

**THE TEXTUAL DEVELOPMENT OF TRANSGENDERISM-
REBUKING HADITH**



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THESIS

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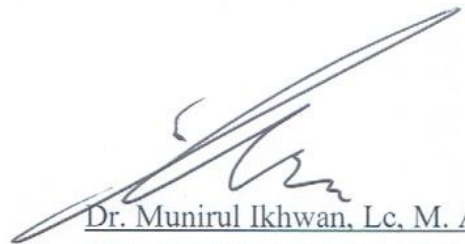
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ABSTRACT

Among the reasons for conventional Muslims to stand against queer is their understanding of religious texts, particularly Quran and hadith. Out of dozen hadith, a tradition relating *mukhannath* in the quarter of the Prophet's wife and the *la'na* (curse) hadith on *mukhannath* play a significant role in shaping Muslims' understanding. Being positioned that way, hadith is expected to be the sources for historical reconstruction. Adopting a method of hadith criticism offered by Harald Motzki, this thesis discusses the extent to which the two groups of hadith serve us as sources for such reconstruction. The limitation of the subject is due to their significant role and, more importantly, the number of variants found in canonical as well as extra-canonical books of hadith collection.

This thesis argues that the two groups have undergone textual development. The first group has a sort of historical core relating that the Prophet did meet a *mukhannath* in the quarter of his wife and found her (*mukhannath*) explaining the appealing parts of woman's body. The Prophet then responded by banning her from entering the quarter since then, saying *lā yadkhulann hāzā 'alaykunn* "for sure he should not enter (the quarter of you (fem. pl.)." Some a century later around Kūfa or a broader part of Islamic world near Persian imperium, the hadith got additional text that has higher imperative sense (*akhrijū*) and broader addressee/*mukhātab* (*kum*, you [masc. pl.]). Hadith of the second group also undergoes textual development. I argue that it was circulating in Hijāz in the first half of the second/eighth century, relating that the Prophet has cursed *mukhannithīn-mutashabbihīn* (men who imitates women) and women who do the same (using various terms). Nearing the end of the century the text develops by changing the subject from the Prophet to Allah which is indeed a serious development. In other words, it turns from 'people relating what the Prophet said' to the 'Prophet delivering what God orders'.

What is the underlying context for the development? In order to answer this question I refer to some accounts on *mukhannath* preserved as secondary texts in literary literature, the oldest of which originates from the third/ninth century. It is worth noting that I regard them as representing the understanding of *mukhannath* held by the author and his society. A third-century book, for instance, that relates a story about a first-century *mukhannath* tells me about the understanding of *mukhannath* held by the third-century community. However, I have enough textual bases to argue that a mass castration did happen in Medina (or Hijāz in general) in the first/seventh century. Consequently, the data I can present is limited and so is my explanation on the context of the textual development.

The first point pertains to the emergence of *la'na* hadith in which people recount what the Prophet said. This text emerges after the mass castration. Those who morally objected to *mukhannath* legitimize their stance by arguing that "the Prophet held the same stance." The second point pertains to the emergence of the phrase *rajul yalbasu libsat-l-mar'a* (man who wears woman's dress). This widens the aspect of man's imitation from merely mannerism to the issue of clothing. This text emerged in Baṣra-Baghdād in the early of third/ninth century in which the objection to *mukhannath* goes beyond mannerism and includes clothing. Therefore I argue that there was an attempt during second/eighth and third/ninth century to build a sort of orthodoxy regarding Islamic worldview on *mukhannath* and queer in general. This orthodoxy attaches itself to an authoritative text, i.e. hadith, to control the public sphere. It succeeded dominating the sphere in such a great level that Muslims of later generations hold the worldview so dear.

Keywords: Hadith, transgenderism, *isnād-cum-matn*, textual development, gender construction

TRANSLITERATION GUIDE

Arab Character	Name	Character
ا	alif	-
ب	bā‘	b
ت	tā‘	t
ث	thā	th
ج	jīm	j
ح	ḥā	ḥ
خ	khā‘	kh
د	dāl	D
ذ	zāl	z
ر	rā‘	r
ز	zai	z
س	sin	s
ش	shīn	sh
ص	ṣād	ṣ
ض	ḍād	ḍ
ط	ṭā‘	ṭ
ظ	ẓā‘	ẓ
ع	‘ain	‘
غ	gh	gh
ف	fā‘	f
ق	qāf	q
ك	kāf	k
ل	lām	l
م	mīm	m
ن	nūn	n
و	wāwu	w

هـ	hā	h
ء	hamza	‘
ي	yā‘	y

Notes:

- no word-initial *hamzas*: al-amr
- no sun letters
- elision of al-, according to rules of Classical Arabic: wa-l-kitāb, fī l-masjid, Muḥyī l-Dīn, bi-l-kitāb, but lil-masjid
- compound names with Allāh are in general written as one word: ‘Abdallāh, Hibatallāh
- other compound names are written as two words: ‘Abd al-Raḥmān
- ibn and bint written as b. and bt., except when it is part of the name by which the person is known, e.g. ‘Alī b. Ibrāhīm al-Qummī, but Ibn Hazm.

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Author,

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CHAPTER ONE

INTRODUCTION

A. Research Background

Queer Muslim has been marginalized in their society particularly in Muslim majority countries¹—although quite recently been experiencing acceptance.² Muslims’ understanding of religious texts is of important causes that set this off.³ Hadith plays an important role in forming this understanding. It is noteworthy that the hadith specifically deals with the issue of intersex (*khunthā*), transgender, and sodomy.⁴ Generally speaking the argument begins with two fundamental questions; whether the Prophet or early Muslim generations did have queer people in their society and, if so, how they behaved towards them. Asking this, Muslims expect the hadith to be more than

¹ European Union, *Promoting the Enjoyment of All Human Rights by Lesbian, Gay, Bisexual and Transgender People* (Belgium: European Union, 2010). Indonesia is recognized as a country in which the case takes place. See UNDP and USAID, “Being LGBT in Asia: Indonesia Country Report” (Bangkok, 2014).

² Scott Siraj al-Haqq Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims* (Oxford: Oneworld Publication, 2010), 6. There has been a study that captures varying attitude of Muslims toward queer among which is Levi Geir Eidhamar, “Is Gayness a Test from Allah? Typologies in Muslim Stances on Homosexuality,” *Islam and Christian-Muslim Relations* 25, no. 2 (2014): 245–66.

³ Shanon Shah, *The Making of a Gay Muslim: Religion, Sexuality and Identity in Malaysia and Britain* (London: Palgrave, 2018), 73–79. See also Barbara Zollner, “Mithliyyūn or Lūṭiyyūn? Neo-Orthodoxy and the Debate on the Unlawfulness of Same-Sex Relations in Islam,” in *Islam and Homosexuality*, ed. Samar Habib, vol. 1 (California: Praeger, 2010). In the case of Indonesia and Malaysia there are a plenty of references with regard to this. Among the most obvious ones to show this are the 1997 Decree of the Council of Indonesian Ulama (MUI) about *waria* (Indonesian word for men who imitate women in styles and mannerisms), the 2014 Council of Indonesian Ulama Fatwa no. 57 about Lesbian, Gay, Sodomy, and Rape, and *Hadith Sahih on Behaviour of LGBT* by Jakim (the Council of Malaysian Ulama) in 2015.

⁴ In many cases the way Muslim scholars discuss the issue shows the conflation between gender, sexuality, and sex. For this see Huseyn Tapinc, “Masculinity, Femininity, and Turkish Male Homosexuality,” in *Modern Homosexualities: Fragments of Lesbian and Gay Experience*, ed. Kenneth Plummer (New York: Routledge, 2002). The prominent third Islamic century hadith scholar Muhammad b. Ismā’īl al-Bukhārī even includes the hadith on transgenderism in the *kitāb-l-libās* (the book of clothing). See Muhammad b. Ismā’īl al-Bukhārī, *Ṣaḥīḥ*, ed. Muhammad Zuhayr b. Nāṣir, vol. 5 (Lebanon: Dār Ṭawq al-Najā, 2001), 156.

“vehicle of embodiment and transmission”⁵ for *sunna*,⁶ that is to be the source for historical reconstruction. Getting to this point, a question is here to ask: *to what extent the hadith serve us as the resources for such reconstruction*, or, to put it in another form, *“to what degree can the contents of the second- to fourth-century texts be taken as a genuine transmission of the historical memory of the first-century Muslim community?”*⁷

Many scholars, be it Muslims or Western, simply take hadith as historically reliable texts. Everett Rowson, one of the most important figures in scholarly discussion on this issue, in his article “The Effeminate of Early Medina” for instance takes for granted hadith with all the variations as historical accounts for the information about the *mukhannath* in the time of the Prophet.⁸ Rowson still makes use of the same logic in “Gender Irregularity as Entertainment: Institutionalized Transvestism at the Caliphal Court in Medieval Baghdad.”⁹ Samar Habib cites Rowson and affirms his conclusions in her research on female homosexuality in the Arab world,¹⁰ and so does Sahar Amer.¹¹ Rowson’s study also serves as the important references for

⁵ Adis Duderija, *The Sunna and Its Status in Islamic Law: The Search for a Sound Hadith* (New York: Palgrave Macmillan, 2015), 1. Cf. Adis Duderija, *Constructing Religiously Ideal “Believer” and “Muslim Woman” Concepts: Neo-Traditional Salafi and Progressive Muslim Methods of Interpretation (Manāhij)* (New York: Palgrave Macmillan, 2011).

⁶ It simply refers to the generally approved standard or practice introduced by the Prophet as well as the pious Muslims of olden days. For more on this see G.H.A. Juynboll and D.W. Brown, “Sunna,” *Encyclopaedia of Islam* (Brill, 1997), 878.

⁷ Shahab Ahmed, *Before Orthodoxy: The Satanic Verses in Early Islam* (London, Massachusetts: Harvard University Press, 2017), 13.

⁸ Everett K. Rowson, “The Effeminate of Early Medina,” *Journal of the American Oriental Society* 111, no. 4 (1991): 672–77.

⁹ Everett K. Rowson, “Gender Irregularity as Entertainment: Institutionalized Transvestism at the Caliphal Court in Medieval Baghdad,” in *Gender and Difference in the Middle Ages*, ed. Sharon Farmer and Carol Braun Pasternack (London: University of Minnesota Press, 2003), 45–72.

¹⁰ Samar Habib, *Female Homosexuality in the Middle East: Histories and Representations* (New York: Routledge, 2007), 3, 149.

¹¹ Sahar Amer, “Medieval Arab Lesbians and Lesbian-Like Women,” *Journal of the History of Sexuality* 18, no. 2 (2009): 215–36.

other historical studies of post-Medieval Islam and Middle East.¹² As sociological and anthropological research¹³ tell us, a big number—not to say almost all—of Muslims today reads these accounts in a way similar to that of these scholars, i.e. take them for granted as source for historical reconstruction.

However, an American Muslim scholar Scott Kugle brings to the surface a skepticism towards the text in his widely influential book, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims*.¹⁴ One chapter of the book is dedicated to hadith analysis, with one eight-page subchapter on transgenderism. Limiting himself only to the canonical books,¹⁵ Kugle compiles the most used hadith to oppose transgenderism and date those hadith using Schachtian method. These hadith actually speak of *mukhannath*, literally translated as effeminate man, or man who imitates woman with the dominant nuance of mannerism. Focusing on the *matn*, Kugle considers a hadith with the longest text and richest details to relate the original event and

¹² See for example Franz Rosenthal, *Humor in Early Islam* (Leiden: Brill, 2011); Khaled El-Rouayheb, *Before Homosexuality in the Arab-Islamic World, 1500-1800* (London: The University of Chicago Press, 2005).

¹³ To name some, see Kath Browne, Sally R Munt, and Andrew K T Yip, *Queer Spiritual Spaces: Sexuality and Sacred Places* (Canada: Ashgate, 2010); Andrew Kam-tuck Yip, "Islam and Sexuality: Orthodoxy and Contestations," *Contemporary Islam* 3 (2009): 1–5, doi:10.1007/s11562-008-0073-8; Andrew K T Yip, "Reflections on Islam and Homosexuality: A Response to Wim Lunsing," *Anthropology Today* 19, no. 5 (2003): 19–20; Mark Vicars, "Queerer than Queer!," *Counterpoints* 440 (2013): 245–71; Jim Wafer, "Muhammad and Male Homosexuality," in *Islamic Homosexualities: Culture, History and Literature*, ed. Stephen O Murray and Will Roscoe (New York: New York University Press, 1997), 87–96. For more contemporary research see Muhammad Dluha Luthfillah, "Muslims' Views on Transgender and Queer People in Indonesia," Mini-Conference on Contemporary Religious Issues in Southeast Asia (Thailand, 2016); Wikke Jansen, "Being LGBT in A Muslim World: Negotiating the Relationship between Gender, Sexuality and Religion in Indonesia" (Leiden University, 2018).

¹⁴ Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims*.

¹⁵ Canonical books equal to *Kutub-l-Sitta* in Muslim scholarship. This category covers the *Ṣaḥīḥs* of al-Bukhārī (d. 256/870) and Muslim (d. 261/875) and the *Sumans* of Ibn Mājah (d. 273/887), Abū Dāwud (d. 275/889), al-Tirmīzī (d. 279/892), al-Nasā'i (d. 303/915). I also use the term extra-canonical books to refer to literatures before the canonical books (pre-canonical) and after (post-canonical).

be the oldest. Accordingly, other hadith having shorter *matn* are accused to have ignored some details. These long to medium texts inform us, Kugle says, that the *mukhannath* (named Hīt by few texts) did a mistake, namely inducing a man to have heterosexual lust and thus breaking the gender norms which deploys sex segregation between men and women. However, another group of hadith comes up uttering variations of text which are completely new and, to Kugle, “betray ... the Prophet’s intent.”¹⁶ They report the curse (*la’na*) of the Prophet on the *mukhannath*; like a hadith reporting Ibn ‘Abbās to have said, “The Prophet cursed effeminate men and masculing women.”¹⁷ They reduce personal detail, erase situational contexts, and ultimately transform historical contingencies into universal generalizations. In addition, they make use of other expressions like *mutashabbih* and *rajul yalbasi libsa al-mar’a*, which reveal the issue of style and fashion rather than mannerism. All of these make up an impression that the mistake is no longer breaking the gender norms, but rather adopting women’s style, fashion, and behavior.

