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HISTORICAL AND PHILOSOPHICAL-HERMENEUTICAL FOUNDATIONS OF THE FORMATION OF THE TOPIC OF WOMEN'S ISSUES IN THE HADITH SYSTEM

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Analyzing the historical and philosophical-hermeneutical foundations of the formation of the topic of women's issues in the hadith tradition is very important, as this topic has caused many discussions both within the science of hadith itself and in Islamic society. Approaches to this topic are based on religious, social, political, and cultural factors.

Hermeneutics is the theory of understanding and interpreting texts. In understanding hadith texts, hermeneutics plays a crucial role. Texts must be understood in their historical, social, and cultural context. In understanding hadith texts, rulings concerning women must also be analyzed in this context. It is important not only to read the hadiths as texts but also to take into account the social, political, and cultural conditions at the time they were uttered. Analyzing the text and context together helps in understanding the issue of women.

In pre-Islamic Arab society, the status of women was low. With the advent of Islam, this situation began to change. The Qur'an defines women's rights and grants them numerous freedoms. The Prophet Muhammad strove to elevate women's status, highly valuing their practical virtues and morals.

Hadiths narrated from the Prophet Muhammad introduced innovations that defined a woman's status, role, and social importance within the family. Hadiths about women provide information about their rights, civil, and social responsibilities[1].

Hadiths concerning women established the standards of judgment and fiqh laws. Scholars such as Imam Malik and Imam Shafiʿi expressed firm opinions on the rights and obligations of women and examined the specifics of the process of studying their regulations.

Some contemporary thinkers, in their study of women's rights in Islam, use a postcolonial perspective. This approach is aimed at studying the connection between Islamic ideas and modern feminist approaches.

Studying Imam Bukhari's hadiths from a modern perspective requires historical, analytical, philosophical, comparative, and hermeneutical approaches. Various methods of scholarly interpretation exist, but the commentary and interpretation of texts require a more nuanced and comprehensive approach to understanding.

The emergence of the topic of women's issues in Islamic history has its own noteworthy aspects. Muslim scholars have done a great deal of work in covering this topic, finding solutions to its related issues, conducting scholarly research on it, and theoretically and methodologically illuminating its foundations.

Not only Muslim but also scholars from around the world have paid attention to the issue of women. In the Sahih al-Bukhari, there are many scholars who have studied the issue of women; they lived in different eras and employed various approaches. They can be divided into the following groups:

Classical Islamic scholars:

Imam al-Bukhari himself (d. 256/870): As the author of the work, Imam al-Bukhari collected and classified hadiths on the subject of women. His approach to this topic was based on understanding the hadiths in the socio-cultural context of his time.

[1] Gender Equality in the Kingdom of Bahrain in light of Sustainable Development Plans. // https://ieeexplore.ieee.org/document/10459561. / Date accessed: 03/23/2022.

Commentators on Hadith:

Ibn Hajar al-Asqalani (d. 852/1449): In his famous commentary on Sahih al-Bukhari, titled "Fath al-Bari," he provided an in-depth study of the hadiths concerning women[2]. In addition to explaining the hadith texts, he also addressed fiqh (jurisprudence) issues. Ibn Hajar provided detailed commentary on the fiqhi rulings derived from the hadiths. He clearly demonstrated the role of hadith as evidence in matters concerning women, such as worship (prayer, fasting, etc.), marriage, divorce, and inheritance. He explained the approaches of the various schools of jurisprudence to these issues, their arguments, and the reasons for their disagreements. In the matter of women, he revealed the disagreements among the different schools of thought and the aspects of their reasoning based on hadith. In explaining the rulings derived from the hadiths, he utilized Qur'anic verses, other hadiths, the sayings of the Companions, and the consensus of the scholars (the agreement of all scholars on a matter). Through this, he demonstrated the scholarly basis for each ruling.

Al-Qastallani (d. 923/1517) in his commentary "Irshaad as-Sari" explained the hadiths concerning women. Al-Qastallani elaborated on the fiqhi rulings derived from the hadiths. He demonstrated the fiqhi significance of hadiths concerning issues such as prayers, marriage, divorce, and inheritance related to women. He also demonstrated his skill in explaining the ideological differences between the schools of thought. He analyzed the opinions of the various schools of thought based on hadith. In explaining fiqh issues, he also cited verses from the Qur'an as evidence, alongside hadith. He also mentioned the practices of the Companions and other proofs.

