

Understanding the Hadith of Blessed Women: A Ma'na cum Maghzā Analysis

Memahami Hadis tentang Perempuan yang Diberkahi: Analisis dengan Pendekatan *Ma'na cum Maghzā*

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Abstract:

The hadith regarding the blessing of women (*yumn al-mar'ah*) narrated by Imam Ahmad (no. 24478) is often misinterpreted literally, potentially reducing women to objects of biological utility. This study aims to analyze the narration quality and the meaning of the hadith to ensure its relevance for contemporary Muslim society. Employing a literature research design, this study utilizes Mahmud Thahan's takhrij method for sanad analysis and the *Ma'nā Cum Maghzā* approach for matan analysis, using primary data from Musnad Ahmad supported by scholarly literature. The results demonstrate that the hadith is *ḥasan li-zātih* and elevated to *ṣaḥiḥ li-gairih* due to corroborating narrations. Historically, the hadith criticizes social practices that complicate marriage by emphasizing taysir (ease) in khitbah, dowry, and fertility. Dynamically, the ease of khitbah and dowry

underscores fairness, while the concept of the womb has shifted toward a contextual understanding of social and biological benefits. Consequently, the study concludes that the hadith affirms the essential benefits of marriage within the framework of *hifz al-dīn*, *hifz al-nafs*, and *hifz al-nasl*

Keywords:

Understanding of Hadith; *Ma'nā Cum Maghzā*; *Taysīr* Principle; Contemporary Marriage.

Abstrak:

Hadis tentang keberkahan wanita (*yumn al-mar'ah*) riwayat Imam Ahmad (no. 24478) sering dipahami secara tekstual, yang berpotensi mereduksi perempuan hanya sebagai objek penilaian biologis. Penelitian ini bertujuan untuk menganalisis kualitas periwayatan dan pemahaman makna hadis agar tetap relevan bagi masyarakat Muslim kontemporer. Penelitian ini menggunakan metode kepustakaan dengan pendekatan takhrij Mahmud Thahan untuk analisis sanad dan pendekatan *Ma'nā Cum Maghzā* untuk analisis matan, menggunakan data primer Musnad Ahmad serta literatur pendukung. Hasil penelitian menunjukkan bahwa hadis ini berkualitas *ḥasan li-ẓātih* dan meningkat menjadi *ṣaḥīḥ li-gairih* karena adanya penguat dari jalur lain. Secara historis, hadis ini merupakan kritik Nabi terhadap praktik sosial yang mempersulit pernikahan dengan menekankan prinsip *taysīr* (kemudahan) dalam khitbah, mahar, dan rahim. Secara dinamis, kemudahan khitbah dan mahar menegaskan prinsip keadilan, sementara makna rahim bergeser ke pemaknaan kontekstual yang berorientasi pada kemanfaatan sosial dan biologis. Dengan demikian, penelitian ini menyimpulkan bahwa hadis tersebut menegaskan prinsip kemaslahatan pernikahan dalam kerangka *hifz al-dīn*, *hifz al-nafs*, dan *hifz al-nasl* within the framework of *hifz al-dīn*, *hifz al-nafs*, and *hifz al-nasl*.

Kata Kunci:

Pemahaman Hadis; *Ma'nā Cum Maghzā*; Keberkahan Perempuan; Prinsip *Taysīr*; Pernikahan Kontemporer.

Introduction

The hadith narrated by Imam Ahmad (no. 24478) regarding the signs of a woman's blessings namely, ease in the engagement process, the dowry, and fertility serves as a theological foundation in the discourse on Islamic marriage. However, its implementation is often caught between two extremes: a literal interpretation that reduces a woman's dignity to biological or economic aspects, and the dominance of customs that actually create financial barriers. In Indonesia, the spirit of *taysir* (ease) taught by the Prophet often clashes with local traditions such as *uang panai*, *jujur*, or *belis*. These practices often shift in function from mere symbols of appreciation to burdensome instruments of social prestige. The disparity between the ideal values of *Sharia*, which honors ease, and the cultural reality that prioritizes economic burdens is the root of the problem of delayed marriage, as well as the main challenge in reestablishing the essence of the blessings of marriage in the modern context.¹

The academic concern underpinning this study stems from the widening tension between the idealized textual prescriptions of the hadith and increasingly pragmatic socio-cultural demands. The hadith regarding the 'blessed woman' is frequently reduced to a tool for enforcing gender-based expectations rather than being understood as an ethical principle aimed at facilitating accessible and sustainable marital unions. This phenomenon creates an 'interpretive impasse,' where Islamic values that are meant to be emancipatory are instead distorted by rigid customary practices and prohibitive economic burdens.

Furthermore, the tendency to adhere strictly to traditional interpretations without accounting for shifting social contexts risks marginalizing the very essence of the *Sharia*. When marriage rituals such as the demand for *uang panai* are elevated as the primary benchmarks of social prestige, the prophetic principle of *taysir* (ease) is effectively sidelined. This is not merely a cultural issue, it is an epistemological challenge concerning how the authority of religious texts can engage with contemporary realities without losing their essential relevance or moral direction.

¹Siti Rahmah, "Economic Impact on Marriage Postponement Among Muslim Students," *Al-Afkar Journal: Islamic and Social Studies* 9, no. 2 (2022), p. 36.

In light these several challenges, several scholars have recently explored how to apply traditional Islamic texts to these modern challenges. Hairil Anwar (2020) analyzed the uang panai tradition from a hadith perspective², while others have used the *Ma'na Cum Maghzā* approach to reinterpret complex narrations. For instance, this hermeneutical method has been successfully applied to hadith regarding gendered expectations (Falahuddin, 2023),³ the concept of qana'ah in the digital age (Barry, 2025),⁴ and discourses on family planning (Sitepu, 2025)⁵. Additionally, scholars have used this approach to address broader issues of gender and family resilience (Aisiyyah, 2021).⁶

Despite the growing body of research on marriage, there is a notable scarcity of in-depth studies applying the *Ma'na Cum Maghzā* approach specifically to the hadith regarding the 'blessed woman' (Imam Ahmad no. 24478), as existing literature has largely focused on normative or descriptive sociological analyses rather than comprehensive understanding frameworks. This study addresses this scholarly gap by examining the hadith through the *Ma'na Cum Maghzā* method to uncover its *maghzā* (historical and theological significance) and reconstruct its meaning in the context of contemporary marriage. By employing this approach, this article aims to methodologically reexamine the prophetic message within contemporary social realities, thereby offering a novel perspective to address the structural challenges that hinder marital accessibility today.