Reading this closely one may question at least two points; the reason for ordering the texts that way (the longest as the original and thus the oldest, the shortest as the youngest) and for arguing that the *la’na* hadith refer to the same event. Again, it is pretty obvious that Kugle is emphasizing his analysis on the *matn* and it has to be borne in mind that among other methods, “(d)ating particular traditions on the basis of the *matn* alone seems to be most inaccurate.”¹⁸ In addition one may wonder why Kugle does not touch upon the *isnāds* of the hadith. The *isnād* of the *la’na* hadith, for example, is alienated (it

¹⁶ Ibid., 97.

¹⁷ Translation by Kugle. See Ibid., 95.

¹⁸ Harald Motzki, “Dating Muslim Traditions: A Survey,” *Arabica* 2 (2005): 252.

passes through the chain of ‘Ikrima-Ibn ‘Abbās while the hadith from the first group through ‘Urwa-‘Āisha/Umm Salama, as shown in diagrams in the next chapter) and might tell us something about the transmission process beyond what Kugle has suggested. Furthermore, it is noteworthy that Kugle, while claiming as fabrication all the variation of *la’na* hadith, simply approves the hermeneutical changes, additions, and further logical breaks found in hadith of the first group¹⁹ and accepts the variations to be the source for historical reconstruction. In short, it seems to me that he is not in the process of assessing historical reliability of the hadith in question, but rather invalidating those he disagrees, i.e. the *la’na* hadith which reproach the state of being transgender. Kugle thus tries to but does not really answer the questions. However his notion of the textual development is of high importance and needs to be addressed more seriously—and that is what this thesis aims to do.

The question remains whether the hadith are reliable to be the sources for historical reconstruction. Bearing in mind that hadith consists of two parts, *isnād* and *matn*, we are thus questioning the authenticity of the *isnād* and the constitution of the *matn*. Adopting Kamaruddin Amin we can make it more specific:

To what extent does the hadith literature reflect the actual events they narrate? Does hadith literature provide really transmitted hadiths or are these hadiths nothing but reflections of interests, which evolved in early Islam? Do the *matns* of hadith reflect the actual words of the Prophet or Companions, or do they constitute a verbalization of what, much later, came to be realized as being Prophetic *sunna*? Do the *isnāds* attached in hadith literature to guarantee the authenticity of the *matns* represent the genuine lines of transmission, or do they

¹⁹ The next chapter will show these details and what they inform us about the issue. To mention some; *imro’a tuqbil bi arba’ wa tudbir bi thamān* and *innahā izā aqbalat aqbalat bi arba’ wa izā adbarat adbarat bi thamān* (hermeneutical changes), *wa akhrajah* or *wa qāl akhrijūh* (additions, Kugle mention this).

constitute forgeries intended to legitimize statements first circulated at a later time? Does the occurrence of a certain hadith in the canonical collections prove the historicity of its ascription to the Prophet, which would make further research superfluous?²⁰

In so doing I got aid from a method offered by Harald Motzki, a German scholar, known as *isnad-cum-matn*. This method is a sort of response to and development of the preceding theory existing in both Muslim and Western scholarship. It mainly criticizes the way in which one reads the *isnād* and makes a diagram of *isnād* bundle that explains transmission process and the individuals involved from the earliest generation (placed in the bottom of the diagram) to the youngest. The diagram often shows a common transmitter in the fourth, third or second generation, referred to as common link, from which the hadith began circulating in a wider audience. Furthermore, it criticizes the way to understand the common link phenomenon shown in the bundle. Motzki suggests to read it downwards and to check whether the conclusions of such reading make sense of or, in other words, are in line with the dynamics of the text. Only then can one ascribe each parts of the *matn* to a particular place (where), time period (when), and authority (at whose hands).²¹

The important requirement, among others, is to have variations. In terms of the resources from which one may find the variations, Motzki proposes to extend the scope beyond *kutub-l-sitta*, known as canonical books of hadith, and *kutub-l-tis'a*, and include what he calls pre- and post-canonical books. The bundle may have different appearance and the texts may have higher and more sophisticated dynamics. In other words, the conclusions will be of higher

²⁰ Kamaruddin Amin, "The Reliability of Hadith-Transmission: A Re-Examination of Hadith - Critical Methods" (Rheinischen Friedrich-Wilhelms-Universitaet Bonn, 2005). Cf. Kamaruddin Amin, "The Reliability of the Traditional Science of Hadith: A Critical Reconsideration," *Al-Jami'ah: Journal of Islamic Studies* 43, no. 2 (2005): 255–81.

²¹ It thus touches upon such theories as common link by J Schacht and its development by G. H. A. Juynboll, spread of *isnads* by M Cook.

accuracy.²² To ignore pre- and post-canonical hadith collections might mislead the analysis to other dating result. Another important point to make about Motzki's method is the allusion to the supposed underlying context. Having concluded a particular dating (where, when, and by-whom questions) for a part of the *matn*, he alludes the relevant context which makes sense of the emergence of that part. In brief, this thesis aims at revealing textual development of transgenderism-rebuking hadith (addition, omission, redaction, recension, emergence of each part) and the context underlying such development.

B. Research Questions

This thesis aims to answer the following questions:

1. To what extent do the transgenderism-rebuking hadith serve us as a resource for historical reconstruction? Do they undergo textual development as many scholars have argued?
2. What is the underlying context for the textual development that the hadith have undergone?

C. The Focus of the Study

This thesis focuses only on hadith under two topics; the *mukhannath* in the quarter of the Prophet's wives and the *la'na* (curse) hadith. The hadith count 81 and originate from 21 books of hadith compilation of pre-canonical, canonical, and post-canonical collection.²³ In addition to the fact that Kugle cites these hadith, the limitation is due to their fame and common engagement

²² The next part of this chapter will provide more details in a more discursive way of explaining.

²³ I present the hadith and their basic information in the appendix.

in discussions (not necessarily scholarly) about transgender and/in Islam. They play an important role in shaping Muslims' argument on the history of transgender in the Prophet's lifetime and are thus worth to discuss.

More importantly these hadith are the ones that have variations—an important requirement for this kind of research²⁴—and thus allow me to trace the transmission history. The latter reason is what the hadith of other topic lack of, e.g. hadith allowing transgender to be the *imām* (leader) in daily prayer, hadith explaining the punishment for a person who calls other “o, *mukhannath*,”²⁵ and hadith mentioning a naked *mukhannath*. I need to note that the hadith about a *mukhannath* having dyed hir²⁶ hands and feet and the curse of the Prophet on hir²⁷ is not included here for it constitute single strand (a term introduced by Juynboll, explained later) among the variations of *la'na* hadith. Another hadith that relates a story about a musician *mukhannath* and the Prophet and Shi'ite traditions explaining transgender people²⁸ are not included as well.²⁹

D. Research Significances

This thesis contributes in three areas; the understanding of hadith on transgenderism, that of gender construction in early Islam particularly in Baghdād and Ḥijāz, and hadith criticism in general. In the first area I argue

²⁴ Harald Motzki, “The Murder of Ibn Abi L-Huqayq: On the Origin and Reliability of Some Maghazi-Reports,” in *The Biography of Muḥammad: The Issue of the Sources*, ed. Harald Motzki (Leiden/Boston: Brill, 2000), 174.

²⁵ Ibn Mājah, *Sunan*, vol. 2, 857; a-Tirmīzī, *Sunan*, vol. 5, 159. Rowson, “The Effeminate of Early Medina,” 672.

²⁶ Hir is of the terms developed just recently to replace the binary pronoun of male (he, his, him) and female (she, hers, her). See Jeffrey Weeks, *The Languages of Sexuality* (New York: Routledge, 2011).

²⁷ Abū Dāwūd, *Sunan*, vol. 4, 282. Rowson, “The Effeminate of Early Medina,” 675.

²⁸ Inheritance is among the topic dealt with in these *riwāyas*. See Husayn Noori's *Mustadrak al-Wasā'il* for example.

²⁹ Ibn Mājah, *Sunan*, vol. 2, 871. Ibid., 676.

that we can only understand the historical core of a story regarding the *mukhannath* and the Prophet. That core tells us that the Prophet did meet a *mukhannath* in the quarter of his wives and found the *mukhannath* explaining the appealing parts of woman's body, which made the Prophet forbid the *mukhannath* to enter the quarter since then. This is not necessarily new because both Rowson³⁰ and Kugle³¹ have explained it in their respective works. I only present textual basis for the argument. Worth noting in the beginning is an ascription of the banishment phrase (*akhrajah*, *akhrijūh*, and the like) to some later individuals rather than the Prophet. In other words, the Prophet only forbade the *mukhannath* from entering the quarter of his wives, the reason of which remains unclear for we do not have adequate textual argument to hold any explanation.

The main point of Kugle's argument that I criticize pertains to the relation between the two groups of the hadith. The texts examined in this thesis could not be the basis to argue that the *la'na* (curse) hadith is a sort of later development of the hadith about *mukhannath* and the Prophet. Kugle's argument is thus assumptive. I assume that it is his decision to content with the canonical books of hadith compilation that leads him to think that way. Had Kugle taken the extra-canonical books into consideration he would see the independency of the traditions. Another point I make relates to the word *Hīt* as the name of the *mukhannath*. I tend to say that that way of naming is a later textual phenomenon. This hampers me to regard *Hīt* as the factual name of the *mukhannath*.

³⁰ Ibid., 67.

³¹ Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims*, 95.

This thesis also offers a different way of reading texts relating gender construction of early Islam. These texts existing in the literary and biographical literatures relate stories of *mukhannath* in Ḥijāz and Baghdād since the first century of Islam. The oldest text being examined here originates from the third/ninth century. They are actually the sources consulted by Rowson in his works. Considering the form of the texts and variants found, I tend to regard these texts as representing the understanding of *mukhannath* that circulated in the lifetime of the author. In other words, these texts only allow us to trace the gender construction of the third/ninth century onwards. Thus I do not follow Rowson in taking these later texts as reliable sources for the reconstruction of the history of *mukhannath* of early Islam.

This thesis also offers some points concerning hadith criticism in general. The first point is about Bukhārī and his standard of authentic (*ṣaḥīḥ*) hadith. Having Bukhārī's *Ṣaḥīḥ* among the broader groups of hadith texts, I argue that Bukhārī might consider grammatical aspect an important aspect of the standard. This is due to the texts he transmitted which seem to be the correction to the older texts. It remains unclear however whether it is Bukhārī himself or his informant who makes the correction. Another interesting point is the textual argument to object Schacht's thesis about al-Zuhrī. Schacht argues that al-Zuhrī only had his name cited by later individuals and never really transmitted a single Prophetic hadith. The textual evidences this thesis has suggest that al-Zuhrī did transmit *riwāya*.

E. Theoretical Framework

Motzki's method, known as *isnād-cum-matn* analysis, is a response to the preceding notions, particularly to Joseph Schacht's and Gautier H A Juynboll's, on how to date hadith. Schacht argued, for certain reasons, that the *isnāds* found in the books of hadith compilation have undergone back projection but somehow still inform us something about the authorship of hadith.³² His method is to compile variations of *isnād*, build an *isnād* bundle, a diagram summarizing the variations, then find the common transmitter for *isnād* variations (later called common link) he later considered *terminus post quem*.³³ Schacht's notion on common link has widely influenced Western scholarship on hadith studies for decades.

Michael Cook, however, objects Schacht's theory and goes more skeptical in interpreting common link phenomenon. He develops three scenarios of what he calls *isnād* proliferation in which a transmitter a) ignores his/her contemporary transmitter, b) ascribes the hadith to another transmitter closer or more familiar to him/her, or c) simply ignores isolated traditions.³⁴ In short a common link might be the result of *isnād* fabrication and the spread of *isnād* thus does not inform us anything about the authorship of the hadith. It is noteworthy that Cook is yet to certain whether the scenarios were the case in historically significant scale. In addition, the scenarios he proposes are assumption-based rather than directed by indications found in texts. Another

³² Or "tend to grow backwards" as Schacht says. See Joseph Schacht, *The Origins of Muhammadan Jurisprudence* (Oxford: Oxford University Press, 1950), 172.

³³ As K Amin informs, Josef van Ess developed Schacht's notion and regard the common link as *terminus ante quem* besides *terminus post quem*. See Amin, "The Reliability of Hadith-Transmission: A Re-Examination of Hadith - Critical Methods," 120.

³⁴ Michael Cook, *Early Muslim Dogma: A Source-Critical Study* (Cambridge: Cambridge University Press, 1981), 107–16.

interpretation of common link comes from Norman Calder. He considers the phenomenon as reflecting a sort of contestation between Muslim groups in first- and second-century of Islam. The *isnāds* come to the same transmitter for they share the same *common heroes*, mostly the first three Muslim generations.³⁵

Unlike Calder and Cook, GHA Juynboll develops Schacht's notion and invented the concepts of *partial common link* and *diving*. The former refers to the pupils of the common link. A common link has to have at least two partial common links to be historical. The latter refers to the chain which passes generations of transmitters and goes immediately to a transmitter of some generations later.³⁶ In the diagram I adopt from Amin's dissertation below, the diving phenomenon appears in the chain of collector 7 and 8. Juynboll then modified his concept years later and invented a number of concepts like *real common link*, *seeming common link*, and *inverted common link*. In order for a common link to be a *real common link*, two of its partial common links have to have two other partial common links themselves—which is met only by one out of a thousand of cases.

