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FATHIMA MERNISSI'S CRITIQUE OF THE COMPANIONS OF PROPHET MUHAMMAD: AN ANALYSIS OF MISOGYNISTIC HADITH AND THE CASE OF ABŪ BAKRAH (R)

Muhammed Afsal VM¹¹³

Abstract:

This academic article examines the prominent Moroccan feminist writer and sociologist, Fatima Mernissi's, critical analysis of various aspects within Islām ic history, with a specific focus on her critique of the Companions of Prophet Muḥammad (PBUH). Mernissi's work challenges traditional interpretations of Islām ic texts, advocates for gender equality, and highlights potential instances of misogyny and gender oppression within Islām ic society. This article explores her examination of "*misogynistic Ḥadīth*"—a term she introduced—and analyzes the case of *Abū Bakra (RA)*, a Companion whose credibility as a Ḥadīth narrator has been questioned due to his involvement in a case of false testimony. By critically evaluating Mernissi's claims and considering alternative perspectives, this article seeks to offer a comprehensive understanding and analysis of misogynistic Ḥadīth and the case of *Abū Bakra (RA)*.

Keywords: *Fathima Mernissi, Moroccan feminist, Gender equality, Islām ic history, Companions of Prophet Muhammad, Misogyny, Misogynistic Ḥadīth, Abū Bakra.*

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INTRODUCTION

Fatima Mernissi was a prominent feminist writer, sociologist, and author, recognized for her critical exploration of Islamic history and society. Born in 1940 in Fes, Morocco. Her education in France and her exposure to diverse perspectives significantly influenced her work, allowing her to merge traditional Islamic studies with contemporary sociological analysis.

Mernissi dedicated her life to advocating for gender equality and re-examining traditional interpretations of Islamic texts. She challenged traditional readings of religious sources, aiming to shed light of feminist approach on Islam. Through her books and academic work, Mernissi opened up important conversations on the role of women in Muslim societies, striving to create an Islamic feminist understanding of Islamic history and law.

One of the key areas Fatima Mernissi critically examined was the role and actions of the Companions (Sahabah) of Prophet Muhammad (PBUH). The Sahabah are individuals who had the privilege of personally knowing and interacting with the Prophet during his lifetime. Their contributions were pivotal in shaping the foundations of early Islamic society, including the preservation of the Qur'an, the dissemination of the Prophet's teachings, and the establishment of the early Islamic state.

The term Sahabah refers broadly to anyone who accompanied the Prophet (PBUH), whether for a short or long time, and accepted Islam during his lifetime and passed away on it. Islamic scholarship, as seen in works such as Ibn Hajar's *al-Iṣābah fī Tamyīz al-Ṣaḥābah*, holds the Companions in high regard, emphasizing their role as transmitters of revelation and their firsthand experience with the Prophet's guidance. The consensus among Ahl al-Sunnah is that the Companions are considered reliable ('udūl) narrators, a belief foundational to the preservation of Islamic teachings and law.

While Mernissi's work often sought to critique patriarchal structures and re-examine traditional narratives, her critique of certain Companions has drawn significant debate. Critics argue that her analyses sometimes focus narrowly on specific incidents or controversies, such as the case of Abū Bakrah, while overlooking the broader scholarly consensus on their integrity and contributions. By revisiting the lives and legacies of the Sahabah, Mernissi sought to

address questions about the development of Islamic tradition, but her approach has been met with responses emphasizing the established reverence and trustworthiness of the Prophet's Companions in Islamic thought.

Mernissi's critique of some of the Companions stemmed from her belief that their actions and interpretations of Islāmic teachings were influenced by the patriarchal norms of their time. She argued that some of the Companions, despite their significant contributions to Islām, held beliefs or engaged in practices that perpetuated gender inequality and oppression.

She benefited from post-independence education policies and earned a degree in political science from Mohammed V University. Mernissi obtained a Ph.D. in sociology from Brandeis University in 1973. She worked as a professor at Mohammed V University, conducted research, and held visiting scholar appointments in Europe and the United States. Mernissi's influential work focused on sociology and gender studies, where she challenged traditional gender roles in Muslim societies.

Understanding Fathima Mernissi's Style of Narration

Misogyny, as defined by the Oxford Dictionary, refers to "the dislike of, contempt for, or ingrained prejudice against women." The term comes from the Greek word *misogynia*, combining "miso" (hatred) and "gyne" (woman), to describe an attitude or belief system rooted in hostility toward women. It often manifests in ways that lead to their marginalization, mistreatment, or dehumanization.