Method

²Hairil Anwar, "The Tradition of Giving Panai Money Reviewed from the Perspective of Hadith" (Ahmad Dahlan University, 2020), p. 130.

³Adib Falahuddin, "Contextualization of the Hadith on the Prohibition of Wearing Fragrances for Women: The Perspective of Ma'na cum Maghza Sahiron Syamsudin," *Jalsah* 3, no. 1 (2023), p. 110.

⁴Zainul Barry, "Contextualization of Qana'ah Hadith in the Phenomenon of Fear of Missing Out (FoMO)" (UIN Sultan Syarif Kasim, 2025) p. 57.

⁵Ruly Ashery Sitepu, "Contextualization of Hadith on Family Planning and Childfree" (Syarif Kasim University, 2025). p. 60.

⁶Lu'luatul Aisiyyah, "Contextualized Interpretation of Verses on Family Resilience in Tafsir Al-Azhar and Tafsir Al-Munir (Hermeneutic Approach Ma'na Cum Maghza)" (State Islamic Institute (IAIN) Sheikh Nurjati, 2021), p. xvii.

This study employs a qualitative library research design to analyze the hadith regarding the blessing of women (*yumn al-mar'ah*) through the *Ma'na Cum Maghzā* hermeneutical approach. The research procedure was conducted in two primary stages: technical verification of the hadith and its contextual interpretation.

In the first stage, the primary data from Musnad Ahmad (no. 24478) was traced to identify all available narrations. To ensure the hadith's technical validity, an *i'tibār al-sanad* was constructed by mapping the transmission pathways of the narrators. The quality of the hadith was then assessed using the takhrij framework established by Maḥmūd al-Ṭaḥḥān in *Uṣūl al-Takhrij wa Dirāsāt al-Asānīd*. This involved a critical review of the narrators' biographies (*rijāl al-ḥ adīth*) and an examination of *jarḥ wa ta'dīl* literature to evaluate their integrity (*'adālah*) and accuracy (*ḍabt*), as well as the continuity of their transmission chains.⁷

In the second stage, the *Ma'na Cum Maghzā* analysis was operationalized to reveal the hadith's contemporary relevance. First, the linguistic and historical meaning (*ma'nā*) of key terms—khitbah, dowry, and womb—was analyzed by cross-referencing the text with relevant Quranic verses and authentic narrations, supplemented by micro and macro-historical analyses of the Prophet's era. Second, the significance (*maghzā*) of the hadith was derived by bridging these historical findings with modern socio-religious problems, particularly the materialistic pressures surrounding Indonesian marriage customs. By synthesizing these findings, this study constructs a contextual understanding of the hadith as an ethical critique of social barriers to marriage, ultimately affirming the essential objectives of Islamic law (*maqāṣid al-sharī'ah*) in the modern era.⁸

Results and Discussion

⁷ Maḥmūd al-Ṭaḥḥān, *Uṣūl al-Takhrij wa Dirāsāt al-Asānīd*, p. 189.

⁸ Ali Imron, "Between the Corona Virus, the Hadith Killing the Lizard, and the Outbreak of Infectious Diseases in the Prophet's Era: The Application of the Hermeneutics of Ma'nā cum Maghzā to Understand Hadith and Its Contextualization in the Current Era," in *"Ma'nā cum maghzā's approach to the Qur'an and hadith: Answering the socio-religious problems in the contemporary era"* (Yogyakarta: Association of Qur'an and Tafsir Sciences in Indonesia, 2020), p. 492.

Analysis of the quality of hadith

The main hadith used in this study is the hadith narrated by Imam Ahmad from the line of Ibrahim bin Ishaq in the book Musnad Ahmad no 24478.

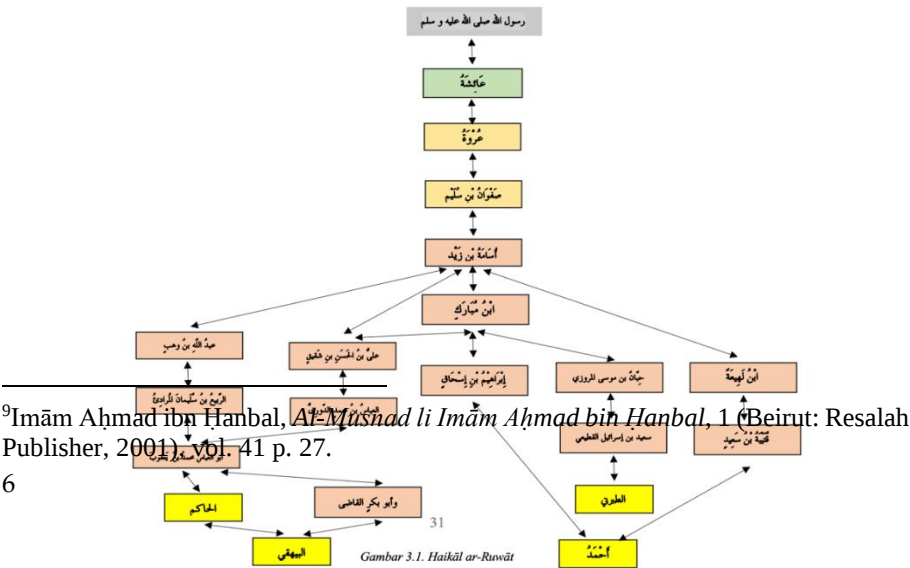
حَلَنَّا لِإِبْرَاهِيمَ بْنِ إِسْحَاقَ قَالَ حَلَنَّا ابْنَ مُبَارَكٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ ثَمَنِ الْمَرْأَةِ تَيْسِيرَ حِطَّتِهَا وَتَيْسِيرَ صَدَاقِهَا وَتَيْسِيرَ رَجْمِهَا (رواه أحمد)

Narrated to us Ibrahim bin Ishaq said; Ibn Mubarak narrated to us from Usamah bin Zaid from Shafwan bin Sulaim from Urwah from Aisha that the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Indeed, among the signs of a woman's blessings are the ease of being wedged, the ease of her dowry, and the ease of her womb (in giving birth to offspring)."⁹

Among the supporting hadiths are

- 1. Ahmad's hadith from Qutaibah bin Sa'id in Musnad Ahmad no 23466.
- 2. Hadith of Al Hakim in Kitab Al-Mustadrak no 2739.
- 3. Hadith of Al Baihaqi in the book al-Sunan al-Kabir no 14473.
- 4. Hadith of At Tabrani in the book al-Mu'jam al-Awshat no 3612.