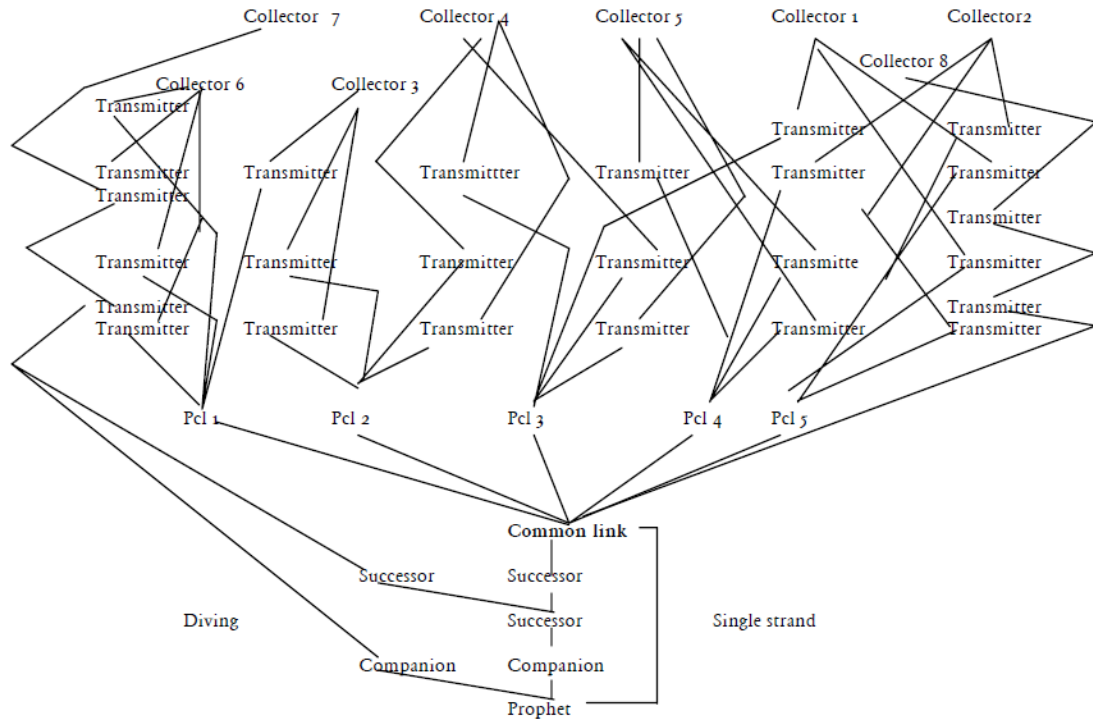
The abovementioned notions tend to read the diagram downwards but go reverse when it comes to common link and single strands. Juynboll's interpretation on single strand is a good example to look at:

“If someone ***gave*** his tradition files, his *ṣahīfas*, to just one pupil for copying, it is unlikely that the latter ***passed*** them ***on*** for copying similarly to

³⁵ Norman Calder, *Studies in Early Muslim Jurisprudence* (Oxford: Oxford University Press, 1993), 237.

³⁶ G. H. A Juynboll, *Encyclopedia of Canonical Hadith* (Leiden: Brill, 2007); G. H. A Juynboll, “Nafi, the Mawla of Ibn Umar, and His Position in Muslim Hadith Literature,” *Der Islam* 73 (1996): 207–44.

just one pupil, and it is even more unlikely that the last-mentioned *passed* them *on* for copying again in the same fashion to another single pupil.”³⁷



Precisely on this point we have Motzki hardly criticizing his predecessors. He proposes to read the diagram or bundle downwards consistently, i.e. not to see *mentioning only one* as *having only one*. It is not unlikely that a transmitter possesses three chains of transmission but only mentions one he/she consider the most reliable and worth transmitting. This assumption is likely to be the case since there is a *mustadrak* group of books of hadith (*kitāb-l-ḥadīth*), a genre with an aim to complete or ‘catch up’ the extant version.³⁸ Literally *mustadrak* means ‘something that is put there to catch up.’ It is not misleading to say that hadith scholars at least after al-Bukhāri and Muslim held the similar—not to say the exact same—assumption.

³⁷ Ibid., 212. (emphasis mine)

³⁸ Of the most important books of this genre is *al-Mustadrak li-l-Ṣaḥīḥayn li-l-Ḥākim* preserving traditions that “catch up” those preserved in the two respected *Ṣaḥīḥ* books by al-Bukhāri and Muslim.

In the previous subchapter I have mentioned the importance of Motzki's suggestion for extending the scope of resource book to include pre- and post-canonical collections. In addition to that, as we will see in the following chapter the variations preserved in pre-canonical collections contribute significantly to unveiling the provenance of the mixed transmission.³⁹ It also helps the chain of *la'na* tradition to meet Juynboll's requirement for a *real common link*. In the same case the variations of pre-canonical collections ease the process of tracing the textual development of the hadith in question.⁴⁰ In addition to that, as the term *isnad-cum-matn* informs us, the role the text plays in this analysis is quite significant in that it might change the dating point of a particular hadith or convey the important dynamics reflecting certain contestations involving groups of Muslim. The latter point is the contribution this thesis gives to the scholarly discussion about transgender and/in Islam. For example, the exclusively *isnād*-based dating on the traditions about the *mukhannath* in the quarter of the Prophet's wives would lead us to point at 'Urwa b. Zubayr's lifetime and residence (*balad-l-iqāma*). It would tell us nothing about the polarization of Umm Salama's text in northern Islamic nations and 'Āisha's in southern. By the way of contrast, the dating method based exclusively on *matn* will lead us to the same confusion on and fusion of actually independent texts as Kugle faced. These texts may not serve as source of historical information for the Prophet's lifetime but that of *ṣaḥāba* or Umayyad-Abbasid caliphate.⁴¹

³⁹ See my analysis on the mixed transmission found in *Ṣaḥīḥ Muslim* about the *mukhannath* in the quarter of the Prophet's wives.

⁴⁰ See in the next chapter particularly on the close reading to *la'na* traditions.

⁴¹ Motzki, "Dating Muslim Traditions: A Survey," 206.

I need to add that in Chapter Three in which I examine the biographical texts preserved as the secondary texts in literary and biographical literatures relating biography of *mukhannath*, I use a method different from that used by Rowson in his works. He makes the texts as the basis upon which he reconstructs the history of *mukhannath*. I rather regard them as representing the understanding about the *mukhannath* held by the author of the book. The reason I regard them as such is due to the form (particularly that of the *isnād*) and the variants I find. Another reason is the significant time gap (a hundred years minimum) between the author and the subject being discussed. Al-Jāhiz (d. d. 255/869) for instance, never wrote about ‘Ajjāja/’Abbāda who were assumed to be death in ninth century. I explain more about this in the introductory passage of the Chapter.

F. Methodological Notes and Limitations

I only use the books of hadith compilation that are accessible to me. Ideally I need to compare the texts of the hadith existing in various editions of a particular book. For instance Muslim’s *Ṣaḥīḥ* has some edited versions (*taḥqīq*). The different methods used by the editors (*muḥaqqiq*) might result in significant differences. It is all the more when it comes to the manuscripts the editors rely on in their work. This applies for the references for Chapter Two and Three.

I also need to note that some points remain unanswered in this thesis. One point is about the polarization of the traditions of the *mukhannath* and the Prophet. Some traditions mention ‘Āisha as the first transmitter, while some others mention Umm Salama. The former group has ‘Urwa b. Zubayr as the

second transmitter while the latter adds Zaynab bt. Umm Salama before ‘Urwa. It gets more interesting when it comes to the level after ‘Urwa. The ‘Āisha group always mention Ibn Shihāb al-Zuhrī as ‘Urwa’s transmitter, while the Umm Salama group always mention Hishām b. ‘Urwa. It is worth mentioning that al-Zuhrī and Hishām, for some reasons, seem to be really transmitting the tradition and have some significant differences.

The geographical pattern of hadith circulation is also interesting to look at; the Umm Salama group involves transmitters originating from Persian-Sassanian areas (Basra, Kufa, Homs, Marw al-Rudh, and Syam) in north to Medina, while the ‘Āisha group from south (Yemen). The *isnad* diagram shows such a pattern in the point of successors (*tābi’īn*) and thus, besides the geographical issue, that of generation is another important point to take into consideration and elaborate further. The fact that Northern area to Medina is stricter than the Southern area in relating the pride to what so-called the ‘management of the body’ or physical appearance of someone, adds the complication. The occupation of Christians, who are strongly against homosexuality but not necessarily transgenderism, in Northern areas makes it more dynamic. The case is so given that the practice of Eunuch in Persian area was so intense.⁴²

Another point I am yet to explain is the gender construction of the second/seventh century and the first half of the third/ninth century. The texts I use to develop the argument are Rowson’s references with some addition when I see it relevant and possible.

⁴² Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims*.

G. Thesis Structure

This thesis is organized as follows. Chapter 1 provides a general overview of the development of academic discourse on this topic. It highlights some important references and arguments as well as some points this thesis object to. This chapter also presents theoretical framework, methodological notes, and structure of the thesis. It explains briefly about the method of hadith criticism and some significant points of its development. This passage constitutes an important reading before one read the following chapter.

Chapter 2 focuses exclusively on the criticism of hadith on transgenderism. Having classified the hadith into several groups, this chapter presents a sort of map of textual development of hadith. The map appearing as a conclusion of the chapter stresses the period and region within which the textual development took place. This map constitutes the basis for the historical discussion in Chapter 3. Furthermore, this chapter discusses the gender constructed as is represented by texts preserved in literary and biographical books. This information is vital to the attempt for understanding the context in which the *matns* of the hadith underwent development. The important arguments of the thesis are summarized in Chapter 4. I also add appendix part in which I present the all the hadith being examined in this thesis.

CHAPTER IV

CONCLUSION

A. Conclusion

From the explanation presented in previous chapters, we can conclude that the hadith about *mukhannath* and the Prophet have two polarization; those going back to Umm Salama and those to ‘Āisha. These two traditions intertwine in the *isnād* and shows ‘Urwa b. al-Zubayr as the common link, having Hishām b. ‘Urwa and Ibn Shihāb al-Zuhrī as the partial common links. We have adequate evidence to argue that the PCL Hishām b. ‘Urwa did transmit the tradition reaching back to Umm Salama. Comparing the texts of Ibn Mājah, Abū Dāwud, and Muslim, we can say that Ibn Abī Shayba has transmitted the tradition. Pre-canonical texts tell us that the *hapax akhrijū* belongs to Wakī’. They also make it clear that Jarīr has transmitted his own text. Another pre-canonical text (al-Ḥumaydī’s) enable us to trace Sufyān b. ‘Uyayna’s text. The chains that branch from al-Bukhārī show other transmitters of Hishām. Post-canonical texts strengthen this conclusion.

The evidences also enable us to argue that those reaching back to ‘Āisha got transmitted by Ma’mar and Yūnus b. Yazīd. Pre-canonical texts lead us to think that ‘Abd al-Razzāq and Muḥammad b. Thawr did transmit from Ma’mar. The text of Yūnus has been confirmed by canonical and post-canonical text. Following Motzki’s way of arguing the authenticity of the transmission of ‘Abd al-Razzāq—Ma’mar—al-Zuhrī, I tend to suggest that

al-Zuhrī did transmit the tradition. In this point we may object to Schacht's argument about the mere citation of al-Zuhrī's name by later individuals.

Bearing this argument regarding the transmission line of Hishām and al-Zuhrī in mind, it gets more difficult to explain the polarization of the tradition. It is safer for us to assume that 'Urwa did not always transmit the tradition in the exact same wording. In other words, we could only trace the historical core of the tradition. That core relates a story about a *mukhannath* staying in the quarter of the Prophet's wives. One day the Prophet visited the quarter and found the *mukhannath* explaining to a person about the appealing parts of woman's body. The Prophet responded by forbidding the *mukhannath* from entering the quarter since then.

Other version banishment appears—it is more serious for it orders people to banish the *mukhannath* from the society—does not come from the Prophet. *Akhrijū min buyūtikum*, appearing in Umm Salama tradition for instance, originates from Wakī' or Ibn Numayr. It is the involvement of extra-canonical texts that makes us reaching this ascription to the two individuals—which is of important arguments of this thesis. In other words, Kugle's method of limiting himself only to canonical collections has quite serious consequence in this aspect. We may further ask; why is it that Wakī' and Ibn Numayr makes that additional part? What is the context that makes their stance against the *mukhannath*? Is that any attempt to build sort of orthodoxy about this?

There is also other group of hadith that constitutes the basis for attitudes against queer people; the *la'na* hadith. The textual analysis enables us to assume that 'Ikrima is the common source. The main transmission line that advocates this assumption is that of Yaḥyā and Yazīd. We also find that the banishment order originates from Hishām of the second century Baṣra. We lack of textual evidence to argue further whether 'Ikrima received the tradition from Ibn 'Abbās. We could not thus imagine that the Prophet did curse the *mukhannath* in front of the companions including Abū Hurayra.

We have enough evidences to argue that Qatāda really transmitted the tradition (second variation of *la'na* hadith) from 'Ikrima. We have two variants which turn out not to help the analysis; Ibn Lahī'a and 'Amr b. Dīnār. The first group seems to adopt or even copy Qatāda's text, while the second lacks of authenticity for it is preserved exclusively in Ṭabarānī. Having these textual data in hand we can develop an argument that 'Ikrima had transmitted this tradition with different wordings. The additional content that clearly orders Muslims to banish the *mukhannath* from the society belongs to Hishām of the second/eighth century. The tradition saying that it is Allah who cursed the *mukhannath* does not belong to 'Ikrima, but rather to later individuals of second/eighth century.

Thus, the contexts demanded in the attempt to understand the hadith's textual development are; **the first half of second century** (the argument that Hishām brought the hadith to Baghdād, the curse of the Prophet both on *mutashabbihīn* and *mukhannithīn* emerging in Medina, and the emergence of

akhrijū [cast them out] emerging in Baṣra); **the second half of second century** (the curse of Allah emerging in Baṣra and *akhrijū* emerging in Kūfa), and **the first half of the third century** (the curse of Allah on men who imitate women). It turns out that the contexts and gender construction I just revealed throughout the previous subchapter do not still allow us to understand all these textual developments. There is sort of discordance in terms of time, place, and figures. The sources only allow me to exclusively focus on Baghdād while the textual development needs information about Medina-Mecca, Kūfa, and Baṣra. I unveil the knowledge construction of the third Islamic century onwards while the development needs the first and second century as well. I talk about the artist (poet and musician) and people of political power, but the figures involved in the *isnāds* of the hadith are typically moralists.

