



The Double Movement Method from The Perspective of Fazlur Rahman (A Study of Misogynistic Hadiths and Their Implications)

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Abstract

Hadiths considered misogynistic have sparked various debates regarding the position of women in Islam. Literal interpretations without considering the social-historical context may reinforce gender injustice. This study aims to analyze these hadiths using Fazlur Rahman's Double Movement theory to provide a more just and contextual understanding of the position of women in Islam. This research employs a library research method with a hermeneutic approach, examining primary sources such as hadith collections and academic literature published in the last ten years. Data was collected through critical analysis of relevant hadiths and analyzed with attention to historical, sociological, and anthropological aspects. The findings indicate that the statement about women being "deficient in intellect and religion" must be understood within the social context of 7th-century Arabia, not as a universal principle of women's inferiority. Furthermore, hadiths regarding testimony, menstruation-related worship, and the prohibition of women traveling without a mahram reflect specific historical conditions that cannot be applied universally across all eras. The discussion emphasizes the importance of a hermeneutic approach to avoid patriarchal bias in understanding religious texts, encouraging a more reflective, just reading that aligns with the principles of Islamic justice.

Keywords: Misogynistic Hadith, Double Movement, Fazlur Rahman, Gender Justice, Islamic Hermeneutics, Women In Islam, Social Context Of Hadith.

Keywords: Taliban, Women, Peace.

Abstrak

Hadis-hadis yang dianggap bermuatan misoginis telah menimbulkan berbagai perdebatan terkait posisi perempuan dalam Islam. Penafsiran literal tanpa mempertimbangkan konteks sosial-historis berpotensi memperkuat ketidakadilan gender. Penelitian ini bertujuan untuk menganalisis hadis-hadis tersebut menggunakan teori Double Movement Fazlur Rahman guna menghasilkan pemahaman yang lebih adil dan kontekstual tentang posisi perempuan dalam Islam. Penelitian ini menggunakan metode studi kepustakaan dengan pendekatan hermeneutika, mengkaji sumber primer seperti kitab hadis serta literatur akademik terkini yang diterbitkan dalam sepuluh tahun terakhir. Data dikumpulkan melalui telaah kritis terhadap hadis-hadis terkait dan dianalisis dengan mempertimbangkan aspek historis, sosiologis, dan antropologis. Hasil penelitian menunjukkan bahwa ungkapan tentang perempuan sebagai "lemah akal dan agama" harus dipahami dalam konteks sosial Arab pada masa Nabi, bukan sebagai prinsip universal tentang inferioritas perempuan. Selain itu, hadis-hadis tentang kesaksian, ibadah saat haid, dan larangan bepergian tanpa mahram juga mencerminkan kondisi historis tertentu yang tidak dapat diterapkan secara mutlak di semua zaman. Diskusi menunjukkan pentingnya pendekatan hermeneutis dalam menghindari bias patriarkal dalam memahami teks keagamaan, sehingga mendorong pembacaan yang lebih reflektif, adil, dan sesuai dengan prinsip keadilan Islam.

Kata kunci: Hadis Misoginis, Double Movement, Fazlur Rahman, Keadilan Gender, Hermeneutika Islam, Perempuan dalam Islam, Konteks Sosial Hadis.

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Introduction

Hadiths as the second source of Islamic teachings after the Qur'an have a central role in shaping social norms, laws and religious practices in Muslim societies. However, some traditions that appear to literally demean women-such as those that prohibit women from holding leadership positions-have come under scrutiny in contemporary Islamic studies. A textual understanding of such traditions is often used to limit women's role in the public sphere and reinforce discriminatory patriarchal structures.

Allah Almighty created human beings to be vicegerents (khalifah) on earth (QS. Al-Baqarah: 30). Both men and women share the same essence and responsibility as creations of Allah. They hold equal status in terms of creation and are distinguished only by their level of piety (QS. Al-Hujurat: 13). Both are equally charged with the moral responsibility to uphold good and forbid evil (amar ma'ruf nahi munkar). However, biological and instinctive differences between men and women result in certain specific sharia provisions, such as leniency in religious obligations during menstruation or the distinctive maternal roles women hold within the domestic sphere. Nevertheless, hadiths referring to women as beings of "deficient intellect and religion," and deeming them unsuitable as witnesses, have often fostered negative and discriminatory stereotypes. These stereotypes reinforce perceptions of women's inferiority, incompetence in leadership, and marginalization in social spheres (Puspita, 2019). The differences between men and women extend beyond mere gender identity and biological characteristics; they have expanded into unequal social treatment, including disparities in roles, functions, positions, and access to the public sphere.

Hadiths perceived as containing misogynistic elements have often sparked debate among both Muslim and non-Muslim communities. Interpretations of these hadiths without considering their social, cultural, and historical contexts can lead to misunderstandings and misuse in religious practices. In understanding hadiths, it is essential to review the context of their emergence to avoid misinterpretations of their intended meanings. Exegetes and hadith scholars play a crucial role in shaping the community's perspective on hadiths, and a non-contextual approach can have a detrimental impact on women (Ulya, 2018). Therefore, contemporary Muslim thinkers need to develop a fair, inclusive, and contextual approach to understanding hadiths, especially those related to gender issues.

One of the scholars who paid significant attention to this issue is Fazlur Rahman, a prominent reformist Muslim thinker in contemporary Islamic studies. The interpretation of hadiths and their application in everyday life

became a central focus of his thought. Fazlur Rahman emphasized the importance of reading hadith texts through historical, sociological, and anthropological lenses. His intellectual framework was heavily influenced by Wilhelm Dilthey's hermeneutics, which stressed that understanding a text must involve consideration of the societal context in which it emerged (Zakiyah, Edriagus, 2020). Rahman employed an integrated method of both inductive and deductive reasoning, which later became known as the theory of double movement—a dual hermeneutical approach aimed at understanding religious texts in a dynamic and progressive manner (Musahadi, 2009).

This method consists of two movements: first, the reconstruction of the historical-sociological context at the time of the hadith revelation; second, the elaboration of the universal moral values contained therein to be applied contextually in contemporary life. With this approach, it is possible to reinterpret religious texts in a more relevant, just and responsive manner to contemporary social realities. Hadiths that were previously considered misogynistic can be reinterpreted not to be denied, but to draw its ethical spirit in a more inclusive and humane manner.

