

Khadijah Tok Selehor and Her Contributions: An Analytical Study of Hadiths Found in Selected Writing

Khadijah Tok Selehor dan Sumbangannya: Satu Kajian Analisis Terhadap Hadis-Hadis dalam Karya Terpilih

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ABSTRACT

Research on women scholars has gained the attention of many past and present, as there are numerous women, particularly in the Malay Archipelago, who contributed intellectually as recorded in the history. One of them is Khadijah Tok Selehor, a prominent Malay female religious writer from the 20th century. The study focuses on one of her writings which has not been previously studied from an academic and hadith authenticity standpoint. The objective of this study are to (i) explore the background of Khadijah Tok Selehor and discover her written works; and to (ii) analyze the hadiths presented in one of her books entitled *Tuahlah Wanita Jika Membaca*. This is a qualitative study using textual and document analysis, supported by *takhrij al-hadith* to validate each narration cited by the author. Thirteen hadiths attributed to the Prophet Muhammad PBUH were found. From these hadiths, four are *sahih* (sound), five are *da'if* (weak), one is *mawdu'* (fabricated), and four could not be traced to any source. The study confirms that Khadijah made an important contribution to Malay Islamic writing, particularly in helping women access to religious knowledge. However, in order to maintain authenticity in religious discourse, the findings emphasise the significance of critically assessing hadith-based content in popular religious books. The study also suggests that the book could be re-edited using the *tahqiq* method, which includes improving translations and verifying hadith sources, to preserve the intellectual legacy of Malay female scholars.

Keywords: *Khadijah Tok Selehor; Hadith Analysis; Tuahlah Wanita Jika Membaca; Takhrij al-Hadith*

INTRODUCTION

Since the arrival of Islam in the Malay Archipelago, Kelantan has maintained a strong tradition of Islamic scholarship and education (Farid & Ezad, 2007). While prominent male scholars such as Tok Kenali, Tok Khurasan and Tok Selehor have received wide recognition (Tengku Yusuff., 2022), the contributions of female scholars have received comparatively less attention. In many cases, female scholars are mentioned only briefly in relation to their male counterparts, with limited detail on their roles and contributions (Nur Saadah & Nor Aniza, 2023). This gap is also reflected in academic research, where studies on Malay women scholars remain relatively scarce compared to those focusing on male figures.

Nevertheless, there are documents that highlight the contributions of female scholars in the Malay world, particularly towards the end of the 19th century. Although male scholars were more active in producing

writings in Tanah Melayu, a number of female scholars also played a significant role in the spread of knowledge and the production of scholarly works. However, their numbers were relatively small, and information about them remains limited (Nur Saadah & Muhammad Mustaqim, 2023). Their roles and contributions encompassed education, writing, and *da'wah* (Islamic propagation), which significantly influenced the intellectual development of society in the Malay world (Arba'iyah Mohd Noor, 2020).

Among those female scholars, Khadijah Tok Selehor stands out as a prominent figure who actively contributed to religious education and produced numbers of publication. She was chosen in this particular study for her writings contain moral values and spiritual guidance. Her works not only represent women's attempts to promote religious knowledge within the society, but they also highlight the continuity of the pondok intellectual heritage, which serves as the foundation of Islamic life in Kelantan (Norhasnira Ibrahim et al., 2024a & 2024b).

Khadijah Tok Selehor has attracted attention from both academic and non-academic scholars, reflecting a growing recognition of her significance in the Malay Islamic intellectual tradition. Some of her writings have been republished by Khazanah Fattaniyyah, ensuring their continued accessibility to the public. Wan Mohd Saghir and Abdul Razak (2019) further preserved her legacy by including six of her writings in *Himpunan Kitab Turath Karya Ulama Perempuan di Alam Melayu*, alongside works by other female scholars from the Malay Archipelago.

Moreover, while Nik Safiah (2014) affirms Khadijah's contributions as one of the notable female scholars from Kelantan, Aqil Syakir (2022) and Maisarah (2019) acknowledge her as one of prominent female scholars in the Malay-Nusantara region who played important roles in the dissemination of Islamic knowledge and community development. Similarly, Saadah Khair and Aniza Azeri (2025) included Khadijah among 18 female figures from the Malay world spanning the 19th to the 21st century, highlighting her role in upholding knowledge, education, *da'wah*, and socio-political struggle within the Malay Islamic community — a work that consciously addresses the gap left by mainstream historical narratives that have long marginalised female contributions.