Haikal Ruwat



⁹Imām Ahmad ibn Ḥanbal, *Al-Musnad li Imām Ahmad bin Ḥanbal*, 1 (Beirut: Resalah Publisher, 2001), vol. 41 p. 27.

In this study, there are 18 rawis that will be researched consisting of a companion, namely 'Aisha bint Abī Bakr, 2 rawis from the level of tabi'in, namely 'Urwah bin Zubair and Ibn al-Mubarak, the number of Atbā' Tabi' at-Tabi'in is around 10 radishes, namely Ibn Lahī'ah, Ḥibbān ibn Mūsā, Ibrāhīm ibn Ishāq, 'Alī ibn al-Ḥasan ibn Shaqīq, 'Abdullāh ibn Wahb, Qutaybah ibn Sa'id, Sa'id ibn Isrā'īl, 'Abbās ibn Muḥammad al-Dūrī, al-Rabī' ibn Sulaymān al-Murādī, and Abū al-'Abbās Muḥammad ibn Ya'qūb, and the mukharrij and the narrators of the last 2 rawi, namely Abū Bakr al-Qāḍī and Abū 'Abdullāh al-Ḥākim.

The hadith narrated by Imam Ahmad number 24478 and other supporting hadiths, if reviewed in terms of their delivery, is included in the category of the *hadith of Gharīb Muṭṭlaq*. *Gharīb* hadith is a term for hadith narrated by one rawi alone. The term *Gharīb Muṭṭlaq* is as follows:

هُوَ مَا كَانَتْ الْعَرَابَةُ فِي أَصْلِ سَنَدِهِ، أَيْ مَلِيَّتَفَرَّدُ بِرِوَايَتِهِ شَخْصٌ وَاحِدٌ فِي أَصْلِ سَنَدِهِ

*That is a hadith whose enthusiasm is found in the origin of the sanad, namely a hadith that is narrated singularly by one person in the part of the origin of the sanad.*¹⁰

Therefore, the hadith can be categorized as *Gharīb Muṭṭlaq* because at the origin of the sanad there is an alienation of narration at one of the levels of the companions, namely 'Āisyah. Based on the results of *takhrij* and *i'tibār* on the hadith about the blessed woman narrated by Imam Ahmad through the narration of Ibrāhīm bin Ishāq in the book *Musna Ahmad* number 24478, it can be concluded that the hadith has a sanad that is completely connected from the level of companions to *mukharrij*, namely Imam Ahmad. The connection of this

¹⁰ Mahmūd Ṭaḥān, *Taysīru Muṣṭalaḥ al-Ḥadīth*, 10th ed. (Riyadh: Maktabat al-Ma'ārif li-al-Nashr wa-al-Tawzī', 2004), p. 28.

sanad can be proven through the relationship between teacher and student at every level of narration obtained from the explanation of the narrator's biography in *the books of Jarh wa Ta'dil*, which is also further mentioned in supporting applications such as Maktabah Syamilah, Encyclopedia of Hadith, and Liduwa Pustaka.

From the aspect of the quality of the narrator, the results of *the study of jarh wa ta'dil* show that all narrators in this hadith sanad received a positive assessment from hadith scholars. The narrators are considered to have good integrity ('*adālah*) and credibility (*ḍabt*),¹¹ except for Usāmah bin Zayd whose credibility is disputed so that this hadith is not considered as a *hadith shahīh li-ẓātih* and is considered *hasan*. This is in line with Mahmud Thahan's theory that "*Fal-mu'tamadu annahu yuqaddamu al-jarhu idzā kāna mufasssaran*" is to prioritize criticism over praise.¹² As for the *shādẓ* and '*illat*, there is no element of *syādẓ* or '*illat*, which can defame the quality of the sanad of the hadith.

Through the process of *i'tibār*, several other narration paths were found that narrated this hadith through the same companion, namely 'Āisyah ra., with relatively the same editorial. These lines include; 1) Narrated by Ahmad in Qutaybah bin Sa'īd number 23466, 2) Narrated by Al-Hākīm in the book *Al-Mustadrak* number 2739, 3) Narrated by Al-Baihaqī in kitan *al-Sunan al-Kubrā* number 14473, and 4) Narrated by Aṭ-Ṭabarānī in the book of *al-Mu'jam al-Awsaṭ* number 3612. The diversity of this narration path shows that the hadith does not stand alone from its narration path, even though the sanad originated as the *hadith of Gharīb Muṭlaq*.¹³

In terms of quality, some of the supporting narrations have a degree of *ṣahīh*, especially the narrations of Al-Hakīm and Al-Baihaqī. Meanwhile, some of the narrations, namely the narration of Ahmad through the path of Qutaybah bin Sa'īd and the narration of A ṭ-Ṭ

¹¹ Integrity is the quality of Rawi's personality (ke-'*adil*-an) and credibility is their intellectual capacity (ke- *ḍabt* -an). This term is used by Ruslan Fariadi in several hadith books and journals that he has.

¹² Mahmūd Ṭaḥān, *Taysīru Muṣṣalaḥ al-Ḥadīth*., p. 113

¹³ Mahmūd Ṭaḥān. *Gharib absolute* Namely the Gharib hadith whose enthusiasm is located at the beginning of the sanad, namely at the level of the companions. p. 28.

abarānī, have the status of *hasan ligairih*¹⁴ because of the existence of narrators whose credibility is disputed and even considered unknown¹⁵, such as Ibn Laḥī'ah and Sa'īd bin Isrā'īl are then corroborated by saheeh hadith with the same redaction. However, these differences in quality do not weaken the meaning of the hadith, but rather show the diversity of narration paths that support and strengthen each other.