As Khaled Abou El Fadl explains, misogyny is not just an individual bias but a deeply ingrained mindset often embedded in cultural, social, and even religious systems. It can shape behaviors, narratives, and practices that undermine women's dignity and equality. Recognizing and challenging this attitude is crucial for fostering a society where women are treated with fairness and respect.

In Western history, the term "misogynist" has been used to describe the way ancient and medieval societies treated women, especially during times when patriarchal systems were very strong. During the medieval period, women were often excluded from important roles in

society and had their lives controlled by strict rules that favored men. These attitudes and systems reflected the deep-rooted dislike or undervaluing of women at the time.

Joan Kelly's essay "Did Women Have a Renaissance?" (1984), which discusses how women were treated during the medieval and Renaissance periods. Simone de Beauvoir's book *The Second Sex* (1949) also explores how patriarchal systems throughout history have pushed women into inferior roles. Both works provide clear insights into how misogyny shaped Western societies in the past.

Fatima Mernissi became well-known for introducing the term "misogynistic Hadith" in her book, *Women and Islām: An Historical and Theological Enquiry*. In her work, she examined and criticized several Hadiths that were considered to promote a negative view of women. These misogynistic Hadiths also included those from Ṣaḥīḥ al-Bukhārī.¹¹⁴

Mernissi distinguishes herself through her unique method of critiquing Hadiths and her beautiful narrative style. While traditional Islāmic Hadith scholars adhere to established approaches, Mernissi employs a distinctive and influential narrative style. This style may give the impression that she supports Islāmic tradition and Hadiths, but beneath the surface lies her controversial and entirely different critical reading approach. By challenging conventional interpretations, she opens new avenues for discussion and debate within the Islāmic scholarly world.

Mernissi focused on exploring misogynistic Hadiths by using traditional Islāmic historical and scholarly methods. She analyzed how these Hadiths were first narrated by Prophet Muhammad PBUH, how his companions later interpreted them, and the historical background of the first transmitter. Additionally, she emphasized the importance of considering the intellectual and moral integrity of the narrator to establish the authenticity of the Hadith. However, her critique can be seen as an emotional and psychological attack.

Mernissi once said in her book Women and Islām (1991, p.32): "Why would the Prophet Muhammad have said a Hadith like that, which harms me? Especially since this kind of saying doesn't correspond at all with what they tell us elsewhere about the life of

¹¹⁴ Nur Saadah & Nurdina 2017: 2.

Muhammad. How could Muhammad 'The Beloved' so hurt a young girl who, in the bloom of youth, had transformed him into a pillar of her romantic dreams? Muhammad was not just a chief of state. He was also the lover of 'Ā'ishah."

Criticism against Abū Bakrah (R)

Regarding Abū Bakrah (may Allāh be pleased with him), he said: "Certainly, Allāh benefited me with a word I heard from the Messenger of Allāh, peace and blessings be upon him, during the days of the Battle of the Camel, after I almost joined the ranks of the people of the Camel to fight alongside them. He said, 'When the Messenger of Allāh, peace and blessings be upon him, learned that the people of Persia had appointed the daughter of Kisrā as their ruler, he said, 'A nation will never succeed that entrusts its affairs to a woman. .¹¹⁵

Traditional Islāmic scholars meticulously employed a methodology to assess the credibility of Hadith narrators. Known as "Isnād" analysis, this process involved scrutinizing the chain of transmission to ensure the reliability of the Hadith attributed to Prophet Muhammad (peace be upon him). Scholars examined each narrator's biography, character, memory capabilities, and potential biases to establish their trustworthiness and maintain the authenticity of the Hadith literature.

Here in this Hadith, Mernissi presents a compelling argument regarding the role of Abū Bakra as a narrator of Hadith (the narration 'The community that entrusts its affairs to a woman will not flourish'). She contends that, according to the critical standards established by Muslim Hadith critics themselves, Abū Bakra should not be considered a trustworthy transmitter.

Mālik is reported to have said that he would not accept Hadith from someone known to have lied about any matter, and Abū Bakra was once flogged for untruthfully accusing someone of committing adultery! Figures such as these misogynist transmitters, upon whom the most revered Sunni collections relied, lead Mernissi to conclude that 'even the authentic Hadith must be vigilantly examined with a magnifying glass.