Most recently, Abdul Razak and Wan Mohamad Mukmin (2025) also highlight the role and contributions of women in shaping the intellectual tradition of the Malay world including Khadijah Tok Selehor. They gave dedicated scholarly attention to Khadijah by producing a romanised edition of her book entitled *Pemimpin Qawm Wanita Risalah Hadith 40 Beserta Makna-Maknanya*, complete with takhrij hadith, published by Akademi Jawi Malaysia. This work contains 40 general hadiths addressed to women, arranged in numerical order, and represents a significant step in making her religious writings accessible to contemporary readers.

In this sense, it is crucial to learn more about Khadijah Tok Selehor's life and background to better comprehend her personal journey as well as the social and religious context that influenced her writings. Therefore, this study aims to: (i) explore the background of Khadijah Tok Selehor and discover her written works; and (ii) analyze the hadiths presented in one of her books, entitled *Tuahlah Wanita Jika Membaca*.

BACKGROUND OF KHADIJAH TOK SELEHOR

Khadijah Binti Tok Selehor was born in 1925 in Kampung Tok Selehor, Tumpat, Kelantan, Malaysia. She was the daughter of Tok Selehor, also known as Tok Selehong or Haji Abdul Rahman bin Haji Uthman bin Senik (d.1935), a Malay scholar from Kampung Lubok Jong in Pasir Mas, Kelantan (Che Noraini & Hassan Langgulung, 2008; Mohd Roslan et al., 2012). Her father was a significant religious figure in Kelantan, noted for his efforts and achievements in spreading Islamic beliefs and developing Pondok Tok Selehor. Meanwhile, her mother's name is Hajjah Mek binti Mat Saman from Kampung Lambor, Wakaf Bharu, Kelantan (Ismail Che Daud, 2021; Zainal Abidin et al., 2014).

She received her early education from her father and completed the fourth grade at primary school. From a young age, she had already memorized the *matn* (texts) of *Al-Jurumiyyah* and *Alfiyyah* as well as *Matn*

Umm al-Barahin. This happened because she often accompanied her father when he taught in nearby villages. She would frequently listen to her father's students reciting their lessons, and through constant repetition, she managed to memorize them as well. As a devoted learner, she read many of her father's books. She is quite familiar with Jawi classics such as *Kitab Hikam* by Ibn 'Ata'illah, *Munyah al-Musalli* by Sheikh Daud al-Fatani, and *Faridah al-Fara'id* by Sheikh Ahmad al-Fatani and has learned the content of these books down to the page (Dusuki Ahmad, 2016).

Khadijah was married to Salleh bin Haji Daud when she was 14 years old. After two years of marriage, they broke up, and she returned to her hometown. In the year 1941, she was married Tuan Guru Haji Ahmad bin Haji Ismail, also known as Tuan Guru Haji Ahmad Batu Tiga, a Malay scholar and the founder of Pondok Kampung Repek, Pasir Mas, in the 1920s. Throughout their marriage, she looked to her husband for religious guidance. Their marriage, however, was short-lived, and they divorced up. Later, she returned to her mother's hometown of Kampung Kubang Batang, Wakaf Bharu. During her time in the village, she organized and led religious classes in the Tumpat and Kota Bharu areas. In 1952, she got married to Haji Mohamad bin Ilyas, the Imam of the Raub Mosque and Chief Imam of the Kuantan Mosque in Pahang (Nik Safiah Karim, 2014; Dusuki Ahmad, 2016).

Career and Scholarly Activities

Khadijah's teaching and scholarly activities reflected her deep commitment to preserving and transmitting Islamic knowledge, particularly in the field of *tasawwuf*. Her active involvement as a female scholar during the 20th century demonstrates the vital role women played in sustaining traditional Islamic learning in the Malay world. Khadijah was a learned female scholar, particularly knowledgeable in the field of *tasawwuf* (Islamic mysticism). She often encouraged her students to practise the teachings of the book *Lum'atul Awwad*.

