan sekalian orang yang fasiq.</i>	p.77
5.	<i>Sūrah 'An-Nūr</i> , 24: 30.	<i>Kata olehmu Ya Muhammad bagi sekalian laki-laki yang beriman itu hendaklah mereka itu mengejamkan mata atau memalingkan pandangan mereka itu daripada barang yang tidak halal bagi mereka itu melihat akan dia. Dan hendaklah mereka itu memelihara 'awrat mereka itu daripada pekerjaan yang tidak halal bagi mereka itu mengerjakan dia. Bermula yang demikian itulah terlebih bersih dan terlebih baik bagi mereka itu. Bahawasanya Allah itu sangat-sangat Mengetahui apa-apa yang diperbuat oleh mereka itu dengan mata atau dengan 'awrat. Maka dibalasnya kelak akan tiap-tiap sesuatu itu dengan balasan yang keadilan.</i>	p.86
6.	<i>Sūrah 'An-Nūr</i> , 24: 31.	<i>Kata olehmu Ya Muhammad bagi sekalian perempuan-perempuan yang beriman itu hendaklah mereka itu mengejamkan mata atau memalingkan pandangan mereka itu daripada mereka itu daripada barang yang tiada halal bagi mereka itu melihat akan dia. Dan hendaklah mereka itu memelihara akan 'awrat mereka itu daripada pekerjaan yang tiada halal bagi mereka itu mengerjakan dia. Dan janganlah mereka itu menzahirkan perhiasan mereka itu (melainkan apa yang zahir daripadanya).</i>	p.87
7.	<i>Sūrah 'An-Nūr</i> , 24: 31.	<i>Dan hendaklah mereka itu memakai tudung yang menutup kepala, leher, dada, dan tengkuk mereka itu. Dan janganlah mereka itu menzahirkan apa-apa yang tersembunyi daripada perhiasan mereka itu lain daripada muka dan dua tangan mereka itu melainkan kepada sekalian suami-suami mereka itu atau bapa-bapa mereka itu (Tafsir al-Jalalayn) hingga akhir ayat.</i>	p.88
8.	<i>Sūrah Al-Aḥzāb</i> , 33: 53.	<i>Dan apabila kamu bertanya akan mereka itu (isteri-isteri Nabi) sesuatu benda, maka tanya olehmu akan mereka itu dari belakang dinding atau tudung, yang demikian itulah terlebih bersih hati kamu dan hati mereka itu, isteri-isteri Nabi dan tidaklah boleh bagi sekalian kamu berkahwin dengan sekalian</i>	p.100

		<i>isterinya kemudian daripadanya sekali-kali. Bahwasanya pekerjaan yang demikian itu kesalahan yang maha besar pada sisi Allah Taala.</i>	
9.	<i>Sūrah Al-Aḥzāb, 33: 32-33.</i>	<i>Wahai sekalian perempuan-perempuan Nabi (isteri-isterinya), bukanlah sekalian kami itu seperti satu daripada sekalian perempuan-perempuan yang banyak! Jika takut kamu akan Allah Taala, maka janganlah kamu merendahkan diri dengan percakapan kamu kepada sekalian laki-laki, maka tama'lah kelak orang-orang yang ada pemyakit di dalam hatinya itu, dan hendaklah kamu berkata-kata akan perkataan yang baik-baik dengan tidak merendahkan diri. Dan hendaklah tinggal kamu di dalam rumah-rumah kamu dan janganlah kamu mendedah seperti mendedah sekalian perempuan-perempuan masa jahiliyyah.</i>	p.101
10.	<i>Sūrah Al-Baqarah, 2: 185.</i>	<i>Dikehendaki oleh Allah bagi kamu kesenangan dan kelapangan dan tiadalah berkehendak Ia bagi kamu akan kesusahan dan kesempitan.</i>	p.103
11.	<i>Sūrah 'Ar-Rūm, 30: 21.</i>	<i>Dan setengah daripada ayatNya bahawa telah menjadikan Ia bagi kamu daripada diri kamu laki isteri supaya diam sekalian kamu kepadanya; dan telah dijadikan di antara kamu itu berkasih sayang dan berkasihan balas.</i>	p.117
12.	<i>Sūrah Al-Baqarah, 2: 228.</i>	<i>Dan ada bagi sekalian perempuan-perempuan itu haqq sebagaimana haqq yang dituntut di atas mereka itu dengan kebajikan (ertinya, ada haqq yang wajib disempurnakan kepada sekalian perempuan-perempuan itu sebagaimana ada haqq yang dituntut daripada sekalian perempuan-perempuan itu menyempurnakan dia dengan kebajikan).</i>	p.120
13.	<i>Sūrah Al-Nisa, 4: 19.</i>	<i>Dan hendaklah kamu bercampur dan berhimpun dengan mereka itu (sekalian perempuan-perempuan itu) dengan kebajikan.</i>	p.121

This study discovered nine (9) Ḥadīths that address women's issues. Five of the Ḥadīths are accompanied with both the original Arabic and the author's interpretation in Jawi-Malay language. However, four of them were not stated in their original Arabic texts; only their interpretation was given. The details of the Ḥadīth and the author's interpretation are given in Table 6.

The first Ḥadīth is found on pages 11 and 34. The writer presents the Ḥadīth with its Arabic text and his interpretation. The original status and grade of the Ḥadīth were not stated. This study found that the Ḥadīth is part of Ḥadīth *ḥasan* reported by Ibn Mājah. The author stated that this Ḥadīth encouraged women to seek knowledge. He describes the word 'muslim' in the Ḥadīth to refer to both men and women.

Therefore, this Ḥadīth is a clear statement that man and woman must both seek knowledge and be educated.

Similarly, to support women in seeking knowledge, the author mentioned a second Ḥadīth on page 72. The writer presented the Ḥadīth with his interpretation in Malay language without the Arabic text. This study found that the Ḥadīth is part of Ḥadīth *ḥasan* reported by Abu Dāwūd.

The third Ḥadīth is noted on the page 23. The original status and grade of the Ḥadīth are not stated. This study discovered that the Ḥadīth is part of Ḥadīth *ḥasan* reported by Abu Dāwūd. The author stated this Ḥadīth to support his argument that Islam treats women like men. In Islam, both men and women are created to serve as vicegerents of Allah's caliph on this planet.

The fourth Ḥadīth is stated on the page 90. The writer just presents the Ḥadīth with his interpretation in Malay language without the original Arabic text. This study found that the Ḥadīth is part of Ḥadīth *ḥasan* reported by al-Tirmidhi. The Ḥadīth was addressed to discuss about issues of Islamic jurisprudence, where the author advises women to always take care of their intimate areas (*aurāt*).

For similar issues and advises, the author highlighted the fifth Ḥadīth on page 102. The writer presents the Ḥadīth with its Arabic text and his interpretation. The original status and grade of the Ḥadīth are not stated. This study found that the Ḥadīth is part of Ḥadīth *ṣaḥīḥ* reported in *Ṣaḥīḥ Al-Bukhārī*.

The sixth Ḥadīth is also on a similar issue but the author advises about marriage. The author stated that marriage is part of the sunnah of the Prophet Muhammad PBUH. The writer just presents the Ḥadīth with his interpretation in Malay language without

the Arabic text. This study found that the Ḥadīth is part of Ḥadīth *ḥasan* reported by Ibn Mājah.

The seventh Ḥadīth, the eighth Ḥadīth and the ninth Ḥadīth touch on similar issues that discuss about the nice treatment of women. Similarly, the writer presents the Ḥadīth with the Arabic text and his interpretation. The original status and grade of the Ḥadīth are not stated for all three Ḥadīths. Nevertheless, these three Ḥadīths have different *sanad* and *matan* of Ḥadīth. The seventh Ḥadīth is found on page 121. This study found that the seventh Ḥadīth h is part of Ḥadīth *ṣaḥīḥ ḥasan* reported by Ibn Mājah. The eighth Ḥadīth and the ninth Ḥadīth are mentioned on page 122. These Ḥadīths are part of Ḥadīth *ṣaḥīḥ* reported in *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim*.

Table 4.6: The Prophetic tradition and the author's interpretation concerning women in *Kitab Alam Perempuan*.

No.	Arabic Text of Ḥadīth	Author's Interpretation and Takhrij al-Ḥadīth	Source
1.	طَلِبِ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ	<i>Menuntut ilmu itu wajib di atas tiap-tiap orang Islam laki-laki dan perempuan.</i> Takhrij al-ḥadīth: Not stated.	p.11 p.34
2.	Not provided	<i>Bermula sekalian perempuan itu belahan badan laki-laki.</i> Takhrij al-ḥadīth: Not stated.	p.23
3.	Not provide	<i>Ambilan sekalian kamu separuh agama kamu daripada Humayra (ertinya Saidatina A'ishah).</i> Takhrij al-ḥadīth: Not stated.	p.72
4.	Not provide	<i>Sabda Rasulullah: Hai Asma' bahawasanya perempuan-perempuan itu apabila telah sampai masa ia datang ḥaid, tiadalah patut dilihat oleh orang laki-laki lagi daripadanya melainkan ini, dan ini, serta diisharatkan oleh Rasulullah dengan tangannya ke mukanya dan kedua tangannya.</i> Takhrij al-ḥadīth: Not stated.	p.90
5.	لا يخلون رجل بامرأة إلا مع ذي محرم	<i>Jangan bersunyi-sunyi seseorang laki-laki dengan seseorang perempuan melainkan yang mahram (yang tiada batal air sembahyang).</i> As mentioned by Shaykh Aḥmad al-Hādī: This ḥadīth was narrated by Ibn Abbas.	p.102
6.	Not provide	<i>Bermula berkahwin itu perjalanan Sunnah aku, maka barang siapa yang bercikan dia bukanlah ia itu daripada ummat aku.</i>	p.119

		Takhrīj al-ḥadīth: Not stated.	
7.	أكمل المؤمنين إيماناً أحسنهم خلقاً والطفهم بأهله	<i>Sesempurna iman orang-orang yang Mu'minin itu ialah orang-orang yang seelok-elok perangai mereka itu dan sehabis-habis lemah lembut mereka itu dengan ahlinya.</i> As mentioned by Shaykh Aḥmad al-Hādī: This ḥadīth was reported by 'Ā'ishah.	p.121
8.	خياكم خياركم لئلا تنسواكم	<i>Sebaik-baik orang daripada kamu ialah orang daripada kamu bagi ahlinya (isterinya).</i> As mentioned by Shaykh Aḥmad al-Hādī: This ḥadīth was reported by al-Tirmidhi.	p.122
9.	استوصوا بالنساء خيراً	<i>Berpesanlah sekalian akan kebajikan dengan sekalian perempuan.</i> As mentioned by Shaykh Aḥmad al-Hādī: This ḥadīth was narrated by Abu Hurairah.	p.122

4.2.4 *Tafsir Nur al-Ihsan*

This study discovered 50 verses of the Qur'ān and the author's interpretation related to women depending on the particular analysis of Haji Muhammad Sa'id's writing. Each verse and its interpretation are examined for the purpose of getting its contextual meaning. This study selected his interpretation of the verses for analysis seeing as it used the word women such as 'perempuan, isteri, ibu, *mu'minat, mukminah, mukminin*', together with the names of well-known women such as Eve, 'Ā'isha, Balqis, Zulaikha, Maryam, Āsiah binti Muzaham, the wife of Pharaoh, Safura binti Shuib, the wife of Prophet Musa, Rahmah binti Afraim, the Prophet Ayub's wife and Yuhaniz binti Hanid, the mother of Prophet Musa. The details of the Qur'ānic verses and author's interpretation are listed in Table 4.7.

Interestingly, the author applied two interpretive methods to each verse: *tafsir bi al-ma'thur* and *tafsir bi al-rayi*'. Furthermore, the author used nine (9) definitive interpretation (*tafsir muktabar*) to interpret the verses, namely *Tafsir al-Jalalyn, Tafsir al-Jamal, Tafsir al-Baydawi, Tafsir al-Khazin, Tafsir al-Baghawi, Tafsir al-Tabari,*

Tafsir al-Qurtubi, Tafsir al-Razi and Tafsir al-Nasafi. This fact demonstrates that Haji Muhammad Sa'id did not randomly apply his own judgement in interpreting the Qur'ānic verse concerning women.

Therefore, this study analysed the 50 Qur'ānic verses presented by the author. According to the analysis, there are nine (9) themes specific to women which are (1) women and the importance of knowledge; (2) Women and leadership; (3) Women and the economy; (4) Women and their rights as wives; (5) Women and the history of their creation; (6) Women and rewards for their practices; (7) Women and their marital sphere; (8) Women and Islamic jurisprudence; and (9) Women and their inspirational stories.

For the first theme, the Qur'ānic verse relates to women and the importance of knowledge. The author interpreted Sūrah Al-Mujādilah, verse 11 pertaining to women's ability to seek knowledge and its benefits in volume 4, page 169, "*Mengangkat Allah akan segala orang yang beriman daripada kamu dan segala orang yang diberi ilmu itu beberapa darjat dunia akhirat dengan dilebih pada rezeki dan ilmu dan kemuliaan dan rahmat-Nya diampun dosa dan syurga.*"

Interestingly, in the exegesis of this verse, the author also mentions the story of one of Prophet Muhammad's wives, Umm Salamah. He claimed that Umm Salamah was knowledgeable. Due to her intelligence and her courage to ask the Prophet questions regarding religion, Allah SWT revealed various verses of the Qur'ān, including Sūrah Āli 'Imrān, verse 32, Sūrah Al-Nisa', verse 195 and Sūrah Al-Aḥzāb, verse 35. For example, regarding Sūrah Āli 'Imrān, verse 32. Umm Salamah's inquiry to the Prophet Muhammad PBUH was based on a distinction between men and women

in the Qur'ān that led to the revelation of this verse. Due to her intelligence, the companions and the successors (*tāb 'īn*) commonly met her to discuss religious issues.'

The second theme is a verse related to women and leadership which is Sūrah Al-Baqarah, verse 31. The author argued that every creature on earth serves as a caliph, or as the leader of every action and are responsible for their actions. Additionally, the verse is related to a similar theme in verse 10 of Sūrah Al-Mumtahanah. Haji Muhammad Sa'id mentioned that 457 women took an oath of allegiance (*bay'ah*) to obey the Prophet Muhammad after Mecca was established. This situation demonstrates the author's support for women in leadership roles.

The third theme is the verses that the author interpreted about women and the economy which are, Sūrah Al-Nisa, verses 7 and 11. The author supports the idea that women can inherit property, that make up division of her heirs when they pass away. The author also raises the status of women by highlighting Islamic *faraid* law, which is the Islamic system for dividing inheritance, which in practice is 1/2, 2/3, 1/4 and 1/8. In addition, the author prevents readers from adopting the culture of the age of ignorant, when women were not allowed to inherit property and only men were allowed to do so.

The fourth theme is the author's interpretation of Qur'ānic verses about women and their rights as wives. By interpreting Sūrah Al-Baqarah, verses 228 and 233, the author highlighted the requirement for the husband to provide his wife with privileges such as alimony, which is a place to reside (v.1, p.74), apparel and food (v.1, p.77). Additionally, he added guidelines on how to treat a wife appropriately such as conversing about issues at home and continuously educating her. Intriguingly, the author also asserts that a husband must be patient, although he might despise women

his wife because of her attitude. He frequently stressed his view that women should have rights even if they were divorced (v.1, p.76).