Several studies have applied this method in analyzing traditions related to women. Ainurrofiq (2019), in his article "The Use of Hermeneutics Double Movement Fazlur Rahman in Comprehending Hadith of the Unsuccessful Leadership of Women" concluded that the failure of a leadership is not determined by gender, but rather by the capacity and integrity of the individual, which in certain cases is dominated by incompetent political elites. On the other hand, Wahdah (2023) shows that the application of the double movement method shows a more inclusive interpretation of traditions that were previously considered misogynistic. This approach does not reject the existence of these traditions, but rather explores their ethical dimensions and moral messages contextually, so that they are in line with the progressive and equitable spirit of Islam.

However, these studies are still limited to the analysis of specific traditions and have not formed a comprehensive mapping of the collection of traditions that are considered misogynistic. In addition, there is still a gap in examining the theological and social impact of such reinterpretations on the construction of the role of women in contemporary Islamic thought.

This study aims to fill this gap by critically analyzing a number of traditions that are considered misogynistic using Fazlur Rahman's double movement method. It is hoped that this approach can provide a more contextual and just understanding of the position of women in Islam, as well

as contribute to the discourse on gender equality from an authentic and reflective Islamic perspective.

Literature Review

Many studies on misogynistic hadiths have been conducted with various approaches, especially in order to build a more just and contextual understanding of religious texts. Some of the following important studies serve as a basis for this research as well as a comparison.

E. Elviandri et al. (2019), "A Feminist Reading of Misogynistic Hadiths in Shahih Bukhori". This study examines the hadiths in Sahih Bukhori from a feminist perspective, especially the hadith that states that the majority of the inhabitants of hell are women. The study concludes that although the hadith theologically conveys a threat to women, it cannot be used as a reason to blame women absolutely for their fate in the afterlife. Elviandri emphasizes that gender-biased interpretations must be criticized with an ethical and contextual approach.

The difference with the research that I will examine is that Elviandri's study focuses on feminist criticism of the theological context of hadith, while this research raises the socio-historical context of hadith through Fazlur Rahman's double movement hermeneutic approach, especially on hadith on women's leadership.

Moh. Norfauzan, (2021), "The Geneology of Fazlur Rahman's Historical-Sociological Approach to Understanding Hadith", orfauzan's research maps the origins and characteristics of Fazlur Rahman's historical-sociological approach in interpreting hadith. The study explains how Rahman's approach is used in understanding the laws of war, social legality, and the law of evidence in Islam. The focus is on the methodological genealogy and the impact of the approach in shaping the understanding of Islamic legal texts.

The difference with the research that I will examine is that Norfauzan highlights the application of Rahman's approach to aspects of Islamic social laws in general, while this research applies it specifically to hadith that are considered misogynistic (especially about women's leadership) to deconstruct the patriarchal meaning contained in their interpretation.

Ghufron Hamzah Hamzah (2019), "The Reinterpretation of the Hadiths on the Prohibition of Painting and the Prohibition of Women Traveling Without a Mahram", Hamzah offers a contextual approach to two hadiths that are considered to contain prohibitions (painting and traveling without a mahram). He asserts that universal moral values can still be held without having to interpret the hadith rigidly. The reinterpretation combines textual-normative and historical-contextual aspects, allowing for harmony between ideal norms and modern social realities.

The difference with this research is that Hamzah's focus is on worship and social traditions, while this research focuses more on gender issues and women's authority in the public sphere (politics and leadership), as well as the potential interpretive bias that limits the role of women.

Although a number of previous studies have examined traditions that are considered misogynistic using feminist, historical-sociological, or normative reinterpretation approaches, there has been no research that specifically and in-depth examines hadith about women's leadership-such as the hadith "it will not be fortunate for a people to be led by women" (HR Bukhari)-by using Fazlur Rahman's double movement hermeneutic approach. This approach demands an understanding of the historical context of the hadith's appearance as well as its relevance in contemporary social ethics. On the other hand, most previous studies have focused on the legal or moral aspects of the hadith in general without specifically linking it to the issues of leadership and gender equality in modern Muslim societies. Thus, this study fills the gap by offering a rereading of hadith that are considered misogynistic through Fazlur Rahman's double movement method. This research is also a form of deconstruction of patriarchal narratives in religious interpretation and offers a more just, inclusive and contextual approach to the role of women in the public sphere. The novelty of this research lies in the integration between the hermeneutical approach and gender justice issues in hadith interpretation, which specifically criticizes and reconstructs people's understanding of women's leadership in Islam.

Method

This research is a library research, which is a research method conducted by reviewing and analyzing relevant written sources without engaging in field data collection. This method is used to collect data and information from the literature that is already available, both in the form of hadith books, books, scientific journal articles, and official documents that support the study of the topic (A. Hamzah, 2020). This literature study is conducted to understand and interpret hadith that are considered misogynistic through a comprehensive and contextual approach.

The approach used in this research is Fazlur Rahman's hermeneutics, known as the double movement method. This approach consists of two important stages: (1) the first movement, which is an attempt to understand the meaning of the hadith text in the historical and social context in which it appeared (*asbabul wurud*), and (2) the second movement, which is to draw universal moral values from the text to be implemented in different contexts of modern life. This approach allows for a more just, inclusive, and relevant understanding of the hadith in light of the development of society.

The primary data in this study are traditions that are often considered misogynistic, especially the hadith about women's leadership (HR Bukhari) and the hadith about women being weak in mind and religion. Secondary data include scholarly works such as books, journal articles, and dissertations that discuss Fazlur Rahman's hermeneutics, gender studies in Islam, and hadith reinterpretation. The literature used as data sources is limited to publications between 2000 and 2024, with consideration of relevance, actuality, and novelty in contemporary academic debates.