Her favourite book, which she frequently taught in her classes, included *al-Hikam* by Shaykh Ibn 'Ata'illah al-Sakandari, *Faridatu'l Faraid* by Shaykh Wan Ahmad bin Zayn al-Fatani, *Munyah al-Musalli*, *Kifayatul Muftadi wa Irshadu'l Muftadi*, and *al-Durru'l Thamin* by Shaykh Dawud al-Fatani. Her selection of texts reveals her inclination towards spiritual and ethical teachings, which align closely with the values of *tasawwuf*. The emphasis on books like *al-Hikam* and *Bidayatul Hidayah* indicates her focus on spiritual purification and moral discipline, key elements that also appear in her own writings.

In addition, she also taught *Kashfu'l Ghaybiyyah* and *Aqidatu'l Najin* by Shaykh Zayn al- 'Abidin bin Muhammad al-Fatani, *al-Jawhar al-Mawhub wa Munabbihat al-Qulub* by Shaykh Wan Ali Kutan al-Kalantani, *Muhimmah* by Shaykh Abdullah bin 'Abdu'r Rahim al-Fatani, and *Bidayatu'l Hidayah* by Imam al-Ghazali.

Among the places where she held her classes were in the areas of Tumpat, Kota Bharu, Raub, Kuantan, and Kuala Lumpur. She dedicated four days (Sunday, Monday, Tuesday and Wednesday) to conduct teaching in classes, while Thursdays, Fridays, and Saturdays were reserved for public invitations and lectures. Overall, Khadijah Tok Selehor's dedication to teaching, writing, and community engagement demonstrates her profound influence on the dissemination of Islamic knowledge in Malaysia. Her recognition by the Sultan of Pahang further reflects the societal value of her contributions, both as a religious scholar and as a pioneering Malay woman intellectual.

In her teaching sessions, she used *kitab turath Jawi* (traditional Malay religious texts written in Jawi script) as well as her own authored works. Her method of teaching was highly energetic and engaging. At the end of each lesson, she would recite *nasyid* (Islamic songs) composed by herself. Example of her *nasyid* found in *Tuallah Wanita Jika Membaca* is as follow:

*Martabat ilmu amat tingginya
Barang siapa mendapat ianya
Wanita yang soleh pentingkan masanya
Wanita yang soleh pentingkan masanya*

*Emas dan intan bukan bandingan
Nikmat sejahtera jua kiranya
Untuk ugama bangsa dan nusanya
Untuk ugama bangsa dan nusanya*

In addition, she was appointed as a religious teacher under KEMAS in 1967 in Kelantan. She also served as a religious instructor at the Pahang Royal Palace, and among her royal students was Sultan Abdullah Ri'ayatuddin Al-Mustafa Billah Shah. As part of her contributions and service, in 1980, Khadijah was awarded the *Pingat Jasa Kebaktian* (Medal of Meritorious Service) by His Royal Highness Sultan Haji Ahmad Shah Al-Musta'in Billah, the Sultan of Pahang (Dusuki Ahmad, 2016).

Khadijah's legacy continues to be recognised through her descendants, who have distinguished themselves in Malaysian public life. She is the mother of Dato' Haji Dusuki bin Haji Ahmad, a Malaysian politician who served as a Member of Parliament. As the person closest to her, Dato' Dusuki remains the most important source on her life, having documented her biography in detail in his book *Khadijah Tok Selehor*, published in 2016. Her grandson, Dr. Asyraf Wajdi Dusuki, a prominent Malaysian politician and UMNO secretary-general, has also frequently acknowledged Khadijah's contributions in public and in the media. Many of her family members have likewise played significant roles in the development of Malaysia. Sadly, Khadijah passed away in a car accident in 1983 and was laid to rest in Kampung Kubang Batang, Wakaf Bharu, Kelantan.