The fifth theme is about women and the history of their creation. According to the author's interpretation of Sūrah Al-Nisa, verse 1, Sūrah Al-'A'rāf, verse 19, Sūrah Al-Nahl, verse 72 and Sūrah Al-Hajj, verse 5, Eve was created from the left rib of Prophet Adam. Although Orientalists and Feminists frequently argue against this verse, the author did not provide a detailed explanation of the issue, rather he simply stated that although women were created from Adam's ribs, it does not indicate that they are weak or that they be treated unfairly.

The sixth theme is the author's interpretation of some Qur'ānic verses about women and the reward for their practice. The author interprets Sūrah Al-Nahl, verse 97, Sūrah Al-Aḥzāb, verse 31, Sūrah Al-Mu'min, verse 8 that a man and a woman will be rewarded for their good deeds in accordance with their respective norms. They will undoubtedly receive paradise as their highest reward if they are both decent, religious, and devoted. Furthermore, he also interpreted Sūrah An-Nūr, verse 1, and Sūrah At-Taḥrīm, verse 10, where he claims that any bad deed committed by a person, whether a man or woman, will result in punishment from Allah, highlighting the example of Noah's wife, who suffered terrible consequences for defying her husband.

The seventh theme is about women and their marital sphere. The author advised women based on Sūrah An-Nūr, verse 31 to take care of their intimate are before starting a marriage. Furthermore, he recommended the man to seek the consent of the woman's guardian consent before starting a family, as stated in Sūrah Al-Nisa, verse 25. The author also often emphasised the value of dowries for women based on Sūrah Al-Baqarah, verses 228 and 236. Additionally, he also mentioned the improper

behaviour of the ignorant community, which is the marriage of women to their fathers in Sūrah Al-Nisa, verse 22, where he contends such an act is immoral. The author also mentions that it is prohibited to wed one's own mother, aunt or grandmother as stated in Sūrah Al-Nisa, verse 22. Interestingly, he also discusses the query of why the Prophet Muhammad PBUH was permitted to wed more than four women citing Sūrah Al-Aḥzāb, verse 52, which raised questions on those who contended that Islam only permitted a maximum of four marriages per person and that any more is forbidden. The author argued that the Prophet Muhammad PBUH was given this opportunity as a unique blessing from Allah.

The eighth theme is the author's interpretation of Qur'ānic verses pertaining to women and Islamic jurisprudence such as menstruation. The author interpreted Sūrah Āli 'Imrān, verse 36, stating that Islam outlines the actions that Muslim women are prohibited from engaging in during their period, including having sexual intercourse, praying, fasting, doing the hajj, and reciting the Qur'ān. It is interesting to note that the author of this Islamic jurisprudence issue includes a hadith concerning Umm Salamah's knowledge in light of the question she had asked of the Prophet Muhammad regarding the best way to remove menstrual blood, which is a problem that many women still encounter today.

The ninth theme is about women and their inspirational stories. The author included ten stories of outstanding women that can serve as a model to all women of all ages. For instance, the story of Maryam's obedience to God's command is described in Sūrah *Maryam*, verses 20 and 27. Furthermore, the author discusses Sūrah Ṭā Hā, verse 9, particularly the incident of Safura binti Suib, a wife who was sacrificed at the request of her husband, Prophet Musa, when she was expecting.

Table 4.7: The Qur'ānic verses and the author's interpretation concerning women *Tafsir Nur al-Ihsan*.

No.	The Qur'ānic Verse	Author's Interpretation	Source	
1.	<i>Sūrah Al-Baqarah</i> , 2: 228	<i>Dan bagi segala perempuan atas suami itu seumpama barang yang wajib atas mereka itu perempuan daripada segala hukuk dengan kebaikan pada syara' daripada elok mu'asyarah kedudukan dan tinggal mudharat isterinya dan seumpamanya difaham sunah lelaki menghiasai diri bagi isterinya seperti sunah isteri mengiasi bagi suaminya. Dan bagi segala lelaki atas mereka itu perempuan beberapa darjat kelebihan daripada wajib taat perempuan bagi mereka itu kerana barang yang diberi mereka itu daripada mahar dan nafkah.</i>	v.1	p.9
2.	<i>Sūrah Al-Baqarah</i> , 2: 231	<i>Dan apabila kamu telah talak akan perempuan maka sampai mereka itu akan 'idah mereka itu dengan lepasnya, maka jangan kamu enggan hai segala wali bahawa berkahwin mereka itu akan suami mereka itu yang mentalak, apabila bere'dha-re'dha mereka itu antara mereka itu dengan keelokkan pada syarak.</i>	v.1	p.76
3.	<i>Sūrah Al-Baqarah</i> , 2: 233	<i>Dan wajib atas bapa yang diperanak baginya itu rezeki mereka itu ibu yang beranak dan pakaian mereka itu kerana menyusun apabila ada mereka itu yang ditalak dengan kebaikan yang berpatutan.</i>	v.1	p.77
4.	<i>Sūrah Al-Baqarah</i> , 2: 236	<i>Tiada mengapa atas kamu jika kamu talak akan isteri kamu selama tiada kamu jimak akan mereka itu atau belum kamu fardhu mahar bagi mereka itu akan sebagai fardhu pada nikah tafwid arti tiada dosa dan tiada mahar maka menikah perempuan tiada disebut mahar apabila ditalak oleh suaminya sebelum dukhul.</i>	v.1	p.79
5.	<i>Sūrah Al-Baqarah</i> , 2: 282	<i>Maka jika kedua itu dua lelaki maka seorang lelaki dan dua perempuan daripada mereka yang kamu redha daripada segala saksi kerana agamanya dan adilnya.</i>	v.1	p.98
6.	<i>Sūrah Āli 'Imrān</i> , 3: 14	<i>Dihiasi bagi manusia itu kasih keinginan oleh nafsu mengiasi akan dia oleh Allah Taala atau syaitan kerana pencubaan daripada segala perempuan dan segala anak-anak jantan.</i>	v.1	p.105
7.	<i>Sūrah Āli 'Imrān</i> , 3: 36	<i>Maka taktala beranak ia akan dia berkata ia hai tuhanu bahawasanya aku beranak akan dia perempuan dan adalah haralan ia Ghulam laki-laki kerana tiada boleh jadi pegawai masjid itu melainkan laki-laki. Dan tiada laki-laki seperti perempuan kerana tiada patut bagi khidmat Baitul Maqdis sebab dhainya dan auratnya dan barang yang berlaku dengannya daripada haid dan lainnya.</i>	v.1	p.111
8.	<i>Sūrah Āli 'Imrān</i> , 3: 36	<i>Dengan bahawa aku tiada aku siakan akan amalan orang yang beramal daripada kamu daripada lelaki atau perempuan setennga kamu daripada setengah bersamaan pada balasan dengan amal dan tiada sia turun ini ayat taktala berkata Ummu Salamah ya Rasulullah bahawa saya tiada pernah dengar sebut perempuan pada hijrah satu</i>	v.1	p.152
9.	<i>Sūrah Al-Nisa</i> , 4: 1.	<i>Dan menjadi ia daripadanya Adam itu isterinya Hawa daripada satu tulang rusuk Adam yang kiri dalam syurga dengan tiada bersama Adam.</i>	v.1	p.154
10.	<i>Sūrah Al-Nisa</i> , 4: 3.	<i>Maka nikah oleh kamu barang yang baik bagi kamu daripada perempuan lain daripada anak yatim itu dua-dua sekali dan tiga-tiga sekali dan empat-empat sekali dan jangan lebih atasnya. Dan jika kamu ketahui bahawa tiada kamu kuasa berbuat adil pada mereka itu dengan nafkah dan giliran maka seorang perempuan kamu nikah akan dia sahaja.</i>	v.1	p.155

11.	<i>Sūrah Al-Nisa,</i> 4: 7	<i>Dan bagi segala perempuan itu baginya daripada barang yang tinggal oleh dua ibu bapa dan segala qarabah.</i>	v.1	p.156
12.	<i>Sūrah Al-Nisa,</i> 4: 11	<i>Mewasiat akan kamu oleh Allah Taala pada segala anak-anak kamu itu bagi yang lelaki seumpama bahagian dua perempuan dan juga seorang anak lelaki 'usbah dan lebih berbahagi sama banyak.</i>	v.1	p.157
13.	<i>Sūrah Al-Nisa,</i> 4: 19	<i>Hai segala mereka yang beriman tiada halal bagi kamu bahawa kamu paksakan perempuan bagi qarabat kamu yang mati itu dengan dikerasi seperti masa jahiliyah jika dikehendaki berkahwin mereka itu akan dia dengan tiada mahar atau kahwin kepada orang dan ambil mereka itu akan maharnya.</i>	v.1	p.161
14.	<i>Sūrah Al-Nisa,</i> 4: 19	<i>Dan mu'asyarah oleh kamu akan mereka itu dengan kebaikkkan pada percakapan dan nafkah dan bermalam maka jika kamu benci akan mereka itu maka sabar kamu.</i>	v.1	p.161
15.	<i>Sūrah Al-Nisa,</i> 4: 22	<i>Dan jangan kamu nikah barang yang nikah oleh bapa kamu daripada perempuan itu melainkan barang yang telah lalu masa jahiliyyah dimaaf bahawa nikah isteri bapa.</i>	v.1	p.162
16.	<i>Sūrah Al-Nisa,</i> 4: 23	<i>Diharam atas kamu itu nikah segala ibu kamu melengkapi ibu bagi bapa dan bagi ibu hingga keatasnya. Dan segala anak perempuan kamu melengkapi cucu hingga ke bawah.</i>	v.1	p.162
17.	<i>Sūrah Al-Nisa,</i> 4: 25	<i>Nikah oleh kamu akan mereka itu dengan izin penghulu mereka itu dan beri oleh kamu akan mereka itu mahar mereka itu dengan kebaikkkan daripada ketiadaan lokek dan kurang akan perempuan yang baik-baik.</i>	v.1	p.164
18.	<i>Sūrah Al-Nisa,</i> 4: 34	<i>Bermula segala lelaki itu berdiri mereka itu kerasi atau segala perempuan dan mengajar mereka itu dan menegah akan mereka itu daripada kejahatan dengan sebab barang yang melebihi Allah setengah mereka itu lelaki atas setengah ilmu dan akal dan agama dan wilayah dan saksi dan jihad dan jumaat dan Jemaah dan iimam dan nabi dan khulafa' dan nikah empat dan lebih pusaka dan nasab kepada lelaki dan talak dan nikah dan ruju' dan lainnya.</i>	v.1	p.167
19.	<i>Sūrah Al-'A'rāf,</i> 7: 19	<i>Ya Adam duduk olehmu engkau dan isteri engkau Hawa itu akan syurga mana jadi Hawa daripada tulang rusuk Adam yang kiri supaya tetap Adam dan berjinak-jinak ia dengannya itu dalam syurga.</i>	v.2	p.59
20.	<i>Sūrah Yūsuf,</i> 12: 21	<i>Dan kata oleh orang yang belinya daripada orang Mesir itu bagi isterinya muliakan tempat duduknya maka yang beli itu Qadfir wazir raja Mesir isterinya Zulaikha suruh siap tempat duduk Yusuf di rumahnya Subhanah Allah jodoh seorang tiada ketahu melainkan Allah dipelihara Zulaikha daripada Qadfir tiada pernah setubuh dan dibawa datang Yusuf berapa jauh ikut kehindan hendak kena bunuh tahuk dalam telaha masuk penjara baru sampai pada Zulaikha.</i>	v.2	p.237
21.	<i>Sūrah Yūsuf,</i> 12: 23	<i>Dan berkehendak akan dia Yusuf itu oleh perempuan yang ia duduk pada rumahnya daripada dirinya iaitu Zulaikha berkehendak pada Yusuf bahawa ijma' akan dia dan kunci ia segala pintu-pintu rumah adalah ia tujuh pintu dan kata Zulaikha kepada Yusuf marilah kata Yusuf aku berlindung dengan Allah Taala.</i>	v.2	p.238
22.	<i>Sūrah Yūsuf,</i> 12: 30	<i>Dan telah berkata oleh perempuan-perempuan orang besar-besar dalam negeri Mesir perempuan Aziz berkehendak kepada hambanya kena ain itu daripada dirinya sungguh telah masuk ke dalam hatinya oleh kasih hambanya bahawa kami lihat akan dia pada dhalalah yang nyata.</i>	v.2	p.240
23.	<i>Sūrah An-Nahl:</i> 16: 72	<i>Dan bermula Allah Taala telah menjadikan ia bagi kamu daripada diri kamu itu akan isteri maka jadi Hawa daripada tulang rusuk Adam dan sekalian perempuan jadi daripada nutfah lelaki segala isteri kamu itu beberapa anak dan cucu.</i>	v.2	p.311