Regarding the circulating narrative about *mukhannath*, I can say that the literature works of the third century portray *mukhannath* as having lower social status, not well-behaved in terms of moral, but not necessarily non-heterosexual in orientation. The depiction of *mukhannath* in the fourth century grows quite significantly. In addition to singers, they are identified as matchmakers. Besides, they are here introduced as *mawlā*—which informs us something about their position in the social status hierarchy. The population of *mukhannath-mugannī* (effeminate singer) seems to be big enough, as is their popularity. Their morally bad image has a number of additional stances. Their close relation to femininity gets stronger and so does their connection

with queer sexual orientation and acts. However they were still allowed to visit the palace and see the caliph. In the second half of the century the key figures of *mukhannath* population are ascribed ‘queer’ suspicion they have not in literatures before, and even deemed a *baggā`* (prostitute). This is a consequence of my attempt to shift the way of reading the texts and thus makes my argument different from Rowson’s.

There are two points of the development the context of which we might discuss further. The first is the *la’na* hadiths, both on *mutashabbihīn* and *mukhannithīn*. The hadith emerged in the first half of the second century in Medina, i.e. after the mass castration happened. We can suggest some ways of explaining this. First, it might be an attempt of the religious scholars to legitimize the order of the ruling Caliph. The second one is due to a point mentioned by Kugle, i.e. the assumption that the moralists were against transgender from the very beginning. Accordingly, the moralists involved in the *isnāds* of the hadith might seize the moment to make the people share the same stance on the issue. However, the basis of the argument is merely the accordance of the time and place. We have no other evidences to further argue on this point.

The second hadith is the curse on men who imitate women (*rajul yalbas libsa al-mar’a*), emerging in the first half of the third century in Baṣra-Baghdād. The part to be explained here is only the choosing of the phrase *libsa al-mar’a*. The context tells us that in this century the circulating narrative of *mukhannath* informs people that they behave in a way keenly

similar to that of woman, of which body-painting with henna is part. Rowson also suggests an argument that the instrument used by the *mukhannath* is normally for women. In short, these all make sense of choosing the phrase *libsa al-mar'a*, which is more clearly representing the narrative, compared to *mutashabbih* or *mukhannith*. Another important point to make is that the negative treatment against the *mukhannath* never been religiously motivated. The motifs behind all of them are rather cultural or even personal. The example for personally-motivated anecdote is that of Sulaymān and his castration order. *Mukhannath* got punished rather because their sharp-tongue.

These conclusions make us incline to arguing that ulama (or moralist) have inserted certain text stigmatizing and negatively speaking of *mukhannath*, into the hadith. This might be due to the authoritative value of hadith. Being attached to an authoritative text, it infiltrates the great narrative and plays a discursive strategies aiming at the control of public space. In other words, there is an attempt (the addition of exile-order text and the substitution of God's curse on the Prophet's) to shape orthodoxy of Islamic worldview of *mukhannath*, the same orthodoxy that "accords hegemonic status to heterosexuality."¹ The formulation of this orthodoxy occurred in a quite long period, i.e. in the course of the second/eighth and third/ninth century.

¹ Andrew Kam-tuck Yip, "Islam and Sexuality: Orthodoxy and Contestations," *Contemporary Islam* 3 (2009): 1–5, doi:10.1007/s11562-008-0073-8; Abdelwahab Bouhdiba, *Sexuality in Islam* (New York: Routledge, 2008); M. Christian Green and Paul Numrich, *Religious Perspectives on Sexuality: A Resource Guide* (Chicago: Park Ridge Center, 2001).

This orthodoxy took place in the same period with the canonization of the hadith and formation of Islamic legal rulings. Considering Wakī's role as a prominent jurist, we may argue that jurists also took part in shaping the *matn* (text) of hadith. Furthermore, ulama have attempted to build orthodoxy through various disciplines. We may take this further to assume that the orthodoxy became more established in the course of the third/ninth century. *Mukhannath* was listed among negative sexual behaviors, including same-sex desire, and even closely related to it. This explains the result of Rowson's study of the commentary of the hadith. He concludes that there is a shift in the perception about the *mukhannath*. In the century the commentators started regarding *mukhannath* as "a side effect of same-sex desire."² Rowson says that in the 'Abbasid period (750-950), public awareness of homosexuality increased and persisted in the following centuries. This resulted in the perception that effeminacy is always attached to homosexuality and desire. Furthermore that perception puts the stigma held for desire to homosexuality.

The underlying concept of the establishment is indeed patriarchy, more particularly its concept of manhood. This concept enjoys the role of determining a person's pride. Therefore "men could move 'down' the scale of status to become like women, but women could not in general move 'up' to become like men."³ Arguing this I object to Khaled El-Rouayheb, however, who argues that the concept of non-heterosexuality held by Muslims particularly in medieval period is different from and much narrower than the

² Kugle, *Homosexuality in Islam*, 256.

³ *Ibid*, 253.

modern definition of the concept.⁴ “Therefore, there was no contradiction between the coexistence of visible, public same-sex affections and stringent punishments for *liwāṭ*.”⁵

Thus I stand with the argument that the orthodoxy ran through various Islamic disciplines including *fiqh* and *tafsir*. Kugle has well recorded, strengthening Mernissi’s argument on patriarchy and Islam that the masculine-dominated tradition has crept back into Islamic traditions after the Prophet’s death. They both refer to the juridical decisions on early Muslim jurists, including ‘Umar b. al-Khaṭṭāb the Caliph. Getting more specific to the issue of queer, the story of first sentence on person accused of same-sex act receives great attention. I have to add that Kugle and Mernissi, as many feminists and gender scholars do, give with much less critical nuance to the texts they refer to as they build this argument than they do to hadith texts. All in all, I would say that this thesis’ argument stands hand in hand with the argument held by feminists, stating that Judaic and pre-Islamic attitudes which are patriarchal in nature, crept back into Islamic traditions and texts after the death of the Prophet and all the more in the formation period, i.e. third/ninth century.

The orthodoxy then succeeded dominating the public space in such a great level that many generations of Muslim hold it so dear. In the modern period, as El-Rouayheb pointed out, Muslims equate *liwāṭ* with

⁴ El-Rouayheb, *Before Homosexuality*, 137.

⁵ Shah, *The Making of a Gay Muslim*, 65.

homosexuality, as the result of their encounter with the ‘European Victorian morality’. Having this borne in mind, we can understand the stance ulama take in today’s society, among which are the 1997 Decree of the Council of Indonesian Ulama (MUI) about *waria* (Indonesian word for men who imitate women in styles and mannerisms), the 2014 Council of Indonesian Ulama Fatwa no. 57 about Lesbian, Gay, Sodomy, and Rape, and *Hadith Sahih on Behaviour of LGBT* by Jakim (the council of Malaysian ulama) in 2015.

B. Recommendation

There are several limitations of this thesis, on which scholars, be it in hadith or gender and queer studies can discuss and research further. As I allude in the introduction, in this thesis I do not compare editions of manuscript of books of hadith collection so as to ensure the originality of the texts I am about to investigate. It is commonly known that a particular book has been edited (*taḥqīq*) by many scholars and published by many publishers in different periods. These editions and publications may use different manuscripts as their bases.

Another point I allude to is the source-criticism on each books, at least within the canonical group, i.e. *kutub-l-sitta*. The result of this kind of research, I believe, would help revealing much more clearly transmission history of each text. Harald Motzki has done a great job on *Muṣannaḥ ‘Abd al-Razzāq* and provide some discussions on *Jāmi’ Ma’mar*, a manuscript of ‘Abd al-Razzāq’s teacher attached to his *Muṣannaḥ*. Unfortunately there are

not many research of this kind existing in the scholarly world of hadith studies.

I only give some minor discussion on the relation between these texts and those from different Islamic disciplines, particularly on hadith and *fiqh* (Islamic jurisprudence). Only by doing so can one discuss further about the establishment of orthodoxy on this issue. It has to have something to deal with some other issues closely related to it. Other texts I allude to in the introduction (those on inheritance, transgender as an *imām*, to name some) must have their respective story, and that story must say something about the orthodoxy. It could strengthen or revise my argument on this point.

In short, the argument I am delivering through this thesis must be brought to the broader discussion about early Islam and the establishment of orthodoxy in many aspects.

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APPENDIX

1.	MA ¹	<i>Jāmi' Ma'mar b. Rashīd</i>	12.	MS ²	<i>Ṣaḥīḥ Muslim</i>	
2.	MM ³	<i>Muwaṭṭa Mālik</i>	13.	IM ⁴	<i>Sunan Ibn Mājah</i>	
3.	TY ⁵	<i>Musnad Abī Dawud al-Ṭayālīsī</i>	14.	AD ⁶	<i>Sunan Abī Dāwūd</i>	
4.	AR ⁷	<i>Muṣannaf 'Abd al-Razzāq</i>	15.	T ⁸	<i>Sunan al-Tirmīzī</i>	
5.	H ⁹	<i>Muṣannaf al-Ḥumaydī</i>	16.	N ¹⁰	<i>al-Sunan al-Kubra li al-Nasā'ī</i>	
6.	IJ ¹¹	<i>Musnad Ibn al-Ja'd</i>	17.	IH ¹²	<i>Ṣaḥīḥ Ibn Ḥibbān</i>	
7.	IB ¹³	<i>Muṣannaf Ibn Abī Shayba</i>	18.	TA ¹⁴	<i>al-Ṭabarānī (Mu'jam al-Awsaṭ)</i>	
8.	IR ¹⁵	<i>Musnad Ishāq ibn Rāhawayh</i>	19.	TK ¹⁶	<i>al-Ṭabarānī (Mu'jam al-Kabīr)</i>	
9.	A ¹⁷	<i>Musnad Aḥmad</i>	20.	MH ¹⁸	<i>al-Mustadrak 'alā al-Ṣaḥīḥayn li al-Ḥākim</i>	
10.	D ¹⁹	<i>Sunan al-Dārimī</i>	21.	SB ²⁰	<i>al-Sunan al-Kubrā li al-Bayhaqī</i>	
11.	B ²¹	<i>Ṣaḥīḥ al-Bukhārī</i>	22.			

¹ Tahqiq Habiburroḥman al-Azami, India: al-Majlis al-'Ilmiy, 1985, 2 jilid.

² Tahqiq Muhammad Fuad Abd al-Baqi, Beirut: Dar Ihya' al-Turats, tanpa tahun, 5 jilid

³ Tahqiq Muhammad Mustafa al-A'zami, Abu Dhabi: Muassasa Zayd b. Sultan, 2004, 8 jilid.

⁴ Tahqiq Muhammad Fuad Abd al-Baqi, ____: Dar Ihya' al-Kutub al-'Arobiyya, tanpa tahun, 2 jilid.

⁵ Tahqiq Muhammad b. 'Abd al-Muhsin, Egypt: Dar Hijr, 1999, 4 jilid.

⁶ Tahqiq Muhammad Muhy al-Din Abd al-Hamid, Beirut: al-Maktaba al-Asriyya, tanpa tahun, 4 jilid.

⁷ Tahqiq Habiburroḥman al-Azami, India: al-Majlis al-'Ilmiy, 1985, 11 jilid.

⁸ Tahqiq Basyar 'Awad Ma'ruf, Beirut: Dar al-Garb al-Islamiy, 1998, 6 jilid.

⁹ Tahqiq Hasan Salim Asad al-Darani, Damaskus: Dar al-Saqa, 1996, 2 jilid.

¹⁰ Tahqiq Hasan 'Abd al-Mun'im Syalabi, Beirut: Mu'assasa al-Risala, 2001, 10 jilid, 2 fihris.

¹¹ Tahqiq 'Amir Ahmad Haidar, Beirut: Mu'assasa Nadir, 1990

¹² Sahih Ibn Hibban (Mukharraj), Tahqiq Syu'aib al-Arna'ut, Beirut: Muassasa al-Risala, 1993, 18 jilid.

¹³ Tahqiq Kamal Yusuf al-Ḥut, Riyad: Maktaba al-Rushd, 1409 H, 7 jilid.

¹⁴ Tahqiq Tariq b. 'Awdillah b. Muhammad, Kairo: Dar al-Haramayn, tanpa tahun, 10 jilid.

¹⁵ Tahqiq Abd al-Ghafur b. Abd al-Haq, Medina: Maktaba al-Iman, 1991, 5 jilid.

¹⁶ Tahqiq Hamdi b. 'Abd al-Majid, Kairo: Maktaba Ibn Taymiya, tanpa tahun, 25 jilid.

¹⁷ Musnad Ahmad Mukharraj, Tahqiq Syu'ayb al-Arna'ut, Beirut: Mu'assasa al-Risala, 2001

¹⁸ Tahqiq Mustofa Abd al-Qadir Ato, Beirut: Dar al-Kotob al-'Ilmiyya, 1990, 4 jilid.

¹⁹ Tahqiq Husayn Salim, Saudi: Dar al-Mughni, 2000, 4 jilid.

²⁰ Tahqiq Muhammad Abd al-Qadir Ata, Beirut: Dar al-Kotob al-'Ilmiyya, 2003.