BOOK REVIEW ON *TUAHLAH WANITA JIKA MEMBACA*

Khadijah was a prolific author throughout her career as a religious teacher. Among her books are *Kitab Pengenalan Ringkasan Kata-Kata Orang Tasawuf*, *Ringkasan Sejarah Rasulullah Sallallahu alayhi wa Sallam*, *Ringkasan Sifat-Sifat Mahmudah dan Sifat-Sifat Madhmumah*, *Risalah Ringkasan Rukun Iman*, *Risalah Sifat Dua Puluhan*, and *Risalah Syarat-Syarat dan Rukun-Rukun Sembahyang*. *Pemimpin Qawm Wanita: Risalah Hadith Empat Puluhan Serta Ma'na-Ma'nanya Dengan Bahasa Melayu*, *Siapakah Imam Al-Azam Imam Shafi'I*, *Ringkasan Cerita Orang-Orang Tasawuf*, *Petikan Ringkasan Kata-Kata Orang Tasawuf*, *Ganda Ilmu Anda*, *Tuahlah Wanita Jika Membaca*, *Sifat-Sifat Kepujian Dan Sifat Kejahatan Untuk Wanita*, and *Petikan Ringkas Riwayat Hidup Rasulullah Dan Sahabat-Sahabat Terhadap Rasulullah*.

Most of her writings focus on the dissemination of foundational Islamic knowledge in a simplified and accessible manner, particularly for the Malay-speaking community and women. A significant portion of her works centres on *'aqidah* (Islamic creed), such as the pillars of faith and theological concepts which aim to strengthen correct belief among readers. In addition, she places strong emphasis on *akhlaq* (moral and ethical development), as seen in her discussions on *sifat mahmudah* (praiseworthy traits) and *sifat madhmumah* (blameworthy traits), encouraging personal refinement and spiritual discipline.

She also demonstrates concern for religious practice (*'ibadah*) by outlining essential rulings on prayer and other obligations, ensuring that readers understand both the conditions and proper execution of acts of worship. Moreover, several of her writings highlight the role and empowerment of women in Islam, providing guidance tailored to female audiences and emphasising the value of knowledge and piety for women. Due to this reason, the study focuses on *Tuahlah Wanita Jika Membaca* because of its engaging title and its diverse content, which is presented in a unique and accessible manner.

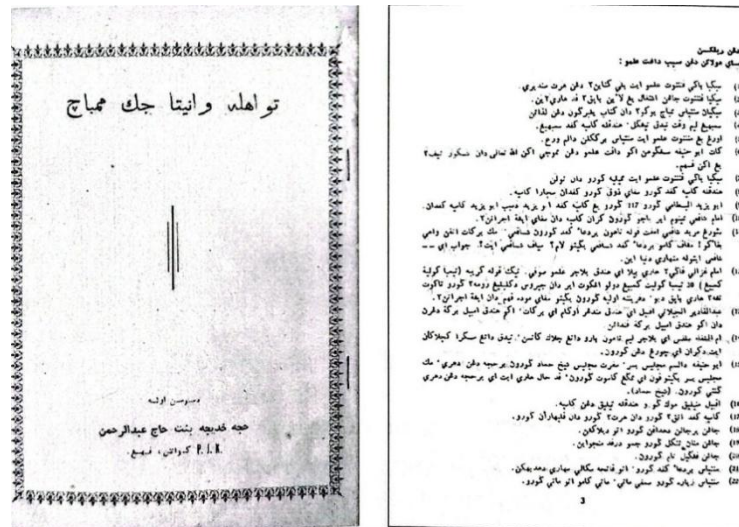


Figure 1: Book cover of *Tuahlah Wanita Jika Membaca*

Tuahlah Wanita Jika Membaca is one of her notable works that draws on the hadith of the Prophet. It was reprinted by Pustaka Jawi al-Qedahi. The text consists of 23 pages and was first published by Percetakan al-Ahliyyah, although the year of publication is not stated. Khadijah's name appears on the front cover, with "P.J.K Kuantan, Pahang" indicated beneath it. It is likely that this work was written after she was awarded the Pingat Jaksa Kebaktian (P.J.K.) by His Royal Highness the Sultan of Pahang in 1980.

The book combines various forms of writing, including advice, poetry, nasyid, and short motivational reflections, with the aim of guiding readers towards a better understanding of Islam. Its contents are organised into several themes. Among them is *Kelebihan Ilmu*, which highlights the importance of knowledge in a Muslim's life, followed by *Nasyid Martabat Ilmu*. The section *Ringkasan Tawadu' Nabi* presents the humility of Prophet Muhammad as a model for Muslims, while *Nasyid Maulid Nabi* nurtures love for the Prophet through simple songs.