The criteria for data selection were based on direct relevance to the theme of the study, i.e. hadith that contain elements of gender discrimination, works that use or criticize Fazlur Rahman's approach, as well as studies that present a contextual interpretation approach to hadith. Data were obtained through searches in university libraries, indexed scientific journal databases such as Google Scholar, JSTOR, DOAJ, and academic repositories that provide reliable scientific literature. All data were analyzed descriptively-qualitatively, focusing on the meaning, the context in which the hadith appeared, and its relevance to the values of gender justice in contemporary Islamic society.

RESULT

This study finds that the application of Fazlur Rahman's double movement method to traditions considered misogynistic results in a more inclusive and just understanding of the position of women in Islam. The following findings comprehensively explain how this approach shifts biased textual readings towards more reflective, historical and ethical interpretations:

Hadith as a Socio-Historical Response, Not an Absolute Law

Through the first movement of the double movement method, traditions such as "women are the most inhabitants of hell" or "women lack reason and religion", when examined in the socio-cultural context of 7th century Arabia, are not absolute normative laws. These hadiths are more of a temporary response to the social practices and local values prevailing at the time. For example, the low literacy level of women at that time had an impact on their participation in the legal and worship spaces - so the interpretation of the hadith cannot be separated from its cultural and situational dimensions.

Hadith Universal Ethics and Its Relevance in Modern Contexts

The second movement of the double movement calls for drawing universal ethical values from the hadith to be applied in the contemporary context. With this approach, the hadith is not understood in a rigid or literal way but is translated into values of justice, equality and human dignity that are in line with the principles of *maqashid al-syari'ah*. For example, a hadith that suggests the prohibition of women's leadership is actually more reflective of

the political and militaristic situation at the time, and cannot be taken as an absolute prohibition of women's involvement in the public sphere.

Reinterpretation as an Effort to Deconstruct Gender Bias

This study shows that many discriminatory interpretations of hadith arise from the bias of male interpreters in the classical patriarchal scientific tradition. By combining historical, sociological and ethical hermeneutics approaches, Rahman's method is able to deconstruct textual meanings that have been frozen by the classical fiqh tradition and open up new interpretive spaces that are more friendly to the values of gender equality and justice. This shows that the problem lies not in the hadith text itself, but in the way we read and interpret the text.

Women in Hadith: From Legal Object to Ethical Subject

Another important finding is the shift in perspective from women as objects of law to full moral and spiritual subjects. With Rahman's approach, women are no longer positioned as a weak, limited group, or just a complement to men. Hadiths that have been understood to dehumanize women can be reinterpreted into liberation narratives, which emphasize the value of responsibility, piety, and women's contribution in building society.

The Need for Gender Sensitive Scientific Authorities

Another finding underscores the importance of the emergence of new gender-sensitive scholarly authorities from among both male and female scholars. When the interpretation of hadith is monopolized by only one point of view, especially from the masculine experience, the hadith about women tend to be interpreted in a biased way. Therefore, contextual interpretations involving interdisciplinary approaches such as sociology, anthropology, and gender studies are indispensable in understanding hadith inheritance fairly.

Hadith as Dynamics, Not Dogma

The findings also emphasize that hadith cannot be seen as a frozen doctrine, but as a product of the interaction between revelation and historical context. This is in accordance with the spirit of Rahman's hermeneutics which views revelation as dynamic and in need of interpretative continuity in accordance with the times. Thus, the double movement approach becomes a relevant critical tool for interpreting traditions that have been considered problematic, and is able to reformulate the meanings of Islam in the spirit of universal justice.

DISCUSSION

The Concept of Hermeneutics in Hadith Studies

Literally, hermeneutics means 'interpretation'. Hermeneutics comes from the Greek *hermeneuein* which means the art of translating, explaining, interpreting and revealing meaning. *hermeneuein* refers to *Hermes*

(Mercurius), who was one of the gods tasked with delivering revelations or messages to all humans (Al-Baghdadi, 2007). In terms of terms, hermeneutics is defined as: the understanding of texts (in which there is a network of meanings in the symbol structure). Hermeneutics is also defined as a field of science that focuses on the study of “understanding the understandings of texts”, such as biblical texts, which originate from a condition and time, location and social position that is considered foreign, where this understanding centers on the reader and author in identifying the text (Susanto, 2016). According to Schleiermacher, hermeneutics is a method of understanding that encourages the interpreter to “revive and rethink the thoughts and feelings of the author”, so that the interpreter is able to position himself in the position of life, thoughts, and feelings of the creator so that the object under study can be fully described (Talib, 2018).

Musahadi defines hermeneutics in the study of hadith studies as the science that reflects the text of hadith, functioning as a container that records past events and can be understood existentially and meaningfully in the current contemporary situation (Musahadi, 2009). The role of hermeneutics in the interpretation of hadith to emphasize the interpretation of hadith is as an auxiliary tool (not a substitute). So when combined with a hermeneutic approach, the effectiveness of hadith sciences will be more evident, without neglecting the source, namely the Prophet, the reader (rijal al-hadis, mukharrij hadith, and mufassir), and the context, as well as studying the treasures of the text. (Hauqola, 2013).

“Musahadi explained that there are seven principles of hadith hermeneutics that must be considered, including :

- a. The Confirmative Principle, an interpreter of hadith must validate the matan of the hadith with the highest source of Islamic teachings i.e. the Qur'an.
- b. The Thematic-Comprehensive Principle, the interpreter of the hadith should consider other traditions with similar themes in order to produce a more comprehensive meaning.
- c. Linguistic Principle, the interpreter of the hadith should pay attention and consider the grammar of the Arabic language because the text of the Prophetic hadith is a cultural and Arabic discourse.
- d. Historical Principle: The interpreter of the hadith must pay attention to the historical context in which the hadith appeared, both in terms of the socio-cultural background of Arabia and the specific circumstances that led to the emergence of the hadith.
- e. The Realistic Principle, the interpreter of the hadith must understand the present situational context by looking at the reality of Muslims.

- f. The Ethical and Legal Distinguishing Principle: the interpreter of hadith should have the ability to determine the ethical values contained in a hadith text rather than its legis values.
- g. The principle of Instrumental and Intentional Distinction, an interpreter of hadith should be able to clarify between the Prophet's way of solving legal and social problems of the time and the Prophet's main intention that he wanted to realize when he delivered the hadith." (Musahadi, 2009).