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A. Mukhannaṣ in the House of the Prophet

Pre-canonical

MM 612/2837 (*Kitāb al-Waṣiyya, Mā Jā' fi al-Mu'annaṣ min al-Rijāl wa Man Aḥaqq bi al-Walad*, vol. 4, 1113)

612 / 2837 – مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ (1)؛ أَنَّ مُخَنَّثًا كَانَ عِنْدَ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْمَعُ: يَا عَبْدَ اللَّهِ،

إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا، فَأَنَا أَدُلُّكَ عَلَى بِنْتِ غَيْلَانَ. فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتُدْبَرُ بِثَمَانَ. فَقَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَدْخُلَنَّ هَؤُلَاءِ عَلَيْكُمْ»

H 299 (*Aḥādīṣ Umm Salama Zawj al-Nabī wa Ismuhā Hind Bint Abī Umayya al-Makhzūmi*, vol. 1, 308)

299 – حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: ثنا سُفْيَانُ قَالَ: ثنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أَبِي

سَلَمَةَ [ص: 309]، عَنْ أُمِّهَا أُمِّ سَلَمَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي

مُخَنَّثٌ فَسَمِعَهُ يَقُولُ لِعَبْدِ اللَّهِ أَرَأَيْتَ إِمِّيَّةَ: يَا عَبْدَ اللَّهِ أَرَأَيْتَ إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا فَعَلَيْكُمْ

بَابْنَةِ غَيْلَانَ؛ فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتُدْبَرُ بِثَمَانَ قَالَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَدْخُلَنَّ هَؤُلَاءِ

عَلَيْكُمْ» قَالَ سُفْيَانُ وَقَالَ ابْنُ جُرَيْجٍ اسْمُهُ هَيْتُ

IR 1825 (*Musnad Umm al-Mu'minān Umm Salama b. al-Mugāra*, vol. 4, 63)

1825 – أَخْبَرَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: "كَانَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا فِي بَيْتِ أُمِّ سَلَمَةَ وَعِنْدَهَا مُخَنَّثٌ، فَقَالَ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ أَحِي

أُمِّ سَلَمَةَ يَا عَبْدَ اللَّهِ إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا فَإِنِّي أَدُلُّكَ عَلَى بِنْتِ غَيْلَانَ امْرَأَةٍ مِنْ تَقِيفٍ

فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتُدْبَرُ بِثَمَانَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَدْخُلُ هَذَا عَلَيْكُمْ»

A 25185 (*al-Mulḥaq al-Mustadrak min Musnad al-Anṣār, Musnad al-Ṣādiqa ʿĀisha bint al-Siddīq*, vol. 42, 103)

25185 – حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَجُلٌ يَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُخَنَّثًا، وَكَانُوا يَعُدُّونَهُ مِنْ غَيْرِ أَوْلِيِ الْإِرْبَةِ، فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ وَهُوَ يَنْعَتُ امْرَأَةً. فَقَالَ: إِنَّهَا إِذَا أَقْبَلَتْ، أَقْبَلْتُ بِأَرْبَعٍ، وَإِذَا أَدْبَرَتْ أَدْبَرْتُ بِثَمَانٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا أَرَى هَذَا يَعْلمُ مَا هَاهُنَا، لَا يَدْخُلُ عَلَيْكِنَّ هَذَا " فَحَجَّبُوهُ

A 26490 (*al-Mulḥaq al-Mustadrak min Musnad al-Anṣār, Ḥadīṣ Umm Salama*, vol. 44, 93)

26490 – حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: دَخَلَ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعِنْدَهَا مُخَنَّثٌ، وَعِنْدَهَا أَخُوهَا عَبْدُ اللَّهِ بْنُ أَبِي أُمِيَّةَ، وَالْمُخَنَّثُ يَقُولُ لِعَبْدِ اللَّهِ: يَا عَبْدَ اللَّهِ بْنَ أَبِي أُمِيَّةَ، إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا، فَعَلَيْكَ بِأَنِّةِ غَيْلَانَ، فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ، وَتُدْبِرُ بِثَمَانٍ، قَالَ: فَسَمِعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِأُمِّ سَلَمَةَ: " لَا يَدْخُلَنَّ هَذَا عَلَيْكَ "

A 26699 (*al-Mulḥaq al-Mustadrak min Musnad al-Anṣār, Ḥadīṣ Umm Salama*, vol. 44, 296)

26699 – حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا هِشَامٌ، وَابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّهَا، قَالَتْ: قَالَ مُخَنَّثٌ لِأَخِيهَا عَبْدِ اللَّهِ بْنِ أَبِي أُمِيَّةَ: إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا، دَلَّلْتُكَ عَلَى بِنْتِ غَيْلَانَ، فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ، وَتُدْبِرُ بِثَمَانٍ، فَسَمِعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: " أَخْرِجُوا هَؤُلَاءِ مِنْ بُيُوتِكُمْ، فَلَا يَدْخُلُوا عَلَيْكُمْ "

IB 26491 (*Kitāb al-Adab, Bab Ma Żukir fi al-Takhnīs*, vol. 5, 319)

26491 – حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا فَسَمِعَ مُخَنَّثًا وَهُوَ يَقُولُ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمِيَّةَ أَخِيهَا: إِنْ يَفْتَحِ اللَّهُ الطَّائِفَ غَدًا دَلَّلْتُكَ عَلَى امْرَأَةٍ تُقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ»

Kanonikal

B 4324 (*Kitāb al-Magāzī, Bāb Gazwa al-Tā'if, vol. 5, 156*)

4324 فِي شَوَّالٍ سَنَةِ ثَمَانَ. قَالَ مُوسَى بْنُ عُقْبَةَ. حَدَّثَنَا الْحَمِيدِيُّ، سَمِعَ سُفْيَانَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّهَا أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعِنْدِي مُخَنَّثٌ، فَسَمِعْتُهُ يَقُولُ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ: يَا عَبْدَ اللَّهِ، أَرَأَيْتَ إِنْ فَتَحَ اللَّهُ عَلَيْكُمْ الطَّائِفَ غَدًا، فَعَلَيْكَ بِابْنَةِ غِيْلَانَ، فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ، وَتُدْبِرُ بِشَمَانَ، وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَدْخُلَنَّ هَؤُلَاءِ عَلَيْكُمْ» قَالَ ابْنُ عُيَيْنَةَ: وَقَالَ ابْنُ جُرَيْجٍ: المُخَنَّثُ: هَيْتُ، حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ: بِهَذَا، وَزَادَ وَهُوَ مُحَاصِرُ الطَّائِفِ يَوْمَئِذٍ

B 5325 (*Kitāb al-Nikāh, Bāb Mā Yunhā min Dukhūl al-Mutashabbihīn bi al-Nisā 'ala al-Mar'a, vol. 7, 37*)

5235 حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا وَفِي الْبَيْتِ مُخَنَّثٌ، فَقَالَ المُخَنَّثُ لِأَخِي أُمِّ سَلَمَةَ عَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ: إِنْ فَتَحَ اللَّهُ لَكُمْ الطَّائِفَ غَدًا، أَدُلُّكَ عَلَى بِنْتِ غِيْلَانَ، فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ بِشَمَانَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَدْخُلَنَّ هَذَا عَلَيْكُمْ»

B 5887 (*Kitāb al-Libās, Bab Ikhraj al-Mutashabbihīn bi al-Nisā min al-Buyūt, vol. 7, 159*)

5887 حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، أَنَّ عُرْوَةَ، أَخْبَرَهُ: أَنَّ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، أَخْبَرَتْهُ: أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا وَفِي الْبَيْتِ مُخَنَّثٌ، فَقَالَ لِعَبْدِ اللَّهِ أَخِي أُمِّ سَلَمَةَ: يَا عَبْدَ اللَّهِ، إِنْ فَتَحَ اللَّهُ لَكُمْ غَدًا الطَّائِفَ، فَإِنِّي أَدُلُّكَ عَلَى بِنْتِ غِيْلَانَ، فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ بِشَمَانَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَدْخُلَنَّ هَؤُلَاءِ عَلَيْكُمْ» قَالَ أَبُو عَبْدِ اللَّهِ: " تُقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ، يَعْنِي أَرْبَعِ عُنْ بَطْنِهَا، فَهِيَ تُقْبَلُ بِهِنَّ، وَقَوْلُهُ: وَتُدْبِرُ بِشَمَانَ، يَعْنِي أَطْرَافَ هَذِهِ الْعُنْ الْأَرْبَعِ، لِأَنَّهَا مُحِيطَةٌ بِالْجَنْبَيْنِ حَتَّى لَحِقَتْ، وَإِنَّمَا قَالَ بِشَمَانَ، وَلَمْ يَقُلْ بِشَمَانِيَّةٍ، وَوَاحِدُ الْأَطْرَافِ، وَهُوَ ذَكَرَ، لِأَنَّهُ لَمْ يَقُلْ ثَمَانِيَّةً أَطْرَافِ

MS 2180 (*Kitab al-Salam, Bab Man' al-Mukhannas min al-Dukhul 'ala al-Nisa'*, vol. 4, 1715)

2180 حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا وَكَيْعٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ،
أَخْبَرَنَا جَرِيرٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمُ عَنْ هِشَامٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، أَيْضًا -
وَاللَّفْظُ هَذَا -، حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ
مُحْتَنًا كَانَ عِنْدَهَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْبَيْتِ، فَقَالَ لِأَخِي أُمِّ سَلَمَةَ: يَا عَبْدَ اللَّهِ بْنَ
أَبِي أُمَيَّةَ إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا، فَإِنِّي أَذُوكَ عَلَى بِنْتِ غَيْلَانَ، فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ بِشِمَانٍ،
قَالَ فَسَمِعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «لَا يَدْخُلُ هَؤُلَاءِ عَلَيْكُمْ»

MS 2181 (*Kitāb al-Salām, Bāb Man' al-Mukhannas min al-Dukhul 'ala al-Nisā'*, vol. 4, 1716)

2181 وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ،
قَالَتْ: كَانَ يَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحْتَنٌ فَكَانُوا يَعُدُّونَهُ مِنْ غَيْرِ أَوْلِي الْإِرْبَةِ،
قَالَ فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ، وَهُوَ يَنْعَتُ امْرَأَةً، قَالَ: إِذَا أَقْبَلَتْ
أَقْبَلْتُ بِأَرْبَعٍ، وَإِذَا أَدْبَرْتُ أَدْبَرْتُ بِشِمَانٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا أَرَى هَذَا يَعْرِفُ مَا
هَاهُنَا لَا يَدْخُلَنَّ عَلَيْكُنَّ» قَالَتْ: فَحَجَّبُوهُ

IM 1902 (*Kitāb al-Nikāh, Bāb fi al-Mukhannisīn*, vol. 1, 613)

1902 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ
بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا، فَسَمِعَ مُحْتَنًا وَهُوَ يَقُولُ لِعَبْدِ
اللَّهِ بْنِ أَبِي أُمَيَّةَ: إِنْ يَفْتَحِ اللَّهُ الطَّائِفَ غَدًا، دَلَّلْتُكَ عَلَى امْرَأَةٍ تُقْبَلُ بِأَرْبَعٍ، وَتُدْبِرُ بِشِمَانٍ، فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَخْرِجُوهُ مِنْ بُيُوتِكُمْ»

2614 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا فَسَمِعَ مُخَنَّثًا وَهُوَ يَقُولُ: لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ، إِنْ يَفْتَحِ اللَّهُ الطَّائِفَ غَدًا، دَلَّلْتُكَ عَلَى امْرَأَةٍ تُقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ بِشِمَانٍ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ»

4929 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامِ يَعْنِي ابْنَ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَعِنْدَهَا مُخَنَّثٌ وَهُوَ يَقُولُ لِعَبْدِ اللَّهِ أَحْيَيْهَا: إِنْ يَفْتَحِ اللَّهُ الطَّائِفَ غَدًا دَلَّلْتُكَ عَلَى امْرَأَةٍ تُقْبَلُ بِأَرْبَعٍ، وَتُدْبِرُ بِشِمَانٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ» قَالَ أَبُو دَاوُدَ: «الْمَرْأَةُ كَانَ لَهَا أَرْبَعُ عَكَنٍ فِي بَطْنِهَا»

4107 - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، وَهِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ يَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُخَنَّثٌ، فَكَانُوا يَعُدُّونَهُ مِنْ غَيْرِ أَوْلِي الإِرْبَةِ، فَدَخَلَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ، وَهُوَ يَنْعَتُ امْرَأَةً، فَقَالَ: إِنَّهَا إِذَا أَقْبَلَتْ أَقْبَلَتْ بِأَرْبَعٍ، وَإِذَا أَدْبَرَتْ أَدْبَرَتْ بِشِمَانٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا أَرَى هَذَا يَعْلَمُ مَا هَاهُنَا، لَا يَدْخُلَنَّ عَلَيْكَ هَذَا» فَحَجَبُوهُ

4108 - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سَفْيَانَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ

عُرْوَةَ، عَنْ عَائِشَةَ بِمَعْنَاهُ

4109 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ

عَائِشَةَ بِهَذَا الْحَدِيثِ، زَادَ: وَأَخْرَجَهُ، فَكَانَ بِالْبَيْدَاءِ يَدْخُلُ كُلَّ جُمُعَةٍ يَسْتَطِعُهُمْ.