The book also includes themes related to the hereafter, such as *Ringkasan Orang-Orang Syurga* and *Ahli-Ahli Syurga*, which describe the characteristics of the people of paradise. The topic *Rahsia Kalimah Allah* encourages remembrance of Allah (dhikr), although the discussion remains general. In addition, sections such as *Nilai Suami Anda*, *Ingatlah Wanita*, and *Sajak Seru Wanita* focus on women, highlighting their responsibilities, moral conduct, and relationship with religion through simple literary expressions.

Overall, the book emphasises that knowledge, faith, and good character are essential for personal development and social well-being. Women, in particular, are encouraged to seek proper Islamic knowledge so that they can contribute positively to their families and society. The text also reminds readers to focus not only on outward appearance but to improve their inner self through knowledge and good deeds.

In general, the book provides brief yet meaningful discussions on knowledge, the character of the Prophet, and guidance for women. The inclusion of poems and nasyid makes the text more engaging and easier to read. Some parts of the content also reflect themes found in her other works, particularly on moral values and the life of the Prophet.

To review the book, this study highlights its strengths and limitations. The main strengths identified are as follows:

1. Simple, easy to understand language style that is suitable for public readers regardless of academic background.

2. The author successfully conveys moral values, spiritual advice and motivation through the use of soft language such as *nasyid*, poem, and poetry, which makes reading more relaxed and closer to Malay culture. For example, the sirah of the Prophet is summarized in the form of poem in page 7.
3. The content also emphasizes aspects of morality, the role of women and the importance of a relationship with Allah, while helping to awaken the reader's inner awareness. This subtle educational approach makes this book potentially inspiring to everyone. For example, Khadijah Tok Selehor said “*Oleh itu berpegang teguhlah kepada ajaran islam yang maha suci kerana ugama Islamlah kemudi yang membawa matlamat bahagia dunia dan akhirat*” (page 16).

While this book offers valuable advice and motivation to its readers, a close reading reveals several areas that warrant scholarly attention, particularly in terms of academic accuracy and presentation. The following observations are intended not as a critique of the author's intent, but rather as an analytical reflection on the scholarly dimensions of the work:

1. The use of hadith without including references, hadith numbers, original sources or explanations about the level of authenticity, thus raising doubts about the credibility of the hadith used. Some of the hadiths quoted in this book were found to have no references, which require the readers to check them from other sources. For example, the author mentioned hadith in this way: “*Sabda nabi saw Perempuan-perempuan dunia itu penghulu segala bidadari syurga jika ia sembahyang di dalam dunia ini*” (page 11).
2. The absence of scholarly methodology in selecting and verifying hadiths puts the general reader at risk of receiving unauthentic religious information.
3. Furthermore, the absence of a clear writing methodology causes the content to appear mixed between advice, poetry, *nasyid*, and *pantun* without a strong academic structure.
4. The author cites the statement attributed to the Prophet Muhammad PBUH in a single sentence without clear separation between sanad and matn and even combines wording from different hadith. For example, it is mentioned in her book: “*dan sabda nabi saw [tujuh puluh pakaian sehari semalam] dan adalah [orang-orang dalam syurga tiada baginya berak kencing haid hingus kahak mani dan mazi] [apabila jimak kembali dara ia tiada baginya bulu pada badan hanya tiga tempat sahaja iaitu bulu rambut bulu kening dan bulu mata] dan adalah [orang syurga apabila ia makan sekurang-kurangnya 70 hidangan seorang satu hidangan tujuh puluh pinggan satu pinggan 70 buah dan satu buah 70 rasa berlainan rasa dan rupa.*” (page 11). This long statement is actually combining several hadiths and might create confusion among readers. For the purpose of *takhrij*, the Jawi phrase “*tujuh puluh pakaian sehari semalam*” was translated into Arabic term and English (seventy garments) to locate the corresponding text in Hadith literature (e.g., *Jami' al-Tirmidhi*, no. 2538). The source narration is classified as *da'if* (weak) by hadith scholars.
5. There are some language barriers because of the difficulty of reading classical Malay among modern youth. For example, “*seyogia bagi pantun ilmu itu beli kitabnya dengan harta sendiri.*” “*seyogia pantun jangan istighal yang lain banyak-banyak pada hari harian.*” and “*hendaklah kasih kepada guru supaya zauq guru kepadanya secara kasih.*” Besides, the spelling of jawi script is different from the use of jawi among today's generation. For example, “*jika musafir akulah taulannya*”; “*tiada merekaitu menanggung suatu daripada kesalahan aku*”; and “*apa saja yang fardu takboleh sama sekali lepas.*”