By considering all these aspects, starting from the continuity of the sanad, the judgment of the *jar ḥ wa ta' dīl* of the narrators, the absence of *syād_z* and *'illat*, as well as the existence of hadith from various narration paths, it can be concluded that the hadith narrated by Ahmad number 24478 has the status of *hasan* and then changes to *ṣaḥīḥ li-gairih* in the theory of Mahmud Thahan, because it is corroborated by the hadith *ṣaḥīḥ lizatih* from the path of Al-Hakīm and Al-Baihaqī. This is in line with the assessment of Aḥmad Muḥammad Shākīr in the book of *tahqīq Musnad al-Imām: Aḥmad* stating that the status of the hadith narrated by Ahmad number 24478 is *hasan* due to the presence of Usāmah bin Zayd, whose credibility is questioned.¹⁶ Thus, the path of narration of this hadith is comprehensively acceptable and worthy of being used as an argument.

Analysis of Hadith Understanding of the Blessed Woman

Keyword Analysis of Hadith Vocabulary

- a. The recitation of *al-yusr* is understood as the opposite of *al-'usr* (difficulty). It shows a light, airy, and non-intrusive condition.¹⁷ The meaning of *al-yusr* shows not only easy in the abstract, but also means real readiness and abundance. From these two axes, advanced patterns are formed such as *tayassara* (to be easy,

¹⁴ Mahmūd Ṭaḥān. Hadith *Hasan Lighoirihi* is a hadith *Düsseldorf* which is corroborated by the hadith of other saheeh paths, as long as the dhaif is not because of the *Fasiq* and *Kazb*. p. 44

¹⁵ Mahmūd Ṭaḥān. Rawi with a description *Majhul* considered to be rejected, and falls under the category of hadith *Düsseldorf*. p. 91

¹⁶ Aḥmad Muḥammad Shākīr, *Tahqīq Musnad al-Imām Aḥmad*, Volume 19 (Cairo: Dar al-Hadis, 1995), p. 344.

¹⁷ Al-Jawharī, Abū Naṣr Ismā'īl ibn Ḥammād., *Al-Ṣiḥāḥ: Tāj al-Lughah wa Ṣiḥāḥ al-'Arabiyyah*, Season 2. (Beirut: Dār al-'Ilm li al-Malāyīn, 1987, p. 857).

available, or ready to do) and *taisīr* (to make things easy).¹⁸ Therefore, it can be understood that *taisīr* here is not only about the ease of carrying out something but has been tried and prepared beforehand.

- b. *رحمها* The root of ر-ح-م the word in the book *Lisān al-'Arab* states that the word *رحم* is used to refer to a woman's womb, then its meaning develops into family relationships and kinship. This is where the term *dzawī al-rahīm* came from, namely people who are still related by blood.¹⁹

In the context of this hadith, the phrase *رحمها* refers to the symbolic meaning of the female uterus. This meaning is not narrowly interpreted limited to biological conditions, but must be directed to the meaning of language that is rooted in the meaning of tenderness, affection, maintenance and connection. Therefore, the use of the phrase *rahīmihā* in the hadith about the endowed woman shows that blessings are not only attached to the biological aspects of women, but also to their social and relational roles as guardians of the bonds of affection, the sustainability of the family, and the harmony of kinship relationships.

These two words are the axis of discussion that must be understood in its entirety that semantically, the convenience referred to in the hadith is the result of effort, not convenience in the abstract. Likewise, the meaning of the uterus which is understood more broadly is not limited to the uterus from the biological aspect but also the social aspect.

Intratextual and Intertextualist Analysis of Hadith

One of the hadiths that discusses the blessings of women is the narration of Imām al-Baihaqī no. 8912 in *al-Sunan al-Kabīr* and Imam Ahmad number 1661 in the book *Musnad Ahmād*:

Abu Hurairah r.a. said: *The Messenger of Allah (peace and blessings of Allaah be upon him) was once asked about who is the best woman. She replied, "(That is) a woman who obeys her husband when he is*

¹⁸Abū al-Ḥusayn Aḥmad ibn Fāris ibn Zakariyyā', *Mu'jam Maqāyīs al-Lughah.*, 2nd ed., juz 6, (Beirut: Dār al-Fikr, 1972), p. 155.

¹⁹Jamāl al-Dīn Muḥammad bin Mukarram bin Manzūr al-Anṣārī, *Lisān al-'Arab*, Volume 12, p. 233.

*commanded, pleases her husband when he is seen, and takes care of herself and her husband's property."*²⁰

*Abdurrahman bin Auf r.a. said: The Messenger of Allah (peace and blessings of Allaah be upon him) said, "If a woman performs her five daily prayers, fasts in the month of Ramadan, preserves her honour, and obeys her husband, then it will be said to her, 'Enter Paradise from any door you wish.'"'*²¹

In the book *Fayḍ al-Qadīr*, al-Manāwī explains that the expression "pleasing to the eye" does not only refer to the physical aspect, but to the role of women to provide peace for their husbands which will also have an impact on the maintenance of honor and religion.²² This shows that the meaning of jewelry as a reflection of blessings is not limited to physical beauty but to the essence of peace and personal piety.

This understanding is in line with the hadith of four practices of women who are gifted to heaven. This hadith is not to negate other obligations, but because these deeds are always inherent in women's daily lives. Furthermore, the use of the redaction of the promise of heaven in the form of certainty shows that the relationship between personal worship and domestic harmony is seen as a unit of high value in Islam.²³

Similar to the blessings of women, the ease of khitbah is also explained in another hadith, namely the Narration of Tirmizi number 1085:

Meaning; From Abu Hatim al-Muzani, he said: The Messenger of Allah صلى الله عليه وسلم said: "If there comes to you a person whose religion and morals you are pleased with, then marry him. Otherwise, there will be slander on the face of the earth and destruction." They

²⁰Abū Bakr Aḥmad bin al-Ḥusayn bin 'Alī bin Mūsā al-Bayhaqī, *Al-Sunan al-Kabīr*, vol. 8, (Dār al-Kutub al-'Ilmiyyah: Dār al-Kutub al-'Ilmiyyah, 2003), p. 184.

²¹Aḥmad bin Hanbal, *Musnad al-Imam Aḥmad ibn Hanbal*, juz 3, (Beirut: Dar al-hadith, 1994), p. 1661.