24.	<i>Sūrah An-Nahl:</i> 16: 97	<i>Bermula mereka menjeja amal yang soleh daripada lelaki atau perempuan dan ia beriman maka sungguh kami hidup akan dia sebagai hidup yang baik dalam dunia dengan luas rezeki dan redha dan di akhirat dengan syurga.</i>	v.2	p.317
25.	<i>Sūrah Maryam,</i> 19: 20	<i>Betapa ada bagi aku itu anak dan tiada sentuh akan daku oleh lelaki dengan kahwin dan tiada aku berzina.</i>	v.3	p.33
26.	<i>Sūrah Maryam,</i> 19: 27	<i>Maka bawa datang Maryam dengan anaknya Isa kepada kaumnya dukung akan dia kemudian daripada empat puluh hari beranak maka taktala lihat mereka itu akan Maryam dan anak dengan tiada bapa aitu menangis mereka itu kerana mereka itu ahli rumah orang soleh mendatang akan sesuatu yang besar sekiranya engkau datang dengan anak tiada bapa.</i>	v.3	p.35
27.	<i>Sūrah Tā Hā,</i> 20: 9	<i>Dan adakah datang akan dikau Ya Muhammad cerita musa Ketika keluar daripada medan negeri Shuaib pergi kepada ibunya dan saudaranya di Mesir Bersama isterinya Safura binti Shuib sampai pada matahari jatuh Bukit Thur dipernak baginya seorang anak pada malam kelam Jumaat dan ia susah jalan dan berpecah ketumbangannya dan tiada air dan tiada api.</i>	v.3	p.47
28.	<i>Sūrah Tā Hā,</i> 20: 117	<i>Bahawa ini (iblis itu) seteru bagi engkau dan bagi isteri engkau Hawa maka tiada mengeluarkan akan kedua kamu daripada syurga maka engkau dapat susah dengan kena mengembala dan bertanam dan mengetam dan kisar gandum dan buat roti jika keluar, maka disimpan kesusahan atas Adam sahaja tiada Hawa, kerana lelaki mengusaha bagi isterinya.</i>	v.3	p.64
29.	<i>Sūrah Al-'Anbiyā',</i> 21: 83	<i>Dan sebut olehmu akan Ayub Ketika doa ia akan tuhan tatkala dibala akan dia dengan binasa harta dan anaknya dan pecah-pecah kulitnya dan tinggal akan dia oleh manusia melainkan isterinya Rahmah binti Afraim bin Yusuf mengkadamb akan dia dan beri makanan tiga tahun atau tujuh tahun atau lapan belas tahun dan jadi sempurna kehidupannya.</i>	v.3	p.81
30.	<i>Sūrah Al-Hajj,</i> 22: 5	<i>Apabila masuk nutfah dalam Rahim yang hendak jadi manusia berjalan ia pada segala tubuh perempuan bawah kuku dan rambut dan roma 40 hari kemudian jadi darah 40 hari kemudian jadi daging 40 hari yakni kita dengan yakin lihat di mana kejadian kita daripada air mani jadi darah jadi daging jadi manusia diperanak kecil pelihara besar diri akal ilmu kepada ini faham kuat sampai mati.</i>	v.3	p.88
31.	<i>Sūrah An-Nūr,</i> 24: 1	<i>Bermula perempuan yang berzina dan lelaki yang berzina yang belum muhsan erti belum merasa jima' dalam nikah itu maka balun oleh kamu tiap-tiap seorang daripada keduanya itu 100 kali balm.</i>	v.3	p.120
32.	<i>Sūrah An-Nūr,</i> 24: 4	<i>Dan bermula segala mereka yang menuduh mereka itu akan perempuan yang muhsanah dengan zina kemudian bawa datang mereka itu dengan empat orang saksi maka balun oleh kamu akan mereka itu.</i>	v.3	p.121
33.	<i>Sūrah An-Nūr,</i> 24: 11	<i>Bahawa segala mereka yang bawa datang dengan ifk itu Jemaah daripada kamu orang yang mukminin maka makna ifk berbuat dusta atas Aishah Ummu Mukminin dengan dituduh dengan Jemaah orang mukminin mereka itu Hasan bin Thabit dan Abdullah bin Ubai bin Salul dan Jahinah binti Jash adalah Rasulullah nikah Aishah di Mekah umur enam tahun dan dughul dengannya di Madinah umur sembilan tahun dan wafat Rasulullah ia umur 18 tahun jangan kamu sangka hai segala Mukminin akan dia jahat bagi kamu tetapi iaitu baik kamu beri pahala akan oleh Allah dengannya dan mengzahir ia akan kelepasan Aishah dan mereka yang datang sertanya daripada tuduh tuduh dengan turun 18 ayat.</i>	v.3	p.122
34.	<i>Sūrah An-Nūr,</i> 24: 31	<i>Dan kata olehmu ya Muhammad bagi segala perempuan yang Mu'minat pejam mereka itu akan segala mata mereka dan</i>	v.3	p.128

		<i>pelihara mereka itu akan segala faraj mereka itu yang tiada halal dan jangan mengzahirkan mereka itu akan perhiasan mereka itu melainkan barang yang zahir daripadanya iaitu muka dan dua tapak tangan harus pandangan bagi lelaki Ajnabi.</i>		
35.	<i>Sūrah An-Naml, 27: 20</i>	<i>Perempuan nama Balqis dan sungguhpun tuan engkau beraja besar maka Balqis tiada kurang daripadanya ia milik Yaman sekalian dibawah tangannya 400 ratus raja-raja tiap-tiapraja 4000 tentera berperang.</i>	v.3	p.177
36.	<i>Sūrah An-Naml, 27: 23</i>	<i>Perempuan yang milik jadi raja mereka itu negeri Saba' namanya Balqis binti Sarahil, raja besar Yaman telah diperanak akan bapanya 40 keturunan raja-raja Balqis akhir sekali ibunya nama Raihanah binti Sakin Raja Jin.</i>	v.3	p.178
37.	<i>Sūrah An-Naml, 27: 42</i>	<i>Tatkala datang Balqis dikata padanya seperti inikah Arasy engkau dinegeri itu, kata Balqis seorang-seorang ialah kenal ia akan dia dan diberi shibih atas mereka itu seperti barang yang shibih mereka itu atasnya kata Sulaiman tatkala melihat ada baginya ma'rifat dan ilmu.</i>	v.3	p.182
38.	<i>Sūrah Al-Qaṣaṣ, 28: 7</i>	<i>Dan kami wahyu ilham kepada ibu Musa nama Yuhaniḥ binti Hanid bin Lawi bin Yaakob bahawa menyusu olehmu akan dia maka apabila engkau takut atasnya maka lontar olehmu akan dia pada dalam sungai Nil.</i>	v.3	p.194
39.	<i>Sūrah Al-Qaṣaṣ, 28: 9</i>	<i>Dan kata Asiah perempuan Firaun ketika Firaun hendak bunuh itu ini cahaya mata bagi aku dan bagi engkau kamu jangan bunuh akan di aini budak harap bahawa manfaat ia akan kita atau kita ambil perbuat anak pelihara maka ditahkik Allah akan hajatnya dengan dibahagia akan dia dan binasa Firaun.</i>	v.3	p.195
40.	<i>Sūrah Al-Aḥzāb, 33: 31</i>	<i>Dan barang siapa yang taat daripada kamu itu bagi Allah dan rasulnya dan beramal ia akan amalan yang soleh nescaya amu kurnia akan dia pahala dua kali ganda pahala perempuan lain dan kami sedia baginya rezeki yang mulia dalam syurga.</i>	v.3	p.263
41.	<i>Sūrah Al-Aḥzāb, 33: 34</i>	<i>Dan sebut oleh kamu hai isteri nabi barang yang dibaca pada segala rumah-rumah kamu daripada ayat-ayat Qur'ān Allah dan hikmah sunat nabi yakni disuruh selalu baca ayat Qur'ān dan sunah nabi yang menggambarkan kebajikan dan menakutkan daripada kejahatan mengigat diri atau orang lain bahawa Allah itu ada ia tuhan yang kasih sayang dengan aulianya lagi amat ketahuai dengan segala makhluknya.</i>	v.3	p.263
42.	<i>Sūrah Al-Aḥzāb, 33: 49</i>	<i>Apabila kamu nikah akan perempuan yang mukminah kemudian kamu talak akan mereka itu dahulu daripada jima' akan mereka itu maka tiada bagi kamu atas mereka itu daripada iddah yang beriddah mereka itu akan dia yakni isteri yang ditalak sebelum setubuh tiada iddah boleh nikah pada lain orang ketika itu juga maka beri mut'ah oleh kamu akan mereka itu maka makna mut'ah pemberian suami kepada isterinya yang ditalak menyuka hatinya mudah jika hendak rujuk.</i>	v.3	p.267
43.	<i>Sūrah Al-Aḥzāb, 33: 52</i>	<i>Tiada halal bagi engkau ya Muhammad nikah perempuan daripada kemudian yang demikian itu sembilan isteri yang pilih engkau iaitu Aishah binti Abu Bakar dan Hafshah binti Umar dan Habibah Abu Sufian dan Saodah binti Rabiah dan Ummu Salamah binti Abu Umayyah dan Sofiah binti Ahtab dan Maimunah binti Harith dan Zainab binti Jaish dan Juwairiyah binti Harith wafat Rasulullah daripada sembilan isteri itu dan tiada halal bahawa engkau tukar dengan seorang daripada mereka sembilan itu daripada segala isteri dengan talak dan nikah lain yakni diharam Allah akan isteri Rasulullah yang sembilan dengan sebab pilih mereka itu akan Allah dan rasul-Nya .</i>	v.3	p.269

44.	<i>Sūrah Al-Mu'min: 40: 8</i>	<i>Hai Tuhan Kami dan masuk olehmu akan mereka itu mukminin itu akan syurga 'Adn yang telah engkau janji akan mereka itu dan mereka yang soleh daripada ibu bapa mereka itu dan laki isteri mereka itu dan anak cucu mereka itu.</i>	v.4	p.3
45.	<i>Sūrah Al-Hujurat, 49: 13</i>	<i>Hai manusia bahawa kami telah kami jadikan kamu itu daripada lelaki dan perempuan Adam dan Hawa dan kami jadikan akan kamu itu syu'ub dan qabalah misalnya pada keturunan nabi, maka Quzaimah itu syu'ub dan kinanah qabalah dan Quraisyh 'Imarah dan Qusai Bidn dan Abdul Manaf dan Banu Hasyim Fusailah dan Abbas 'Asyirah supaya kamu kenal setengah akan setengah bukan kerana bermegah-megah kerana sekalian anak Adan dan Hawa hanya kemuliaan itu dengan taqwa Allah.</i>	v.4	p.107
46.	<i>Sūrah Al-Mujadilah, 58: 11</i>	<i>Mengangkat Allah akan segala orang yang beriman lelaki dan perempuan daripada kamu dan segala orang yang diberi ilmu itu beberapa darjat dunia akhirat dengan melebihi pada rezeki dan ilmu dan kemuliaan dan rahmat-Nya diampun dosa dan syurga.</i>	v.4	p.169
47.	<i>Sūrah Al-Mumtahanah, 60: 10</i>	<i>Telah kamu ketahui mereka itu mukminah sebenar dengan sumpah itu maka jangan kamu Kembali mereka itu kepada orang-orang kafir tiada mereka itu halal bagi mereka itu perempuan dan beri oleh kamu akan mereka itu suami kafir itu barang yang mereka itu belanja mahar dan tiada mengapa atas kamu hai muslimin bahawa kamu nikah mereka itu perempuan yang hijrah dengan syarat lepas iddah dan dengan wali dan dua saksi kerana sudah bercerai dengan islam ketika itu jua yang belum dughul dan yang kemudian daripada dughul.</i>	v.4	p.183
48.	<i>Sūrah Al-Mumtahanah, 60: 12</i>	<i>Jumlah perempuan yang mebai'ah ketika itu 457 orang mebai'ah Rasulullah akan mereka itu dengan perkataan tiada dengan tangan mebai'ah enam perkara pertama jangan syirik dengan Allah sesuatu kedua jangan mencuri ketiga jangan berzina keempat jangan bunuh anak perempuan takut papa seperti jahiliyyah kelima jangan dusta anak orang kata anak suami dan keenam jangan derhaka apa kbajikan yang disuruh oleh Rasulullah.</i>	v.4	p.185
49.	<i>Sūrah At-Tahrīm, 66: 10</i>	<i>Telah perbuat Allah bandingan bagi segala kafir-kafir tiada dapat seorang menolong lepas daripada nerala dengan dua perempuan isteri nabi Nuh dan isteri nabi Luth sifat keduanya adalah kedua itu pada bawah dua hambaku daripada segala hamba kami yang soleh kedua nabi Nuh dan nabi Luth maka khianat kedua perempuan itu akan kedua hamba kami kufur kedua pada agama.</i>	v.4	p.204
50.	<i>Sūrah At-Tahrīm, 66: 11</i>	<i>Dan telah perbuat oleh Allah akan bandingan bagi segala orang yang beriman dengan Allah dan Rasulnya tiada mudharat akan dia oleh suaminya yang kafir dengan perempuan Firaun raja Mesir namanya Asiah binti Muzaham ia beriman dengan nabi Musa tatkala beriman sihir Firaun diazab oleh Firaun dengan teletangnya dan dipaku dua tangannya dan dua kakinya dan ditaruh batu kisar gandum atas dadanya apabila tiada orang datang Malaikat taung akan dia daripada panas matahari.</i>	v.4	p.205

In interpreting the Qur'ānic verses, the author referred to the Prophetic traditions as support his interpretation. This study identified (9) nine Ḥadīths that the author used

to address women's issues clearly, a small number in comparison to other Ḥadīths that address other, broader topics. One of the Ḥadīths is presented in both the original Arabic and the writer's interpretations. However, eight (8) of them merely state the translated Ḥadīths and exclude the Ḥadīths' original texts. In addition, the author only cited one Ḥadīth source and did not mention the other nine Ḥadīths, sources in his writings. Besides that, the author also did not specifically state the grade of the Ḥadīths. The details of the Ḥadīths and the author's interpretation are listed in Table 4.8.

The first Ḥadīth is found in volume 1, page 162. The writer presents the Ḥadīth with its Arabic text and his interpretation. The status of this Ḥadīth is Ḥadīth *ṣaḥīḥ* reported in *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim*. This Ḥadīth covers the *fiqh* jurisprudence about the topic of breastfeeding.

The second Ḥadīth is placed in volume 3, page 195. The writer presents the Ḥadīth with his interpretation in the Malay language without the Arabic text. The original status and grade of the Ḥadīth are not stated. This study discovered that the Ḥadīth is part of Ḥadīth *ṣaḥīḥ* reported by Abu Dāwūd. This Ḥadīth also highlights the *fiqh* jurisprudence about the topic of marriage.

The third Ḥadīth to the ninth hadith are in the same volume but on different pages. All of the Ḥadīth were also presented with the author's interpretation in the Malay language without the Arabic text. The original status and grade of the Ḥadīth are also not stated. Interestingly, all of the Ḥadīth discovered are on the topic of marriage like *zihar*, divorce and the obedience of a wife to her husband. This study discovered that the third Ḥadīth is part of Ḥadīth *ḥasan* reported by al-Tirmidhi. Similar to the fourth Ḥadīth and the sixth Ḥadīth. Furthermore, the fifth Ḥadīth is part of Ḥadīth *ṣaḥīḥ* reported by Abu Dāwūd. The seventh and eighth Ḥadīth are part of Ḥadīth *ḍa'īf* reported

by Sunan Al-Nasā'ī. The ninth Ḥadīth is part of Ḥadīth *da'īf* stated in *Al-Bidaya wa'l-Nihaya*.

Table 4.8: The Prophetic tradition and the author's interpretation concerning women in *Tafsir Nur al-Ihsan*.