The Use of Hadith in The Book

The hadiths in this book are not found throughout every chapter. Rather, they appear only in three chapters, namely *Ringkasan Orang-Orang Syurga*, *Ahli-Ahli Neraka*, and *Ingatlah Wanita*. In terms of their function, the author employs the hadiths as reinforcement or support for the statements, advice, and warnings presented, rather than as the basis for an in-depth scholarly discussion. The hadiths thus serve to strengthen the moral and spiritual messages conveyed, with no accompanying discussion of the chain of transmission (*isnad*) and text (*matn*), the context of narration, or the assessment of authenticity.

The total number of hadiths identified and analysed across all chapters of this book is limited to 13. This is because the study selected only narrations that explicitly attribute the statement to the Prophet, as indicated by phrases such as '*sabda Nabi SAW*' (the Prophet says) and '*tersebut pada hadis*' (mentioned in the hadith). Such narrations are treated as hadiths for the purpose of this analysis. Other passages in the book may allude to Prophetic traditions or contain hadith-like statements; however, they are excluded from the analysis as they do not fulfil the specified criteria. The 13 selected hadiths are presented in Table 1; while the original text is written in Jawi script, this study has romanised it for accessibility.

Table 1: Selected Hadiths in '*Tuahlah Wanita Jika Membaca*'

No	Original Text	Page
1	<i>Sabda Nabi SAW perempuan dunia itu ialah penghuni segala bidadari jika ia sembahyang di dunia ini.</i>	Page 11
2	<i>Sabda Nabi SAW tujuh puluh pakaian sehari semalam.</i>	Page 11
3	<i>Dan adalah orang dalam syurga tiada baginya berak, haid, hingus, kahak, mani, mazi.</i>	Page 11
4	<i>Orang syurga apabila ia makan sekurang-kurangnya tujuh puluh hidangan seorang satu hidangan tujuh puluh buah dan satu buah tujuh puluh rasa berlainan rasa dan rupa.</i>	Page 11
5	<i>Orang dalam syurga tiada tidur kerana tidur saudara mati.</i>	Page 11
6	<i>Dan tiada mereka itu tua hanya sehari kesehari bertambah muda seperti ahli dunia ini sehari ke sehari bertambah tua dan tiada mati selamanya.</i>	Page 11
7	<i>Sabda Nabi SAW adalah dalam syurga itu beberapa pekan tiada berjual beli hanya ziarah dan berkhabar hal dunia.</i>	Page 11
8	<i>Sabda Nabi SAW apabila menilik ahli syurga dengan setengahnya maka nampak wajahnya dalam muka sahabatnya demikian juga sahabatnya kerana terlalu cerah dan jernih wajahnya seperti cermin.</i>	Page 11
9	<i>Sabda Nabi SAW bahawa ahli neraka itu hitam mukanya dan kelam matanya dan hilang akal nya besar muka kepala mereka itu kubah dan taubat mereka itu seperti bukit thur dan rambut mereka seperti riba tiada mereka itu mati kerja orang dalam neraka itu tiga perkara yang besar sekali nombor satu menangis suaranya seperti himar dulu besar suaranya kemudian halus ada juga masa suaranya seperti anjing nombor dua memanggil Allah katanya ya Hannan 1000 tahun ya Mannan 1000 tahun ya Qahhar 1000 tahun.</i>	Page 12
10	<i>Sabda Nabi SAW orang dalam neraka itu jika memanggil tiada siapa yang menjawabnya.</i>	Page 13
11	<i>Sabda Nabi SAW tatkala menilik aku kepadanya dan air mata sentiasa ada atas pipinya ya Jibril mengapa kamu sentiasa ada air mata? Jawab Jibril bahawa aku setiap hari melihat neraka sabda nabi berikanlah kepada aku hal neraka jawab Jibril bahawa atapnya daripada tembaga dan lantainya daripada timah dan dindingnya kibrit (ubat mancis) dan dalam nerakanya minyak tanah bergelumang balaya maka tunduk nabi serta menangis.</i>	Page 13
12	<i>Dan tersebut pada hadis bahawa turun malaikat atas orang yang hendak mati empat orang, yang menarik tangan kanan yang menarik tangan kiri yang menarik kaki kanan dan yang menarik kaki kiri.</i>	Page 18
13	<i>Sabda Nabi SAW bahawa orang yang mati itu mengetahui ia kan orang yang memandikan dia dan orang yang menanggung dia dan orang yang mekafankan dan orang yang menurun dalam lubang kubur.</i>	Page 18