²²Abd al-Ra'ūf al-Manāwī, *Fayḍ al-Qadīr Sharḥ al-Jāmi' al-Ṣaghīr*, juz 3 (Egypt: al-Maktabah al-Tijāriyyah al-Kubrā, 1356 AH), p. 481.

²³'Abd al-Ra'ūf al-Manāwī, juz 1, p. 392.

asked: "O Messenger of Allah, even if that person has shortcomings?" He replied: "When there comes to you a man whose religion and morals you are pleased with, then marry him." repeated three times.²⁴

This hadith of Tirmizi is explained in *Syarh Jami' al-Kabir* by al-Manawi. This hadith emphasizes that the guardian should not postpone the marriage if the candidate has met the requirements of religion and good morals. The editorial of "*fa'an'kihu-hum*" and the emphasis on not procrastinating show that waiting or postponing marriage can lead to slander and social damage.²⁵ This principle was then strengthened by the practice carried out by a friend, namely Salim, who was a slave married to a Hindun from a Quraish family, that social status should not be an obstacle in marriage.²⁶

As for the context of dowry, there are at least three hadiths that at first glance seem to present different redactions and emphasis related to the wedding dowry, including:

Meaning: So the Messenger of Allah ﷺ said: "Look, even if it is only a ring of iron."²⁷

Meaning: Affan narrated to us, he said: He narrated to us Hammad bin Salamah, he said: Ibn al-Tufail bin Sakhbarah, from al-Qasim bin Muhammad, from Aisha, said that the Messenger of Allah said: "Indeed, the marriage that is most blessed is the one that is the easiest to bear."²⁸

Meaning: Narrated to us Muhammad bin Idris, he said: narrated to us Abdul Aziz, from Yazid, from Muhammad bin Ibrahim, from Abu Salamah bin 'Abdurrahman, he said: I asked Aisha: "What is the dowry of the Messenger of Allah?" He replied: "The dowry of the Messenger of Allah for his wives is twelve uqiyah and one nasy."

²⁴Abu 'Isa Muhammad ibn 'Isa ibn Sawrah at-Tirmidhi, *Al-Jami' al-Kabir* (Sunan al-Tirmidhi), vol. 3, (Beirut: Darul Gorby Al-Islamiy, 1996), p. 381.

²⁵Abd al-Ra'uf al-Manawi, *Fayḍ al-Qadīr Sharḥ al-Jāmi' al-Ṣaghīr*, Volume 1, p. 325.

²⁶Abu Abdillah Muhammad bin Ismail al-Ja'afiy, *Sahih al-Bukhari*, Volume 5, p. 1957.

²⁷ Ahmad bin Hanbal, vol. 4, p. 143, hadith number 1425.

²⁸Ahmad bin Hanbal, *Musnad al-Imam Ahmad ibn Hanbal*, Volume 14, p. 75. Hadith number 24529

*Aisha said again: "Do you know what nasy is?" I replied: "No."
He said: "Half uqiyah." "So the amount is five hundred dirhams.
That is the dowry of the Prophet for his wives."²⁹*

The hadith about the Prophet's command to seek dowry "even if it is only a ring of iron" is understood by scholars as an affirmation that the existence of dowry takes precedence over the size of material value. This is the evidence that the marriage contract is recommended with the determination of dowry because it is more solutive and more beneficial for women, especially if there is a divorce before *dukhul*.³⁰

The difference between the emphasis of the hadiths on the virtue of light dowry and the relatively larger practice of dowry of the Prophet does not show a contradiction, but a difference in context and function. The hadith explains that the dowry of the Prophet to his wives who reached twelve *uqiyah* and one *nasy* is understood as a chosen practice (*al-akthar*), not as an ideal standard that must be followed. The Prophet's practice is also explained contextually: some marriages have different social backgrounds, such as pre-prophetic marriages, marriages with liberation, or dowries paid by others such as Najasyi.³¹

The discussion about the womb is inseparable from other hadiths of the Prophet, one of which is the Narration of Abu Daud number 2050 and Bukhari number 4552:

Meaning: "Marry a loving and fertile woman, for I will be proud of the number of you in the presence of the people."³²

Meaning: From Abu Hurairah, from the Prophet صلى الله عليه وسلم, he said: "The womb is the bound branch of Ar-Rahman." God said,

²⁹Ahmad bin Hanbal, juz 14, p. 173, hadith number 24626.

³⁰Abū Zakariyyā Muḥyī al-Dīn Yaḥyā ibn Sharaf al-Nawawī, *Sharḥ al-Nawawī 'alā Ṣaḥīḥ Muslim*, juz 9, (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1973), p. 213.

³¹Shams al-Dīn Abū al-Khayr Muḥammad ibn 'Abd al-Raḥmān ibn Muḥammad Al-Sakhāwī, p. 331.

³²Abū Dāwūd Sulaymān bin al-Ash'ath al-Azdī al-Sijistānī, *Sunan Abī Dāwūd*, juz 3 (Beirut: ār al-Risālah al-'Ālamiyyah, 2009), p. 395, hadith number 2050.

"Whoever joins you, I will join, and whoever remembers you, I will break him."³³

In this hadith, it is clear that the Prophet ordered his people to marry women who were *wadūd* and *walūd*. *Al-wadūd* is interpreted as a woman who loves her husband, while *al-walūd* is a woman who gives birth to a lot.³⁴ Thus, this hadith explicitly links marriage with the fertility of the womb as a means of realizing the social goals of the ummah, namely the number of offspring.

If these two hadiths are read intratextually through syarah, it appears that the concept of the womb is the main axis in the meaning of women's blessings. The hadith about the recommendation to marry a woman who *walūd* places the womb as the source of the sustainability of the ummah, so that fertility is understood as a form of blessing that has a social and community impact

Intertextual Analysis of Hadith

Among the verses related to the discussion of the womb are the Qur'an, QS. al-Rūm [30]: 21, QS. al-Ḥajj [22]: 5 and QS. az-Zumar [39]: 6. These verses show that the relationship between marriage, womb, and kinship is a unit of interconnected values in the Qur'an. In Tafsīr Ibn Kathīr on QS. al-Rūm [30]: 21 explains that the purpose of creating a couple is the realization of *sakīnah* which is supported by *mawaddah* and *raḥmah*.³⁵ This is in line with the hadith about the blessings of women which emphasizes the ease of *khitbah*, dowry, and womb as factors that support family harmony and sustainability.

