

## The Use of Isti'arah Tasrihiyyah and Isti'arah Makniyyah in Examining Hadiths on Women's Issues

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### **Abstract**

Hadiths contain many majaz that are difficult to understand. Therefore the text of hadith, especially those related to women's issues, are often misunderstood by the public. The use of balaghah, especially isti'arah in hadith studies has an output that can help hadith scholars, linguists, or readers in understanding the meaning of the hadith content. This research uses descriptive-analytical method that describes, analyzes, categorizes, and classifies hadith texts containing metaphors in hadith related to women's issues. While the approach of this research is the science of al-Balaghah. The purpose of this study is to reveal and interpret the majaz contained in the traditions related to women's issues by using isti'arah. The results of the research on the types of isti'arah found in the hadiths related to women's issues are as follows: First, the type of isti'arah from the perspective of its tharfaini includes isti'arah tashrihiyyah and isti'arah makniyyah.

**Keywords:** Isti'arah tashrihiyyah, Isti'arah makniyyah, Hadith, Women's issues

### **Abstrak**

Hadis-hadis mengandung banyak majaz yang sulit dipahami. Oleh karena itu, teks hadis, khususnya yang berkaitan dengan isu-isu perempuan, sering kali disalahpahami oleh masyarakat. Penggunaan ilmu balaghah, khususnya isti'arah dalam kajian hadis, memiliki kontribusi penting dalam membantu para ahli hadis, ahli bahasa, maupun pembaca untuk memahami makna kandungan hadis secara tepat. Penelitian ini menggunakan metode deskriptif-analitis dengan cara mendeskripsikan, menganalisis, mengategorikan, dan mengklasifikasikan teks-teks hadis yang mengandung majaz, khususnya hadis-hadis yang berkaitan dengan isu perempuan. Pendekatan yang digunakan dalam penelitian ini adalah ilmu balaghah. Tujuan penelitian ini adalah untuk mengungkap dan menafsirkan majaz yang terdapat dalam hadis-hadis terkait isu perempuan dengan menggunakan kajian isti'arah. Hasil penelitian menunjukkan bahwa jenis-jenis isti'arah yang ditemukan dalam hadis-hadis tentang isu perempuan antara lain: pertama, jenis isti'arah ditinjau dari unsur tharfain-nya, yaitu isti'arah tashrihiyyah dan isti'arah makniyyah.

**Kata Kunci:** Metafora eksplisit; Metafora implisit; Hadis; Isu-isu perempuan

## INTRODUCTION

The use of *balaghah*, especially *isti'arah* in hadith studies has an output that can help hadith scholars, linguists, and readers understand the meaning of the hadith content).<sup>1</sup> *Isti'arah* can be defined as a word that is used instead of its original meaning (*majazi*) which is made for it because there is a similar relationship resembling the original meaning, and there is a *qorinah* (clue) that limits it from the original meaning (*hakiki*).

As is well known, the hadith is all the words, deeds, attributes, and reports of the Prophet Muhammad Saw. that serve as a reference and the main source of teachings for Muslims after the Qur'an in their dealings. Moreover, the hadith is the most *ablagh* (short, concise, and compelling) work that has *majaz*.<sup>2</sup> The texts of the hadith that come from the sayings of the Prophet Muhammad Saw. are clear, beautiful, and calm in accordance with the situation and conditions so that they are pleasing to the ear and easy to digest.

But in fact, the traditions related to women's issues are often misunderstood by the public. The way society views women tends to be discriminatory. Gender relations are asymmetrical and hegemonic, thus putting women at a disadvantage. Hadith texts that are often misunderstood as standardizing teachings about women such as, women are created from ribs, women are a source of *fitnah*, women are *aurah*, menstruating women are prohibited from going to the mosque, women cannot be leaders, and wives refuse sexual invitations (husband-wife relations).<sup>3</sup> This is certainly different from the main message of the Qur'an and hadith which is empathetic and fair towards women.

Therefore, another instrument is needed to study the hadith, especially the language style contained in the Prophet's hadith. Given that the hadith contains *majazi* meanings that need to be interpreted in order to avoid misconceptions in the interpretation of the hadith content.