No.	Arabic Text of Ḥadīth	Author's Interpretation and Takhrij al-Ḥadīth	Source	
1.	يحرم من الرضاع ما يحرم من النسب حرام	<i>Haram pada menyusui barang yang haram daripada nasab.</i> As mentioned by Hāji Muḥammad Sa'īd: This ḥadīth was reported by al-Bukhārī and Muslim.	v.1	p.16
2.	Not provided	" <i>Sabda Nabi SAW bagi Khadijah adakah engkau ketahui Allah kahwin akan daku serta engkau (Khadijah) dalam syurga, Maryam bint Imran dan Kalthom saudara perempuan Musa dan Asiah Firaun.</i> " Takhrij al-ḥadīth: Not stated.	v.3	p.94
3.	Not provided	" <i>Khaulah binti Tha'labah dan suaminya Uwais bin Somad, pada suatu hari datang kemarahan Uwais pada Khaulah tiada turut kehendaknya dizihar akan dia dengan kata</i> <i>أنت علي كظهر أُمي</i> <i>Engkau atasku seperti belakang ibuku maka makna zihar menyerupa suami akan isterinya dengan ibunya dengan mujzahnya dan makna ilaa', bersumpah suami tiada jimak isterinya maka keduany ini talak pada zaman jahiliyah kemudian menyesal Uwais dan kata ia engkau sudah haram atas aku maka pergi Khaulah pada Rasulullah tanya yang demikian itu maka sabda nabi</i> <i>انت حرام عليه</i> <i>Engkau haram atasnya Khaulah ia tiada sebut.</i> " Takhrij al-ḥadīth: Not stated.	v.4	p.16
4.	Not provided	" <i>Taktala selesai wahyu, sabda Rasulullah panggil suami engkau maka dipanggil maka baca</i> <i>قد سمع الله</i> <i>Empat ayat sampai</i> <i>وللكافرين عذاب اليم</i> Takhrij al-ḥadīth: Not stated.	v.4	p.18
5.	Not provided	" <i>Sabda Nabi kepada Uwais adakah engkau kuasa merdeka, maka sembahnya tiada maka sabda-Nya adakah engkau kuasa puasa dua bulan berturut-turut maka sembahnya tiada maka sabdanya beri makan 60 miskin sembahnya hamba tiada dapat melainkan jika tuan tolong.</i> " Takhrij al-ḥadīth: Not stated.	v.4	p.165
6.	Not provided	" <i>Hatib kirim pada seorang perempuan nama Sarah dengan upahan sepuluh dinar dan sehelai kain tatkala sampai tempat Raudhah dua belas mil dari Madinah turun Jibrail dengan khabaran maka suruh</i>	v.4	p.166

		<p>Rasulullah akan Saidina Ali dan Saidina Zubir dan Miqdad tiga orang sahabat sabdanya pergi oleh kamu pada Raudhah padanya seorang perempuan sertanya surat ambil kamu akan dia daripadanya maka maka pergi mereka itu dengan pelari kuda sampai pada Raudhah itu dapat perempuan maka kata Saidina Ali kami kata engkau bawa keluar surat atau kami telanjang engkau maka dikeluarkan dari dalam rambutnya...”</p> <p>Takhrīj al-ḥadīth: Not stated.</p>		
7.	Not provided	<p>“Kata Rasulullah telah khabar akan daku oleh tuhan yang Amat Ketahui zahir kerajaan dan ketahui batinnya jika taubat oleh kedua kamu Hafsa dan Aisyah kepada Allah daripada buka rahsia Rasulullah yang disuruh sembunyi itu nescaya diterima taubat kedua kamu.”</p> <p>Takhrīj al-ḥadīth: Not stated.</p>	v.4	p.180
8.	Not provided	<p>“Sabdanya bulan ini dua puluh sembilan maka taktala dengar Saidina Umar Rasulullah mengasing isterinya datang ia dan katanya ya Rasulullah jangan payah atas tuan hamba kerjaan perempuan jika tuan hamba sudah talak...”</p> <p>Takhrīj al-ḥadīth: Not stated.</p>	v.4	p.202
9.	Not provided	<p>“Sabda Nabi pada ketika Khadijah hendak mati apabila engkau bertemu dengan madu-madu engkau salam aku kepada mereka itu. Khadijah bertanya adakah rasulullah berkahwin dahulu daripada hamba sabdanya tiada dan tetapi Allah kahwin aku Maryam bint Imran dan Asiah isteri Firaun dan Kalthum saudara nabi Musa.”</p> <p>Takhrīj al-ḥadīth: Not stated.</p>	v.4	p.202

4.2.5 *Baḥr al-Madhī Sharḥ Mukhtaṣar Ṣaḥīḥ al-Tirmidhī*

The book *Baḥr al-Madhī Sharḥ Mukhtaṣar Ṣaḥīḥ al-Tirmidhī* is a writing that compiles the Prophet Muhammad’s *ḥadīths* as indicated in sub-topic 3.3.5. Even though all the *ḥadīths* were gathered in this writing, the author nevertheless used Qur’ānic verses to support and strengthen his arguments.

Therefore, this study will analyse the Qur’ānic verses in the writing. There are 11 Qur’ānic verses contained in the book. The Qur’ān was cited in this book with its full Arabic verses and Malay translation as well as the author’s interpretation. Nevertheless, the author did not provide the number or name of the verses. The details

of the Qur'ānic verses and the author's interpretation are listed in Table 4.9. This study highlights three (3) themes of the author's interpretation of the verses of the Qur'ān concerning women, as follows:

The first theme that is covered in the book is the issues of jurisprudence. The author interpreted Sūrah Al-Baqarah, verses 228, 231 and 232 to support the first jurisprudential issue, which concerns guardians. According to the author, Idris al-Marbawi, a woman can marry the man of her choice, but if she has been divorced, she must wait three months (*quru'*) before she marries a new marriage. In addition, a guardian, cannot stop a woman from getting married again after her time of *iddah* (waiting) has ended. Besides that, the author interprets Sūrah At-Talāq, verse 1, standing that women are not permitted to leave the house during *iddah* unless it is an absolute necessity.

Furthermore, the division of property is included as a second jurisprudential issue. The author interpreted Sūrah Al-Nisa, verse 11 to discuss the issue. According to the author, this verse clarifies more forcefully how much property should be handed to men and women, supporting the author's interpretation of the Ḥadīths that the distribution of inheritance includes women. The third jurisprudential issue is reward for both male and female based on their deeds. In the issue, the author interprets Sūrah Āli 'Imrān, verse 36; that the efforts of each of Allah's servants, men and women alike, will be recognised by Allah. Additionally, he mentions in Sūrah Al-Nisa, verse 33, that men and women receive the same rewards; a man will be awarded for his efforts in going out to battle and taking care of his wife and children's needs. In the meantime, women are rewarded for their efforts to respect their husbands and obey them.

The second theme is about manners for women. In interpreting Sūrah Al-'A'rāf, verse 31, the author advised women to uphold good manners at all times, particularly while eating and drinking. In addition, based on his interpretation of Sūrah Al-Mumtaḥanah, verse 12, women are forbidden from using their husbands' possessions without his consent. The other manners deal with not touching women while they are menstruating. According to the writer's interpretation of Sūrah Al-Baqarah, verse 223, the author forbade men from having sexual relations with women who are menstruating because there is damage and harm to both the men and the women.

The third theme is the women's figure in the time Prophet Muhammad PBUH. In the interpretation of Sūrah Al-Nisa, verse 33, the author provided an overview of a great woman at the time of the Prophet Muhammad PBUH, namely his wife, Umm Salamah. He described Umm Salamah as a wise woman, who narrated many of the Ḥadīths of Prophet Muhammad and interestingly, the companions also took the narrations of Ḥadīths from her. In fact, the author stated that Allah revealed the above verse because of her intelligence.

Table 4.9: The Qur'ānic verses and the author's interpretation concerning women in *Bahr al-Madhī Sharḥ Mukhtaṣar Ṣaḥīḥ al-Tirmidhī*

No.	The Qur'ānic Verse	Author's Interpretation	Source	
1.	Sūrah Al-Baqarah, 2: 232	<i>Dan apabila sudah menjatuh talak sekalian kamu akan perempuan-perempuan (isteri) maka telah habis iddah mereka itu maka janganlah walinya tegah akan mereka itu bahawa kahwin akan suami mereka itu apabila telah beredha antara mereka itu dengan maaruf. Maka yang demikian hukum keatas wali apabila perempuan hendak bernikah maka segeralah nikah anak dia.</i>	v.2	p.33
2.	Sūrah Al-'A'rāf, 7: 31	<i>Makan dan minum sekalian kamu, janganlah melampau-lampau amat sekalian kamu pada makan dan minum itu.</i>	v.8	p.191
3.	Sūrah Al-Baqarah, 2: 228	<i>Dan bermula perempuan yang diceraikan oleh suaminya itu menantilah dengan sendirinya mereka itu tiga quru'.</i>	v.9	p.7
4.	Sūrah At-Talāq, 65: 1	<i>Jangan keluarkan isteri-isteri dari dalam rumah-rumah yang ditalakkan isteri-isteri yang ditinggalkan diam ia dengan</i>	v.9	p.17

		<i>suaminya hingga selesai iddahnya. Dan tiada harus keluar isteri-isteri itu, melainkan bahawa didatangkan oleh isteri-isterinya dengan perkataan busuk dan suka mencerooboh dengan berterang-terang maka harus dikeluarkan isteri yang ditalakkan itu dari rumah suami.</i>		
5.	<i>Sūrah Al-Mumtahanah, 60: 12</i>	<i>Hai nabi apabila datang akanku oleh segala perempuan beraku setia akan dikau atas bahawa tiada menyekutu mereka itu dengan Allah dan tiada mencuri walau harta suami sekalipun. Dan tiada berzina dan tiada membunuh anak seperti kelakuan Jahiliyah.</i>	v.11	p.153
6.	<i>Sūrah Al-Nisa, 4: 11</i>	<i>Tidaklah orang yang mendapat pusaka itu laki-laki sahaja bahkan perempuan pun telah mendapat jua. Jika seorang diri tiada bersaudara laki-laki dapat seperdua daripada harta. Dan jika ditinggalkan oleh si mati akan dua anak perempuan atau lebih nescaya mendapat dua pertiga daripada hart aitu.</i>	v.14	p.111
7.	<i>Sūrah Al-Baqarah, 2: 223</i>	<i>Bermula faraj isteri isteri-isteri kamu itu tempat bertanam anak bagi sekalian kamu, maka tanamlah pada tempat tanam kamu itu sebagaimana kehendak kamu, dan persembahkan oleh sekalian kamu bagi dirimu daripada anak yang soleh dan takut oleh sekalian kamu akan jima' isteri itu dilubang dubur atau jima' akan dia di dalam haid. Dan ketahuilah oleh sekalian kamu bahawasanya sekalian kamu itu jumpa kana Tuhan itu dan beri suka olehmu ya Muhammad akan orang-orang Mukmin yang menjauhkan diri daripada jima' isterinya pada dubur atau dalam haid itu dengan syurga.</i>	v.17	p.222
8.	<i>Sūrah Al-Baqarah, 2: 231</i>	<i>Dan apabila sudah sekalian kamu talak akan isteri-isteri kamu maka telah cukup iddahnya maka jangan sekalian kamu tahan akan mereka itu daripada berkahwin dengan sumai-suaminya yang mentalak akan mereka itu, apabila sudah redha menredha setujuan bersetujuan mereka itu antaranya yakni antara laki isterinya dengan baik-baik dan elok pada syara'.</i>	v.21	p.80
9.	<i>Sūrah Al-Nisa, 4: 32</i>	<i>Bagi orang laki-laki itu habuan pahala daripada barang yang diusahakan oleh mereka itu pergi berperang dan mengurus anak isterinya dan rumah tangganya. Dan bagi perempuan itu habuan pahala daripada barang yang diusahakan oleh mereka itu dengan sebab taat suami dan memelihara diri daripada segala yang haram.</i>	v.21	p.181
10.	<i>Sūrah Al-Nisa, 4: 33</i>	<i>Sesungguhnya Ummu Salamah itu seorang perempuan yang cukup bijaksana lagi pintar, cukup tinggi akalunya, dan apa buah fikirannya semuanya betul ada banyak hadith diriwayatkannya dan banyak laki-laki dan perempuan mengambil hadith Rasullah daripanyanya. Dan telah turun ayat ini itu sebabnya.</i>	v.21	p.184
11.	<i>Sūrah Āli 'Imrān, 3: 36</i>	<i>Bahawasanya aku tiada mengsia-siakan amal seseorang yang beramal daripada sekalian kamu daripada laki-laki dan perempuan. Setengah kamu daripada setengah yakni semua kamu anak Adam dan Hawa.</i>	v.21	p.185

The interpretation of the Ḥadīth concerning women as presented by al-Marbawi in the *Baḥr al-Madhī Sharḥ Mukhtaṣar Ṣaḥīḥ al-Tirmidhī* are straightforward but comprehensive. He attempts to impart as much information as he can, using his intellect and knowledge-seeking experience. Additionally, the order in which each Ḥadīth is

presented in the book is based on the issues covered in *Jami' al-Tirmidhī*, a book by Imām al-Tirmidhī.

Interestingly, in the preface to the book *Baḥr al-Madhī*, the author provided a brief explanation of the methods used to write Ḥadīth. First, the author aimed not to discuss the isnad of the Ḥadīth because the book aimed to summarise *Jami' al-Tirmidhī*. Second, the author described each Ḥadīth title and chapter in accordance with the order of *Jami' al-Tirmidhi*, but some hadiths took on additions and alterations in specific locations. Third, before examining the hadith content, each Ḥadīth is translated and interpreted first by expressing an opinion on its title. Fourth, the author focused his interpretation of each Ḥadīth from al-Tirmidhi's writings and backed it up with justifications and argument from Imām Shāfi'ī. Fifth, each topic addressed by the author was given a number for quick reference.

There are 2793 Ḥadīths in the book, but this study only focused on 30 Ḥadīth that specifically addressed women, whether directed to specific people, teams, or all levels of women. Each Ḥadīth stated by al-Marbawi includes the author's interpretation in addition to the information about the Ḥadīth source and status (Refer to Table 4.10). For Ḥadīth dealing with women's issues, nine (9) Ḥadīths were narrated by women narrators, whereas the remaining 21 Ḥadīth were narrated by men narrators. In addition, 28 Ḥadīth are classified as Ḥadīth *ṣaḥīḥ* while the remaining hadith are classified as Ḥadīth *ḥasan ḡhārib*.

Nevertheless, this study divided al-Marbawi's interpretation on the 30 Ḥadīths concerning women into seven (7) issues relating to women. The first is women's issue and jurisprudential issues such as the issue of cohabitation with women who are menstruating (v.1, p.206), the issue of the fasting of breastfeeding mothers (v.5, p.52),

the issue of replacing fasting for menstruating women (v.5, p.160), the women's behaviors during menstruation (v.5, p.196), issue of women's divorce when on period (v.9, p.4), *diyāt* issue (v.10, p.127), marital issue (v.8, p.36, 39 and 176), and the *faraid* property issue for women (v.14, p.111).

The second is regarding the issue of a wife's rights over a husband, including providing alimony, clothing, and housing (v.22, p.100). Al-Marbawi also emphasised the husband's need to treat his wife well as well as all other women in his life, including his mother, daughter, and sister (v.13, p.61 and 87) and to constantly offer sound counsel to them (v.5, p.101).

The third is on the issue of the wife's obligations such as respecting her husband's rights (v.1, p.40 and v.3, p.26), asking the husband for permission when she wife wants to fast (v.5, p.155), getting the husband's permission, if the wife wishes to donate using her husband's property (v.4, p.214 and 215), and being kind to her husband (v.12, p.226).

Fourth, on the issue of education and women, al-Marbawi explains that women must be given education as well since Allah will elevate people who are knowledgeable (v.1, p.207). The author asserted that by pursuing knowledge, a person will comprehend all of Allah's instructions and directives and will be able to perform more good deeds and express his worship (v.19, p.7).

The fifth is the issue of women attending mosques. Al-Marbawi clearly expressed that women can visit the mosque and participate in congregational prayers (v.2, p.15). Furthermore, the sixth, issue concerns the women and social community. The author acknowledged that women were permitted to take part in combat during the time of the Prophet Muhammad PBUH by providing social work assistance, such as

treating injured soldiers, providing food, and sending ailing fighters back to their homes (v.11, p.123 and 226).

The seventh is the issue of women and their reward for their good deeds. According to al-Marbawi, Allah rewards all human deeds equally, regardless of whether they are performed by a man or a woman (v.21, p.184). Interestingly, the author interpreted the Ḥadīth that many women are consigned to hell because of their own attitudes, due to cursing, gossiping, slandering, leaving the house without her husband's consent and other such bad behaviours (v.18, p.115).