Similarities and differences between the commentaries of Ibn Hajar and al-Qastallani:

Ibn Hajar	**Al-Qastaloni**
Differences:	
In his commentary, Ibn Hajar al-Asqalani focused on delving deeper into the subtle aspects of the science of hadith and fiqh (jurisprudence) issues.	Al-Qastalani, in his commentary, sought to present the hadith text in a clearer and simpler style, aiming to make the information easily understandable for the reader.
Similarities	
Both commentaries are considered among the most important sources in the science of hadith. Both scholars attempted to comment on the entire "Sahihi Bukhari." Both commentaries placed great emphasis on analyzing the hadith text, studying the chain of transmission (isnād), and elucidating fiqh (jurisprudence) issues.	

Az-Zarkashi (d. 794/1392) in his work "At-Tazkira fi al-Ahadis al-Mushtahira" has paid special attention to certain hadiths concerning women. In his work, Zarkashi studied the hadiths known as "famous hadiths," which are widely circulated and discussed by many. Many hadiths concerning women also fall into this category. He studied why these hadiths became famous and how they were narrated in various sources. He sought to identify the ways and factors that led to their dissemination. Zarkoshi studied the authenticity and textual accuracy of famous hadiths, verifying their conformity with Islamic Sharia. He cited hadiths concerning the lives, virtues, and exemplary deeds of female companions from the time of the Prophet Muhammad. He called for drawing practical lessons and morals from the hadith and for putting them into practice. He urged women to use the hadith to achieve spiritual perfection.

Scholars of Fiqh.

The jurists of the madhhabs: The scholars of the Hanafi, Shafi'i, Maliki, and Hanbali madhhabs have interpreted the hadiths concerning women in "Sahih al-Bukhari" in their own fiqh

[2] Ibn Hajar al-Asqalani. Fathul Bari, commentary on Sahih al-Bukhari – Cairo, 1988. P. 190

books and derived rulings from them[3]. Their approaches stemmed from the distinctive methodologies of their respective schools of jurisprudence. The jurists of the madhhabs responded to the hadiths concerning women with their own particular methods. These approaches were dependent on their respective schools of jurisprudence, their methodologies in the science of hadith, as well as the social conditions of the time. Below, we will examine the scholars of the four main schools of jurisprudence and their attitudes toward hadiths concerning women:

Hanafi school:	Hanafi scholars pay great attention to reason and qiyas (reasoning by analogy) when interpreting hadiths. If a hadith text appears to contradict reason or conflicts with other hadiths, they attempt to interpret its meaning differently. They study the hadiths thoroughly and proceed with caution when deriving religious rulings from them. They do not blindly follow the apparent meaning of the hadiths but strive to understand their true intent. In the Hanafi school, the concessions and permissions granted to women in worship, family relations, and other matters are recognized. They strive to see the opportunities that Sharia provides for women. Hanafi scholars strive to make fair rulings by analyzing hadiths on issues of women's rights (marriage, divorce, inheritance, and others).
Shofe'iy school:	Shafi'i scholars take a more literal approach to hadith. They pay more attention to the hadith itself when interpreting its text. In the Shafi'i school, great attention is paid to the authenticity (sahih or da'if) of hadiths. They strive to follow hadiths that are found to be authentic (sahih). They take a cautious approach to understanding and deriving rulings from hadiths concerning women. They pay attention to the role of women in society, their dignity, and their rights. In the Shafi'i school, the concessions given to women in prayer and the permissions granted for the states of menstruation and postpartum bleeding are accepted.
Maliki school:	Maliki scholars also take into account the practice of the people of Medina when interpreting hadiths. They pay attention to the traditions that have been followed in applying hadiths. In the Maliki school, attention is also paid to the spiritual and moral aspects of hadiths and their educational significance. Maliki scholars call for respectful treatment of women. They emphasize the importance of being fair to women and protecting their rights. In the Maliki school, hadiths concerning women's role in society, their right to work, and their contribution as beneficial members of society are given attention.
Hanbali school:	Hanbali scholars pay greater attention to the apparent meaning of the hadith text and rely on it in their own ijtihad. They strive to harmonize the hadiths with the Qur'an and understand them. They strive to understand the original purpose of the Hadith and the Qur'an. Hanafi scholars approach the understanding and derivation of rulings

[3] Husniddinov Z. Islom: yo'nalishi, mazhablar, oqimlar. – Toshkent: Movarounnahr, 2000. – 107 b.

	from hadiths concerning women with caution. They take into account the unique characteristics of women. In the Hanbali school, the importance of women avoiding fitna, protecting their honor, and adhering to Sharia rules is emphasized.
General Principles:	Scholars of all schools of thought consider hadith an important source of Sharia and pay great attention to it. They consider it important to study and act upon hadiths concerning women. Scholars try to understand hadiths by reconciling them with verses from the Quran. Hadiths should not contradict the general principles of the Quran. Scholars of the various schools of thought follow a scholarly approach in studying hadiths. They examine the hadith's chains of transmission (sanad), their texts, and their relationship with other hadith. They strive to treat women fairly. When interpreting hadith, they take into account the rights and responsibilities of women[4].