Biography of Fazlur Rahman

Fazlur Rahman was born in 1919 in Hazara, northwest Pakistan. Rahman was born into a pious and religious family, his father was a great Kyai from Pakistan named Maulana Sahl ad-Din. Since he was young Rahman received special religious education studying the Qur'an and Hadith. Thanks to the guidance of his parents, at the age of 10 Rahman managed to complete the memorization of the Qur'an and studied some of the Sharia hadith science (Idris, 2012). Rahman grew up in a family with the Hanafi Madhhab tradition that tends to prioritize rationality and develop the thinking of traditional basic sciences as well as modern sciences. Therefore, his parents are not anti-modernity but instead, react to modernity as a challenge that must be pursued and considered not avoided.

Rahman was educated in a traditional madrassa and continued at the Department of Orientalism at Punjab University, India. Around 1942, Rahman finished at the University with an M.A. in Arabic literature and continued his education at the level of the Doctoral Program in Islamic Philosophy (Ph.D) at Oxford University in 1946. Rahman's biggest motivation in the world of education is to broaden and sharpen scientific insights, especially in Islamic studies with a broader and more objective perspective (Desriliwa, 2022).

Rahman began his career as a lecturer in Persian Studies and Islamic Philosophy at Durham University from 1950-1958. In the same year, he moved to Canada to be appointed Assistant Professor at the Institute of Islamic Studies, Mc. Gill University in Canada. Then in 1961-1969 Rahman was appointed director of Islamic Research Pakistan and was appointed as a member of the advisory board of State Ideology Pakistan by President Ayub Khan. At the end of his life, Rahman was also appointed as a professor of Islamic thought until he died around July 1988 (Desriliwa, 2022).

The beginning of Rahman's movement in Islamic thought began with the closing of the door to ijtihad which led to blind taqlid. The anxiety felt by Muslim intellectuals has implications for the stagnation of thought among Muslims. However, it was not long around 1969 that Rahman resigned because his thinking was considered to be heavily influenced by Western ideas. Therefore, Rahman moved to the West and was accepted as a lecturer at the University of California, Los Angeles, USA, and was appointed as a

professor of Islamic studies at the Department of Near Eastern Languages and Civilization, University of Chicago (Idris, 2012).

During his life, Rahman tried to answer the challenges and needs of contemporary Muslim society, which was motivated by: the controversy between traditionalists and modernists in Pakistan, the challenges faced by Muslims in the modern era, and important positions in the Government of Pakistan. Until the end of his life, Rahman was known as a Muslim intellectual who had separated from efforts to reconstruct Islamic thought. His contributions in the field of thought are inseparable from the reform of Islamic thought, among others; many wrote Islamic education, Qur'anic tafsir, early Muslim series, and reform of Islamic law and ethics and Muslim intellectual tradition (Saeed, 2016).

Distinguishing the Concept of Sunnah and Hadith from Fazlur Rahman's Perspective

Rahman's conceptualization of Sunnah and Hadith began when he felt the dilemma of the decline of Hadith, among others: first, Hadith was only traded in the second century A.H. with the transmission of mostly Ahad hadith. According to Rahman hadith is a short recitation of the words and behavior of the Prophet, the stories of the Companions (the first four caliphs). This then raises the issue of the validity of hadith which is quite crucial. If the interpreter concentrates only on religion, rather than critically examining it, it will tend to be incomprehensible. This is because he feels that the hadith is the only true source without looking at its socio-historical aspects. Second, the orientalist's doubt and look at the hadith through the principles of science. In this situation, Rahman takes a middle position by looking at how the hadith was revealed from the Orientalist side (Zakiyah, Edriagus 2020).

Rahman sees this condition through historical criticism. This is to see and identify the extent to which the Qur'an is understood from historical facts by taking universal moral values (moral ideas) from the hadith. According to Rahman, history is a dialectic of three dimensions of time: future, present, and past. Every Hadith consists of the matan or text of the Hadith and its sanad or chain of transmission (Rahman, 1984). According to Rahman hadith is the Prophet's verbal transmission (history), sayings, or notifications of the Prophet's sunnah or verbal tradition. Otherwise known as sunnah in the normative context (Zakiyah, Edriagus 2020).

Methodologically, Rahman divides the sources of law into four, namely: Al-Qur'an, As-Sunnah, Personal/creative Ijtihad, and Ijma' (which is collective). (Idris, 2012). Thus, Rahman interprets Sunnah as a living practical tradition, while Hadith is interpreted as a living verbal tradition. The criteria for Matan according to Rahman include: first, the Qur'an (if it contradicts the Qur'an, it is not true). Second, science (science), is to be

positively verified based on rationalist and empirical facts. Third, history considers the three dimensions of time past, present, and future.

As well as in meeting the changing legal needs of society. The sociological-historical approach has a positive influence on the understanding of hadith, which has been dominated by Sanad criticism, but is not positioned as the sole determinant of the effectiveness of hadith (Desriliwa, 2022). Therefore, in studying hadith texts Rahman emphasizes the need for a thorough evaluation and reinterpretation of the hadith's interior by taking into account the socio-moral of the present time to create a space for creativity in the present by trying to build an objective and progressive methodology. This result can be achieved through a historical study of the hadith, which entails turning it into a living sunnah and sorting out its concrete value (Alma'arif, 2015).

Double Movement Hermeneutics

Double movement hermeneutics is one of the hermeneutic theories in the interpretation of the Qur'an formulated by Fazlur Rahman. The basic concept of Rahman's Hermeneutics is to build a theoretical conception that the Qur'an can be understood in human life not only in its literal meaning but in the conception of its worldview (Wahdah, 2021). Rahman strictly distinguishes between the specific legal of the Qur'an and the moral idea (basic idea).

Fazlur Rahman's hermeneutical approach is based on Dilthey's Hermeneutics, which underlines the importance of considering the historical, social, and anthropological context of society in interpreting hadith texts. The method applied by Rahman is a hybrid method, which combines inductive and deductive thinking to understand the meaning of the hadith text (Sugianto, 2019).