Table 4.10: The Prophetic tradition and the author's interpretation concerning women in *Baḥr al-Madhī Sharḥ Mukhtasar Ṣaḥīḥ al-Tirmidhī*

No.	Arabic Text of Ḥadīth	Author's Interpretation and Takhrīj al-Ḥadīth'	Source
1.	عن عائشة قالت: من أزواجكن أن يستطيخوا بالماء فيأني أستحييهم، وإن رسول الله صلى الله عليه وسلم يفعلوه.	<i>Diriwayatkan Aisyah katanya suruhkan olehmu sekalian akan suami kamu bahawa membersih diri mereka itu daripada kencing beraknya dengan air. Maka bahawasanya aku malu akan mereka itu bercakap dan menyampaikan perbuatan nabi yang demikian kepada mereka itu. Dengan dalil ini tiada Aisyah itu melakukan tiada sopan kepada laki-laki dan jikalau mereka itu (isteri-isteri nabi) itu bersifat ibu sekalipun kepada sekalian orang mukmin.</i> As mentioned by Idris al-Marbawi: This ḥadīth was narrated by Abu Hurairah, and its ḥadīth <i>ḥasan ṣaḥīḥ</i> .	v.1 p.40
2.	إذا كان دما أحمر فدينار، وإذا كان دما أصفر فنصف.	<i>Apabila seseorang jimak akan perempuan haid yang adalah darahnya merah lagi maka kifarahnya ialah bersedekah satu dinar, dan apabila adalah darahnya itu perang maka kifarahnya sedekah setengah dinar.</i> As mentioned by Idris al-Marbawi: This ḥadīth was narrated by Ibn Abbas, and its ḥadīth <i>marfū</i> .	v.1 p.206
3.	أن امرأة سألت النبي صلى الله عليه وسلم عن الثوب يصيبه الدم من الحيضة فقال رسول الله صلى الله عليه وسلم حتىة ثم اقرصية ثم رشية وصلى فيه.	<i>Bahawasanya seorang perempuan datang bertanya ia akan nabi daripada hukum kain yang mengenai akan dia oleh darah haid. Maka sabda Rasulullah ghisil akan dia dengan dua tangan kemudian kikis dan kuntil dengan hujung kuku dengan air kemudian diruskan air memberi cucunya dan sembahyanglah engkau padanya.</i> As mentioned by Idris al-Marbawi: This ḥadīth was narrated by Asma, and its ḥadīth <i>ḥasan ṣaḥīḥ</i> .	v.1 p.207

4.	عن عائشة قالت: إن كان رسول الله صلى الله عليه وسلم ليصلي الصبح، فينصرف النساء.	Hadith ini menunjukkan harus bagi segala perempuan itu datang hadir sembahyang berjemaah ke masjid. Dan iaitu apabila tiada takut akan fitnah mereka itu seperti diagah atau diusik oleh laki-laki yang jahat dan kutu jalanan atau seperti mendatangkan perkelahian laki isteri dengan ghaibnya dan jauhnya. As mentioned by Idris al-Marbawi: This hadith was narrated by 'Ā'ishah, and its hadith <i>hasan ṣaḥīḥ</i> .	v.2	p.15
5.	وامرأة باتت وزوجها عليها ساخط	Dan yang keduanya orang yang dilaknat oleh nabi kita ialah perempuan yang bermalam ia padahal suaminya marah atasnya. As mentioned by Idris al-Marbawi: This hadith was narrated by 'Ā'ishah, and its hadith <i>hasan ḡārib</i> .	v.3	p.26
6.	سمعت رسول الله صلى الله عليه وسلم في خطبته عام حجة الوداع يقول: لا تنفق امرأة شيئاً من بيت زوجها إلا بإذن زوجها، قيل يا رسول الله: ولا الطعام؟ قال: ذاك أفضل أموالنا	Aku mendengar akan Rasulullah dalam khutbahnya pada Haji Wida' bersadba ia jangan menafkahkan perempuan akan suatu rumah suaminya melainkan dengan izin suaminya. Kata orang ya Rasul dan tiada makanan? Sabdanya itulah seafdhal-afdhal harta kita. Maka ghalibnya makanan yang dirumah itu ialah daripada mata pencarian laki-laki. Maka jangan senang-senang perempuan itu membelanjakan apa-apa harta suami melainkan izinnya. As mentioned by Idris al-Marbawi: This hadith was narrated by Abi Umamah, and its hadith <i>hasan</i> .	v.4	p.214
7.	إذا تصدقت المرأة من بيت زوجها كان لها أجر وللزوج مثل ذلك.	Apabila bersedeqah seorang perempuan daripada rumah suaminya dengan harta suaminya nescaya ada baginya pahala. As mentioned by Idris al-Marbawi: This hadith was reported by Muslim.	v.4	p.216
8.	وعن الحامل أو المرضع الصوم أو الصيام	Bahawasanya Allah menggugurkan daripada orang perempuan yang bunting dan perempuan yang menyusukan anaknya akan puasa. As mentioned by Idris al-Marbawi: This hadith was reported by Muslim.	v.5	p.52
9.	قلت: يا رسول الله إنى ظننت أنك أتيت بعض نساءك، فقال: إن الله عز وجل ينزل ليلة النصف من شعبان إلى السماء الدنيا فيغفر لأكثر من عدد شعر غنم كلب.	Aishah berkata, Ya Rasulullah kiranya tuhan ampunkan dosa hamba, dan kiranya tuan hamba tiada murka ke atas hamba, kerana tuan hamba sedia maklum maklum adalah hamba itu satu daripada isteri tuan hamba yang sangat muda, dan isteri tuan hamba itu ada banyak, maka seorang muda seperti hamba itu serta di dalam permaduan yang banyak, tentu mendatangkan cemburu, maka sifat cemburu itu sudah maklum pada tuan hamba tiap-tiap seorang ada padanya, maka sebab pun hamba ikut tuan hamba dari belakang tadi kerana perasaan hamba akan tuan hamba keluar tadi kerana hendak mendapatkan mana-mana isteri tuan hamba, tidaklah hamba tahu tuan hamba keluar kerana pergi ziarah kubur muslimin pada tengah malam ini. Tatkala mendengar nabi akan perkataan isteri yang cemburu, dan jadi daripada cemburu itu meninggalkan rumah, mengintip perbuatan suami dengan dengan sebab salah	v.5	p.101

		<p>sangka. Tidaklah nabi marah dan mengeluarkan perkataan sakit hati isteri, bahkan nabi memutar jalan bermalah-marah dengan baik daripadanya dengan lebih baik memberi tahu iaitu dengan memberi tahu malam itu malam berkat, malam yang diperbuatkan ibadah seorang hamba kepada tuhan.</p> <p>Takhrīj al-ḥadīth: Not stated</p>		
10.	<p>لا تصوم المرأة وزوجها شاهد يوما من غير شهر رمضان إلا بإذنه.</p>	<p>Tiada puasa seorang isteri pada hal suaminya ada hadir dalam negeri yakni tiada musafir kemana-mana. Maka tiada boleh puasa itu kerana satu hari yang lain daripada hari Ramadhan, melainkan dengan izinnya.</p> <p>As mentioned by Idris al-Marbawi: This ḥadīth was reported by al-Bukhārī and Muslim.</p>	v.5	p.155
11.	<p>ثم نطهر، فيأمرنا بقضاء الصيام ولا يأمرنا بقضاء الصلاة.</p>	<p>Kami pun suci daripada haid, maka apabila sudah berlaku kamu yang demikian itu di dalam puasa maka kami qada' akan puasa kerana disuruh nabi akan kami qada' akan dia. Dan tiada kami qada' akan sembahyang kerana tiada disuruh nabi akan kami qada' akan sembahyang itu.</p> <p>As mentioned by Idris al-Marbawi: This status of this hadith is ḥasan.</p>	v.5	p.160
12.	<p>اعتكف مع النبي صلى الله عليه وسلم امرأة من أزواجه وهي مستحاضة، فكانت ترى الحمرة والصفرة ووضعت الطست تحتها وهي تصلي.</p>	<p>Beri'tikaf serta nabi seorang perempuan daripada isterinya dan ia mustahaidah maka adalah ia nampakkan darah merah dan kuning dan dihantarkan tasat dibawahnya pada halnya ia sembahyang.</p> <p>As mentioned by Idris al-Marbawi: This ḥadīth was reported by al-Bukhārī.</p>	v.5	p.196
13.	<p>إذا جاءكم من ترضن دينه وخلقه فأنكحوه، ثلاث مرات.</p>	<p>Apabila datang kepada seorang daripada kamu oleh orang yang mau berkahwin yang kamu sekalian sukakan ugamanya dan perangnya maka nikahkan olehmu anak perempuan kamu yang dipinang itu dengannya sampai tiga kali diulang oleh nabi akan sabdanya yang ini.</p> <p>As mentioned by Idris al-Marbawi: This status of this hadith is ḥasan ḡārib.</p>	v.8	p.36
14.	<p>أن النبي صلى الله عليه وسلم قال: إن المرأة تنكح على دينها ومالها وجمالها فعليك بذات الدين تربت يداك.</p>	<p>Bersabda ia bahawasanya perempuan dinikahkan atas ugamanya dan hartanya dan kecantikkannya maka lazim dengan mempunyai ugama depa tangan engkau.</p> <p>As mentioned by Idris al-Marbawi: This ḥadīth was narrated by 'Ā'ishah, and its ḥadīth ḥasan ṣaḥīḥ.</p>	v.8	p.39
15.	<p>أكمل المؤمنين إيمانا أحسنهم خلقا، وخياركم خياركم لنسائهم خلقا.</p>	<p>Bermula yang lebih utama daripada sekalian orang yang mukmin itu pada imannya ialah yang lebih elok daripada mereka itu pada perangnya dan pilihan daripada orang-orang kamu ialah pilihan daripada kamu bagi isteri-isterinya pada perangnya.</p> <p>As mentioned by Idris al-Marbawi: This ḥadīth was narrated by Abu Hurairah, and its ḥadīth ḥasan ṣaḥīḥ.</p>	v.8	p.176

16.	استوصوا بالنساء خيرا فإن المرأة خلقت من ضلع، وإن أعوج ما في الضلع أعلاه، فإن ذهبت تقيمه كسرته، وأن تركته لم يزل أعوج فاستوصوا بالنساء.	<i>Aku wasiat akan sekalian kamu berbuat baik sekalian kamu dengan perempuan-perempuan kerana bahawasanya perempuan itu dijadikannya daripada tulang rusuk dan bahawasanya yang lebih bengkok daripada tulang rusuk itu hujungnya, maka jika pergi engkau membetulkan akan dia nescaya engkau patahkan dia dan jika engkau benarkan dia nescaya berkekal ia bengkok maka hendaklah terima pesanku dengan perempuan-perempuan itu.</i> As mentioned by Idris al-Marbawi: This ḥadīth was narrated by Amru, and its ḥadīth <i>hasan ṣaḥīḥ</i> .	v.8	p.184
17.	عن سالم عن أبيه: أنه طلق امرأته في الحيض فسأل عمر النبي صلى الله عليه وسلم، فقال: مرة فليراجعها ثم ليطلقها طاهرا أو حاملا.	<i>Bahawasanya Abdullah bin Amru telah ia mentalakkan isterinya di dalam haid, maka didengar oleh ayahnya Umar bin al-Khattab akan hal anaknya demikian maka bertanya ia akan hukumnya kepada Rasulullah katanya anakdanya Abdullah telah menceraikan isterinya di dalam haid. Apabila didengar oleh nabi akan demikian itu lalu bersabda ia suruh akan dia ruju' dengan isterinya. Kemudian nanti ia akan suci isterinya itu daripada haid pula kemudian daripada suci ini janganlah dijima' apakala hendak mentalaknya bahkan ikut sebagai suruh nabi itu iaitu talaklah akan dia hal keadaannya suci atau hal keadaannya bunting.</i> As mentioned by Idris al-Marbawi: This ḥadīth was narrated by Ibn Umar, and its ḥadīth <i>hasan ṣaḥīḥ</i> .	v.9	p.4
18.	أن رسول الله صلى الله عليه وسلم كتب إليه: أن ورث امرأة أشسم الضيائي من دية زوجها.	<i>Bahawa Rasulullah menulis kepadanya pada masa dijadikan Rasulullah akan dia perintah satu jihad daripada beberapa jihad. Madmun suratnya bahawa beri olehmu pusakan akan isteri Ashim al-Dhiyai yang terbunuh tersalah itu daripada diyat suaminya.</i> As mentioned by Idris al-Marbawi: The status of this ḥadīth is <i>hasan ṣaḥīḥ</i> .	v.10	p.127
19.	هل كان رسول الله صلى الله عليه وسلم يغزو بالنساء، وكان يغزو بمن فيداوين المرضى ويخذي من الغنيمة، وأما بسهم فلم يضرب لمن بسهم.	<i>Adakah ada Rasulullah berperang dengan perempuan-perempuan dan ada berperang ia dengan mereka itu maka mengubat mereka itu akan orang-orang sakit dan memberi mereka itu daripada ghanimah dan Adapun dengan bahagian maka tiada membahagi ia bagi mereka itu dengan satu bahagian pun.</i> As mentioned by Idris al-Marbawi: The status of this ḥadīth is <i>hasan ṣaḥīḥ</i> .	v.11	p.94
20.	كان رسول الله صلى الله عليه وسلم يغزو بأم سليم ونسوة معها من الأنصار يستقين الماء ويداوين الجرحى.	<i>Adalah Rasulullah berperang ia dengan membawa Ummu Salim (ibu Anas) dan sertanya beberapa perempuan daripada Ansar. Kerjanya di dalam peperangan itu memberi minum orang-orang dan mengubat orang-orang dan memasak dan menghantar orang yang sakit pulang ke kampung dan lainnya.</i> As mentioned by Idris al-Marbawi: The status of this ḥadīth is <i>hasan ṣaḥīḥ</i> .	v.11	p.123
21.	وفضل عائشة على النساء كفضل الثريد على سائر الطعام.	<i>Dan kelebihan Siti Aishah atas sekalian perempuan lain daripada Siti Maryam dan Asiah itu seperti</i>	v.12	p.226