¹¹⁵ رواه البخاري (4425). ورواه النسائي في "السنن" (227/8) وبوب عليه النسائي بقوله: "النهي عن استعمال النساء في الحكم" انتهى.

There are some people who I rejected as narrators of Hadith, not because they lied in their role as men of science by recounting false Hadith that the Prophet did not say, but just because I saw them lying in their dealings with people, in their daily interactions that had nothing to do with religion.

Based on this approach, she easily concludes: If we apply this rule to Abū Bakra, he would have to be immediately eliminated, since one of his biographies tells us that he was convicted of and flogged for false testimony by the Caliph ‘Umar ibn al-Khaṭṭāb.¹¹⁶

He was one of the four witnesses who came forward to officially make the accusation of zinā against a well-known person, a Companion, and a prominent political man, Al-Mughīrah ibn Shu‘bah. The four witnesses testified that they had seen Al-Mughīrah ibn Shu‘bah in the act of fornication. ‘Umar ibn al-Khaṭṭāb Mālik began his investigation, and one of the four witnesses then admitted that he was not sure of having seen everything. The doubt on the part of one of the witnesses made the others subject to punishment by flogging for slander (Qadhf), and so, Abū Bakra was flogged. If one follows Mālik’s principles of fiqh, Abū Bakra must be rejected as a source of Hadith by every good, well-informed Mālikī Muslim.

Counter Arguments and Alternative Perspectives

If we examine Fatima Mernissi's arguments and her analysis of the incident involving flogging, we observe that she asserts this particular *hadith* holds misogynistic undertones. She elaborates on this issue extensively and skillfully employs her narrative style to convey her perspective. However, it is important to note that the *hadith* in question may not inherently reflect misogynistic elements. There is ongoing scholarly debate regarding the true meaning and intent of the *hadith*.

According to Muhammad (2003), the Hadith in question specifically condemns autocratic rule by women, rather than rule through consultation. Siddique (1986) argues that in cases like Bilqees, where a woman rules with the advice of an assembly or legislative body, the Hadith from Abu Bakra would not be applicable. The Prophet

¹¹⁶ Ibn al-Athir, *Usd a/-ghaba*, vol. 5, p. 38.

reportedly criticized the daughter of the King of Persia because she was a despotic ruler.

Ghazali (1998) believes it was a specific statement about that situation, not a general rule. The Prophet's comment was about the problems in the Persian Empire's royal family. They had many rulers in a short time, between 628 to 632. Including two women who weren't experienced leaders. Ghazali says that early Muslim scholars misunderstood this comment, thinking it applied to all women. Instead of a specific context.

Additionally The Peace Treaty of Al-Hudaybiyyah, as recorded in Sahih al-Bukhari, illustrates the Prophet's willingness to accept advice from women. When his companions refused to slaughter their sacrifices, Umm Salamah suggested that the Prophet silently lead by example. He followed her advice, sacrificing his camel and shaving his head without a word. His companions were inspired to follow suit, demonstrating the Prophet's openness to Umm Salamah's (r) wise counsel.

In summary, Islam does not provide a clear and definitive prohibition against women holding leadership roles in political institutions. The main reference often cited is the Hadith of Abu Bakra, which authenticity is undoubtedly strong. However, its use to restrict women from political leadership is highly debated, as scholars have interpreted it in various ways. This not only highlights the need to understand the Hadith in context but also showcases the inclusive and flexible nature of Islamic teachings.

For Mernissi, the reason that the *hadith* was narrated by Abū Bakrah was related to the conflict between 'Ā'ishah and 'Ali (RA) in the Battle of the Camel (*Jamal*), which began after the death of Caliph 'Uthmān ibn 'Affān. 'Ali (RA) was appointed as the next caliph. 'Ā'ishah demanded that 'Ali punish the killers, but 'Ali refused. Later, 'Ā'ishah rebelled against 'Ali and gathered all her friends and supporters. Abū Bakrah was confused about whether to side with 'Ā'ishah or 'Ali, and the *hadith* he narrated was actually intended to support 'Ali as a legitimate leader.