Double Movement Theory, proposed by Fazlur Rahman, is also known as Double Movement Theory. This theory is a process of interpretation that begins by analyzing the current situation, then looking back at the context when the Quran or Hadith was revealed, and finally returning to the present situation (Rahman, 1964). To apply this theory, the hadith must be analyzed in its original context and then applied to the present situation to find solutions to the various social problems facing society.

Rahman divides the Dual Movement Theory into two stages, namely: The first stage is from the specific to the general. The first step is for the interpreter to understand the textual meaning of a hadith by examining its legal reasons, both explicit and implicit, before making a legal decision. The interpreter should also consider the context of the Arab society at the time the hadith was revealed including its customs, social structure, and religious

life. After that, the interpreter generalizes the message conveyed by the hadith (Sugianto, 2019). The steps in the first movement include:

The first step involves studying the *asbabul wurud* of the hadith both on a micro and macro scale. This involves analyzing the textual meaning of the hadith as well as its historical situation and social setting. This stage results in moral and legal teachings that should be harmonized with the general principles explicitly mentioned in the hadith (Wahdah, 2021). For this study, several methods were used: Firstly, analyzing the hadith chronologically by tracing the history and life struggles of the Prophet. Second, distinguishing between the legal rules of the hadith and the ultimate purpose of these laws. Thirdly, to understand the overall intent of the hadith based on the social context of the time of the Prophet's life and struggle.

The second step involves the process of generalizing from these specific answers, which are then presented as statements with a broader social-moral purpose. This is done by distilling the specific texts in their socio-historical context and the *ratio legis* (legal *illat*) that is often mentioned (Rahman, 1964). The main objective is to compile a consistent and systematic narrative from the Quran or hadith, highlighting the general principles and values that shape the various normative injunctions (Rahman, 1964).

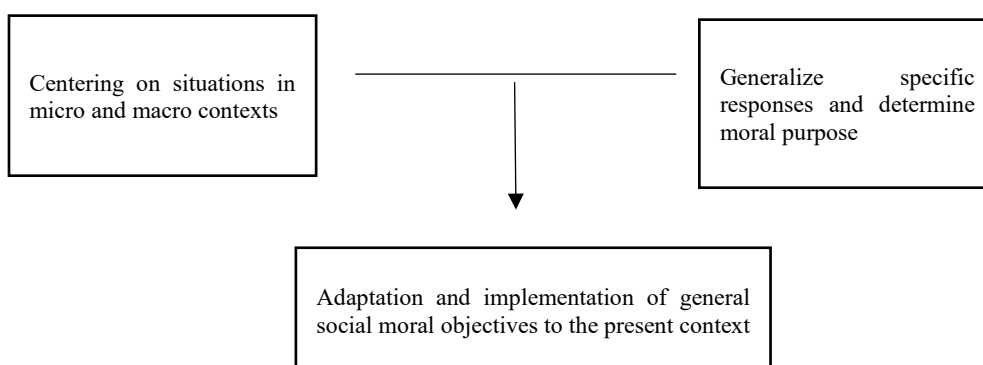
“The next movement, which is the journey from general principles to specific cases, involves applying the general teachings derived from the previous step in the specific social and historical context of the present. In order to do so, it is necessary to carefully examine and analyze the current situation so as to enable proper assessment and adjustment according to need. It also enables the development of new alternatives for applying the values contained in the hadith in new and relevant ways.”

The double movement offered by Rahman uses induction thinking methods (the first movement) and deduction thinking methods (the second movement). With a Socio-Historical approach, namely identifying the situation and context. Analyzing the socio-economic conditions and facts of Arab society at that time, and the customs and traditions that developed at that time (Rahman, 1964). Therefore, this approach is expected to be a positive, progressive, and appreciative contribution to understanding hadith in the face of scientific and technological advances that have implications for the changing socio-historical conditions of society.

If analyzed more deeply, Rahman's double movement hermeneutic allows the text to speak for itself by examining its history, without trying to force the text to support a personal agenda. However, in understanding the history of the text, it is important to consider the *asbabul wurud* and the social context of Arab society when the hadith was delivered by the Prophet. The aim is to discover universal values (moral ideals), as these values are

considered to be fixed and eternal principles, applicable throughout time. Hence, it is better to adopt these ideal moral values, which are the fundamental moral goals that the Quran and hadith are trying to convey, rather than focusing on legal regulations that are specific and limited in their application.

According to Rahman, there are two benchmarks in assessing hadith: historical and Qur'anic. In the context of welfare, the hadith must be interpreted based on historical perspective and its proper function. So that legal traditions are not seen as ready-made and directly applied, but must be understood and reviewed (Rahman, 1995). Therefore, Rahman offers a method of interpreting hadith with a historical and critical approach. This approach is considered suitable for answering various problems of modern society today, where life is increasingly dynamic and many contemporary problems require answers from religious laws. Rahman's thinking can be described as follows:



The steps taken in this approach are to understand the meaning of the hadith, then understand the asbabul wurud, to understand the values or intent of the law, and then conclude the moral ideal principle of the law and apply it to today's life. The important point is to understand the moral ideal principle, not the legal law itself.

Application of the Double Movement Theory in Hadiths on Women with Weak Intellect and Religion

The following hadith is often debated in gender issues because it is considered demeaning to women. For this reason, the application of Fazlur Rahman's Double Movement theory is needed so that the meaning of this hadith can be understood more fairly, historically and contextually:

“حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ أَخْبَرَنِي زَيْدُ هُوَائِنْ أَسْلَمَ عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ : خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فِي أَضْحَىٰ أَوْ فِطْرِ إِلَى الْمُصَلَّى فَمَرَّ عَلَى النِّسَاءِ فَقَالَ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي أُرِيكُمْ أَكْثَرَ أَهْلِ النَّارِ فَقُلْنَ وَبِمَا رَسُولَ اللَّهِ قَالَ تُكْذِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أُذْهَبَ لِلْبَّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ، قُلْنَ: وَمَا نَقْصَانُ دِينِنَا وَعَقْلُنَا يَا رَسُولَ اللَّهِ؟ قَالَ: أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلُ نَصْفِ شَهَادَةِ الرَّجُلِ. قُلْنَ: بَلَى، قَالَ: فَذَلِكَ مِنْ نَقْصَانِ عَقْلِهَا، أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ. قُلْنَ: بَلَى، قَالَ: فَذَلِكَ مِنْ نَقْصَانِ دِينِهَا