METHODOLOGY

This qualitative study employs document analysis as its primary methodology, focusing specifically on the Jawi text *Tuahlah Wanita Jika Membaca* by Khadijah Tok Selehor. As the sole primary source, this book is systematically reviewed to extract and analyze the various hadiths cited within its pages. To provide a comprehensive academic framework, secondary sources including journals, articles, and previous research regarding the author's background are utilized to contextualize the religious and cultural environment of the manuscript.

The core of the data analysis involves *takhrij al-hadith*, a specialized method used to verify the authenticity and origins of the cited narrations. Each hadith is meticulously transcribed and cross-referenced with authoritative collections, such as *Sahih al-Bukhari* and *Sunan Abu Dawud*, alongside digital databases like *Sunnah.com* and *Al-Maktabah al-Shamilah*. This process is vital because identifying the source and chain of narration (*sanad*) ensures that the religious guidance extracted from the book is grounded in credible tradition. By evaluating the scholarly classifications of these hadiths ranging from *sahih* (authentic) to *mawdu'* (fabricated), the study maintains intellectual integrity and prevents the propagation of potentially unreliable or baseless attributions to the Prophet PBUH.

The analysis is executed in four distinct stages: identifying the text (*matn*), searching for original sources, comparing versions for discrepancies, and finally, classifying the authenticity based on the evaluations of renowned scholars like Ibn Hajar al-Asqalani and al-Albani. For clarity and accessibility, translations are primarily sourced from *Sunnah.com*; in instances where translations are unavailable, the researcher provides a rigorous translation based on authoritative Arabic commentaries. This systematic approach highlights the critical importance of verifying hadith sources to safeguard the accuracy of Islamic discourse within local Jawi literature.

FINDING AND DISCUSSION

A total of 13 hadiths were identified and analysed in *Tuahlah Wanita Jika Membaca*. This limited number reflects the book's primary orientation toward moral exhortation, motivation, and spirituality, rather than hadith scholarship. These hadiths were selected on the basis that they are explicitly attributed to the Prophet Muhammad PBUH, functioning as religious support for the author's messages and advice. Each passage that directly cites the words of the Prophet PBUH is treated as a hadith for the purpose of this study.

Each of the 13 hadiths was subsequently subjected to *takhrij al-hadith* analysis to determine its source and authenticity status, classified as either *sahih* (sound), *hasan* (good), *da'if* (weak) or maybe *mawdu'* (fabricated), following the methodology outlined in this study. The selected hadiths, reproduced from the original Jawi script and romanised for accessibility, are presented in Table 1, while Table 2 provides the corresponding Arabic text, English translations, and authenticity status of each hadith.

Table 2: Analysis of the hadith

No.	English Translation	Arabic text	Status of hadith
1	She said, I asked Messenger of Allah, which is superior: the women of this world or the maidens of Paradise? He replied, rather, the women of this world are superior to the maidens of Paradise, just as that which is outward is superior to that which is inward.	قُلْتُ: يَا رَسُولَ اللَّهِ، أَيَسَاءِ الدُّنْيَا أَفْضَلُ أَمْ الْحَوْرُ الْعَيْنُ؟ قَالَ: «بَلْ نِسَاءُ الدُّنْيَا أَفْضَلُ مِنَ الْحَوْرِ الْعَيْنِ كَفَضْلِ الظُّهَارَةِ عَلَى الْبِطَانَةِ»	According to <i>Mu'jam Awsat</i> , Ibn Qayum classifies this hadith is hadith <i>da'if</i> .
2	She will be wearing seventy garments through which his eye will pierce so that he will see the marrow of her leg through them, and she will be wearing crowns, the	وَأَنَّهُ لَيَكُونُ عَلَيْهَا سَبْعُونَ ثَوْبًا أَذْنَاهَا مِثْلُ التُّعْمَانِ مِنْ طَوِيٍّ، فَيَنْقُدُّهَا بَصَرُهُ حَتَّى يَرَى مَخَّ سَاقِهَا مِنْ وَرَاءِ ذَلِكَ،	Imam al-Albani classifies this hadith as a hadith <i>da'if</i> in <i>Da'if al-Targhib</i> .