		<p>kelebihan roti dicampur kuah enak dimakan daripada sekalian makanan.</p> <p>As mentioned by Idris al-Marbawi: The status of this ḥadīth is <i>hasan ṣaḥīḥ</i>.</p>		
22.	<p>يا رسول الله، من أبر؟ قال أمك، قال قلت: ثم من؟ قال أمك، قال قلت: ثم من؟ قال أمك.</p>	<p>Aku bertanya kepada Rasulullah (Mu'awiyah) akan siapa aku berbuat bakti dan ihsan kepadanya di dalam hayatku, kataku kepadanya ya Rasulullah- siapa hamba berbuat bakti kepadanya jawabnya berbuat bakti kepada ibumu.</p> <p>As mentioned by Idris al-Marbawi: This ḥadīth was narrated by Mu'awiyah, and its ḥadīth <i>hasan ṣaḥīḥ</i>.</p>	v.13	p.61
23.	<p>لا يكون لأحدكم ثلاث بنات أو ثلاث أخوات فيحسن إليهن حتى دخل الجنة.</p>	<p>Tiada ada bagi seorang daripada kamu tiga anak perempuan atau tiga saudara perempuan maka berbuat baik kepada mereka itu hingga masuk akan syurga.</p> <p>As mentioned by Idris al-Marbawi: This ḥadīth was narrated by 'Ā'ishah, and its ḥadīth <i>hasan ṣaḥīḥ</i>.</p>	v.13	p.87
24.	<p>أعط ابنتي سعد الثلاثين، وأعط أمهما الثمن، وما بقي فهو لك.</p>	<p>Beri olehmu akan harta penginggalan Saad itu kepada anaknya sederlapan daripada harta itu. Dan barang yang baki daripada lepas bahagi itu iaitu bagimu.</p> <p>As mentioned by Idris al-Marbawi: The status of this ḥadīth is <i>hasan ṣaḥīḥ</i>.</p>	v.14	p.111
25.	<p>انه اعتل بعير صفية بنت حي وعند زينب فضل ظهر، فقال النبي صلى الله عليه وسلم لزينب: اعطيها بعيرا فقالت: أنا أعطى تلك اليهودية، فغضب رسول الله عليه وسلم.</p>	<p>Bahawasanya kena sakit unta tunggakan bagi isteri nabi yang Bernama Sufiyah binti Hayyi dan ada di sisi Siti Zainab isteri nabi juga lebih seekor unta kosong. Maka sabda nabi bagi Siti Zainab: Beri olehmu akan untuk itu pada Sufiyah supaya ditunggangkannya kerana untanya sakit. Maka jawab Siti Zainab: Adakah hamba beri unta hamba pada anak Yahudi itu tidak hamba beri akandia. Bila didengar nabi jawabnya demikian itu lalu murka Rasulullah maka ditinggalkannya tidak pergi ia pada Siti Zainab pada bulan Zulhijjah dan Muharram dan setengah Safar.</p> <p>As mentioned by Idris al-Marbawi: This ḥadīth reported by Abu Dāwūd.</p>	v.17	p.186
26.	<p>واطلعت في النار فرأيت أكثر أهلها النساء</p>	<p>Aku lihat di dalam neraka maka akan nampak kebanyakan isinya orang-orang perempuan. Sebab pun banyak jadi orang-orang perempuan itu ist neraka kerana kebanyakannya jahat perangai dan jahil tidak sempurna akal dan busuk mulut, suka maki, suka mencarut, suka berkelahi, suka buat fitnah dan buat celupur mulut, dan suka berlawan dengan orang sekampung dan sehalaman dan suka keluar rumah dengan tiasa izin suami, dan membuat barang yang tiada disuaki suami dan melawannya dan menurut apa kehendak syaitan, dan syaitan sentiasa memegang telinganya menghalalkan kepada segala yang disebutkan itu.</p> <p>As mentioned by Idris al-Marbawi: The status of this ḥadīth is <i>hasan ṣaḥīḥ</i>.</p>	v.18	p.115
27.	<p>وما نقصان دينها وعقلها؟ قال شهادة امرأتين منكن بشهادة رجل، ونقصان</p>	<p>Apakah kekurangan agama perempuan itu dan apa kekurangan akalnya ya Rasulullah. Sabdanya bermula alamat kurang akal orang-orang perempuan itu iaitu saksi dua perempuan daripada</p>	v.18	p.160

	دينكن: الحيضة تمكث إحدان الثلاث والأربع لا تصلى.	sekalian kamu menempati saksi seorang laki-laki dengan hukum Allah Taala seperti di sebut di dalam al- Qur`ān. Dan bermula alamat kurang ugamanya ialah sekali haid menunggu seorang daripada kamu tiga empat hari tidak sembahyang. As mentioned by Idris al-Marbawi: The status of this ḥadīth is ḥasan ṣahīḥ.		
28.	لعن رسول الله صلى الله عليه وسلم المتشبهات من النساء، والمتشبهين بالنساء من الرجال.	Telah dilaknat oleh Rasulullah akan perempuan-perempuan yang menyerupai laki-laki dan dilaknat segala yang menyerupai dengan perempuan daripada laki-laki. Maka haram menyerupai sekalian perempuan-perempuan akan laki-laki pada pakaian seperti memakai perempuan akan baju laki-laki. Adapun jikalau seorang yang berperangai seperti perangai perempuan dengan tidak ia buat sendiri bahkan sengaja kejadiannya demikian maka tiada apa ia tetapi disuruh juga oleh syarak dengan berpayah diri pada meninggalkannya dan maulah dibuang perangai itu dengan beransur-ansur. As mentioned by Idris al-Marbawi: This ḥadīth was narrated by Abdullah bin Abbas, and its ḥadīth ḥasan ṣahīḥ.	v.19	p.199
29.	عن أم سلمة قالت: يا رسول الله لا أسمع انه ذكر النساء في الهجرة. فأنزل الله تعالى: إني لا أضيع عمل عامل منكم من ذكر أو أنثى بعضكم من بعض.	Ummu Salamah katanya, telah aku tanya Rasulullah, iaitu kata aku, ya Rasulullah tiada hamba denfar akan Allah menyebut akan perempuan-perempuan pada bicara hijrah, tidakkah dapat pahala orang-orang perempuan yang meninggalkan tanah airnya datang berpindah kepada tuan hamba dan tidak ada tuhan sebutkan adakah tidak ad akelas perempuan yang berpindah dan beramal dan mempertahankan ugama seperti laki-laki. Bila sudah aku tanya Rasulullah demikian itu maka Allah pun turunkan firman-Nya itu. Bahawasanya aku tidak mengsia-siakan amal seseorang yang beramal daripada sekalian kamu daripada laki-laki atau perempuan. As mentioned by Idris al-Marbawi: This ḥadīth was narrated by Umm Salamah, and its ḥadīth ḥasan ṣahīḥ.	v.21	p.184
30.	ألا وإن حقهن عليكم أن تحسنوا إليهن في كسوتهن وطعامهن. قال قلت يا رسول الله فما حق الزوجة أحدنا عليه؟ قال أن تطعمها إذا طعمت، وتكسوها إذا اكتسبت، ولا تضرب الوجه ولا تقبح إلا في البيت	Ingat bahawasanya kewajipan bagi isteri-isteri itu atas sekalian kamu hai orang laki-laki iaitu bahawa berbuat baik sekalian kamu kepada mereka itu pada pakaian mereka itu dan maknan mereka itu. Dan diriwayatkan Saidina Mu`awiyah katanya telah berkata aku ya Rasulullah, apalah kewajipan bagi isteri seorang daripada kami yang wajib atas suaminya menyempurnakannya. Jawabnya: Iaitu bahawa engkau beri makan akan dia apabila sudah engkau makan dan engkau beri pakaian akan isteri apabila telah ada pakaian dan jangan pukul di mukanya dan jangan dicabul akan dia dan jangan ditinggal akan dia melainkan di dalam rumah. As mentioned by Idris al-Marbawi: The status of this ḥadīth is ḥasan ṣahīḥ.	v.22	p.100

4.3 The Interpretation of Scholars in the Emancipation of Women from the Qur'ānic Perspective

In the sub-topic, this study aims to highlight the selected five scholars' interpretation on the emancipation of women from its original sources. Similarities were found between the five scholars in their reference to the Qur'ān as the main source to emphasise women's rights as well as to emancipate the women in Islam. There are a number of verses that were similarly referred to, and these are elaborated below.

The first verse is about the creation of men and women from a single soul. That is clearly stated in Sūrah Al-Nisa', "O mankind! Be dutiful to your Lord, who created you from a single person (Adam), and from him (Adam), He created his wife (Ḥawwā), and from them both He created many men and women ..." (Al- Qur'ān, Al-Nisa' 4: 1).

According to Ḥāji Muḥammad Sa'īd, this verse mentions that Allah created men and women equal in the form of creation (*Tafsir Nur al-Iḥsan*, v.1, p. 154). Furthermore, regarding the verse, the scholars explained that Allah created men and women from a single soul and all of them agreed that there is no difference between men and women in terms of creation. Both have an equal standing and position in numerous matters, whether they are related to the family or social lifestyle.

In other places, Allah confirmed that He created human beings in the form of males and females in different tribes so that they can be introduced to each other, "O mankind! We have created you from a male and female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwā. Verily, Allah is All-knower, Well-Acquainted (with all things)." (Al- Qur'ān, Al-Hujurāt 49: 13).

Regarding this verse, Sayyid Shaykh Aḥmad al-Hādī agreed that Allah created Adam's wife from his left rib. This means that during the creation of mankind, Allah gave a clear indication that there is no prejudice between men and women because both Adam and Ḥawwā were created from a single soul. In the sight of Allah, men and women are equal in every sphere of life.

The second verse discusses that Allah does not distinguish between males and females in punishment or reward. As Allah states, "And whoever does righteous good deeds, male and females, and is a (true) believer, such will enter Paradise and not to the least injustice, even to the size of a speck on the back of a date-stone, will be done to them. (Al- Qur'ān, Al-Nisa' 4: 124).

Abdullāh 'Abdur-rahmān explained that both men and women are equal, and they will be rewarded and punished based on their deeds or conduct. Furthermore, Ḥāji Muḥammad Sa'īd stated that Allah will reward men and women for their deeds rather than destroying them. This fact is strongly stated in Sūrah al-Nahl, verse 97, Sūrah Al-Mu'min, verse 40 and Sūrah Āli 'Imrān, *verse 195*.

Interestingly, Mohamed Idris al-Marbawi described why rewards and punishments are equal for both men and women. He clarified that the origin of human beings is from the same soul. In addition, there is no fundamental distinction between men and women to act or behave as vicegerents of Allah. Therefore, Allah is fair to all creatures in terms of giving rewards and punishment in accordance with their deeds. Men and women will be equally treated in terms of receiving rewards and punishment. Any extra preference will not be given to men or women, as they are created from the same soul.

The third verse is about women's rights to inheritance. Islam secures due portions for both genders regarding inheritance. As Allah mentions, "There is in a share for men and a share for women from what is left by parents and those nearest relatives, whether the property is small or large – a legal share." (Al- Qur'ān, Al-Nisa' 4: 7).

According to Ḥāji Muḥammad Sa'īd, the reason for the revelation of these verses to the Prophet Muhammad PBUH was that the people of Quraish did not consider women and children as having the rights to gain inheritance (*Tafsir Nur al-Ihsan*, v.1, p. 156).

Moreover, Ibn Kathīr and Imam al-Rāzī provide in their book of exegesis the reason or context of the revelation of the verses relate to inheritance distribution. In the month of Shawwal, Sa'ad bin al-Rabī' was involved in the battle of 'Uhud. He left behind his wife, two daughters and one brother. Unfortunately, his brother took away all the deceased's wealth without leaving anything for Sa'ad's wife or daughters. Because of this, the wife of Sa'ad bin Rabi' went to the Prophet Muhammad PBUH and complained against her husband's brother regarding the inheritance. The Prophet Muhammad PBUH assured her that Allah would decide in this regard and he asked her to go back first. Then, after a time, she came back again to the Prophet and restated the issue. After that, verses 11 and 12 of Sūrah Al-Nisa' were revealed to solve the matter. Based on the verse, the Prophet Muhammad PBUH gave instruction to the brother of Sa'ad to give back two-thirds (2/3) of Sa'ad's property to Sa'ad's daughters and one-eighth (1/8) to Sa'ad wife, and as the brother of Sa'ad, he could keep the rest of the inheritance (*Mafātiḥ al-Ghayb*, v.9, p. 509).

However, in the two verses mentioned above, it is clearly understood that Allah has given a general instruction about the rights of inheritance of wealth among the

descendants and how it must be distributed according to Qur'ānic methods. In addition, these two verses not only include and secure the rights of women but also recap the distribution methods of inheritance for both men and women. Moreover, the distribution methods of inheritance have also been described in more detail in verses 11-12 of Sūrah Al-Nisā'.

The fourth verse is about the concept of *Qawāmah* in the family. The Qur'ān clearly stated that to manage a family, there is need for a maintainer or a guardian, one who will shoulder the duties and responsibilities. Therefore, Allah chose the man as a guardian for the women in the family as stated in the Qur'ān, "Men are the caretakers of women, as men have been provisioned over women and tasked with supporting them financially." (Al- Qur'ān, Al-Nisa' 4: 34).

According to the views of these five scholars regarding this verse, Allah SWT made man as the responsible person over the woman in the family. This verse makes it clear that men are protectors or defenders. Besides that, Imam al-Rāzī stated that men must seek the financial resources to maintain and fulfil the basic needs of the family, for instance, housing facilities, healthcare, foods, clothes, providing education and other needs.

Furthermore, Yūsuf al-Qaraḍāwī also emphasises the meaning of this verse, that man is the guardian and he is responsible for every matter of the family. The wife also plays a great role alongside with the husband on family issues. Moreover, according to Imam Suyūṭī, a man must take the wife's opinion with regard to family matters.

On the other hand, Ibn Kathīr claims that the word '*qawwāmuna*' in the verse is that men are superior over women. This kind of misconception gives a negative impression of women's potentials and talents that have been granted by Allah. In

addition, Al-Khāzin interpreted the meaning '*qawwāmuna*' as men excelling more than women and thus are the controllers of women.

The fifth verse is about the degree (*darajah*) of men over women. The Qur'ān mentioned, "And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husband) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is all-Mighty, All Wise." (Al- Qur'ān, Al-Baqarah 2:228).

According to the Sayyid Shaykh Ahmad al-Hādī and Abdullāh 'Abdur-rahmān the word (*darajah*) in the verse does not distinguish women's weakness or men's superiority in the family; rather the verse highlights the overall responsibility which must be fulfilled by both spouses in family life.

In addition, Idris al-Marbawi explained that (*darajah*) means that Allah SWT has given preference to men over women in aspects such as inheritance and Jihād. Hāji Muḥammad Sa'īd clarified the meaning of (*darajah*), which can be classified into two categories: Firstly, the man is stronger and more energetic than the woman. Secondly, though the virtue of a man over a woman is known, he mentioned several possible aspects: Man is more virtuous than woman, in terms of mind, in terms of *Diyah* (blood money), in terms of getting more inheritance, the validity of being *imāmah* (leader), as a judiciary, and in the form of testimony. Moreover, in terms of getting married, the husband's share is more than the wife's share in inheritance, the husband can take the decision of divorce over his wife and after getting the divorce, it is allowed for him to review it whether he wants to take her back or not. On the other hand, women do not have the right to divorce their husbands.

In conclusion, from the interpretation of the scholars above, the emancipation of women has been precisely described in the Qur'ān. The Holy Qur'ān explain the status and the position of women explicitly and comprehensively. Interestingly, Islam elevates the position of women by allocating a special chapter on women known as Sūrah Al-Nisā. Allah revealed this special *sūrah* in favour of women. This *sūrah* emphasises the whole range of women's rights and positions as well as the emancipation of women either as individuals or in the family and their contributions to socio-economic progress and development. Additionally, the upcoming sub-topic is presented below to emphasise the emancipation of women based on the interpretation of selected Malay scholars according to the Sunnah perspective.