“Sa'id bi Abu Maryam reported: Muhammad ibn Ja'far reported: Zayd ibn Aslam reported: Iyaad ibn Abdullah reported: Abu Sa'id al-Khudri reported: The Messenger of Allah (saw) on the day of Eid al-Adha or Eid al-Fitr went out to the place of prayer, passed by women and said: “O women, give in charity, for it was shown to me that you are the most numerous inhabitants of Hell.” They asked, “What is the reason, O Messenger of Allah?” He replied: “You curse a lot and deny your husbands a lot. I have never seen anyone whose intellect and religion half/ half overpower (subdue) the hearts of mighty men other than you.” “They asked again, ‘O Messenger of Allah, what is the meaning of our lack of reason and half religion?’ He replied, “Is not the testimony of a woman equal to half that of a man?” They replied, “Yes.” He said: “That is the lack of understanding. And does not a woman not pray or fast when she is menstruating?” They said, “Yes.” He said: “That is her lack of religion.” (HR Bukhari) ”(Al-Bukhari 1442, 304), (Al-Azdi 1997, 41)

a. First Movement

In this movement, the hadith is first interpreted textually and its socio-historical context at the time it was delivered by the Prophet is considered to derive the general principles or values contained in the hadith. Then, these principles are applied more generally or generalized (Musahadi, 2009).

1) Textual Interpretation of Hadith

Taken literally, the hadith indicates a difference between the intellectual capacities of men and women in a religious context. This argument is reinforced by classical scholars who refer to verse 228 of Surah Al-Baqarah, where one part states that men have a higher degree than women. This is attributed to the level of intelligence, leadership abilities, and rights possessed by women (QS. An-Nisa verse 34). Rasyid Ridha, in his commentary al-Manar, also states that the interpretation of the hadith that demeans women justifies verse 282 of Surat Al-Baqarah itself (Ridha 1975, 124). The essence of the hadith confirms that a woman's testimony is considered half that of a man. This means that a woman's testimony is only considered valid if there are two female witnesses together, not alone. Even that only applies in the context of trade transactions, not in other aspects where women's testimony is prioritized.

2) Historical Approach (*Asbabul Wurud*)

In this step, the *asbabul wurud* as well as the social conditions at the time of the Prophet's revelation will be presented. In the book *al-Bayan wa al-T'rif* by Ibn Hamzah al-Hanafi, it is mentioned that the appearance of this hadith is when the Prophet went out to the place of prayer, then he passed a group of women. At that time, the Prophet stopped for a moment and gave advice and direction to these women. (Wahdah, 2021).

3) Hadith Generalization and Moral Purpose

From the understanding of the socio-historical context, we can conclude the moral value or purpose contained in the hadith, namely that the Prophet Muhammad accepted the testimony of an individual woman in a rape case that happened to her. This shows that a woman's testimony, which is considered half of a man's, is still acceptable. However, it is important to note that this principle is actually *casuistic*, applying only in situations where women do not have expertise or knowledge in the relevant field. (Handayani, 2020)

The hadith places women in a position that is considered less intelligent and less faithful because their testimony is considered half that of men. However, it should be remembered that Allah gives advantages to each individual, and sometimes everyone has both masculine and feminine sides. Therefore, it is not appropriate to support the view that women are less intelligent or faithful simply because women naturally experience menstruation and postpartum bleeding. This is irrelevant because God's affirmation of women does not mean that men do not receive attention from God. God has affirmed that both men and women who believe and do good deeds are entitled to enter heaven, so what matters is individual piety (Handayani, 2020)

b. Second Movement

In this movement, the moral ideals that had been systematized began to be applied to the present context. From a sociological and anthropological perspective, society's view of women as less intelligent has changed. Islam firmly values the position and dignity of both sexes. Public awareness of the equality of men and women before God is increasing, with the only difference being the level of piety. In this context, there is no evidence to suggest that Islam discriminates against, belittles, or undervalues women. On the contrary, Islam elevates the status of women and provides many conveniences to them.

The rules of Islam are a form of justice that is under human nature (Wahdah, 2021).

Hadith as a Socio-Historical Response, Not an Absolute Law

Hadiths that have been considered misogynistic must be understood within the socio-historical framework in which they were born. For example, the hadith about the lack of reason and religion in women (HR Bukhari, no. 304; Muslim, no. 79) is closely related to women's limited access to education and social roles at that time.

مَا رَأَيْتُ مِنْ نَاقِصَاتٍ عَقْلٍ وَدِينٍ أَذْهَبَ لِلْبَّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ

"I do not see anyone who lacks reason and religion, but is able to overcome the reason of a strong man, other than you (women)." (HR. Bukhari no. 304)"

This context shows that the Prophet's statement was not an essential insult to women but a reflection of the social situation of his time. Thus, the hadith cannot be directly applied literally to modern realities without historical considerations.

The historical approach offered by Fazlur Rahman through the first Double Movement demands that Muslims explore the background of the emergence of the text, including aspects of culture, community structure, and gender relations at that time. (Norfauzan, 2021). By understanding the socio-historical conditions of 7th century Arabia, interpreters of hadith can distinguish between the universal teachings of Islam and temporary cultural forms. This prevents generalizations that could lead to the justification of gender injustice today.

Through this analysis, it is seen that the traditions that are considered misogynistic actually reflect a response to existing social inequalities rather than establishing them as permanent norms. This realization provides room for reinterpretation of religious texts so that Islamic values remain justice-oriented, without being trapped in the patriarchal culture of the past (Barlas, 2002).

Hadith Universal Ethics and Its Relevance in Modern Contexts

The following are traditions about women's leadership,

لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ

"There will be no success for a people who entrust their affairs to a woman." (HR. Bukhari no. 4425)

The hadith is often misused to prohibit women from taking part in the public sphere. In fact, historically, the saying refers to the defeat of the Persians led by women, in the context of a specific political crisis. (Elviandri, E., Wibowo, D. A., & Pratama, 2019). By understanding the situation, the Hadith is not an absolute prohibition of women's leadership but a commentary on a political situation.