In this study, researcher used *isti'arah* in interpreting the *majaz* contained in the traditions related to women's issues. This research uses descriptive-analytical method that describes, analyzes, categorizes, and classifies hadith texts containing metaphors in hadiths related to women's issues, as well as their purposes, so this method is also called content analysis method. The approach of this research is the science of *al-Balaghah* (rhetoric), more precisely the science of *Bayan* to reveal the secret of *isti'arah* (metaphor). The purpose of this study is to reveal and interpret the *majaz* contained in the traditions related to women's issues by using *isti'arah*.

## METHOD

The research method used is descriptive analysis method, namely describing, analyzing, categorizing, and classifying verses containing metaphors in the hadith texts containing metaphors in the hadith traditions related to women's issues, as well as their purpose, so this method is also called content analysis method. While the approach of this research is the approach of *al-Balaghah*, more precisely the science of *Bayan* to reveal the secrets of *isti'arah*.<sup>4</sup>

The steps that will be taken in this research are: Data sources in this study are divided into two parts, namely primary data sources and secondary data sources. The primary data

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<sup>1</sup>N., Rohman & Ma'rufah, T. "Mainstreaming Multi, Inter, dan Transdisiplin Keilmuan dan Aktualisasinya pada Hadis Safar Perempuan", *Bulletin of Indonesian Islamic*, (2024), h. 1-12.  
DOI: <https://doi.org/10.51214/biis.v3i1.793>

<sup>2</sup>R. E., Komarudin, "Isti'arah dan Efek yang ditimbulkannya dalam Bahasa Al-Qur'an Surah al-Baqarah dan Ali Imran". *Jurnal al-Tsaqafa*, 14(1). (2017). h. 216

<sup>3</sup>F. A., Kodir, *Perempuan Bukan Sumber Fitnah! Mengaji Ulang Hadis dengan Metode Mubadalah*, (Bandung: Afkaruna.id, 2021), h. 21

<sup>4</sup>Musgamy, A. Pengaruh al-Quran dan Hadits terhadap Bahasa Arab. *Jurnal Al-Hikmah*, 15 (1). (2014). H. 36-45

sources in this research are the Hadith books of Sahih Bukhari, Sahih Muslim, and Sunan Tirmidzi. The secondary data sources are dictionaries (al-ma'ajim), books on hadith, books that explain *uslub isti'arah*, and books that have relevance to this research either directly or only theoretically.<sup>5</sup> The data in this study are hadith texts related to women's issues such as, women were created from ribs, women are a source of fitnah, women are *aurah*, when menstruating it is forbidden to go to the mosque, women cannot be leaders, and wives refuse sexual invitations (husband-wife relationships), which in the sentence structure contain words and sentences containing *isti'arah*. In collecting research data, library techniques were used. Because this research is qualitative research. Qualitative research, the data obtained is descriptive data, in the form of written or oral data from a number of people and behaviors that can be understood. It's just that in this study, the data that might be obtained is written data only. Because this research is text research. The data were obtained by: 1) reading the above traditions in Sahih Bukhari word by word; 2) marking the words that contain *isti'arah* language style; and 3) interpreting, analyzing, classifying the types of *isti'arah* in the traditions. The data that has been collected and organized is then sorted based on the group of traditions, after the traditions are grouped, then sorted again to determine the words of *isti'arah* contained in the texts of the traditions. Formulating conclusions. The conclusion is the end of the research activity as an answer to the problems contained in the problem formulation.

## FINDINGS AND DISCUSSION

### Overview of Isti'arah

Isti'arah (metaphor) can be defined by a word that is used instead of its original meaning (*majazi*) which is made for it because there is a similar relationship resembling the original meaning, and there is a *qorinah* (clue) that limits it from the original meaning (*hakiki*). In the book *Jawahir al-Balaghah*, it is mentioned that *isti'arah* is not only abbreviated *tashbih*, but *tashbih* that has one of its levels and *wajh shibh* removed.<sup>6</sup> Linguistically, *isti'arah* means 'borrowing', meaning borrowing a word to express a meaning. For example, the word 'الظلمات' is borrowed to mean 'polytheist', and the word 'النور' to mean 'faith' in the first verse of Surah Ibrahim (...كتاب أنزلناه إليك لتخرج الناس من الظلمات إلى النور بإذن ربهم...)<sup>7</sup>