4.4 The Interpretation of Scholars in the Emancipation of Women from the Sunnah Perspective

Based on the documentary analysis, many Ḥadīths concerning women were found in the Malay scholars' writings (refer to sub-chapter 4.2). However, this study analyses five hadiths only due to their similarity and their important content in discussing about the emancipation of women as highlighted by the selected Malay scholars below:

The first Ḥadīth discovers the unique creation of woman. Idris al-Marbawi asserts in his writing, *Baḥr al-Madhī* that a woman is created from (*dulu'*) or a man's rib.

This fact is found in the hadith of the Prophet Muhammad PBUH below:

Narrated by Abū Hurairah, Allah's Messenger said, "Treat women nicely, for a woman is created from a rib, and a most curved portion of the rib is its upper Portion. So, if you should try to straighten it, it will break, but if you leave it as it is, it remains crooked. So, treat women nicely."

This study found that the grade of the above Ḥadīth is *ṣaḥīḥ* and was reported in *Ṣaḥīḥ Al-Bukhārī*, *Ṣaḥīḥ Muslim*, and *Sunan al-Tirmidhi*. According to Abdullāh ‘Abdurrahmān, indeed, women are created from the rib. If their affairs are treated strictly, it will break their feminine nature; rather they should be treated in a good manner in all their affairs (*Risalah Seruan Kepada Jenis Yang Lembut Perempuan-Perempuan*, p.96). Men must be grateful for their women to enjoy conjugal life and settle all family matters smoothly. Moreover, Islam is the first religion that secures equality among mankind.

Moreover, Idris al-Marbawi interpreted from this Ḥadīth that there is no distinction between men with women – the poor or rich, expect for their righteous deeds. Human beings should not be distinguished from each other based on gender and race (*Baḥr al-Madhī*, v.8. p. 184). Nevertheless, they should be united and work together for the betterment of the family as well as the nation.

The second Ḥadīth is on the importance of girl's education. The selected scholars discussed and emphasised the issue of girl's education in their writings. The importance of education cannot be overlooked because it is one of the basic rights of human life. It is widely acknowledged in Islamic teachings that education is the only thing that plays a key role in emancipating women as well as empowering them. According to the Islamic perspective, every man and woman must get a proper

education and it is obligatory upon them. The Prophet Muhammad PBUH said in this regard:

It was narrated from Anas bin Mālik that Prophet Muhammad PBUH said: "Seeking knowledge is a duty open every Muslim."

This study indicates that the Ḥadīth is part of the Ḥadīth *ṣaḥīḥ* reported by Ibn Mājah, Ḥadīth no. 224 and Abu Dāwūd, ḥadīth no. 3659. This Ḥadīth is a clear statement that every Muslim man and woman must seek knowledge and be educated. Furthermore, the Prophet Muhammad PBUH has allocated different ways to educate women such as learning the knowledge of religion that covers various issues and worldly life. About the importance of girl's education, the Prophet Muhammad PBUH said:

Abdullah from Abi Wa'il, He says I have heard that the Prophet Muhammad say: "Who had a daughter and literate her in a better way, taught her and improved her education and expanded on her from grace of God, which Allah has bestowed upon him. The daughter will be a safeguard for her father from hell fire."

This Ḥadīth presents strong evidence that supports women's education in Islamic society. The message of the Ḥadīth also indicates that parents are commanded by Allah to fulfil girl's education by any means. According to Ibn Ḥajar al-'Asqalāni, if they follow the instruction given by the Prophet, the educated daughter will be the protection of the parents from the Hellfire.

The third Ḥadīth discusses the responsibility of men and women as human beings. According to Idris al-Marbawi's interpretation of the Ḥadīth (*kullukum ra'in*), everyone is responsible for his or her own fields.

The Prophet Muhammad PBUH said:

Abdullah bin Umar had said, "I heard Allah's Messenger saying, 'All of you are guardians and responsible for your words and the things under your care. The Imām is the guardian of his subjects and is responsible for them, and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it ...

This study demonstrates that the grade of ḥadīth is *Muttafawun 'alahi* (ḥadīth ṣaḥīḥ) and was reported in *Ṣaḥīḥ Al-Bukhārī*, ḥadīth no. 7138 and *Ṣaḥīḥ Muslim*, ḥadīth no. 1829. The message that can be inferred from the ḥadīth is that men are responsible as guardians of their family and women are also responsible and guardians for their husband's properties and their children. Additionally, Yūsuf al-Qaraḍāwī also clarifies that man should be responsible for every family-related matter. However, it does not mean that the woman should not be involved nor participate in playing a role for the welfare of the family and social development. Rather, women should play the role alongside men in family matters. Therefore, both men and women are responsible for maintaining their families and building a noble society based on the provisions of Islam.

The fourth Ḥadīth examines the position of women in the family and society. Islam has secured a great position for women in the family and society in terms of respect and having responsibilities towards both. The Prophet Muhammad PBUH stated in this regard:

It was narrated from Ibn 'Abbās that the Prophet Muhammad said, "The best of you is he who is the best to his family, and I am the best to my family."

This study indicates that the grade of this Ḥadīth is *ḥasan* and was reported by Ibn Mājah, Ḥadīth no. 1977. According to Abdullāh 'Abdur-rahmān's interpretation, Islam

divides positions and roles between a man and his wife. It also makes the role complementary in many circumstances. The responsibility of one party imposes a duty on the other, and conversely (*Risalah Seruan Kepada Jenis Yang Lembut Perempuan-Perempuan*, p.97). This shows how far Islam respects women in the community of mankind and makes their impact known in the society. This is epitomised in the life of the Prophet Muhammad PBUH with his wives. He assisted them in carrying out house works as well as gave them the honour and respect that are rightly due. Interestingly, Idris al-Marbawi highlighted that the duties of the husband, the duties of the wife and the duties compulsory on both of them has have a significant impact on the families, particularly on the women.

Therefore, this study concludes that Islam has preserved women's position in the family and society. There is no distinction between men and women in the sight of Allah; both are considered equal in Islam. Women are considered part of the family and the society and they are entitled to participate in social affairs such as economics, politics, and family activities.

The fifth Ḥadīth explores the position of women in the workforce. Islam does not exclude women from working where they can increase their income while not neglecting their household responsibility. In fact, Islam has a clear stand on women's rights as stated by the Prophet Muhammad PBUH:

It was narrated from 'Ā'ishah that the Prophet Muhammad PBUH said, "Women are indeed the twin halves of men."

This study indicates that the grade of this Ḥadīth is *ṣaḥīḥ* and it was reported by Ibn Abu Dāwūd. As interpreted by Abdullāh 'Abdur-rahmān and Sayyid Shaykh Aḥmad al-Hādī in their writing about the Ḥadīth, they mentioned that Islam treats women like

men. Both men and women have the responsibility to take part in societal development based on their capabilities. In addition, according to Islamic jurists such as Imām Abū Hanīfah, Imām Shāfi'ī, and Imām Ahmad, Islam encourages women to work in conformity with Islamic principles. For instance, they must conceal their whole-bodies except their faces and hands when they work.

In nutshell, Islam does not differentiate men and women as two separate sections in familial and social development. Islam does not accept any discrimination between men and women in the family or society. In Islam, men and women are both created with the same mission and vision - to serve as vicegerents of caliph of Allah on this earth. Women are emancipated to participate in daily ritual activities and become involved in social activities within the guidelines of Islamic teachings. Thus, the current sub-topic concludes that Islam has emancipated women in every sector - education, social, and economic. Hence, the upcoming sub-topic below will emphasise on a guideline for the emancipation of women within the Malay context to empower women in all aspects and sectors.

4.5 The Thematic Analysis on the Emancipation of Women in the Selected Malay Writings

The purpose of this study is to analyse the writings of Malay scholars who support on the emancipation of women based on the theme established at the beginning of the study (refer to sub-chapter 1.7). Consequently, four themes will be thoroughly explained in this sub-topic as follows:

The first theme is emancipation of women through Islamic law (Sharia). There is no argument that the majority of the Qur'ānic verses and the Ḥadīths related to women

that are mentioned in the selected Malay scholars' writings involve parts of Sharia, one of Islam's central teachings. Sharia contains rules and regulations concerning various aspects of worship, such as taharah, marriage (*munakahat*) and commercial (*mu'āmalāt*). According to the text analysis of the Qur'ānic verses and the Ḥadīths in the selected writings, it is found that the majority of its contents are related to the marriage (*munakahat*) including marriage law, divorce, obligation of husband and wife, and other topics. One of the examples is the interpretation of Sūrah Al-Nisa', verses 24 and 25, Sūrah Al-Ra'd, verse 3, Sūrah Al-Nahl, verse 11, Sūrah Ar-Rum, verse 21, Sūrah Al-Zumar, verse 42 and Sūrah Al-Zukhruf, verse 13 in the *Risalah Seruan Kepada Jenis Yang Lembut Perempuan-Perempuan*, the author has interpreted the verses regarding to dowries for women. He believes that paying dowries as encouraged in Islam to acknowledge women's honour and dignity.

It is noteworthy that topics on women were mentioned numerous times in Qur'ānic verses and the Ḥadīths as evidence that Islam is a complete and comprehensive religion without discriminating against women. Indeed, Qur'ānic verses and the Ḥadīths that give particular attention to women are significant because they demonstrate that Islam acknowledge the importance of women. Emancipation of women must address a variety of issues including liberating women from various forms of discrimination while preserving local religious and traditional values.

The second theme is emancipation of women in education. The emancipation of women from social oppression and prejudice depends in large part on education. The selected Malay scholars emphasized that women were encouraged in pursuing the education and seek knowledge is upon every human: men and women. This hadith was

referred to by all Malay scholars and they repeatedly highlighted that women must be educated to achieve the emancipation.

The third theme is emancipation of women in social aspects. Interestingly, Islam does not forbid women from participating in society and social activities. For instance, two Ḥadīths in *Bahr al-Madhi* highlighted the importance of women's roles as witnesses in legal cases and as companions in the battle by giving food and medical care. According to Idris al-Marbawi, he mentioned that:

“Adalah Rasulullah berperang ia dengan membawa Ummu Salim dan sertanya beberapa perempuan daripada Ansar. Kerjanya di dalam peperangan itu memberi minum orang-orang dan mengubat orang-orang dan memasak dan menghantar orang yang sakit pulang ke kampung dan lainnya.”
(*Bahr al-Madhi*: v.11, p. 123).

Women's participation in social issues creates opportunities for them to contribute to human development alongside men for the benefit of all people. This is a blessing from the Prophet Muhammad PBUH to honour the contribution that women make in a variety of fields, no matter how minor or significant that contribution might have been. Additionally, it allows women to recognise their skills without disparaging one another. God gave individuals the advantage and differentiation of needing one another without making any distinctions based on gender. This is a process of the emancipation of women that is long-lasting and does not favour any particular party.

The final theme is emancipation of women can be discovered through the stories of the Prophet's female companions. The life story of these companions can be admired as an example of how to overcome the challenges, to be powerful both mentally and spiritually, to have strong faith and believe in God and many other lessons that can be

acquired by learning their biography and journey of life. For example, Idris al-Marbawi in interpreting the Sūrah Al-Nisa', verses 33, he mentioned that,

“Sesungguhnya Ummu Salamah itu seorang perempuan yang cukup bijak lagi pintar, cukup tinggi akalinya, dan apa buah fikirannya semuanya betul ada banyak hadis diriwayatkannya dan banyak laki-laki dan perempuan mengambil hadis daripadanya dan sesungguhnya tekah turun ayat ini juga kerananya.” (Bahr al-Madhi: v.21, p. 184).

In conclusion, through these four themes of the emancipation of women obtained from analysing the selected Malay scholars' writings, this study found that the issue of emancipation of women has been addressed by the Prophet Muhammad PBUH, since the advent of Islam, in which he brought the mission not only to free women from tradition that practiced at the age of ignorance which disrespect women, but also to introduce new system of value that a woman is important and should be respected. The role of Malay scholars in demonstrating that Islam does not restrict women's rights but rather elevates women by recognising their rights which was designed exceptionally to Muslim women.

4.6 The Guideline for the Emancipation of Women within the Malay Context

In the previous sub-topics, it can be inferred that the Malay scholars selected in this study advocated for women's emancipation and promoted women's rights according to Islamic teachings. The Qur'ān and Ḥadīth are used as main references in their writings relating to women's issues. It has been demonstrated that Islam really calls for the emancipation of women, so the claim that religious texts repress women should be dismissed (Rosli et al., 2020).

Therefore, the study proposes the guideline for the emancipation in empowering Malay women based on the interpretations of the selected Malay scholars. This guideline is significant due to three main reasons:

First, to remove discrimination against women that has happened in many aspects such as education, politics, economics, society, culture, civil or any other field. For example, 56% of Malaysian women have experienced discrimination in their careers because of their gender. The discrimination can be in many forms either by questioning or criticising their marital status or plans to start a family or by looking down on their lesser qualification, or by asking petty requests that are not included in their job scope such as asking them to make coffee and prepare refreshments (Women's Aid Organisation (WAO), 2020). Furthermore, according to Robinson (2021), he found that female academics from internal medicine hospital personnel endured gender-based discrimination and sexual harassment regularly. Among the 18 institutions surveyed, the common report received from women included abusive touch, sexual statements, gestures, and inappropriate looks. Female doctors also claimed that their gender has a detrimental impact on their job possibilities more than male doctors.

Second, to assist women in acknowledging their rights based on Islamic perspectives, and simultaneously to provide them with the appropriate platform in demanding their rights. The women can refer to the Malay scholars' writings which are still available today. Their writings regarding the rights of women in Islam are universal because Islam recognises equal rights for men and women as long as they do not clash with Islamic principles such as the right to be rewarded and recompensed for their deeds and behaviours, the right to perform religious responsibilities, the right to education,

the right to choose a life partner, the right to own property, and so on (Ahmad & Salleh, 2018).

Third, to create harmonious relations between men and women as both were made to complement and to respect each role and responsibility. The role of gender is determined by various factors, but it should not prevent both from protecting each other to ensure the sustainability and well-being of society (Azuar, 2022). In Islam, men and women are equal as human beings, as Islam convincingly shows that all humans share a common origin (Al-Qur'ān, Al-Nisa' 4:1). Both genders are recipients of the 'divine breath' since they are created with the same human and spiritual nature (*nafsin-waahidah*) (Al-Qur'ān, Al-Hijr 15:29), both genders are dignified and are trustees of Allah on earth (Al-Qur'ān, Al-Baqarah 2:30 and Al-Qur'ān, Al-Isrā' 17:70), and men and women have the same religious and moral duties and responsibilities, they both will face the consequences of their deeds (Al-Qur'ān, Al-Nisa' 4:124). Furthermore, according to Engida (2021), the cornerstone of achieving gender equality is women's empowerment and it is also one of the goals of an initiative from the United Nations (UN) the 17 Sustainable Development Goals (SDGs), which emphasised its fifth goal of achieving gender equality and empowering all women and girls (United Nations, 2015). Each country - including Malaysia – will pursue these goals differently because SDGs have a goal of harmonising all Malaysians.