4110 - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، حَدَّثَنَا عَمْرٌ، عَنِ الْأَوْزَاعِيِّ، فِي هَذِهِ الْقِصَّةِ، فَقِيلَ: يَا رَسُولَ اللَّهِ،

إِنَّهُ إِذْ ذَنْ يَمُوتُ مِنَ الْجُوعِ، فَأَذِنَ لَهُ أَنْ يَدْخُلَ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ، فَيَسْأَلُ ثُمَّ يَرْجِعُ

Pos-Kanonikal

IH 4488 (*Kitāb al-Siyar, Bāb fi al-Khilāfa wa al-Imāra, Žikr Ma Yustaḥabb li al-Imām Luzūm al-Iḥtiyāt li Ra'iyatih*, vol. 10, 340)

4488 – أَخْبَرَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ قُتَيْبَةَ، قَالَ: حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أَنَّ هَيْتًا كَانَ يَدْخُلُ عَلَى أَزْوَاجِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا يَعُدُّونَهُ مِنْ أَوْلِي الإِرْتَبَةِ، فَدَخَلَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَوْمِنِدٍ يَنْعَتُ امْرَأَةً وَهُوَ يَقُولُ: إِنَّهَا إِذَا أَقْبَلَتْ أَقْبَلَتْ بِأَرْبَعٍ، وَإِذَا أَدْبَرَتْ أَدْبَرَتْ بِثَمَانٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَلَا أَرَى هَذَا يَعْلَمُ مَا هَا هُنَا؟! لَا يَدْخُلُ عَلَيْكُمْ" وَأَخْرَجَهُ، فَكَانَ بِالْبَيْدَاءِ يَدْخُلُ كُلَّ يَوْمٍ جُمُعَةً يَسْتَطْعِمُ

TK 797 (*Musnad al-Nisā', Azwāj Rasūlillāh, Umm Salama wa ismuhā, Hishām b. 'Urwa 'an abih 'an Zaynab*, vol. 23, 342)

797 – حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ، ثنا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ، ثنا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي مُخَنَّثٌ، فَسَمِعَهُ يَقُولُ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ: يَا عَبْدَ اللَّهِ إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ عَدَا فَعَلَيْكَ بِابْنَةِ غِيْلَانَ، فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ، وَتُدْبِرُ بِثَمَانٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَدْخُلُ هَؤُلَاءِ عَلَيْكُمْ»

SB 13550 (*Kitāb al-Nikāḥ, Jam' Abwāb al-Targīb fi al-Nikāḥ, Bāb Mā Jā` fi Ibdā`ihā Zīnatahā li Gayr Uli al-Irba*, vol. 7, 155)

13550 – وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، أَنبَأَ أَبُو عَبْدِ اللَّهِ بْنِ يَعْقُوبَ، ثنا أَحْمَدُ بْنُ سَلَمَةَ، وَمُحَمَّدُ بْنُ إِسْحَاقَ قَالَا: ثنا مُحَمَّدُ بْنُ يَحْيَى، ثنا عَبْدُ الرَّزَّاقِ، أَنبَأَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَجُلٌ يَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُخَنَّثٌ، وَكَانُوا يَعُدُّونَهُ مِنْ غَيْرِ أَوْلِي الْأَرْبَةِ، فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ وَهُوَ يَنْعَتُ امْرَأَةً، فَقَالَ إِنَّهَا إِذَا أَقْبَلَتْ أَقْبَلْتُ بِأَرْبَعٍ، وَإِذَا أَدْبَرَتْ أَدْبَرْتُ بِثَمَانٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَلَا أَرَى هَذَا يَعْلَمُ مَا هَهُنَا، لَا يَدْخُلَنَّ عَلَيْكَ هَذَا " فَحَجَّبُوهُ "، رَوَاهُ مُسْلِمٌ فِي الصَّحِيحِ، عَنْ عَبْدِ بْنِ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، فَاسْتَدَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا قَالَ الْمُخَنَّثُ عَلَى أَنَّهُ مِنْ أَوْلِي الْأَرْبَةِ فَحَجَّبَهُ، وَاللَّهُ أَعْلَمُ

SB 16981 (*Kitāb al-Ḥudūd, Bāb Mā Jā` fi Nafy al-Mukhanniṣīn*, vol. 8, 390)

16981 – أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، ثنا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ، ثنا يُونُسُ بْنُ بُكَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ عِنْدِي مُخَنَّثٌ فَقَالَ لِعَبْدِ اللَّهِ أَخِي: إِنْ فَتَحَ اللَّهُ عَلَيْكُمْ غَدَا الطَّائِفَ فَإِنِّي أَذُوكَ عَلَى ابْنَةِ غَيْلَانَ، فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتُدْبَرُ بِثَمَانٍ، فَسَمِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلَهُ، فَقَالَ: " لَا يَدْخُلَنَّ هَؤُلَاءِ عَلَيْكُمْ " أَخْرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ فِي الصَّحِيحِ مِنْ أَوْجِهِ عَنْ هِشَامِ

16982 - وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، أَنَا أَبُو بَكْرٍ بْنُ إِسْحَاقَ الْفَقِيهَ، أَنَا بِشْرُ بْنُ مُوسَى، ثنا الْحَمِيدِيُّ، ثنا سُفْيَانُ، ثنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّهَا أُمِّ سَلَمَةَ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي مُحَنَّثٌ فَسَمِعَهُ يَقُولُ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ: يَا عَبْدَ اللَّهِ أَرَأَيْتَ إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا فَعَلَيْكَ بِابْنَةِ عَيْلَانَ، فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ بِشِمَانٍ، قَالَتْ: فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا يَدْخُلَنَّ هَؤُلَاءِ عَلَيْكُمْ " قَالَ سُفْيَانُ: قَالَ ابْنُ أَبِي نَجِيحٍ: وَأَسْمُهُ هَيْتٌ رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ عَنِ الْحَمِيدِيِّ

16983 - أَخْبَرَنَا أَبُو الْحُسَيْنِ بْنُ بِشْرَانَ، بِبَعْدَادَ، أَخْبَرَنَا الْحُسَيْنُ بْنُ صَفْوَانَ، ثنا عَبْدُ اللَّهِ بْنُ أَبِي الدُّنْيَا، ثنا الْحَسَنُ بْنُ حَمَادِ الضَّبِّيِّ، ثنا عَبْدَةُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ، عَنْ مُوسَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ عِيَّاشِ بْنِ أَبِي رَبِيعَةَ، قَالَ: كَانَ الْمُحَنَّثُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةً: مَاتِعٌ وَهَذْمٌ وَهَيْتٌ، وَكَانَ مَاتِعٌ لِفَاحْتَةِ بِنْتِ عَمْرِو بْنِ عَائِدِ خَالَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ يَغْشَى بُيُوتَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَدْخُلُ عَلَيْهِنَّ، حَتَّى إِذَا حَاصَرَ الطَّائِفَ سَمِعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ لِخَالِدِ بْنِ الْوَلِيدِ: إِنْ افْتَسَحَتِ الطَّائِفُ غَدًا فَلَا تَنْفَلِتَنَّ مِنْكَ بِأَدِيَةِ بِنْتِ عَيْلَانَ، فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ بِشِمَانٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا أَرَى هَذَا الْحَبِيثَ يَفْطِنُ لِهَذَا، لَا يَدْخُلُ عَلَيْكَ بَعْدَ هَذَا " لِنِسَائِهِ، قَالَ: ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَافِلًا، [ص:391] حَتَّى إِذَا كَانَ بِبَنِي الْخَلِيفَةِ قَالَ: " لَا يَدْخُلَنَّ الْمَدِينَةَ " وَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَكَلَّمَ فِيهِ وَقِيلَ لَهُ: إِنَّهُ مُسْكِنٌ، وَلَا بُدَّ لَهُ مِنْ شَيْءٍ، فَجَعَلَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِي كُلِّ سَبْتٍ يَدْخُلُ فَيَسْأَلُ ثُمَّ يَرْجِعُ إِلَى مَنْزِلِهِ، فَلَمْ يَزَلْ كَذَلِكَ عَهْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعَلَى عَهْدِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، وَنَفَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاحِبِيهِ مَعَهُ هَذْمٌ وَالْآخَرُ هَيْتٌ

The Curse of Mukhannaṣ

A. Mukhannisīn-Mutarajjilāt

Pre-Canonical

1. MA 20433 (*Bāb al-Mukhannisīn wa al-Muzakkirāt*, vol. 11, 242)

20433 – حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا أَبُو يَعْقُوبَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، وَأَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ»

2. IB 26490 (*Kitāb al-Adab, Mā Żukir fi al-Takhnīs*, vol. 5, 319)

26490 – حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَهْضَمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَخَنَّثِينَ مِنَ الرِّجَالِ، الَّذِينَ يَتَشَبَّهُونَ بِالنِّسَاءِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، اللَّاتِي يَتَشَبَّهُنَّ بِالرِّجَالِ»

3. A 1982 (*wa Min Musnad Banī Hāshim, Musnad ‘Abdullāh b. ‘Abbās*, vol. 3, 443)

1982 – حدثنا إسماعيل أخبرنا هشام الدستوائي عن يحيى بن أبي كثير عن عكرمة عن ابن عباس قال: لعن رسول الله - صلى الله عليه وسلم - المخنثين من الرجال، والمترجلات من النساء وقال: "أخرجوهم من بيوتكم"، فأخرج رسول الله - صلى الله عليه وسلم - فلاناً، وأخرج عمرُ فلاناً

4. A 2123 (*wa Min Musnad Banī Hāshim, Musnad ‘Abdullāh b. ‘Abbās*, vol. 4, 28)

2123 – حدثني يزيد أخبرنا هشام عن يحيى عن عكرمة عن ابن عباس: أن النبي - صلى الله عليه وسلم - لعن المخنثين من الرجال والمترجلات من النساء، وقال: "أخرجوهم من بيوتكم"، فأخرج النبي - صلى الله عليه وسلم - فلاناً، وأخرج عمر فلاناً

5. A 2006 (*wa Min Musnad Banī Hāshim, Musnad ‘Abdullāh b. ‘Abbās, vol. 3, 457*)
 2006 - حدثنا يحيى عن هشام عن عكرمة عن ابن عباس قال: لعن رسول الله - صلى الله عليه وسلم - المترجلات من النساء، واختنين من الرجال، وقال: "أخرجوهم من بيوتكم"، قال: فأخرج رسول الله - صلى الله عليه وسلم - فلاناً، وأخرج عمر فلاناً
6. A 3458 (*wa Min Musnad Banī Hāshim, Musnad ‘Abdullāh b. ‘Abbās, vol. 5, 418*)
 3458 - حدثنا عبد الرزاق حدثنا معمر عن يحيى بن أبي كثير وأيوب عن عكرمة عن ابن عباس قال: لعن رسول الله - صلى الله عليه وسلم - المختن من الرجال، والمترجلات من النساء
7. A 2291 (*wa Min Musnad Banī Hāshim, Musnad ‘Abdullāh b. ‘Abbās, vol. 4, 143*)
 2291 - حدثنا خلف بن الوليد حدثنا خالد عن يزيد بن أبي زياد عن عكرمة عن ابن عباس قال: لعن رسول الله - صلى الله عليه وسلم - المختنين من الرجال والمترجلات من النساء. قال: فقلت: ما المترجلات من النساء؟، قال: المتشبهات من النساء بالرجال
8. A 5328 (*Musnad al-Mukširīn min al-Ṣaḥāba, Musnad ‘Abdillāh b. ‘Umar, vol. 9, 235*)
 5328 - حدثنا أسود بن عامر حدثنا إسرائيل عن ثوير عن مجاهد عن ابن عمر قال: لعن رسول الله - صلى الله عليه وسلم - المختنين من الرجال، والمترجلات من النساء
9. A 5649 (*Musnad al-Mukširīn min al-Ṣaḥāba, Musnad ‘Abdillāh b. ‘Umar, vol. 9, 466*)
 5649 - حدثنا هاشم بن القاسم حدثنا إسرائيل حدثنا ثوير عن مجاهد عن ابن عمر: أن النبي - صلى الله عليه وسلم - لعن المختنين من الرجال، والمترجلات من النساء
10. A 7855 (*Musnad al-Mukširīn min al-Ṣaḥāba, Musnad ‘Abdillāh b. ‘Umar, vol. 13, 245*)
 7855 - حَدَّثَنَا أَيُّوبُ بْنُ النَّجَّارِ أَبُو إِسْمَاعِيلَ الْيَمَامِيُّ، عَنْ طَيْبِ بْنِ مُحَمَّدٍ، عَنْ عَطَاءِ بْنِ أَبِي رِيَّاحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: " لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُخَنَّثِي الرِّجَالِ، الَّذِينَ يَتَشَبَّهُونَ بِالنِّسَاءِ، وَالمُتَرَجِّلاتِ مِنَ النِّسَاءِ، الْمُتَشَبِّهِينَ بِالرِّجَالِ، وَرَاكِبِ الفَلَاةِ وَحَدَهُ
11. A 7891 (*Musnad al-Mukširīn min al-Ṣaḥāba, Musnad ‘Abdillāh b. ‘Umar, vol. 13, 271*)
 7891 - حَدَّثَنَا أَيُّوبُ بْنُ النَّجَّارِ، عَنْ طَيْبِ بْنِ مُحَمَّدٍ، عَنْ عَطَاءِ بْنِ أَبِي رِيَّاحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: " لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُخَنَّثِي الرِّجَالِ الَّذِينَ يَتَشَبَّهُونَ بِالنِّسَاءِ، وَالمُتَرَجِّلاتِ مِنَ النِّسَاءِ، الْمُتَشَبِّهِينَ بِالرِّجَالِ، وَالمُتَبَتِّلِينَ مِنَ الرِّجَالِ، الَّذِينَ يَقُولُونَ: لَا نَتَزَوَّجُ، وَالمُتَبَتِّلاتِ مِنَ النِّسَاءِ، اللَّائِي (1) يَقْلَنَ ذَلِكَ، وَرَاكِبِ الفَلَاةِ وَحَدَهُ "، فَاشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّى اسْتَبَانَ ذَلِكَ فِي وُجُوهِهِمْ، وَقَالَ: " البَائِتُ وَحَدَهُ

12. D 2691 (*wa min Kitāb al-Isti'zān, Bāb La'n al-Mukhanniṣīn wa al-Mutarajjilāt*, vol. 3, 1733)
2691 – أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، وَوَهْبُ بْنُ جَرِيرٍ، قَالَا: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى،
عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَعَنَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ،
وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ» قَالَ: «فَأَخْرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَلَانًا، وَأَخْرَجَ عُمَرُ فَلَانًا أَوْ فُلَانَةً» [ص:1734] قَالَ عَبْدُ اللَّهِ: «فَأَشْكُ»

Canonical

1. B 5886 (*Kitāb al-Libās, Bāb al-Mutashabbihān bi al-Nisā' wa al-Mutashabbihāt bi al-Rijāl*,
vol. 7, 159)
5886 حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامُ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ لَعَنَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ المُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ وَقَالَ أَخْرِجُوهُمْ مِنْ
بُيُوتِكُمْ قَالَ فَأَخْرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَانًا وَأَخْرَجَ عُمَرُ فَلَانًا
2. B 6834 (*Kitāb al-Ḥudūd, Bāb Nafy Ahl al-Ma'aṣī wa al-Mukhanniṣīn*, vol. 8, 171)
6834 حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا هِشَامُ، حَدَّثَنَا يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ،
رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ المُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ
النِّسَاءِ وَقَالَ أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ وَأَخْرَجَ فَلَانًا وَأَخْرَجَ عُمَرُ فَلَانًا
3. AD 4930 (*Kitāb al-Adab, fi al-ḥukm fi al-mukhanniṣīn*)
4930 – حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا هِشَامُ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ المُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: «أَخْرِجُوهُمْ
مِنْ بُيُوتِكُمْ وَأَخْرِجُوا فَلَانًا وَفُلَانًا – يَعْنِي المُخَنَّثِينَ –»
4. T 2785 (*Abwāb al-Adab, Bāb Mā Jā'a fi al-Mutashabbihāt bi al-Rijāl*, vol. 4, 403)
2785 – حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ
يَحْيَى بْنِ أَبِي كَثِيرٍ، وَأَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ المُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ.
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ عَائِشَةَ.