The position of *istia'rah* is more *ablagh* than that of *tashbih*. *Isti'arah* is classified into two based on its level, namely *istia'rah tasrihiyyah*, and *isti'arah makniyyah*.<sup>8</sup> What is called *istia'rah tasrihiyyah* is when *musta'ar minhu* (*musyabbah bih*) is clearly mentioned but *musta'ar lahu* (*musyabbah*) is omitted, for example: "رأيت أسداً يمسك حربة", what is meant by *musta'ar lahu* in this sentence is 'a soldier' which is omitted, and *musta'ar minhu* is shown to be (أسداً) 'lion', the meaning of this sentence is a soldier who has high courage like a lion.<sup>9</sup>

While *isti'arah makniyyah* (*majaz personification*) is the opposite of *istia'rah tasrihiyyah*, namely *musta'ar lahu* (*musyabbah*) is mentioned, but *musta'ar minhu* (*musyabbah bih*) is removed, as in the sentence "السماء تبكي" the word (السماء) 'sky' which is *musta'ar lahu* is likened to a human being, then the word (تبكي) 'crying' is a hint of *musta'ar minhu* which is characteristic of humans.<sup>10</sup>

<sup>5</sup> Sagha, S, Mansouri, MH, & Oveysi, K. "Analysis of the factors of human error based on Nahj al-Balaghah". *Hadith doctrines*, (2022). [hd.razavi.ac.ir, https://hd.razavi.ac.ir/article\\_1588\\_acff9fd04007ae06796965a1308b5220.pdf](https://hd.razavi.ac.ir/article_1588_acff9fd04007ae06796965a1308b5220.pdf)

<sup>6</sup> A. J, *al-Balaghah al-Wadhihah*, (Mesir: Darr al-Ma'arif, 1957), h. 58

<sup>7</sup> A. Hasyim, *Jawahir al-Balaghah fi al-Ma'ani wa al-Bayan wa al-Badi*, (Maktabah darr ihya al-kutub al-'arabiyah, 1960), h. 255

<sup>8</sup> D., Hidayat, *Al-Balaghah Lil Jami fi Tafsiri Kalami Badi*, (Ciputat: Pesantren Luhur Sabilussalam, 2010), h. 32

<sup>9</sup> R., Sagala, *Balaghah*, (Bandarlampung: IAIN Raden Intan Lampung, 2016), h. 89

<sup>10</sup> Murdiono, M. A. "Majaz Isti'arah in Qur'an Surah al-Baqarah: a Balaghah Science Perspective Based Analysis". *Al-Turas*, 28(1), 2022, h. 77-90, DOI: <https://doi.org/10.15408/bat.v28i1.20843>

### Isti'arah in hadiths related to women's issues

In the analysis of isti'arah in the Hadith related to women's issues, the texts containing isti'arah will be mentioned along with the mention of musta'ar lahu, must'ar minhu, and explanations related to isti'arah in the text of the Hadith related to women's issues, such as in the text of the hadith about women being created from ribs, women are a source of fitnah, women are aurah, menstruating women are prohibited from going to the mosque, women cannot be leaders, and wives refusing invitations to have sex (husband-wife relations) will be cursed.

#### The first hadith: Woman was created from a rib

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اسْتَوْصُوا بالنِّسَاءِ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ وَإِنْ أَغْوَجَ شَيْءٌ فِي الضِّلَعِ أَغْلَاهُ فَإِنَّ ذَهَبْتَ تُقَيِّمُهُ كَسَرْتَهُ وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَغْوَجَ فَاسْتَوْصُوا بالنِّسَاءِ (صحيح بخاري)

Abu Hurairah r.a. reported: Rasulullah Saw. said: "Advise each other (for the good) of women. For indeed, women are made from ribs. And indeed the most crooked part of a rib is its top. If you straighten it, it will break. And if you leave it, it will remain crooked. So (once again), advise one another among yourselves (for the good of) women".