To counter Mernissi's argument about Abū Bakrah's motivation in narrating the *hadith*, it is essential to present an alternative perspective based on historical facts. In reality, Abū Bakrah did not participate in the Battle of the Camel (*Jamal*), and he actively

discouraged people from aligning with either side. He strongly believed that taking sides in this civil war would harm the Muslim community.

Contrary to Mernissi's interpretation, there is no evidence to suggest that Abū Bakrah's narration of the *hadith* was intended to support 'Ali (RA) as a legitimate leader. Instead, it seems that his primary concern was to maintain the unity and cohesion of the Muslim community during a period of internal strife.

In sum, Abū Bakrah's non-participation in the Battle of the Camel and his efforts to prevent others from joining the conflict point to a different motivation for his narration of the *hadith*, one that prioritized the stability and well-being of the Muslim *ummah*. This historical context challenges Mernissi's interpretation of Abū Bakrah's actions and underscores the complexity of the situation during that time.

Indeed, it is important to note that the emergence of this *hadith* during the time of the Battle of the Camel (*Jamal*) does not necessarily imply any ulterior motive on the part of Abū Bakrah. The process of oral transmission in early *Islamic* history was quite fluid, with individuals often narrating *hadiths* as they remembered them, without necessarily connecting them to specific events or conflicts.

Furthermore, the fact that this *hadith* came to light during the *Jamal* war does not necessarily make it a fundamental rule of *Islam*. Had it been a central tenet of the religion, it would likely have been discussed and emphasized in earlier *Islamic* discourse. Instead, its appearance suggests that it was one of many *hadiths* in circulation, open to various interpretations.

This underscores the rich tradition of scholarly debate and interpretation within *Islam*, where different perspectives on *hadiths* and their significance are welcome and explored. It's essential to recognize that not all *hadiths* hold equal weight, and they can be subject to diverse interpretations and contextual considerations. In this light, Abū Bakrah's narration of the *hadith* should be understood within the broader framework of *Islamic* scholarship and not necessarily as an endorsement of any specific political stance.

The incident involving Abū Bakrah and the false testimony should be considered in its historical and legal context. There are two possibilities:

1. Possibility of Repentance: One possibility to consider is that Abū Bakrah may have repented for his false testimony later in his life. Repentance, or *Tawbah*, is a central concept in Islam, emphasizing the opportunity for individuals to seek forgiveness and correct their past mistakes. If Abū Bakrah sincerely repented, this would challenge Mernissi's claims about his character, as it would demonstrate his return to righteousness and commitment to truth. In Islam, repentance has the power to cleanse one's sins and restore one's integrity in both spiritual and social matters.

The Qur'an repeatedly highlights Allah's mercy and willingness to forgive those who genuinely repent. For example, Allah says, "Do not despair of the mercy of Allah. Indeed, Allah forgives all sins" (Surah Az-Zumar, 39:53). This verse assures that no matter the gravity of one's actions, sincere repentance can lead to forgiveness. This principle is supported by the Hadith of the Prophet Muhammad (peace be upon him): "The best of those who sin are those who repent" (Sunan al-Tirmidhi, 2499). If Abū Bakrah sought forgiveness, it would signify his acknowledgment of past mistakes and his effort to rectify them.

Repentance not only purifies an individual's record before Allah but also restores their credibility within the community. The Prophet (peace be upon him) said, "The one who repents from sin is like one who did not sin" (Sunan Ibn Majah, 4250). This underscores that a sincere return to truthfulness erases the effects of past transgressions. If Abū Bakrah truly repented, it would affirm his reliability as a narrator of Hadith, as repentance reflects sincerity and a commitment to truthfulness.

2. Possibility of Truthfulness and Unproven Guilt: Alternatively, it is possible that Abū Bakrah was, in fact, truthful in his testimony, but the accusation against Al-Mughīrah ibn Shu'bah was not proven before Caliph 'Umar (RA). Consequently, Abū Bakrah received punishment not because he lied but because the accusation could not be substantiated with enough evidence. In this scenario, Mernissi's argument also becomes invalid since Abū Bakrah's punishment would not be a reflection of his truthfulness but rather a consequence of the lack of conclusive evidence.

While Mernissi's arguments raise important points about the incident involving Abū Bakrah and the accusation against Al-Mughīrah ibn Shu‘bah, it is essential to recognize that her conclusions may be incomplete. The historical incident, in which Abū Bakrah was convicted of false testimony and subsequently punished, is undoubtedly a notable aspect of his life. However, it is crucial to view this event in the context of his entire life and contributions. Based on the prophetic *hadith*, we cannot criticize the companions of Prophet Muḥammad (PBUH).