In the modern context, the ethical value of this hadith should be taken to the level of principle: leadership should be based on competence, integrity, and fairness, not solely on gender (Ulum, 2017). This perspective opens up space for women to contribute widely in social, political and religious life according to their capacity and ability. Thus, the Double Movement method allows the actualization of Islamic teachings that remain faithful to universal principles, without having to maintain a narrow reading based on the context of the past. This enriches the role of women in modern society, while maintaining the noble values taught by Islam.

Reinterpretation as an Effort to Deconstruct Gender Bias

Hadiths that talk about women's shortcomings often justify gender bias in Muslim societies. However, through a contextual approach, this bias can be deconstructed. Hadiths about women's deficiencies in reason and religion (HR Bukhari no. 304; Muslim no. 79) do not speak of women's moral or intellectual inferiority, but of biological facts such as menstruation that restricted certain worship practices at that time (Wadud, 1999).

This approach shows that biological differences cannot be used as a basis for social discrimination. By reading the hadith contextually, Muslims can understand that Islam respects human differences based on natural conditions that do not reduce the value or degree of humanity (Hammer, 2012). This reinterpretation shows that the hadith, when placed in its context, demonstrates the flexibility of Islam in dealing with human biological realities. Therefore, a critical reading of misogynistic traditions contributes to the deconstruction of patriarchal structures in religious interpretation. It leads Muslims to develop a more just religious understanding that respects the dignity of women without compromising authentic Islamic principles.

Women in Hadith: From Legal Object to Ethical Subject

So far, women in hadith are often positioned as objects of law that must be controlled. However, through the Double Movement method, it is found that many traditions actually position women as ethical subjects. For example, the hadith about women who guard their prayers, fasting, and honor.

إِذَا صَلَّتِ الْمَرْأَةُ حَمْسَهَا وَصَامَتْ شَهْرَهَا، وَحَصَّنَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا: ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ

“If a woman observes her five daily prayers, fasts in Ramadan, keeps her chastity, and obeys her husband, then it will be said to her: enter Paradise from whichever door you wish.” (HR. Ahmad no. 1664)

This hadith has been interpreted in a subordinate light towards women. However, through the double movement method, it can be revealed that this hadith actually depicts women as moral actors who are active in pursuing salvation and spiritual goodness (Barlas, 2002).

This interpretation requires a paradigm shift in seeing women in religious texts. They are not only recipients of legal provisions, but also active actors in achieving maqashid sharia (the lofty goals of sharia), namely justice, goodness and benefit. Thus, women have an equal position with men in the effort to achieve worldly and ukhrawi goodness (Duderija, 2020).

This change in perspective is important to give birth to Islamic interpretations that are empowering, as well as relevant to modern principles of human rights equality. Islam as a religion of mercy should view women as autonomous individuals who have the right to determine their own religious way of life within the Islamic ethical framework.

The Need for Gender Sensitive Scientific Authorities

Hadith about the creation of women from a rib, قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّهُنَّ خُلِقْنَ مِنْ ضَلْعٍ" *"Be kind to women, for they were created from ribs."* (HR Bukhari no. 3331; Muslim no. 1468), this hadith is often interpreted literally and used to justify the inferiority of women. In fact, the meaning of the Hadith, when read with a hermeneutical approach, teaches the importance of gentleness and respect for women, because excessive assertiveness will damage relationships (Wadud, 1999).

In this context, there is a need for scientific authority that understands the dynamics of interpretation in a more just and gender-sensitive manner. Scholars, academics and interpreters of texts must use methodologies that integrate the principles of social justice and gender awareness, without ignoring the integrity of religious texts (Hammer, 2012). This is important so that religion does not become a tool of patriarchal power, but rather an ethical force to build justice. Through gender-just tafsir education, Muslims can build awareness that Islamic values are in line with respect for the dignity of all human beings, both men and women.

Hadith as Dynamics, Not Dogma

Hadiths that limit women's mobility, such as the prohibition of traveling without a mahram (HR Bukhari no. 1862; Muslim no. 1339), must be understood in the context of the need for social protection at that time. Dangerous traveling conditions and inadequate security systems were the main reasons for the birth of these traditions, not because of distrust of women themselves (G. Hamzah, 2019).

In the modern era of much-improved security systems, such prohibitions are no longer relevant in a literal sense. Instead, the basic principle that can be taken is the importance of maintaining safety in travel, which applies to anyone, regardless of gender. This shows that the hadith should be understood as a moral dynamic, not a rigid dogma.

Therefore, through the Double Movement method, hadith can still be actualized in modern life without losing its ethical essence. Islam remains a religion that is alive and responsive to the changing times, without being trapped in textual readings that can actually harm the values of justice that are the purpose of the Shari'ah.

Reconstructing Misogynistic Hadiths (Women with Weak Intellect and Religion)

The concept of reconstructing hadith reports of women who are weak in mind and religion refers to an attempt to revisit and reinterpret hadith reports that may have traditionally demeaned women or placed them in an unequal position in the realm of religion and daily life. This involves a critical examination of the historical, social, and cultural context in which the traditions are thought to have been delivered and an attempt to understand the underlying moral message of the traditions in light of the values of gender equality and justice. As practiced by Muslim feminist activists in Indonesia, they use the Qur'an and Hadith to strengthen women's human rights. Inloes in her research explains that male interpretations of the Qur'an, hadith texts, and jurisprudence (fiqh) combined with local and cultural influences led to misogynistic teachings. Thus, by reinterpreting these religious sources according to contemporary needs and contexts, it becomes a very important endeavor to retrieve the underlying Qur'ānic message of justice to influence patterns of expectations regarding the role and position of women as defined by their religious, economic and social environment (Inloes, 2015).

Reconceptualization through new interpretations of hadiths can strengthen the role of women in community development to contribute significantly to creating a more inclusive and equitable environment in society. In addition, an active role in women's empowerment by recognizing women's potential and contributions in various fields such as education, economics, and politics, can help provide wider opportunities for women to actively participate in community development.