In the hadith above the word 'ضِلَعٍ' which means 'ribs'<sup>11</sup> is musta'ar minhu, then the musta'ar lahu is the character of the woman/wife and her relationship with the man/husband in domestic life which is in a hidden hadith position. While the musta'ar is 'the creation of women from ribs', and the qarinah is 'فَإِنَّ ذَهَبْتَ تُقَيِّمُهُ كَسَرْتَهُ' or 'If you straighten it, it will break'.<sup>12</sup> The origin of the word is 'المرأة كالضلع'. This hadith is a type of tasrihiyyah isti'arah in which the musta'ar lahu is hidden.

This hadith does not discuss the creation of women from a rib. Rather, it is a metaphor about the character of a woman/wife and her relationship with a man/husband in domestic life. In the history of Sahih Muslim in chapter al-Radha', what is meant by broken ribs 'wa kasruha thalaquha' is when a divorce occurs.<sup>13</sup> Apart from that, the word 'المرأة' or woman in the hadith talks about household relations, family, or anything related to biological reproduction. However, there are also hadith texts that are general in nature. For example, hadiths about women who give food every Friday, women who always pray all night, women who have gardens and pay zakat, and so on.

This hadith further strengthens the narrative that the ribs are a metaphor for the relationship between a man and his wife who is stiff and can easily ask for a divorce. The meaning of this metaphor, using the mubjadi method, can be about a man/husband whose character can also be stiff and stubborn when relating to his wife. So the wife must also be calm, careful, and not rush into damage, let alone ask for a divorce.<sup>14</sup>

As is known, there is not a single verse of the Qur'an that discusses the creation of humans, especially women, from rib bones. All verses in the Qur'an about creation emphasize the creation of humans (male and female) from the same elements, water and earth, and through the same reproductive process, through the meeting of sperm and

<sup>11</sup>L. Ma'luf, *al-Munjid fi al-Lughah wa al-'Alam*, (Beirut: Darr al-Masyriq, 2012), h. 333

<sup>12</sup>M. Thahan, *Taisir Mushthalah al-Hadis*, (Maktabah al-Haramain, 1985), h. 92

<sup>13</sup>F. Ulum, "al-Isti'arah fi al-Ahadits al-Nabawiyyah min kutub al-Lu'lu' wa al-Marjan". *Arabiyya*, 11(2). (2022), h. 42-58

<sup>14</sup> Shiri, A Shiravani, & Zakeri, M., "Identifying and Explaining the Components of the Identity of the Human Being from the Perspective of Nahj al-Balaghah". *Research in Islamic Education Issues*, 2024, pp. 91-116, iej.ihu.ac.ir, [https://iej.ihu.ac.ir/article\\_209161\\_en.html](https://iej.ihu.ac.ir/article_209161_en.html)

ovum.<sup>15</sup>

The word 'like a rib' is a figure of speech about a person's bad character that hinders the bond of love between husband and wife. This character can occur on the part of women and men. When this happens, the other party is expected to calm down and find a solution, not escalate the dispute. This is all so that married life does not quickly break up, for both husband and wife. Husband and wife are required to maintain this marriage bond together.

### The Second hadith: Women are aurah

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرِفَهَا الشَّيْطَانُ (سُنَنِ التِّرْمِذِي)

From Abdullah bin Mas'ud r.a., from Rasulullah Saw., said: "A woman is aurah, when she leaves (from the house), Satan will welcome her (tempt her to sin and invite her to tempt other people to sin)."<sup>16</sup>

In the hadith above the word 'عَوْرَةٌ' which means blame, damage and destruction is musta'ar minhu.<sup>17</sup> Then musta'ar lahu is women's activities in public which are in a hidden hadith position. While the musta'ar is 'women are aurat', and the qarinah is 'فَإِذَا خَرَجَتْ اسْتَشْرِفَهَا الشَّيْطَانُ' or 'when she comes out (of the house), Satan will greet her'. The origin of the word is 'المرأة كالعورة'. This hadith is a type of istiarah tasrihiyyah in which the musta'ar lahu is hidden.

The word aurah is often interpreted as evil or something that is considered inappropriate to show. This is where the concept of 'women are intimate' was born to prohibit them from all public activities. In fact, women are complete human beings who have the right to all the benefits of public life outside the home, to carry out all useful activities, such as praying, taking part in studies, working to pay zakat, and so on.<sup>18</sup> In fact, the hadith books, state that women at the time of the Prophet Muhammad have lots of activities outside the home.<sup>19</sup> While in Mecca, many female friends migrated to Ethiopia, taking allegiance to Rasulullah on the hill of 'Aqabah, joined the migration to Medina, studied actively at Dar al-Arqam and even converted many Quraish figures to Islam.