Narrated Abū Sa‘īd: The Prophet said, "Do not abuse my companions, for if any one of you spent gold equal to Uḥud (in Allāh's cause), it would not be equal to a mud or even a half mud spent by one of them." This *hadith*, narrated by Abu Sa‘īd al-Khudri (RA) and recorded in Sahih Bukhari (Vol. 5, Book 57, Hadith No. 22), highlights the unique and honored status of the companions of the Prophet Muhammad (PBUH). The Prophet (PBUH) advised against criticizing or looking down on his companions, as their sacrifices and sincerity in supporting Islam are unmatched. He explained that even a small act of charity by the companions, such as giving a handful of food or goods (mud), holds more value than spending an entire mountain of gold. This shows the spiritual weight of their actions because of their close connection to the Prophet and their role in the early, challenging days of Islam.

Another *hadith* strengthens this point, where the Prophet (PBUH) said, "The best generation is my generation, then those who follow them, and then those who follow them" (Sahih Bukhari, Vol. 5, Book 57, Hadith No. 3). This statement underscores the excellence of the companions and the next two generations in their commitment to Islam and their way of life, which remains a guiding example for all Muslims.

Mernissi's arguments would gain more validity and accuracy if they were based on a comprehensive examination of Abū Bakrah's character, actions, and credibility as a *hadith* narrator throughout his life. Understanding the full picture of an individual's journey and development is crucial before drawing sweeping conclusions about their reliability. While several renowned scholars have provided counterpoints, they affirm Abū Bakrah's credibility as a *hadith* narrator.

The reason for rejecting the testimony and narration of a false accuser is rooted in the fear of falsehood. However, this reason does not apply to Abū Bakrah (RA). Scholars of his time, who were well-acquainted with his character, did not harbor any doubts about his narrations nor did they observe anything that could cast suspicion or doubt upon his integrity. They unanimously accepted his narrations as reliable.

In *Ikmāl Tuhthīb al-Kamāl* (12/77), it is clearly stated that the punishment Abū Bakrah (RA) faced during the incident involving Al-Mugheerah ibn Shu'bah does not detract from his credibility as a narrator of hadith, nor does it diminish his esteemed status as a companion of the Prophet Muhammad (PBUH). The book affirms that the scholarly consensus has upheld his integrity and trustworthiness, reflecting the broader principle that a companion's reliability is not undermined by isolated events or accusations.

Further reinforcing this point, Ibn al-Athīr described Abū Bakrah as one of the virtuous companions of the Prophet (PBUH). Such praise from a respected scholar highlights the recognition of Abū Bakrah's noble character and contributions to Islam. This acknowledgment by multiple scholars underscores that his standing as a companion and his role in preserving the teachings of the Prophet remain unaffected by specific incidents, reaffirming the high regard in which he is held within Islamic tradition.

Al-Hasan al-Basrī, a highly respected renowned *Islamic* scholar, praised Abū Bakrah (RA) by saying that the city of Basra had never hosted anyone better than Abū Bakrah and Imran ibn Husayn (RA). This statement is particularly meaningful coming from Al-Hasan, known for his deep knowledge, honesty, and piety. His words highlight Abū Bakrah's strong faith, upright character, and significant contributions to the Muslim community, placing him among the most honorable figures of his time.

Such praise from Al-Hasan also addresses doubts about Abū Bakrah's reliability by showcasing the immense respect he held among his peers and scholars. Al-Hasan, who lived close to the era of the Prophet (PBUH) and was familiar with the lives and legacies of the companions, would not have given such high praise lightly. This recognition underscores the need to look at Abū Bakrah's life and contributions as a whole rather than focusing on isolated events, reinforcing his credibility and standing in Islamic tradition.

Al-Dhahabī, in his renowned biographical work *Siyar A'lām al-Nubalā'*, highlighted the significant contributions of Abū Bakrah (RA) to Islamic knowledge. He recorded a substantial number of hadiths, demonstrating his active role in preserving and transmitting the teachings of the Prophet Muhammad (PBUH). Notably, Abū Bakrah was not only a trusted narrator but also a source of knowledge and guidance for many, including his four sons.