Post-Canonical

1. TA 4590 (*Bāb al-'Ayn, Man ismuh 'Abdān*, vol. 5, 31)

4590 – حَدَّثَنَا عَبْدَانُ بْنُ أَحْمَدَ قَالَ: نَا هِشَامُ بْنُ عَمَّارٍ قَالَ: نَا حَمَادُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: نَا سِمَاكُ بْنُ حَرْبٍ، عَنِ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ الْمُخَنَّثِينَ قَالَ: «أَخْرِجُوهُمْ عَنِ بَيْوتِكُمْ» لَمْ يَرَوْ هَذَا الْحَدِيثَ عَنْ سِمَاكٍ إِلَّا حَمَادُ بْنُ عَبْدِ الرَّحْمَنِ، تَفَرَّدَ بِهِ: هِشَامُ بْنُ عَمَّارٍ "

2. TK 205 (*Bāb al-Wāw, Junāḥ Abā Marwān mawlā al-Walād b. 'Abd al-Mālik*, vol. 22, 85)

205 حَدَّثَنَا عُبيدُ الْعِجْلُ، ثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ، ثنا يَزِيدُ بْنُ هَارُونَ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ زُهَيْرٍ، ثنا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ كَرَامَةَ، ثنا عُبيدُ اللَّهِ بْنُ مُوسَى، كِلَاهُمَا، عَنْ عَنبَسَةَ بْنِ سَعِيدٍ، عَنْ حَمَادٍ، مَوْلَى بَنِي أُمَيَّةَ، عَنْ جُنَاحٍ، مَوْلَى الْوَلِيدِ، عَنْ وَائِلَةَ قَالَ: لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجَّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ بَيْوتِكُمْ» فَأَخْرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَبَشَةَ وَأَخْرَجَ عُمَرُ فَلَانًا

3. TK 11745 (*Bāb al-'Ayn, 'Ikrima 'an ibn 'Abbās*, vol. 11, 283)

11745 – حَدَّثَنَا عَبْدَانُ بْنُ أَحْمَدَ، ثنا هِشَامُ بْنُ عَمَّارٍ، ثنا حَمَادُ بْنُ عَبْدِ الرَّحْمَنِ، ثنا سِمَاكُ بْنُ حَرْبٍ، عَنِ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ الْمُخَنَّثِينَ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ بَيْوتِكُمْ»

4. TK 11847 (*Bāb al-'Ayn, 'Ikrima 'an ibn 'Abbās*, vol. 11, 314)

11847 – حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَنَا عَبْدُ الرَّزَّاقِ، أَنَا مَعْمَرٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، وَأَيُّوبَ، عَنِ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجَّلَاتِ مِنَ النِّسَاءِ»

5. TK 11848 (*Bāb al-'Ayn, 'Ikrima 'an ibn 'Abbās*, vol. 11, 314)

11848 – حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنِ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجَّلَاتِ مِنَ النِّسَاءِ»

6. TK 11987 (*Bāb al-'Ayn, 'Ikrima 'an ibn 'Abbās, vol. 11, 352*)
 11987 - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الدَّبَرِيُّ، أَنَا عَبْدُ الرَّزَّاقِ، أَنَا مَعْمَرٌ، عَنْ يَحْيَى بْنِ أَبِي
 كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِينَ مِنَ
 الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ»
7. TK 11988 (*Bāb al-'Ayn, 'Ikrima 'an ibn 'Abbās, vol. 11, 352*)
 11988 - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ، ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ، ثنا هِشَامُ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى
 بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَعَنَ الْمُخَنَّثِينَ مِنَ
 الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ»
8. TK 11989 (*Bāb al-'Ayn, 'Ikrima 'an ibn 'Abbās, vol. 11, 352*)
 11989 - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ، ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ، ثنا هِشَامُ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى
 بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَعَنَ الْمُخَنَّثِينَ مِنَ
 الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَأَخْرَجَ فَلَانًا»
9. TK 12148 (*Bāb al-'Ayn, Miqsam 'an ibn 'Abbās, vol. 11, 405*)
 12148 - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي شَيْبَةَ، ثنا مُحَمَّدُ بْنُ طَرِيفٍ، ثنا عِمْرَانُ بْنُ عُيَيْنَةَ،
 عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ»
10. TK 13477 (*Bāb al-'Ayn, Mujāhid 'an ibn 'Umar, vol. 12, 400*)
 13477 - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ، ثنا أَبُو غَسَّانَ، ثنا إِسْرَائِيلُ، عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ، عَنْ
 مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، الْمُخَنَّثِينَ مِنَ الرِّجَالِ،
 وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ»
11. TK 11683 (*Bāb al-'Ayn, 'Ikrima 'an Ibn 'Abbās, vol. 11, 262*)
 11683 - حَدَّثَنَا مُوسَى بْنُ هَارُونَ، ثنا إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ، ثنا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، ثنا
 الْحَارِثُ بْنُ حَصِيرَةَ، ثنا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ الْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَالْمُخَنَّثِينَ مِنَ الرِّجَالِ»

12. SB 16984 (*Kitāb al-Hudād, Bāb Mā Jā'a fi Nafy al-Mukhanniṣīn*, vol. 8, 391)

16984 – أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدِانَ، أُنْبَأَ أَحْمَدُ بْنُ عَبْدِ الصَّفَّارِ، ثنا إِسْمَاعِيلُ بْنُ إِسْحَاقَ، ثنا مُسْلِمُ بْنُ إِبرَاهِيمَ، ثنا هِشَامُ الدَّسْتَوَائِيُّ، ثنا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجَّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: " أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ، وَأَخْرِجُوا فُلَانًا وَفُلَانًا " يَعْنِي الْمُخَنَّثِينَ رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ عَنْ مُسْلِمِ بْنِ إِبرَاهِيمَ

B. Muḏakkirāt-Mukhanniṣīn

Post-canonical

1. IH 5750 (*Kitāb al-Ḥaḏār wa al-Ibāḥa, Bab al-Li'ān, Zikr La'n Rasūlillāh al-Muḏakkirāt wa al-Mukhanniṣīn*, vol. 13, 61)

5750 – أَخْبَرَنَا الْحَسَنُ بْنُ سُفْيَانَ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَلَّافُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ الْمُدَّكَّرَاتِ مِنَ النِّسَاءِ وَالْمُخَنَّثِينَ مِنَ الرِّجَالِ

2. TK 11678 (*Bāb al-'Ayn, 'Ikrima 'an ibn 'Abbās*, vol. 11, 261)

11678 – حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ، ثنا أَبُو نُعَيْمٍ، ثنا زَيْدُ أَبُو أَسَامَةَ، حَدَّثَنِي عِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُدَّكَّرَاتِ مِنَ النِّسَاءِ، وَالْوَأْسِمَةَ وَالْمُوتَشِمَةَ، وَالْوَأْصِلَةَ وَالْمُؤْصِلَةَ»

C. Mu`anniṣīn-Muḏakkirāt

Pre-canonical

1. AR 7931 (*Kitāb al-Ṣiyām, Bāb Khuḏab al-Nisā`*, vol. 4, 318)

7931 – عَنْ إِسْمَاعِيلَ بْنِ عَبَّاسٍ، عَنْ عَطَاءِ الْخُرَّاسَانِيِّ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُبَايِعُهُ، فَقَالَ: «مَا لَكَ لَا تَخْتَضِيبِينَ؟ أَلَيْكَ زَوْجٌ؟» قَالَتْ: نَعَمْ قَالَ: «فَاخْتَضِيبِي، فَإِنَّ الْمَرْأَةَ تَخْتَضِيبُ لِأَمْرَيْنِ إِنْ كَانَ لَهَا زَوْجٌ، فَلْتَخْتَضِيبْ لِزَوْجِهَا، وَإِنْ لَمْ يَكُنْ لَهَا زَوْجٌ، فَلْتَخْتَضِيبْ لِخَطِيبَتِهَا»، ثُمَّ قَالَ: «لَعَنَ اللَّهُ الْمُدَّكَّرَاتِ مِنَ النِّسَاءِ، وَالْمُؤَنَّثِينَ مِنَ الرِّجَالِ»

Post-canonical

1. TA 1631 (*Bāb-al-Alif, Man Ismuh Aḥmad*, vol. 2, 176)

1631 – وَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَعَنَ الْمُؤَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُدَّكَّرَاتِ مِنَ النِّسَاءِ»

D. Mutashabbihīn-Mutashabbihāt

Pre-canonical

1. TY 2801 (*Wa Mā Asnad 'Abdallāh ibn 'Abbās, 'Ikrima Mawlā ibn 'Abbās*, vol. 4, 400)
2801 – حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ، وَهَشَامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ،
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَعَنَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ
بِالرِّجَالِ»
2. IJ 958 (*Bāb Qatāda 'an 'Ikrima*, vol. 1, 150)
958 – حَدَّثَنَا عُبيدُ اللَّهِ بْنُ عُمَرَ، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ
[ص:151]، عَنِ ابْنِ عَبَّاسٍ قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ
بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ»
3. IB 26493 (*Kitāb al-Adab, Mā Żukir fī Takhnās*, vol. 5, 319)
26493 – حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْأَجْلَحِ، عَنِ الشَّعْبِيِّ، قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ»
4. A 2263 (*wa Min Musnad Banī Hāshim, Musnad 'Abdullāh b. 'Abbās*, vol. 4, 123)
2263 – حدثنا يحيى بن إسحاق أخبرنا ابن لهيعة عن أبي الأسود عن عكرمة عن ابن عباس:
أن رسول الله – صلى الله عليه وسلم – لعن الواصلة، والموصولة، والمتشبهين من الرجال
بالنساء والمتشبهات من النساء بالرجال.
5. A 3059 (*wa Min Musnad Banī Hāshim, Musnad 'Abdullāh b. 'Abbās*, vol. 5, 177)
3059 – حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ، أَخْبَرَنَا ابْنُ لَهَيْعَةَ، عَنْ أَبِي الْأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ
عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَعَنَ الْوَاصِلَةَ وَالْمَوْصُولَةَ، وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ
بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

6. A 3060 (wa Min Musnad Banī Hāshim, Musnad ‘Abdullāh b. ‘Abbās, vol. 5, 177)

3060 – قال عبد الله [بن أحمد]: وجدت في كتاب أبي بخط يده هذا الحديث: حدثنا يحيى بن إسحق أخبرنا ابن لهيعة عن أبي الأسود عن عكرمة عن ابن عباس: أن رسول الله – صلى الله عليه وسلم – لعن الواصلة، والموصولة، والمتشبهين من الرجال بالنساء، والمتشبهات من النساء بالرجال

Kanonikal

1. B 5885 (Kitāb al-Libās, Bab al-Mutashabbihīn bi al-Nisā` wa al-Mutashabbihāt bi al-Rijāl, vol. 7, 159)

5885 حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ» تَابَعَهُ عَمْرُو، أَخْبَرَنَا شُعْبَةُ

2. IM 1904 (Kitāb al-Nikāh, Bāb fī al-Mukhanniṣīn, vol. 1, 614)

1904 – حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَعَنَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَلَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ»

3. AD 4097 (Kitāb al-Libās, Bāb fī Libās al-Nisā`, vol. 4, 60)

4097 – حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَّهُ لَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ، وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ»

4. T 2784 (Abwāb al-Adab, Bāb Mā Jā` fī al-Mutashabbihāt bi al-Rijāl, vol. 4, 403)

2784 – حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: حَدَّثَنَا شُعْبَةُ، وَهَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ وَالْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنَ الرِّجَالِ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Post-canonical

1. TA 1435 (*Bāb al-Alif, Man ismuh Aḥmad*, vol. 2, 117)

1435 – حَدَّثَنَا أَحْمَدُ قَالَ: نَا مَالِكُ بْنُ سَعْدِ الْقَيْسِيِّ قَالَ: نَا رُوْحُ بْنُ عَبَادَةَ قَالَ: نَا زَكْرِيَّا بْنُ إِسْحَاقَ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَلَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ» لَمْ يَرَوْ هَذَا الْحَدِيثَ عَنْ عَمْرٍو إِلَّا زَكْرِيَّا، تَفَرَّدَ بِهِ رُوْحُ