We should understand the concept of aurah by placing women and men as equal subjects in front of the meaning it conveys. If referring to Q.S. al-Ahzab verse 13, for example, the aurah is something that is easily attacked by enemies or groups and nations and used as a tool to destroy the entire group or nation.

In the text of the Tirmidhi hadith above, women are considered intimate parts, which should be understood in the context of the meaning of the verse, not just physical aurah, but more socially complete. So women are considered aurat when they are weak, easily exploited and deceived. However, when they become strong, smart, independent, wise, and understand the situation, they are no longer aurat. Likewise the position of men. When women are weak and considered intimate parts that need strengthening, so do men. Not all strong men are able to protect, as weak women need protection. Anyone can be an aurah and need

<sup>15</sup> Mardiono, M. A. "Majaz Istiarah in Qur'an Surah al-Baqarah: a Balaghah Science Perspective Based Analysis", h. 80

<sup>16</sup> al-Tirmidzi, M., *Sunan al-Tirmidzi*, (Kairo: Jami'yyah al-Maknaz al-Islami, 2000), h. 213

<sup>17</sup> L. Ma'luf, *al-Munjid fi al-Lughah wa al-'Alam*, h. 2201

<sup>18</sup> Hana, MY. "Kedudukan perempuan dalam Islam". *FIHROS: Jurnal Sejarah Dan Budaya*, (2022), h. 1-9, [ejournal.staisyekhjangkung.ac.id](http://ejournal.staisyekhjangkung.ac.id), <https://ejournal.staisyekhjangkung.ac.id/index.php/fihros/article/view/44>

<sup>19</sup> Negara, MAP. "Keadilan Gender dan Hak-Hak Perempuan dalam Islam". *Az-Zahra: Journal of Gender and Family Studies*, (2022), h. 74-88, [journal.uinsgd.ac.id](http://journal.uinsgd.ac.id), <https://journal.uinsgd.ac.id/index.php/azzahra/article/view/15840>



protection, and anyone with their own capacity can be a protector, strengthener and helper.

**The Third hadith: Women are the source of slander/fitnah**

عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ (صحيح البخاري)

From Usamah bin Zaid r.a., from the Prophet Saw., said: "I have not left after me the most severe fitnah (test) for men except (the test regarding the charm of) women."<sup>20</sup>

In the hadith above the word 'فِتْنَةٌ' which means test, misfortune and suffering is musta'ar minhu.<sup>21</sup> Then the musta'ar lahu is the temptation of women who are in a hidden hadith position. While the musta'ar is 'women are the source of slander', and the qarinah is 'أَضَرَّ' or 'the heaviest'. The origin of the word is 'النساء كالفتنة'. This hadith is a type of istiarah tasrihiyyah in which the musta'ar lahu is hidden.

Slander/fitnah here means someone's charm or potential that can tempt other people. A person is called fatin, when he is full of something that can charm other people, especially because of the beauty of his body.<sup>22</sup> Unfortunately, the potential for charm is only attributed to women, even though men also have the potential for charm, thus potentially preventing women from being able to benefit from public life. Apart from that, the meaning of the word slander has two different meanings. From a woman's side, slander is interpreted as charm from her towards other people. Meanwhile, from the side of men who are fascinated by women, slander is interpreted as a test, to what extent he has not done anything bad, including committing adultery and harassing women.<sup>23</sup>

The narrative of women is slanderous or full of charm, which was once expressed by the Prophet Muhammad. This expression is conveyed to men to be careful in living their lives. Unfortunately, the understanding of the ulama with what was expressed by the Prophet Muhammad Saw. This is more used to inhibit and prohibit women, rather than requiring men to take care of themselves.<sup>24</sup> If this hadith text is interpreted in a pure way, then social relations become mutual respect, mutual support, respect and self-protection. The point is not what and who is the charm. However, how can someone overcome the challenges of this charm while still being a person who is faithful, kind, and provides as many benefits as possible to other people.