The reconstruction of hadith about women who are weak in mind and religion often involves empowering women in the family environment. By expanding the interpretation of traditions in favor of women's active participation in family and economic decision-making, women can feel more valued and have greater autonomy in living their family lives. Efforts to empower women can be achieved through *First*, education (Ganiem, 2017): Women's empowerment through education is one of the most important and effective forms. This includes equal access to primary and secondary education, skills training, and higher education. This can be done through scholarship programs for young women, skills training programs for adult women or extension campaigns to raise awareness of the importance of education for women. The skills training aspect is expected to make them independent and improve their quality of life (Karwati, 2017). The implementation of women's empowerment can also be carried out through a tourist village based on a culinary service entrepreneurial community, which can be carried out through several stages: a) Socialization of activities, b) Implementation of activities in the form of implementing an education model based on a culinary service entrepreneurial community and Focus Group Discussion (FGD), and c) Evaluation (Sujarwo, Trisanti, 2017). These efforts can increase participants' motivation, how to maintain customers, how to manage a productive business, and cooking skills.

Second, reproductive health: Women's empowerment can also be done through better access to improved reproductive knowledge (Nurul Soimah & Nuli Nuryanti Zulala, 2021), reproductive health services, including access to family planning services, reproductive health check-ups, and management of reproductive health problems that may be experienced by women. Extension programs on reproductive health can be organized through rural or urban communities. Implementation in reproductive health community empowerment can be achieved through the women's reproductive health care movement can improve knowledge, understanding and early detection of women's reproductive health. Activities should be supported by regular monitoring activities and the provision of more complete educational media as well as participation from the community (Oktafia & Indriastuti, 2022).

Third, political participation: Women's empowerment in politics is an effort to increase women's participation and representation in the political decision-making process. The influence of patriarchal culture on women's participation in politics is a problem in itself. Patriarchal culture is still inherent in people's lives, from the tradition of patriarchal culture always prioritizes or positions men at the top when compared to women. Therefore, women feel less cared for so that women lack the confidence to take part or advance in the political stage (Kollo Fredik Lambertus, 2017). Hence, the need to embrace women in politics because women must also have the opportunity to occupy strategic positions in politics. This could involve political leadership training, financial support for women's political campaigns, or legal

reforms to encourage quotas for women in parliament or other political institutions. One way this can be done is through an increase in the number of women elected in general elections following the introduction of women's quotas and women's ability to organize in political parties (Wahyudi, 2018).

Fourth, economic development: Women's economic empowerment involves increasing women's access to employment opportunities, entrepreneurship, and other economic resources. This could include skills training programs, access to microcredit, or the establishment of women's cooperatives, through increased household income once women are involved in economic empowerment programs. *Fifth*, legal protection: Women's empowerment also includes efforts to improve legal protection of women's rights, including property rights, family rights, and protection from gender violence. This could include legal aid programs for women in need, legal education on women's rights, or advocacy for more inclusive policy changes. Following legal aid programs for women, an increased number of reported cases can be dealt with fairly by the justice system. In addition, increasing legal awareness is an important aspect of community empowerment. Sulaeman in his research tries to increase independence and welfare by maximizing the potential and resources owned with the PRA approach. (Sulaeman et al., 2023). This approach has a positive impact on community life with increased legal awareness and the importance of learning media development. In the legal aspect, the community can minimize various violations such as violence, sexual harassment, narcotics, theft, and others, while the importance of developing learning media greatly impacts learning outcomes in the learning process. The commitment of partners to follow up on this community service activity is very high so that the PRA approach can be applied to other fields, especially in the field of sustainable economics (Sulaeman et al., 2023).

Sixth, women's participation in the public sphere. Some traditions may have been used to limit or stifle women's participation in public or political life. Hadith reconstruction of women weak in mind and religion attempts to reinterpret such traditions by taking into account the rights of women to engage in public spheres such as education, professional careers, environmental development, etc (Nur, 2019), and political leadership (Basirah et al., 2023). Such a case involves a discussion of how a new interpretation of the traditions can strengthen the role of women in community development and create a more inclusive and just environment for all citizens. In this way, the reconstruction of the hadith that women are weak in mind and religion can bring about positive changes in society, strengthen gender equality, and ensure full recognition of women's rights in both the domestic and public spheres.

Conclusion

This study reveals that the Double Movement method developed by Fazlur Rahman can serve as an effective approach for understanding hadiths often perceived

as misogynistic. By reading hadith texts through a socio-historical lens, the findings demonstrate that these hadiths were primarily responses to the social contexts of their time rather than normative teachings about the inferiority of women. The study also shows that Islam fundamentally promotes principles of justice, respect for human dignity, and moral flexibility in adapting to social change.

By analyzing six major findings, this research highlights the importance of hadith reinterpretation that is sensitive to gender justice. Interpretations based on justice are not only more aligned with the *maqashid al-shari'ah* but also protect Islamic teachings from rigid and patriarchal readings. Consequently, this study makes a theoretical contribution to enriching contemporary Islamic interpretive discourse that is gender-just, while practically offering an interpretive foundation for strengthening women's roles in both public and religious spheres.

Moreover, this study opens avenues for further research on hadiths related to social issues and gender justice. Based on these findings, the researcher recommends that future studies should not only apply Fazlur Rahman's Double Movement method but also critically examine it by comparing it with the hermeneutical approaches of other contemporary Muslim scholars such as Nasr Hamid Abu Zayd and Khaled Abou El Fadl, to assess the flexibility and limitations of the method in interpreting gender-related hadiths. Furthermore, empirical research integrating field studies is necessary to evaluate the impact of hadith reinterpretation on gender perceptions within Muslim communities, thus ensuring that academic efforts contribute to tangible social transformation. Expanding the hadith sources by including collections such as Sunan Abu Dawud, Tirmidhi, and Ibn Majah is also important to enrich perspectives, avoid biases toward specific hadith compilations, and open space for interdisciplinary approaches between hadith studies, sociology, and gender studies, ultimately producing a more dynamic, just, and contextual understanding of Islam in addressing contemporary challenges.

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As the sole author, I hold full authority and a central role in this writing. I completed this scientific article entirely through my own abilities.

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