Beyond his immediate family, Abū Bakrah's influence extended to several prominent scholars and students of his time, such as 'Ubaid Allāh, 'Abd al-Raḥmān, 'Abd al-'Azīz, Muslim, Abū 'Uthmān al-Nahdī, Al-Ḥasan al-Baṣrī, Muḥammad ibn Sīrīn, 'Uqbah ibn Suhbān, Raba'ī ibn Ḥarāsh, and Al-Aḥnaf ibn Qays. These figures, respected for their own contributions to Islamic tradition, benefited from Abū Bakrah's knowledge and reliability. This widespread recognition and his role in shaping future scholars highlight his importance in the transmission of Islamic knowledge and affirm his credibility as a key figure in the early Islamic period.

Furthermore, Ibn Ḥajar, in his esteemed work *Al-Iṣābah fī Tamyīz al-Ṣaḥābah*, reinforced the principle that all companions of the Prophet Muhammad (PBUH) are considered trustworthy ('udūl) according to the consensus of Ahl al-Sunnah. He emphasized that this is a foundational belief in Sunni Islam and that any attempts to question the integrity or reliability of the companions come from deviant or innovative views outside mainstream Islamic thought.

This assertion underscores the respect and credibility granted to the companions as a collective group. Their trustworthiness is not merely based on individual actions but is rooted in their unique role in supporting the Prophet (PBUH), spreading his teachings, and preserving the religion. Ibn Ḥajar's point highlights the importance of rejecting isolated criticisms or doubts about individual companions, such as Abū Bakrah, especially when these critiques are not supported by the established principles of Islamic scholarship. This consensus affirms the companions' vital contributions to the preservation and transmission of Islam.

In light of these scholarly affirmations, in her critique of Abū Bakrah as a hadith narrator, Mernissi focuses on a specific incident involving his testimony in the case of Al-Mugheerah ibn Shu'bah, questioning his credibility. While this incident is worth considering, her argument falls short because it overlooks the broader consensus among

renowned Islamic scholars about his reliability. Scholars who compiled the most authentic hadith collections, such as Imam Bukhari, included Abū Bakrah's narrations after rigorous evaluation. They examined narrators' moral character, memory, and consistency before accepting their reports. By ignoring this established scholarship, Mernissi fails to engage with the reasons why such respected figures considered him a trustworthy source.

Additionally, Mernissi's approach appears selective. She uses the Al-Mugheerah case as a basis to cast doubt on Abū Bakrah but doesn't explore the rest of his life, actions, or the context of his narrations. This narrow focus doesn't reflect the broader principles of hadith sciences, which evaluate narrators holistically. Dismissing Abū Bakrah based on one controversy without looking into why his narrations were repeatedly verified and accepted by early scholars misses a crucial part of the discussion. A well-rounded analysis would require considering his overall contributions and the corroboration of his narrations by other reliable sources.

Moreover, Mernissi doesn't provide enough evidence to support her dismissal of Abū Bakrah's reliability. In Islamic scholarship, a narrator's credibility isn't determined by a single event but by their overall record and the confirmation of their reports by others. The fact that his narrations are found in highly respected collections indicates that scholars of hadith found him reliable after careful scrutiny. By focusing on one episode and ignoring this larger context, Mernissi weakens her argument. A stronger critique would involve addressing why other scholars accepted Abū Bakrah as authentic rather than dismissing him based on a single controversy.

CONCLUSION

In conclusion, while Fatima Mernissi's exploration of ḥadīth and the companions of the Prophet Muhammad (peace be upon him) reflects a significant attempt to address gender dynamics within Islamic thought, her work requires careful re-examination. Her conclusions often stem from misinterpretations or misunderstandings of certain sources and references, which weakens some of her arguments.

Despite these shortcomings, Mernissi's contributions remain noteworthy. As an Islamic feminist, she sought to challenge gender discrimination within Islamic traditions through rigorous thematic analysis and a bold methodology that reinterpreted Islamic texts in light of contemporary realities. She aimed to draw a clear distinction between the divine principles of Islam and the historically constructed traditions that may perpetuate inequality. While her work is not without its flaws, Mernissi opened important avenues for dialogue and critical engagement, encouraging scholars to revisit traditional narratives and explore interpretations that align with Islamic principles of justice and equality. This makes her work a catalyst for further scrutiny and meaningful discourse in the field.

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