**Fourth hadith: A wife refusing an invitation to have sexual relations will be cursed (husband-wife relationship)**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ غَضِبَانَ عَلِمَ لَعْنَتُهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ (صحيح البخاري)

From Abu Hurairah r.a., said: Rasulullah Saw. said: "When a man invites his wife well to bed (sexual intercourse), then the wife strongly refuses (disobedient), so that the husband becomes very angry with him, then the angel will keep him away (curse) from affection (mercy) until dawn."<sup>25</sup>

<sup>20</sup> al-Bukhari, M. b., *Shahih al-Bukhari*, (Kairo: Jami'yyah al-Maknaz al-Islami, 2000), h. 651

<sup>21</sup> L. Ma'luf, *al-Munjid fi al-Lughah wa al-'Alam*, h. 465

<sup>22</sup> Gaol, DL, Nadapdap, FN, dkk. "Perlindungan Hak Perempuan Dalam Keluarga Menurut Hukum Islam: Analisis Kasus Diskriminasi Gender". *Birokrasi: Jurnal ...*, (2024), h. 151-159, DOI: <https://doi.org/10.55606/birokrasi.v2i1.897>

<sup>23</sup> Amalia, S, Firdausi, RF, & Huda, N. "Kontekstualisasi Hadis tentang Larangan Bepergian bagi Perempuan Tanpa Mahram (Studi Analisis pada Mahasantri Mahad Al-Jamiah UIN Jakarta)". *Tadabbur*. (2023). 1-14. DOI: <https://doi.org/10.15408/tadabbur.v2i01.32719>

<sup>24</sup> Ats-Tsauri, FI. "Kesetaraan Gender Dalam Islam: Reinterpretasi Kedudukan Perempuan". *Jurnal Pemikiran dan Pendidikan Islam*, (2020), h. 106-132, <https://doi.org/10.22219/progresiva.v9i2.14874>

<sup>25</sup> al-Bukhari, M. b. *Shahih al-Bukhari*, h. 789

In the hadith above, the meaning of refusing sexual relations (husband-wife relations) is *musta'ar minhu* is the word 'لَعْنَةً' which means curse, namely being away from mercy or affection.<sup>26</sup> Then the *musta'ar lahu*, namely the wife refusing an invitation to have sexual relations, will be cursed. Meanwhile, the *musta'ar* is 'the wife refuses an invitation to have sex with her husband and the wife will be cursed', and the *qarinah* is 'فَأَبَتْ غَضَبًا' which means "the wife strongly refuses". The origin of the word is 'اعتراض الجماع كاللعنة'. This hadith is a type of *istiarah tasrihiyyah* in which the *musta'ar lahu* is hidden.<sup>27</sup>

Husband and wife relationships must always be strengthened with constructive behavior.<sup>28</sup> Because in the daily life of husband and wife relations there will be behavior that destroys and builds relationships.<sup>29</sup> Destructive behavior such as cynicism, condescension, anger, neglect, or violence towards a partner. Meanwhile, builder behavior such as being friendly, supporting, accompanying, fulfilling needs, and so on. Husband and wife must be able to recognize each other's needs to express to their partner. Recognizing, expressing, communicating and serving each other is essential in building a strong relationship in the husband and wife relationship. If 'household' needs are not met, then the relationship can become bad. Everything goes awry, irritable and irritable. In conditions like this, it becomes difficult for relationships to give each other love (*rahmah*) and love (*mawaddah*), and it becomes difficult for the household to be happy (*sakinah*).

This condition is what is mentioned in the hadith text above. This happened because it was preceded by an angry husband and a wife who strongly rejected (without any logical reason) the invitation to have sexual relations. As for other conditions, when the wife is sick, tired, or not in the mood, the husband must understand these conditions and they can look for another more appropriate time. The above hadith also requires the husband to recognize and fulfill the fuel of his wife's love. A husband who refuses to fulfill his wife's love needs, so that the wife becomes angry, will also be cursed or kept away from mercy. Thus, husband and wife must fulfill each other's love fuel needs. This fulfillment is a way to build and strengthen household relationships.