Nowadays, women's empowerment is widely used in protecting and supporting the rights of women all around the world. Per Sultana and Hasan (2010), women's empowerment can be defined as a woman's increased control over her own life and choices in terms of finance, knowledge, information, skills, political power, and economic resources. Debnath et al. (2019) mentioned that women's empowerment

focuses on the process of improving women's education, economic, cultural, and political status within society, which has traditionally been oppressed and ignored.

Based on the previous analysis, Islam is a religion that addresses women's rights by granting them proper rights, and their dignity and status as mothers and wives. All of this has been emphasised by the Malay scholars selected in this study based on the evidence found in the Qur'ān and the Ḥadīth, which both of them being the main sources in Islam. As a result, the guideline presented in this study is the outcome of three major efforts (1) Empowering women in the education sector; (2) Empowering women in the social economy; and (3) Empowering women with work-life balance.

1. Empowering women with knowledge

Knowledge is the most potent tool for all humans. Everyone needs knowledge in their lives to become civilised human beings, each individual should pursue knowledge, and in Islam, seeking knowledge is an obligation for a Muslim, whether male or female. The importance of knowledge is clearly emphasised in the Qur'ān and supported by the Prophet Muhammad's Ḥadīths. Besides, many Muslim scholars have advocated for a great pursuit of knowledge.

For women, knowledge is the key element in facing the challenges of life as time passes. Women require knowledge because they have a responsibility as a wife and mother, thus knowledge is essential because mothers are the first teachers to their children (Nor Aniza & Nur Saadah, 2021). The crucial role that a mother plays in educating her children concurs with a view stated in *Kitab Adab Perempuan* - that the development of men's bodies and minds, especially when they are children, are dependent on the training and

upbringing of a woman, who is their first teacher (*Kitab Adab Perempuan*: p. 39-40). Moreover, educated mothers are more capable of prioritising their responsibilities to their children, and as a result, their children grow up and learn quickly (Engida, 2021).

Besides, Abdul Rahman (2017) mentioned that knowledge is the most powerful tool for advancing women's roles in society. For example, women in the time of the Prophet Muhammad PBUH raced to seek knowledge, like Syifa binti 'Abdullah, who made significant contributions to transferring knowledge to the surrounding community. She was a clever and outstanding woman in the medical field (*Risalah Seruan Kepada Jenis Yang Lembut: Perempuan-Perempuan*: p. 53 and 54). Furthermore, Idris al-Marbawi, in his book *Bahr al-Madhi*, mentioned that Umm Salamah was an intelligent woman who always asked the Prophet about the problems that took place between women in the society of Arabia, and the Prophet would always answer all her questions until she was praised as a clever woman (*Bahr al-Madhi*: v.22, p. 174).

Besides that, Sayyid Shaykh Ahmad al-Hādī (2019), presented examples of women who contributed to the society's intellectual paradigm by creating some books, publications, and newspapers in Arabic and European languages, as well as serving as advisors to the community and several leaders. Among them are Malak Hifni Masif (Egypt: 1886-1918), al-Sayyidah Shayza Nabarawi (Egypt: 1897-1985) and Al-Sayyidah Huda Sha'rawi (Egypt: 1879-1947) (*Kitab Alam Perempuan*: p. 28 and 32).

Interestingly, Wan Saghir (2006), Hasanuddin (2017), and Wan Saghir & Abd Razak (2019) mentioned that many women Malay scholars emerged in

the 20th in Malaya including Raja Badriah binti Raja Muhammad Tahir al-Khalidi al-Rabawi, Raja Aisyah binti Sulaiman binti Raja Sulaiman Riau, Hajah Khadijah binti Abd al-Rahman, Hajah Wan Yah binti Tuan Qadi Haji Wan Abd al-Rahman, Hajah Zabidah binti Haji Abd al-Samad, Aishah binti Muhammad Soleh Tok Kenali, Syarifah Aminah binti Nuri al-Banjari, Fatimah al-Kalantani. This proves how emancipated women may empower themselves in education till they are able to become brilliant women scholars.

At the same time, the struggle to seek knowledge has empowered Malay women to pursue studies in other countries. For instance, Tan Sri Hajjah Aishah Ghani, obtained religious education at Sekolah Diniyah Puteri, Padang Panjang, Indonesia (Arba'iyah, 2010) and an English education in England (Aishah Ghani, 1992). She received strong support from her family members to complete her education abroad and more fascinatingly, her father became her backbone and source of motivation for her because she regarded her father as a good Muslim, who had received religious education at a traditional religious school (Nang Naemah, Nik Dahalan, 2015).

Surprisingly, by having knowledge, women can empower others to provide information and knowledge by establishing educational facilities. For instance, Tan Sri Hajjah Zainun binti Sulaiman known as Ibu Zain, contributed to the educational (both secular and religious) advancement of women by using all of her money to build a school in Negeri Sembilan (Hamidi & Mustafa, 2013). In addition, the creation of Kolej Puteri Tuanku Ampuan Mariam in Johor is also result of her contribution (Muhammad Rahimi, 2017). As a result of her contributions in the field, she received several accolades and recognition

both locally and internationally including the Medal of Ibrahim Sultan (1947), the Award of the Lady of Myanmar (1974), an Honourary Degree in Arts, from Universiti Kebangsaan Malaysia (1975), and the Darjah Panglima Setia Mahkota Award, which comes with the title of Tan Sri (1979) (Muhammad Rahimi, 2020).

The significance of women seeking knowledge has been emphasised from the beginning of time till now. This is demonstrated by the fact that female students are now accepted in education facilities at a higher rate than before. In 2020, a total of 40,559 female students (69%) and 18,109 male students (31%) enrolled in Malaysia's twenty public institutions (Idris, 2020). This number shows that female students outnumbered male students in many public universities at the time.

Indeed, in today's world, female students are beginning to pursue education in commonly male-dominated fields such as engineering, military service, and so on. According to the statistics from the Board of Engineers Malaysia (2021), in public universities, females make up 26% of engineering graduates. Interestingly, one of the female Malaysian students, COL (H) Dr Nafizah Goriman Khan, pursued her Master's degree in Radio Communications and High-Frequency Engineering from the University of Leeds in England (Azuar, 2022).

Nonetheless, knowledge should not only be judged based on certificates and honours won, but it should also be a backup for women in any circumstance, they confront because such knowledge may empower them. In addition, it will

assist women in understanding that emancipation is possible provided they have the knowledge and ability to defend their rights and justice.

2. Empowering women in socioeconomic status

Socioeconomic status is the social standing or class of an individual people or group, that is often measured as a combination of education, income, and occupation (Vladimir, 2011). Socioeconomic status can encompass quality of life attributes as well as the opportunities and privileges afforded to people within society (Hamdan & Hassan, 2018). Traditionally, in Malaya, these economic and social activities are enjoyed by men (Wulandari, 2020). Nonetheless, in Malaysia's current era, women's participation in these activities is nothing new.

Therefore, it is important to empower women in socioeconomics which includes women's ability to participate equally in the existing markets and society; their access to and control over productive resources, access to decent work, control over their own time, loves, and bodies; and increased voice, agency and meaningful participation in economic decision making at all levels, from the household to international intuitions (Srivastava, 2016)

Meanwhile, Azid & Ward-Batts (2020) described that empowering women in Islamic socioeconomics is important as it is an area that develops the prosperity of the society. Although it is typical for men to be responsible for the majority of the family's economic resources as the family's leader, this does not mean that women have no right to participate in the economic sector. Hence, some of the Malay scholars emphasised the importance of women participating in the economy within the bounds of their talents and abilities, as Islamic history

has recorded numerous Muslim women having also been recognised to be great businesswomen (Mohammed Fawzi, 2012).

For example, Syed Syeikh Ahmad al-Hadi in *Kitab Alam Perempuan* recognised Khadijah bint Khuwailid as a successful entrepreneur and used her example to illustrate that women are also entitled to carry out roles other than domestic ones (*Kitab Alam Perempuan: p.31*). Besides, Abdullah ‘Abdul Rahman, in his book *Risalah Seruan Kepada Jenis Yang Lembut Perempuan-Perempuan*, emphasised that Islam prescribed dowry (*mahr*), inheritance, and financial transactions for women in the Qur’ān and Ḥadīth. Therefore, women are allowed to generate income by participating in economic activities and business transactions. He said,

“Dan diberi dan diluluskan pada perempuan itu haqq berjual beli sewa menyewa; dan beri memberi dan bersedeqah dan lain-lainnya.” (Risalah Seruan Kepada Jenis Yang Lembut Perempuan-Perempuan: p. 56).

Moreover, women played a major role in socio-economic activities throughout the history of Islam, particularly during the time of Prophet Muhammad P.U.B.H and the Khulafa ar’-Rasyidin, this example of women in business can be seen. This situation encouraged Caliph Umar al-Khattab to appoint Shifa binti Abdullah, a Muslim woman as a marketing officer (Nooh Gadut, 2006). Interestingly, in the Malay context as well, many women have contributed to socioeconomics by involving in small businesses and crafts to earn a living alongside their husbands since the olden days. For example, women from Kelantan and Terengganu are still actively engaged in the state economy -

selling crop products, weaving, making marine products, and others in the early 20th century (Seri et al., 2020).

In the 21st century, women entrepreneurs in Malaysia are becoming more successful. According to a report by Persatuan Pedagang dan Pengusaha Melayu Malaysia (PERDASAMA), women made up 80 per cent of registered entrepreneurs in 2016, and over 304 registered business entities were owned by women (PERDASAMA, 2021). This number demonstrates that more women are daring to enter the sphere of business. This circumstance has a very good influence; it shows that women are not only able to empower themselves by becoming great entrepreneurs, but are also able to help others by establishing community cohesiveness while giving employment chances to other households.

In conclusion, although the Muslim Malay scholars agree that women are allowed to go out to search for sustenance by helping the husband with the household economy and being active in the society; they are still advised to adhere to Islamic social boundaries when dealing with males. Besides, they are also encouraged to learn how to balance their responsibilities inside and outside the home. The wife's cooperation in generating the household income could help the husband to improve and raise their overall standard of living, especially with the increased fees caused by children's schooling, home debts, cars, and other expenses that need to be paid that demand the wife to go out to work to help ease the burden of the husband (Nor Aniza & Nur Saadah, 2021).

3. Empowering women with work-life balance

Participation of women in the workforce has caused an immensely positive impact on the advancement of the country. According to Anas Alam

(2017), women play an important role in Malaysia's growth, and their involvement in the workforce could potentially contribute additional income of US\$2,300 per capita for the country. Moreover, according to statistics from the World Bank (2019), women's participation in the Malaysian workforce climbed from 46.8 per cent in 2010 to 55.2 per cent in 2018. This number indicates a positive trend in the participation of women in the Malaysian workforce in various sectors. Nevertheless, the women's hectic work schedule frequently presents difficulty in balancing family and career. According to Akdag (2012), empowerment is one for the key factors of work-life balance.

Work-life balance is defined as an employed person's capacity to enjoy their personal, social, and family lives while still addressing the requirement to meet their work commitments (Dyckerhoff et al., 2012). Besides, it also creates a condition in which an individual is not extremely focused on work but also has enough time and space to spend quality time with family (Izzaty Shahirah Nor Sham et al., 2021). Having a balance between personal life and work allows a person to have a meaningful and satisfying life.

Working outside the home and having a career does not imply that women disregard their domestic responsibilities. Balancing work and domestic responsibilities have already been established by female companions in the time of Prophet Muhammad PBUH. For instance, Khadijah al-Khawaliid was a prosperous businesswoman, Fatimah al-Zahra, the daughter of Prophet Muhammad PBUH, worked as a water container carrier, and Asma binti Abu Bakar, who herded goats and managed date plantations with her husband (Adawiyah & Salasiah Hanin, 2012). Moreover, Zainab binti Jahsh was a

manager of tiny businesses such as stitching and cleaning animal hides. Meanwhile, in the field of medicine, Rufaydah al-Ansariyyah, Syifa binti Abdullah and al-Rubayyi' binti Muawwiz were all involved in supporting and caring for the sick and injured members of the community. Surprisingly, they also designated specific tents that functioned as clinics to care for those who were sick or injured throughout the war (Arafah Bayyumi, 2019). Despite their involvement in a career outside the home, they are still renowned as wives and moms who are knowledgeable and successful at home. In fact, some of them are referenced experts by other companions in legal situations, particularly those involving women's problems.

In empowering women with work-life balance, the role of family members' assistance, particularly their husbands are important. In a family, each woman and each husband have their own responsibilities. Abdullah Abdul Rahman, in his book *Risalah Seruan Kepada Jenis Yang Lembut Perempuan-Perempuan*, stated that women's emancipation in their careers depends on their ability to balance their roles as husbands and wives. He also emphasised the concept of grace, which he defined as compassion and strong support from family members like parents, who are the backbone of the family's strength, particularly for women (p. 73), as well as the necessity of husbands and spouses respecting each other and understanding and honouring each other's rights in forming a family (p. 79). As a result of this scenario, women will be able to better balance their lives.

Besides, according to Nur Saadah (2020), women's empowerment in balancing work and family life begins at home. They need to get strong support

from household members, especially their husbands and family members. Islam has emphasized that family responsibilities should be shared because men and women have the same responsibilities as leaders of their own households. The Prophet Muhammad PBUH mentioned the individual's leadership in a hadith which means, "Surely! Every one of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them, and the slave of a man is a guardian of his master's property and is responsible for it. Surely, every one of you is a guardian and responsible for his charges." (*Ṣaḥīḥ Al-Bukhārī*, Ḥadīth no.: 849, 2243, 2380, 2383, 2559, 4814; *Ṣaḥīḥ Muslim*, Ḥadīth no.: 3414).

Interestingly, in a survey carried out by Adawiyah (2018) on working women in Putrajaya, a group of Malaysian government civil officials showed that women empowered with work-life balance had 99 per cent parental support and 97.7 per cent husband support. Family members will offer aid in a variety of situations, especially if their husbands are aware of the wife's office responsibilities. Thus, support from a variety of sources, including husbands, parents, relatives, and maids is critical in promoting a positive perception of the working woman. As a result, working women are capable of dealing with any challenges and barriers they face, whether they be personal, professional, or familial. The sense of gaining control positively affects the mental, emotional and physical of an individual, thus, directly resulting in the balance between work and personal life as well as family.

In conclusion, this guideline is beneficial for both women and men in promoting the issues of women's emancipation and thus assisting in the empowerment of Malay women based on the interpretations of selected Malay scholars. Support for women's issues should not only be fought by women but also be backed by men to avoid the perception that Islam gives way to a patriarchal society that is opposed to religious practice.

Furthermore, this guideline helps enhance the community's understanding of women's issues in Islam. Negative impressions of women must be addressed because Islam generally rejects discrimination against women and supports the concept that women and men have equal rights in religion and state. The guideline also aligns with the government's attempts to remove practices that are detrimental and give a negative impact on women, as outlined in the Women's Development Action Plan in 2019.

4.7 Conclusion

This chapter presented the interpretation of Qur'ānic verses and Ḥadīths by the selected male Malay scholars in their writings. Interestingly, this study found that there are the similarities in the interpretating about the emancipation of women from the Qur'ānic perspective and Sunnah perspective. At the end of the chapter, a guideline was purposed for the emancipation of women within the Malay context. The guideline offers solutions to all challenges hindering women's empowerment and their participation locally and globally.