Furthermore, QS. al-Ḥajj [22]: 5 and QS. az-Zumar [39]: 6 affirm the role of the womb as a place of human creation which is fully in the will and arrangement of Allah. Ibn Kathīr explained that the determination of the fetus in the womb until a certain time is a form of *Divine qudrah* that shows the glory of the process of human creation.³⁶

³³Abu Abdillāh Muḥammad bin Ismā'il al-Ja'afiy, *Sahih al-Bukhari*, Juz 5, p. 2232, hadith number 4552.

³⁴Abū al-Ṭayyib Muḥammad Shams al-Ḥaqq al-'Azīm Ābādī, *'Aun al-Ma'būd Syarḥ Sunan Abī Dāwūd*, vol. 6 (al-Maṭba'ah al-Anṣāriyyah bi Dehlī, 1906), p. 63.

³⁵Imād al-Dīn Ismā'īl bin 'Umar al-Dimashqī, *Tafsīr al-Qur'ān al-'Azīm*, juz 6 (Dār al-Kutub al-'Ilmiyyah, 1998), p. 277.

³⁶Imād al-Dīn Ismā'īl bin 'Umar al-Dimashqī, vol. 5, p. 347.

Thus, the uterus is understood as a biological organ, and also as a sacred space that mediates life.

In the realm of *Maqāsid Shariah*, the hadith about the blessing of women has a strong connection with the principle of *ḥiḏ al-nasl*. The Prophet's recommendation to marry a woman who *is walūd* and the emphasis on the ease of *khitbah* and dowry shows that the Shari'ah requires the maintenance of the continuity of offspring through a valid and non-burdensome marriage.³⁷

Furthermore, the hadith about the blessed woman also boils down to *maqāsid ḥiḏ al-dīn*. The ease of *khitbah* and dowry serves as a means to prevent individuals from acts that are prohibited by the Shari'a due to the delay of marriage which is part of the realization of Islam, Iman and Ihsan³⁸. This emphasizes that religious protection is not only realized through ritual worship, but also through social arrangements that prevent moral damage.

Analysis of the Historical Context of Hadith

The macro historical context leads to the social and cultural picture of Arab society at the time of the Prophet. Arab society is known to have a strong social structure based on *nasab*, family honor, and clan status. Marriage is not only understood as a personal bond, but also as a means of maintaining social prestige. The difficulty of getting married because of social status and expensive dowry then became a challenge for the Muslim community to get married in the time of the Prophet.³⁹

In this macro framework, Islam comes with the principle of convenience and balance. The hadith about the ease of *khitbah* and dowry can be understood as a criticism of the culture that makes marriage a symbol of social status. Al-Shāṭibī in *al-Muwāfaqāt* explains that Islamic sharia is built on the principle of *رفع الحرج* (eliminating difficulties).⁴⁰ Therefore, the ease of marriage is part of *maqāsid syari'ah* in maintaining religion by eliminating difficulties to achieve *maslahat*.

³⁷ Abū Ishāq Ibrāhīm ibn Mūsā al-Lakhmī al-Shāṭibī, *Al-Muwāfaqāt*, juz 4, (Cairo: Dār Ibn 'Affān, 1997), p. 348.

³⁸ Abū Ishāq Ibrāhīm bin Mūsā al-Lakhmī al-Shāṭibī, vol. 4, p. 347.

³⁹ Ibn Khaldūn, *Muqaddimah Ibn Khaldūn* (al-Qāhirah: Dār al-Sha'b, 1950), p. 118.

⁴⁰ Abū Ishāq Ibrāhīm ibn Mūsā al-Lakhmī al-Shāṭibī, *Al-Muwāfaqāt* Volume 4, p. 350.

The convenience to be achieved has the essence of not only facilitating marriage but also a broader goal, namely accelerating cultural assimilation between Arabs and non-Arabs and building a wider society outside the Arab land with the aim of strengthening the Islamic society at that time.⁴¹ Therefore, marriage is expected to be easier and less burdensome so that regional expansion can run and the mass of the Islamic community can increase. So this is in line with the next sign of blessing is the ease of the uterus.

The meaning of the uterus in the micro context of the hadith of the blessed woman has the context of the biological function of the uterus to produce offspring. In addition, in the hadith "*al-rahīm shajnah min al-Rahmān*" explained by al-Manāwī in *Fayḍ al-Qadīr*, it is an affirmation of the functional relationship between the womb and Allah's mercy. The womb is understood as a symbol of human interconnectedness in the divine order, so breaking it means destroying social and spiritual structures at the same time.⁴² This explanation shows that the womb has a central position in building a sustainable society.

Analysis of Contemporary Issues

One of the contemporary problems that seems to contradict the hadith of *taysīr al-khiṭbah* is the emergence of high social standards in the proposal process, especially in a society that still holds firmly to the custom of marriage as a benchmark of family prestige. In this context, one example is the money culture of the Bugis people which has undergone a shift in meaning and purpose.⁴³

Uang panai or *doi balanca* is money given by the groom which will then be used by the woman in holding a walimah or wedding party. However, as the times go by, this culture becomes problematic and is often even considered a place to show off the wealth and dignity of the family. Therefore, the *khiṭbah* or proposal process in Bugis society is not considered an easy stage in marriage, but a high wall that

⁴¹ Ridwan Angga Januario, Fadil Sj, dan Moh. Thoriquddin, "The Nature and Purpose of Marriage in the Pre-Islamic and Early Islamic Eras," *JURNAL AL-IJTIMAIYYAH* 8, no. 1 (Juni 2022): 1, <https://doi.org/10.22373/al-ijtimauiyyah.v8i1.11007>, p 17.

⁴² 'Abd al-Ra'ūf al-Manāwī, *Fayḍ al-Qadīr Sharḥ al-Jāmi' al-Ṣaghīr*, Volume 4, p. 53.

⁴³ Muhammad Asy'war Saleh, "Dowry and Panai Money' in the Bugis Tribe: A Thematic Study of the Qur'an" (UIN Jakarta, 2018), <https://journal.uinjkt.ac.id/una/article/view/15288/pdf>, p. 45.

becomes a place for social negotiation that is synonymous with economic demands and family social status. Because in the khitbah, the discussion about money is discussed between the groom and the bride.⁴⁴ This discussion is the determining factor for the acceptance or acceptance of the proposal, even before the discussion of the *sharia* dowry is carried out. As a result, khitbah or proposal is no longer an easy and open forum for deliberation, but rather a selective and burdensome momentum.