Although the scholars of the four madhhabs may differ in their approaches to hadiths about women, they all strive to respect the hadith, harmonize it with the Qur'an, be fair, adopt a scholarly approach, and show compassion toward women. While the Hanafi school places greater emphasis on reason and analogy, the Shafi'i school focuses on the text of the hadith itself, the Maliki school on the practice of the people of Madinah, and the Hanbali school on the text. These differences demonstrate the richness of Islamic jurisprudence and its flexibility for various situations.

Modern Islamic scholars:

Muhammad al-Ghazali (d. 1996): a famous Egyptian scholar, jurist, and thinker. In his work "As-Sunna an-Nabawiyya bayna Ahl al-Fiqh wa Ahl al-Hadis," he commented on hadiths related to the issue of women and revealed their modern significance. He paid special attention to the following types of hadiths:

• studied the hadiths concerning women's prayer, fasting, and other acts of worship, and analyzed their rulings. Highlighted the concessions and permissions granted to women in prayer. Sought to determine whether there is a difference between men and women regarding the issue of prayer;

• Analyzed hadiths on marriage, divorce, mahr, and marital relations. Commented on hadiths that define the rights and responsibilities of spouses. Expressed opinions on the role of women in marriage and the family;

• studied hadiths related to the role of women in society, their work, education, and participation in social activities. He expressed his opinion on women being useful members of society. He acknowledged that the restrictions and customs placed on women are contrary to authentic Islam;

• He studied hadiths about women's morality, manners, and dress code. He interpreted hadiths about women avoiding fitna (sedition). He emphasized the importance of protecting the honor and dignity of women.

Yusuf al-Qaradawi (d. 2022) – a famous Egyptian Islamic scholar. In his many works, including "Kayfa Nata'amal ma'a as-Sunna an-Nabaviyya," he referenced hadiths from Bukhari and explained their place in Sharia, striving to protect women's rights within the framework of Sharia. Yusuf al-Qaradawi relies on the middle path, adaptation to Sharia, and ijtihad. He strives to issue fiqh rulings adapted to modern circumstances.

[4] Husniddinov Z. Islam: Its Direction, Sects, and Denominations. – Tashkent: Movarounnahr, 2000. – 179 p.

A'isha Abdurrahman (Bint ash-Shati') (d. 1998) was an Egyptian scholar and writer. She wrote many works defending the role of women in narrating hadith and women's rights. She critically analyzed some of the hadiths concerning women in Sahih al-Bukhari. A'isha Abdurrahman prioritizes literary analysis, attention to linguistic features, and the Qur'an. She takes a critical approach to traditional interpretations regarding women.

Muhammad Salim al-Awa: An Egyptian scholar and specialist in Islamic law and politics. He studied hadith using modern approaches, highlighting the role of women in society and their place in the science of hadith. Muhammad Salim al-Awa strives to defend legal approaches, Sharia principles, and social justice. He studies the legal foundations derived from hadith.

Uzbek scholars:

Shaykh Muhammad Sodiq Muhammad Yusuf (d. 2015): In his work “Hadith and Life,” he commented on the hadiths concerning women in “Sahih al-Bukhari” and revealed their practical significance. Shaykh Muhammad Sodiq Muhammad Yusuf emphasized the importance of basing matters concerning women on the Qur'an and Sunnah. He said:

• sought to provide evidence for every issue from Qur'anic verses and authentic hadiths;

• paid special attention to fiqh rulings, particularly those concerning women. He studied and commented on the aspects of Fiqh related to women's rights;

• He emphasized the necessity of adhering to the fundamental principles of Islam regarding women's issues, particularly the principles of modesty, equality, and compassion.

Abdulaziz Mansur provided commentary on hadiths related to women in his translation and commentary of “Sahihi Buxari.” In his interpretation of the hadiths, Abdulaziz Mansur emphasized the high status of women in Islam. He emphasized the need to treat women with respect and fairness. He explained the rights granted to women in the hadiths, commenting on their right to education, property ownership, consent in marriage, and other rights. He also explained the responsibilities assigned to women in the hadiths. He outlined women's duties to their family, husband, and children, as well as their responsibilities to society. He interpreted the hadiths that define the relationships between women and men. He sought to explain the hadiths based on the principles of Sharia, particularly the principles of justice and equality.

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