#### Fifth hadith: Women cannot be leaders

عَنْ أَبِي بَكْرَةَ قَالَ لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّامَ الْجَمَلِ بَعْدَ مَا كِدْتُ أَنْ أَلْحَقَ بِأَصْحَابِ الْجَمَلِ فَأَقَاتِلَ مَعَهُمْ قَالَ لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَهْلَ فَارِسَ قَدْ مَلَكَوا عَلَيْهِمْ بَنَتْ كِسْرَى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ (صحيح البخاري)

From Abu Bakrah r.a., said: I have benefited (goodness) from Allah with a statement that I heard from Rasulullah SAW., when the Jamal War was raging even though I almost joined Jamal's army (led by Aisyah r.a.) and fought together they. (This statement was conveyed by Rasulullah Saw.) When news came to Rasulullah Saw. that the Persians appointed Princess Kisra as their queen, then the Messenger of Allah. said: "A people will not be successful (prosperous) who hands over their affairs (leadership) to a woman."<sup>30</sup>

<sup>26</sup> L. Ma'luf, *al-Munjid fi al-Lughah wa al-'Alam*, h. 541

<sup>27</sup> Janaty, A. "Intertextual Approach to Indicators of People's Convergence with Islamic Government in Nahj al-Balaghah and Imam Khomeini's Sahifah". *Nahjolbalagheh Research*, (2024), h. 241-266, nahjmagz.ir, [https://www.nahjmagz.ir/article\\_202923\\_en.html](https://www.nahjmagz.ir/article_202923_en.html)

<sup>28</sup> Z. Noor, "Wanita Islam Dan Cedaw: Isu-Isu Berkaitan Dengan Undang-Undang Kekeluargaan Islam di Malaysia: Muslim Women and CEDAW Issues". *Jurnal Syariah*, (2023), h.1-38, DOI: <https://doi.org/10.22452/syariah.vol31no1.1>

<sup>29</sup> Kumalasari, R. "Perempuan Dan Ketaatan: Analisis Terhadap Hadis Ketundukan Istri pada Suami". *SETARA: Jurnal Studi Gender dan Anak*, (2020), h. 35-50, DOI: <https://doi.org/10.32332/jsga.v2i2.2315>

<sup>30</sup> al-Bukhari, M. b. *Shahih al-Bukhari*, h. 776

In the hadith above *musta'ar minhu* is found in the words 'لَنْ يُفْلِحَ' which means 'will not be successful'.<sup>31</sup> Then the *musta'ar lahu* is the female leader. While the *musta'ar* is 'women cannot be leaders', and the *qarinah* is *haalayah*, the context in the original hadith is 'إِمَارَةُ الْمَرْأَةِ كَالْمَصِيبَةِ'. This hadith is a type of *isti'arah tasrihiyyah* hidden in *musta'ar lahu*. The nuance of the hadith above is good when it was said by the Prophet Muhammad. and was first narrated by Friend Abu Bakrah r.a., is purely related to social and political matters. Abu Bakrah was an opponent of Aisyah r.a.'s political leadership, so the text must be understood in a specific socio-political context, not as a universal norm.<sup>32</sup> This hadith text is informative and casuistic, not normative, let alone universal.

The woman (Princess Kisra) mentioned in the context of Abu Bakrah's hadith is considered to be a person who socially does not have sufficient and strong capacity as a leader, such as she is not yet mature, has no experience in leadership, and does not have adequate political support.<sup>33</sup> Of course this kind of leadership will be destroyed, it will not bring success. If there is a woman who has the capacity to lead and has political power, then she may become a leader. The orientation of leadership in Islam, as confirmed in the rules of *fiqh*, is to realize the benefit of all the people being led. Anyone, both men and women, who has the capacity for benefit has the right to become a leader. Prohibitions based on sex should not be introduced in the name of Islamic law, or the hadith of the Prophet Muhammad.

#### Sixth hadith: Menstruating women are prohibited from going to the mosque

عَنْ عَائِشَةَ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نَاولِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ فَقُلْتُ إِنِّي حَائِضٌ فَقَالَ إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ (صحيح البخاري)

From Aisyah r.a., said: Rasulullah Saw. said: "Take my clothes from the mosque." I answered: "I'm menstruating." Then the Prophet replied: "Your menstruation is not in your hands."<sup>34</sup>

In the hadith above, the meaning of impure/unclean is the hidden *musta'ar minhu*. Then the *musta'ar lahu* is the word 'حَائِضٌ' which means a woman who is menstruating or menstruating.<sup>35</sup> While the *musta'ar* is 'menstruating women are unclean so they are prohibited from going to the mosque', and the *qarinah* is 'إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ' which means "your menstruation is not in your hands", is a *majaz* personification, namely as if ha the ID is held. The origin of the word is 'حائض كالنجاسة'. This hadith is a type of *istiarah makniyyah* hidden in its *musta'ar minhu*.