This condition shows a shift in the meaning of khitbah from the means of ta'aruf to marriage that is beneficial to be an instrument for assessing the social status of the prospective groom. This is certainly contrary to the hadith of the ease of khitbah and also some of the hadiths of the Prophet which place the ease of khitbah as one of the indicators of blessings. When khitbah is complicated by high standards of prestige, access to marriage becomes limited, especially for the lower middle economic group or even inter-tribal marriages. This reality confirms that the contemporary issue of khitbah is no longer a matter of customary technical problems but of social problems that have an impact on the delay of marriage and the non-achievement of sharia goals.

Still regarding the Panai culture of the Bugis, it turns out that the fact is not only that it causes khitbah to be disturbed but also the ease of dowry is also considered as an economic burden of marriage. The nominal amount of fantastic panai money is believed to be in line with the sharia dowry⁴⁵, especially if the bride has a high level of education. Although in reality, the money of panai is even many times more than the dowry itself. However, to maintain family honor and social status, the dowry mentioned by the woman is also a burden coupled with the required penis money. Therefore, this phenomenon seems to

⁴⁴Arwa Elzahroo, "The Tradition of Giving Money' in the Marriage of the People of South Sulawesi Perspective of Maqāṣid al-Sharī'ah" (Yogyakarta, 2021), <https://dspace.uui.ac.id/bitstream/handle/123456789/29539/16913118%20ARWA%20ELZAHROO.pdf?sequence=1&isAllowed=y>, p. 90.

⁴⁵ Anastasya Rahmadina dan Yunus, "Symbolic Value and Social Function of Panai Money in Bugis Wedding Rituals," *Journal of Islamic Studies and Civilization* 2, no. 2 (2024), <https://journal.adppublisher.org/index.php/adppjournal/article/view/37/23>, p. 145.

contradict the spirit of the hadith which emphasizes that women's blessings lie in the ease of their dowry.



Figure 3.1 Panai-Dowry Billions of Rupiah, a Symbol of Appreciation for Husband Bugis-Makassar Women Source : detikSulsel⁴⁶

The third problem faced by Muslims today is the demand for marriage which is limited only to the biological purpose of the womb, and it is not uncommon to be a source of psychological pressure for women today. Not a few divorces and domestic violence are caused by biological infertility of women. Even infertile women are ostracized by the environment and are considered carriers of bad luck in life.⁴⁷ This is certainly a great and traumatic fear, that if you are unable to provide

⁴⁶ Al Khoriah Etiek Nugraha, "Panai-Mahar Billions of Rupiah, a Symbol of Appreciation for Bugis-Makassar Women," detikSulsel, June 1, 2022, <https://www.detik.com/sulsel/budaya/d-6105041/uang-panai-mahar-miliaran-rupiah-simbol-penghargaan-wanita-bugis-makassar>.

⁴⁷Tito Edy Priandono, Alwan Husni Ramdan, and Ahmad Fahrul Muchtar Affandi, "Women without Children: Strategies to Face Stigma," *Journal Common* 6, no. 2 (2022), p. 206.

offspring, you will be considered incomplete as a wife and not a blessing in terms of religion.

In general, contemporary problems around khitbah, dowry, and womb show a discrepancy between the teachings of the Prophet's hadith and the social practices that are developing in today's society. The hadith about the blessings of women basically directs marriage to take place easily, naturally, and bring goodness, but in reality it is often hampered by the demands of customs, prestige, and excessive economic burdens. This shows that the problem is not in the teachings of the hadith, but in the way people understand it and practice it. Therefore, a contextual understanding of hadith is important so that the value of convenience and blessings in marriage can be truly felt and answer the problems of marriage faced by today's people.

Phenomenal Significance of Dynamic

The hadith about the blessed woman begins with the redaction of the sentence using *min* as *li al-tab'īd* which means that the context of the blessing mentioned shows the nature of partiality and contextuality. This means that the indicators of blessings mentioned both from the ease of khitbah, dowry and womb, are not a single and absolute measure. In this context, the concept of *taysīr* becomes the main axis of the hadith that must be understood, that the convenience in question is something that has been striven for, not an ease that negates limits, preparation and responsibility.

The ease of khitbah and the ease of dowry in the hadith studied are interpreted as the preparation of both parties, both men and women. The ease of dowry in this case does not mean that it is as long as it exists or as it is, but rather a dowry that has been striven for, prepared and accepted on a voluntary basis by both parties. This must be understood by modern Muslim society so that it is not misunderstood as a legitimacy of financial underestimation, but rather as a criticism of excessive economic demands. In this understanding, it is found that there is no shift in the meaning of the Prophet's time and the present time, so this hadith is still relevant and affirms the ease of marriage.

In contrast to khitbah and dowry which are more about value affirmation, the aspect of the womb shows quite significant dynamics when faced with contemporary reality. The ease of the womb during

the time of the Prophet was predominantly understood in terms of women's ability to give birth and multiply offspring. This understanding cannot be separated from the Arab social context at that time which placed many children as a social, economic force and symbol of the continuity of the nasab. Moreover, in the context of the Prophet's time, the quantity of children was an effort to maintain the existence of a growing Muslim community. However, this meaning does not stand alone absolutely and patently. When social reality changes, the space for the meaning of the womb is opened to be re-read according to the needs of the people.

In the context of contemporary Indonesian society, the reality of population and health shows different conditions. Population explosions, economic limitations, and health risks for mothers and children make the practice of multiplying offspring not always bring benefits. The existence of the Family Planning (KB) program can be understood as a joint effort to maintain social balance and the quality of life of the community.⁴⁸ Within the framework of *maqāsid al-shari'ah*, this effort is in line with the principle of *hifz al-nafs* of the sustainability of offspring responsibly. Therefore, the ease of the womb in this context is no longer synonymous with the quantity of children, but rather considers the social benefits of the community itself.

