



Women`S Contribution to The Dissemination Of The Book “Sahihul Bukhari”

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Abstract: This study explores the significant contributions of women in the transmission and dissemination of Sahihul Bukhari, a revered collection of hadith compiled by Imam Bukhari. The research aims to highlight the roles of female scholars in preserving and teaching Sahihul Bukhari, often overlooked in mainstream Islamic scholarship. Using a qualitative methodology, the study examines historical texts, biographical sources, and scholarly articles, alongside interviews with contemporary female hadith scholars. The findings reveal that women not only studied Sahihul Bukhari but also taught, transcribed, and narrated it across generations. Notable figures such as Karima al-Marwaziyya and Fatima bint Ibrahim ibn Jowhar played pivotal roles in hadith transmission, issuing ijazah (teaching authorizations) and leading study circles. The study also discusses modern institutions continuing this tradition. Despite societal challenges, female scholars have significantly shaped Islamic education. Recognizing their contributions fosters a more inclusive understanding of Islamic scholarship. The study concludes by emphasizing the need for further research and greater recognition of women's roles in Islamic intellectual history.

Keywords: Sahihul Bukhari, Women's Role In Hadith, Islamic Scholarship, Karima Al-Marwaziyya, Fatima Bint Ibrahim Ibn Jowhar, Female Hadith Scholars, Transmission Of Hadith, Ijazah, Islamic Education

Introduction

The Sahihul Bukhari, compiled by Imam Bukhari, is one of the most revered collections of hadith in Islam. The transmission and teaching of hadith have been integral to Islamic scholarship. Although often overlooked, women have played a crucial role in the preservation, recitation, and dissemination of Sahihul Bukhari. Recognizing women's roles in religious education provides a more inclusive and accurate understanding of Islamic scholarly traditions and the transmission of hadith.

Methodology

A comprehensive review of historical texts, biographies, and scholarly articles related to female hadith scholars was conducted. Sources included both classical and contemporary works. Examination of original manuscripts, ijazah certificates (authorizations to teach), and records of hadith transmission involving female scholars. Insights were collected from

contemporary female scholars and students of hadith to understand the modern continuation of this tradition.

Result and Discussion

Women's activities in this regard were not limited to merely listening to Sahihul Bukhari, but they also taught it. The major female scholars of hadith have narrated Sahihul Bukhari, and their contributions are recorded in the golden pages of history.

Hadith scholars encouraged their families to engage with Imam Bukhari's Sahihul. Those who study biographical, index, and hadith compilation books will find that this encouragement is evident in women's reading Sahihul Bukhari to their fathers, narrating it alongside their husbands in study circles, copying its manuscripts, and compiling summaries. Here are a few examples:

Umm al-'Iz bint Muhammad Adbari: She read Sahihul Bukhari twice to her father. Ibn Abdulmalik Marakishi states in her biography: "Umm al-'Iz bint Muhammad ibn Ali ibn Abu Ghalib Abdari narrated from her father. One of the books she narrated from her father was Sahihul Bukhari, which she read to him twice. She also narrated from her husband Abul Hasan ibn Zubair, Abu Tayyib ibn Barunjol, Abu Abdullah ibn Abu Bakr, Abu Abdullah ibn Ayub ibn Nuh, Abu Umar ibn Otlar. She memorized the Quran and recited it in seven readings."

Khadija bint Abu Muhammad Shantajali Andalusia: She listened to Sahihul Bukhari with her father from Abu Zar Harawi. Ibn Bashkuwal mentions this in his book "As-Sila fi Tarikh Aimmat al-Andalus wa Ulama'ihim wa Muhaddithihim wa Fuqaha'ihim wa Udaba'ihim."

The daughter of Abu Abbas Lahmi: She read two Sahihuls to her father. Hadith scholar Abu Abbas Ahmad ibn Abdullah Lahmi Maghribi Fasi had a daughter who memorized the Quran in seven readings. She read two Sahihuls and other books to her father and learned a lot from him.

Zaynab bint Muzaffar: She compared Sahihul Bukhari with her husband. Zahabi stated in her biography: "Zaynab bint Muzaffar ibn Ahmad Adami, the wife of Muhib, the mother of his children, was literate. She compared Sahihul Bukhari with her husband and listened to hadith from several other scholars."

Umm al-Karim, the wife of Hafiz Ibn Hajar: She narrated hadith from Sahihul Bukhari in the presence of her husband. Hafiz Sakhawi mentioned in his book "Al-Jawahiru wa Duraru fi Tarjumati Shaykh al-Islam Ibn Hajar" about her.

Fatima bint Ahmad Zuwaitin Fasi: She wrote Sahihul Bukhari by hand in five volumes. Historian Muhammad ibn Ali Dukkali mentioned that he saw one of her copies of Sahihul Bukhari written in beautiful handwriting in 1304 AH at Qarawiyyin in Fes.

Karima al-Marwaziyya: known for her exceptional knowledge of Sahihul Bukhari, she taught many renowned scholars and issued ijazah to her students.

Fatima bint Ibrahim ibn Jowhar: she was a distinguished hadith scholar who taught Sahihul Bukhari in the Great Mosque of Damascus.

Teaching Circles: women conducted and participated in teaching circles (halaqas), where they recited, taught, and explained Sahihul Bukhari. These gatherings were attended by both men and women.

Transmission Chains (Isnads): women were integral to the isnad (chain of transmission) of Sahihul Bukhari, ensuring the authenticity and continuity of the text. Detailed examination of isnad charts reveals numerous female names.

Modern Female Scholars:

Dr. Akram Nadwi: a contemporary scholar who has written extensively on the contributions of female hadith scholars, including in Sahihul Bukhari.

Sheikha Alakhdar Zayni: Known for her teaching and interpretation of hadith, including Sahihul Bukhari, in various Islamic institutions.

Institutions like Al-Huda International and others have played a vital role in teaching Sahihul Bukhari to women, thus continuing the tradition. Universities such as Al-Azhar have programs that emphasize the role of women in hadith transmission and scholarship.

Discussion

Women's contributions have significantly shaped the understanding and dissemination of Sahihul Bukhari. Their involvement ensured the text's preservation and accurate transmission. Women's roles in hadith scholarship were often influenced by societal norms and the prevailing cultural attitudes towards female education. Despite these challenges, many women excelled and were recognized for their scholarly achievements. Historical and contemporary female scholars faced and continue to face various barriers, including societal restrictions and limited access to educational resources. However, their perseverance and dedication have contributed to the rich tapestry of Islamic scholarship.

Future Perspectives:

Encouraging Female Scholarship: efforts must be made to support and recognize women's contributions in Islamic studies. This includes providing more opportunities for education and research, as well as acknowledging their historical achievements.

Bridging Gaps: addressing the historical neglect of female scholars and integrating their contributions into mainstream narratives is essential for a comprehensive understanding of Islamic scholarship.

Conclusion

Women's roles in reciting and spreading Sahihul Bukhari have been significant, both historically and in contemporary times. Their contributions have ensured the preservation and accurate transmission of this important text. Recognizing and highlighting women's roles in hadith scholarship is crucial for an inclusive understanding of Islamic education and scholarship. Further studies on women's roles in other areas of Islamic studies and their contemporary relevance are needed to continue building a more comprehensive understanding of Islamic scholarship.

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