A woman's body is sacred as a human being, just like a man's body.<sup>36</sup> If it is certain that menstrual blood will not contaminate the mosque, women are allowed to enter the mosque. This is exactly what the Prophet Muhammad stated. to Aisyah r.a. asked to take clothes from inside the mosque in the hadith text above. The text "your menstruation is not

<sup>31</sup> L. Ma'luf, *al-Munjid fi al-Lughah wa al-'Alam*, h. 980

<sup>32</sup> N. Al., Ahsani, "Kepemimpinan perempuan pada masyarakat dalam perspektif Sa'īd Ramaḍān Al-Būṭī (telaah hadis misoginis)". *Al-Hikmah*, (2020), h. 51-66, DOI: <https://doi.org/10.35719/alhikmah.v18i1.23>

<sup>33</sup> Napitupulu, DS, Salminawati, S, dkk. "Kepemimpinan Perempuan Dalam Islam". *Al-Muaddib: Jurnal Ilmu*, (2020), h. 119-133, DOI: <https://doi.org/10.31604/muaddib.v5i1.119-133>

<sup>34</sup> al-Bukhari, M. b. *Shahih al-Bukhari*, h. 541

<sup>35</sup> L. Ma'luf, *al-Munjid fi al-Lughah wa al-'Alam*, h. 231

<sup>36</sup> Firda, AL Al, Diana, NZ, & Yulianti, Y. "Beban ganda perempuan dalam rumah tangga di soka gunungkidul: Pandangan feminis dan islam". *EMPATI: Jurnal Ilmu Kesejahteraan Sosial*. (2021), h. 10-20, DOI:

<https://doi.org/10.15408/empati.v10i1.19223>



in your hands" is a revolutionary statement from the Prophet Muhammad Saw.<sup>37</sup> to eradicate all myths about the impurity of women's bodies due to menstruation. With this evidence, Islamic teachings do not denigrate the bodies of menstruating women at all. Then, the meaning of "your period is not in your hands" is that menstrual blood does not come out of your hands, so women can still hold anything. It doesn't come out of the foot, so you can step anywhere. It's not even out of your head, so you can think, learn and do whatever good deed you want.

## CONCLUSION

Based on the data analysis above, the isti'arah in the hadith is related to women's issues, where in the sentence structure there are words and sentences containing isti'arah (tasrihiyyah and makniyyah). There are five hadiths of the Prophet that contain isti'arah tasrihiyyah in the hadith about the creation of women from ribs, women are the aurah, women are a source of fitnah, wives who refuse invitations to have sexual relations will be cursed, and women cannot be leaders. Meanwhile, another hadith contains isti'arah makniyyah, namely, the hadith about menstruating women being prohibited from going to the mosque. The language style of hadith cannot be separated from the balaghah approach, in this case isti'arah or the placement of a wording other than the original meaning of the text, because there is a relationship in the form of similarity between the meaning transferred and the wording used. This is because the hadith has a majazi meaning that needs to be interpreted. Therefore, the Prophet's hadiths related to women's issues need to be interpreted by looking at the isti'arah so as not to create a biased understanding that will harm women. Therefore, to express the true meaning contained in the hadith, one must use the balaghah approach, namely isti'arah. Researchers should know and study Arabic and balaghah with its various rules well and comprehensively. It is hoped that this study can be further developed by researchers regarding other hadiths related to women's issues that contain isti'arah rules other than isti'arah tasrihiyyah and isti'arah makniyyah.

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<sup>37</sup> Fathoni, RS. "Domestifikasi Perempuan dalam Gerakan Islam Transnasional di Indonesia 1998–2016". *Jurnal Wanita dan Keluarga*, (2020), h. 1-6, DOI: <https://doi.org/10.22146/jwk.764>

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