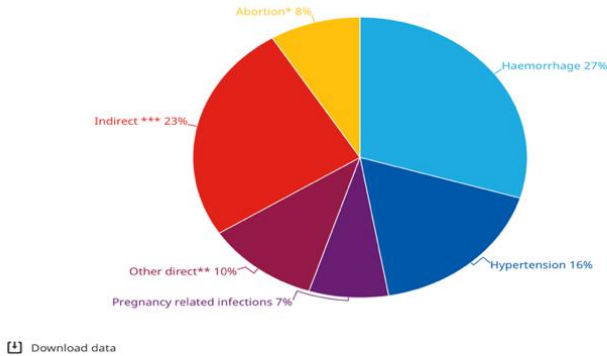
In addition to social factors, the biological condition of modern women, especially in urban communities, is also a consideration. Pregnancy and childbirth that occur continuously without adequate pause have the potential to pose a serious risk to women's health, and can even threaten life. This medical fact shows that the demand of giving birth to many children is not always in line with the principle of preserving the soul which is the main goal of the Shari'a. Reproductive health studies show that good pregnancy planning plays an important role in lowering the risk of maternal and infant mortality.⁴⁹ Scientific arguments and concrete evidence that occur strengthen the argument that the meaning of the ease of the womb,

⁴⁸ Budi Utomo et al., "The Impact of Family Planning on Maternal Mortality in Indonesia: What Future Contribution Can Be Expected?," *Population Health Metrics* 19, no. 1 (December 2021): 2, <https://doi.org/10.1186/s12963-020-00245-w>, p. 10.

⁴⁹ Riznawaty Imma Aryanty et al., "Contraceptive Use and Maternal Mortality in Indonesia: A Community-Level Ecological Analysis," *Reproductive Health* 18, no. 1 (December 2021): 42, <https://doi.org/10.1186/s12978-020-01022-6>, p. 7.

which was initially interpreted as just a quantity goal, has undergone a shift in meaning towards the ease of the womb in the context of caring for the soul.

Causes of Maternal Death



Source: Cresswell, J. A., Alexander, M., Chong, M. Y. C., Link, H. M., Pejchinovska, M., Gazeley, U., Ahmed, S. M. A., Chou, D., Moller, A.-B., Simpson, D., Alkema, L., Villanueva, G., Sguassero, Y., Tunçalp, Ö., Long, Q., Xiao, S., & Say, L. (2025). Global and regional causes of maternal deaths 2009–2020: A WHO systematic analysis. *The Lancet Global Health*, 13(4), April 2025, e626–e634. [https://doi.org/10.1016/S2214-109X\(24\)00560-6](https://doi.org/10.1016/S2214-109X(24)00560-6)

Figure 3.2. Causes of Maternal Death
Source: UNICEF Data Monitoring the Situation of Children and Women⁵⁰

The above statement is also in line with the meaning of the ease of the womb contained in the concept of taysir. Convenience in this context is not understood as something that is present instantly, but rather as the result of previous efforts. This is in line with modern scientific studies that show that the health and fertility of the uterus are greatly influenced by lifestyle, including diet and physical activity. The consumption of trans fats, refined carbohydrates, and added sugars has been shown to negatively impact fertility, while a balanced diet based on *the Mediterranean Diet* rich in fiber, omega-3 fatty acids, vegetable proteins, vitamins, and minerals contributes positively to

⁵⁰ UNICEF, "Maternal mortality rates and statistics," UNICEF Data, 2023, <https://data.unicef.org/topic/maternal-health/maternal-mortality/>.

uterine health.⁵¹ In addition, regular exercise with moderate intensity plays a role in maintaining hormonal balance, improving blood circulation to the reproductive organs, and supporting optimal endometrial function. Thus, the uterus in the context of the hadith studied can be interpreted not only to speak of the demands of female fertility, but also biologically as an organ that requires effort and maintenance so that the promised convenience can be realized.

Furthermore, the uterus in the hadith studied does not stand alone. The meaning of the womb cannot be separated from the relational meaning attached to the root of the word as in the explanation of the meaning of the word. The womb contains the meaning of kinship, social relationships, and emotional bonds in the family and society. In this framework, the ease of the womb can be realized through efforts to build harmonious family relationships, as well as maintain friendship in social life. With such an understanding, the ease of the uterus no longer demands certain biological results, but rather emphasizes the process of maintaining life as a whole. This is a form of blessing that is relevant to the challenges of the times, while freeing women from narrow standards that judge them only from reproductive functions.

The ideal significance of this hadith lies in the message that marriage in Islam is built on convenience, responsibility, and benefits, namely *hifz al-din*, *hifz al-nafs* and *hifz al-nasl*. This hadith does not make women's blessings depend on one specific measure, whether biological, economic, or social status, but shows that blessings are born from the marriage process that is pursued in a reasonable and non-burdensome manner. The ease of *khitbah*, dowry, and womb is understood as part of the value of blessings, not an absolute requirement that negates the value of women when one of them is not fulfilled. Therefore, this hadith teaches that marriage should not be used as a place of prestige and social burden, but rather a space to build relationships that are fair, realistic, and oriented towards the sustainability of life. Women in this hadith are positioned as dignified subjects who bring blessings through attitudes, relationships, and efforts to live together in the framework of Allah's grace.

⁵¹ Kinga Skoracka et al., "Female Fertility and the Nutritional Approach: The Most Essential Aspects," *Advances in Nutrition* 12, no. 6 (November 2021): 2372–86, <https://doi.org/10.1093/advances/nmab068>, p. 2381.

Conclusion

This research concludes that the hadith of Imam Ahmad (no. 24478), through rigorous sanad and matan critique, holds the status of *ṣaḥīḥ li-ghairih*, providing a valid epistemological basis to address contemporary marital realities. The core finding reveals that the concepts of *taysīr* (ease) and *raḥīm* (womb) in the hadith are not merely biological or technical, but constitute a profound socioethical critique of the commodification of marriage. Theoretically, this study contributes to the field of hadith studies by demonstrating that a contextual approach can successfully transform prophetic values into sociological principles that uphold women's dignity while rejecting prohibitive economic burdens. However, this study is limited by its primary focus on the reconstruction of textual meaning, leaving a gap regarding comparative fieldwork on actual marriage practices across diverse Indonesian regions. Therefore, future research is recommended to integrate ethnographic approaches to Islamic law to examine how this re-interpretation of the hadith is operationalized by local communities in navigating the pressures of cultural traditions

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