2. TK 11647 (*Bāb al-'Ayn, 'Ikrima 'an Ibn 'Abbās*, vol. 11, 252)

11647 – حَدَّثَنَا أَحْمَدُ بْنُ الْجَارُودِيِّ الْأَصْبَهَانِيُّ، وَمُحَمَّدُ بْنُ صَالِحِ بْنِ الْوَلِيدِ التَّرْسِيُّ، قَالَا: نَا مَالِكُ بْنُ سَعْدِ الْقَيْسِيِّ، نَا رُوْحُ بْنُ عَبَادَةَ، نَا زَكْرِيَّا بْنُ إِسْحَاقَ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَعَنَ اللَّهُ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَلَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ»

3. TK 11823 (*Bāb al-'Ayn, 'Ikrima 'an Ibn 'Abbās*, vol. 11, 307)

11823 – حَدَّثَنَا يُوسُفُ الْقَاضِي، وَعُثْمَانُ بْنُ عُمَرَ الصَّبَّيِّ، قَالَا: نَا عَمْرٍو بْنُ مَرْزُوقٍ، أَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَعَنَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ»

4. TK 11502 (*Bāb al-'Ayn, 'Ikrima 'an Ibn 'Abbās*, vol. 11, 204)

11502 حَدَّثَنَا بَكْرُ بْنُ سَهْلٍ، نَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، نَا ابْنُ لَهَيْعَةَ، عَنْ أَبِي الْأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَعَنَ الْوَاصِلَةَ وَالْمَوْصُولَةَ، وَالْمُتَشَبِّهَةَ بِالرِّجَالِ مِنَ النِّسَاءِ، وَالْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنَ الرِّجَالِ»

E. Mutashabbihīn-Mutashabbihāt (Allāh)

Pre-canonical

1. IB 26489 (*Kitāb al-Adab, Mā Żukir fi al-Takhnīs*, vol. 5, 319)

26489 – حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ يَرِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: «لَعَنَ اللَّهُ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجَّلَاتِ مِنَ النِّسَاءِ» قَالَ: قُلْتُ لِعِكْرَمَةَ: الْمُتَرَجَّلَاتُ؟ قَالَ: الْمُتَشَبِّهَاتُ بِالرِّجَالِ

2. A 3151 (*wa Min Musnad Banī Hāshim, Musnad ‘Abdullāh b. ‘Abbās*, vol. 5, 243)

3151 – حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –، قَالَ حَجَّاجٌ؟ لَعَنَ اللَّهُ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

Post-canonical

1. TA 4003 (*Bāb al-‘Ayn, Man ismuh ‘Ali*, vol. 4, 212)

4003 – حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الرَّازِيُّ قَالَ: نا الرِّبِيعُ بْنُ سُلَيْمَانَ الْمُرَادِيُّ قَالَ: نا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ الرَّصَاصِيُّ قَالَ: نا مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ امْرَأَةً، مَرَّتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مُتَقَلِّدَةً قَوْسًا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَعَنَ اللَّهُ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ، وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ» لَمْ يَرَوْ هَذَا الْحَدِيثَ، عَنْ عَمْرِو بْنِ دِينَارٍ إِلَّا مُحَمَّدُ بْنُ مُسْلِمٍ، وَلَا عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ إِلَّا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ

F. Mutashabbih/a

Pre-canonical

1. IB 26494 (*Kitāb al-Adab, Bab Ma Żukir fi al-Takhnīs*, juz 5, hlm. 319)

26494 – حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ، قَالَ: حَدَّثَنَا أَبُو حَيَّانَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، يَرْفَعُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لُعِنَ مِنَ الرِّجَالِ الْمُتَشَبِّهُةُ بِالنِّسَاءِ، وَلُعِنَ مِنَ النِّسَاءِ الْمُتَشَبِّهَةُ الْمُتَرَجَّلَةُ»

2. IB26494 (*Kitāb al-Adab, Mā Żukir fi al-Takhnīs*, vol.5, 319)

26495 – حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ، قَالَ: " الْمُتَشَبِّهَةُ بِالرِّجَالِ مِنَ النِّسَاءِ لَيْسَتْ مِنَّا، وَلَكِنَّا مِنْهَا

Post-canonical

1. TA 8303 (*Bāb al-Mīm, Min Baqiyya Man Awwalu ismih Mīm Man ismuh Mūsā*, vol. 8, 171)
8303 – حَدَّثَنَا مُوسَى بْنُ زَكَرِيَّا، نا أَحْمَدُ بْنُ عَبْدِ، ثنا عُمَرُ بْنُ عَلِيٍّ، عَنْ سَعْدِ بْنِ طَرِيفٍ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ: «لَعَنَ عَشْرَةَ: الْوَاشِمَةَ، وَالْمَوْشُومَةَ، وَالسَّافِعَةَ وَجَهَّهَا، وَالْوَاصِلَةَ، وَالْمَوْصُولَةَ، وَآكِلَ الرِّبَا، وَشَاهِدَهُ، وَمَانَعَ الصَّدَقَةَ، وَالرَّجُلَ الْمُتَشَبِّهَ بِالنِّسَاءِ، وَالْمَرْأَةَ الْمُتَشَبِّهَةَ بِالرِّجَالِ»
G. Libsa al-Mar'a

Pre-canonical

1. A 8309 (*Musnad al-Mukširīn min al-Ṣaḥāba, Musnad Abī Hurayra*, vol. 14, 61)
8309 – حَدَّثَنَا أَبُو عَامِرٍ، وَأَبُو سَلَمَةَ، قَالَا: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَعَنَ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ، وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ"

Canonical

1. AD 4098 (*Kitāb al-Libās, Bab fi Libās al-Nisā'*, vol. 4, 60)
4098 – حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو عَامِرٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ سُهَيْلِ بْنِ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ، وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ»

Post-canonical

1. IH 5751 (*Kitāb al-Ḥazar wa al-Ibāḥa, Bab al-Li'ān, Zikr La'n al-Muṣṭafā al-Mutashabbihīn min al-Nisā' bi al-Rijāl aw al-Rijāl bi al-Nisā'*, vol. 13, 62)
5751 – أَخْبَرَنَا أَبُو يَعْلَى، قَالَ: حَدَّثَنَا أَبُو خَيْثَمَةَ، قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ
2. IH 5752 (*Kitāb al-Ḥazar wa al-Ibāḥa, Bab al-Li'ān, Zikr La'n al-Muṣṭafā al-Mutashabbihīn wa al-Mutashabbihāt*, vol. 13, 63)
5752 – أَخْبَرَنَا الْخَلِيلُ بْنُ أَحْمَدَ بِوَسِطَةٍ، قَالَ حَدَّثَنَا جَابِرُ بْنُ الْكُرْدِيِّ، قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ سَلَمَةَ الْخَزَاعِيُّ – وَسَأَلَهُ أَحْمَدُ بْنُ حَنْبَلٍ – قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ

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Professional Preparation

S2/State Islamic University Sunan Kalijaga, Interdisciplinary Islamic Studies, Islam and Gender Studies Concentration, (MA) 2016-2019

S1/State Islamic University Sunan Kalijaga, Quranic Studies and Exegesis, S.Th.I., 2012-2015

Appointments

2018-present *Member of Working Group for Gender of Netherlands-Indonesia Consortium for Muslim-Christian Relations (NICMCR)*

2017-present *Teacher, SMP Ali Maksum, Krapyak, Yogyakarta*

2016-present *Trainer, MTs Ali Maksum, Krapyak, Yogyakarta*

2016-present *Trainer, MA Ali Maksum, Krapyak, Yogyakarta,*

2016-present *Fellow Researcher, Kalijaga Institute for Justice, UIN Sunan Kallijaga, Yogyakarta*

2016-present *Fellow Researcher, Centre for Women's Studies, UIN Sunan Kallijaga, Yogyakarta*

2015-present *Researcher, Pondok Pesantren for Transgender Muslims al-Fattah Yogyakarta*

2015-present *Teacher, LSQ ar-Rohmah, Tamanan, Bantul, Yogyakarta*

2014-present *Associate Researcher, Laboratory for Quran and Hadith Studies, Faculty of Ushuluddin and Islamic Thought*

2014-2015 *Treasurer- Community of Santri Scholars of Ministry of Religious Affairs (CSS MoRA) branch UIN Sunan Kalijaga*

2013-2014 *Head of Social Service Department- Community of Santri Scholars of Ministry of Religious Affairs (CSS MoRA) branch UIN Sunan Kalijaga*

2012-2015 *Department of Public Relations, Circle for Quranic Studies, Yogyakarta*

2012-2013 *Member-Community of Santri Scholars of Ministry of Religious Affairs (CSS MoRA) branch UIN Sunan Kalijaga*

Publications

Kaum Nabi Luth dan Niankhkhnum-Khnumhotep (Lot's People and Niankhkhnum-Khnumhotep) in www.quireta.com

Ikrimah dan Vonis Mati LGBT (Ikrimah and Death Sentence for LGBT People) in www.quireta.com

Islam dan Ekoteologi (Islam and Ecotheology) in www.jurnalperempuan.org

Para Perempuan al-Qur'an in www.jurnalperempuan.org

“Quranic Subtle Patriarchy” in *Proceedings of the International Conference on Qur'an and Hadith Studies (ICQHS 2017)*, Yusuf Rahman and Kusmana (ed.) (France: Atlantis Press, 2018)

Tafsir Alternatif Non-Homofobik Al-Razi terhadap Ayat-Ayat 'Terkait' Sejarah Homoseksualitas dalam Al-Qur'an (Razi's Non-homophobic Alternative Interpretation on Quranic Verses on the History of Homosexuality) in *Jurnal Nun*, vol. 2, no. 2, 2016

Pembacaan Non-homofobik terhadap Ayat-Ayat Sejarah Homoseksualitas dalam Al-Qur'an: Menuju Penafsiran Sensitif-Seksualitas (Non-homophobic Reading on Quranic Verses on the History of Homosexuality) in *Diya' al-Afkar*, vol 6, no. 1, 2018

Politik Seksual dalam Tafsir al-Qur'an tentang Sejarah Homoseksualitas (Sexual Politics in Quranic Exegesis on the History of Homosexuality) in *Jurnal Living Islam*, vol. 1, no. 1, 2018

Synergistic Activities

Committee for International Conference on New Trends in Quranic Studies, State Islamic University Sunan Kalijaga, 2015

Committee for International Conference on *Costly Tolerance*, State Islamic University and The Netherlands-Indonesia Consortium for Muslim-Christian Relations, 2015.

Presenter at International Seminar on *Living Phenomenon of Arabic Language and Qur'an*, Ahmad Dahlan University, 2015. Paper title: *I'jaz Rasm al-Qur'an wa I'jaz al-Tilawah*.

Presenter at International Conference on *Southeast Asean Islam: Promoting Moderate Understanding of Islam*, State Islamic University Syarif Hidayatullah Jakarta, 2015. Paper title: *Interreligious Freedom in Syawalan Tradition in Sambeng Kulon Progo, Yogyakarta, Indonesia*.

Presenter at The 6th Joint International Conference and Graduate Workshop on *Islamic Studies Revisited: Trends in the Study of Islam and Muslim Societies*,

State Islamic University Sunan Kalijaga Yogyakarta, 2015. Paper title: “*Is ‘Freedom Messages in Jihad Verses’ True?*”.

Presenter at Master Level Course on Sharia and Human Rights Conference on *Background and Core Issues in Contemporary Indonesia*, Muhammadiyah University of Malang, 2016. Paper title: *Scott Kugle’s Homosexuality in Islam and its Intersection with Sharia*.

Speaker at the Annual International Retreat of The Inner Circle, Stellenbosch hotel, Cape Town, South Africa, 2016.

Speaker at the Arcus Convening, Stellenbosch hotel, Cape Town, South Africa, 2016.

Presenter at Mini-conference on *Current Religious Issues in Southeast Asia*, Mahidol University, Thailand, 2016. Paper title: *Indonesian Muslims’ views on Transgender: a Digital Hermeneutic Analysis*.

Presenter at Annual International Conference on Islamic Studies, IAIN Raden Intan, Lampung, Indonesia, 2016. Paper title: *A Non-homophobic Reading on Qur’anic Verses on The History of Homosexuality*

Presenter at International Seminar on *Quran and Tafsir Studies in Nusantara*, Asosiasi Ilmu al-Qur’an dan Tafsir (Association of Quran and Tafsir), Sekolah Tinggi Agama Islam (STAIS/Islamic Higher Education) Pandanaran, Yogyakarta, Indonesia, 2016. Paper title: *Al-Razi’s Alternative Interpretation on Quranic Verses Regarding The History of Homosexuality*

Presenter at International Conference on *Apocalyptic Theology and Being Religious in the Changing World*, Faculty of Ushuluddin and Islamic Thought, UIN Sunan Kalijaga, Yogyakarta, 2017. Paper title: *Tasawuf Embodiment in Nature*

Presenter at International Conference on *Muslim Society and Thought*, Faculty of Ushuluddin, UIN Sunan Ampel, Surabaya, 2017. Paper title: *The History of Masculinized Tasawuf*

Presenter at International Conference on Quran and Hadis Studies, Asosiasi Ilmu al-Qur’an and Tafsir Indonesia dan Asosiasi Ilmu Hadis Indonesia, Jakarta, 2017. Paper title: *The Quran’s Subtle Patriarchy*.

Presenter at International Conference on Interdisciplinary Gender Studies, Centre for Gender Studies, STAIN Kudus, Kudus, 2017. Paper title: *Qur'anic Subtle Patriarchy*

Presenter at International Seminar on *The Construction of Religious, Gender, and Nationality Identity among Muslims in Europe*, UIN Sunan Kalijaga, Yogyakarta, 2018. Paper title: *Are You Jamilah? Women Muslims' Struggle amidst The Contestation of Religious, Gender, and National Identity (A comparative study)*

Presenter at International Conference and Workshop on *The Translation of the Qur'an in Indonesia*, UIN Sunan Kalijaga, Yogyakarta, 2018. Paper title: *Post-Islamism and the Sexual-textual Politics in Indonesian Quran Translations for Women*

Visiting Muslim Scholar in Annur Mosque Niigata, Japan, and Masjid al-Ikhlas Kabukicho, Tokyo, Japan, summer 2018.