	smallest pearl of which will illuminate the space between the east and the west	وَإِنَّ عَلَيْهَا مِنَ الْيَجَانِ إِذْنٌ لِّلْأُورَةِ عَلَيْهَا لَنُضِيءُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ	
3	The inhabitants of paradise will eat and drink in it, but they will not spit, or pass water, or void excrement, or suffer from catarrh.	إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ، وَلَا يَتَغَلَّطُونَ وَلَا يَبُولُونَ وَلَا يَتَعَوَّطُونَ وَلَا يَمْتَخِطُونَ	This hadith can be found in <i>Sahih Muslim</i> which shows that it is <i>sahih</i> .
4	In each house, there are seventy tables, and on each table, there are seventy kinds of food. In each house, there are seventy male and female servants. A believer is granted the strength to enjoy all of this in a single morning	فِي كُلِّ بَيْتٍ سَبْعُونَ مَائِدَةً، عَلَى كُلِّ مَائِدَةٍ سَبْعُونَ لَوْثًا مِنْ طَعَامٍ، فِي كُلِّ بَيْتٍ سَبْعُونَ وَصِيفًا وَوَصِيفَةً، يُعْطَى الْمُؤْمِنُ مِنَ الْقُوَّةِ مَا يَأْتِي عَلَى ذَلِكَ كُلِّهِ فِي غَدَاةٍ وَاحِدَةٍ	Imam al-Albani classifies this hadith as a hadith <i>mawdu'</i> (fabricated) in <i>Da'if al-Targhib wa al-Tarhib</i> .
5	Sleep is the brother of death, and the inhabitants of paradise do not die.	النَّوْمُ أَخُو الْمَوْتِ وَأَهْلُ الْجَنَّةِ لَا يَمُوتُونَ	According to Ibn Hajar al- 'Asqalani in <i>Lisan al-Mizan</i> , this hadith is <i>da'if</i> .
6	You will have the privilege of living and never dying, you will have the privilege of retaining your youth and never becoming decrepit	وَإِنَّ لَكُمْ أَنْ تَحْيَوْا فَلَا تَمُوتُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا	Imam Muslim classified this hadith as hadith <i>sahih</i> in <i>Sahih Muslim</i> .
7	In paradise there is a market to which they will come every Friday	إِنَّ فِي الْجَنَّةِ لَسُوقًا، يَأْتُونَهَا كُلَّ جُمُعَةٍ	Imam Muslim narrated this hadith in <i>Sahih Muslim</i> which shows that this hadith is <i>sahih</i>
8	A man from the Illiyyun will look downwards at the people of Paradise and Paradise will be glittering as if it were a brilliant star	إِنَّ الرَّجُلَ مِنْ أَهْلِ عِلْيَيْنَ لَيَشْرِفُ عَلَى أَهْلِ الْجَنَّةِ فَنُضِيءُ الْجَنَّةَ لَوَجْهِهِ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ	This hadith was narrated from Abu Sa'id al-Khudri and was assessed as <i>sahih</i> by al-Sana'i in <i>al-Tanwir Sharh al-Jami' al-Saghir</i> .
9	People of Hell have black faces and dark eyes and have lost their minds. Their heads are big, their heads are domes, and their repentance is like the Mount of Thur and their hair is like usury.	Unknown / No source found*	Unknown / No source found*
10	If the people in hell call, no one will answer them.	Unknown / No source found*	Unknown / No source found*
11	Hell has a roof made of copper and a floor made of tin.	Unknown / No source found*	Unknown / No source found*
12	Angels descend upon people who are about to die, 4 people who pull the right hand, who pull the left hand, who pull the right foot and who pull the left foot.	Unknown / No source found*	Unknown / No source found*
13	Indeed, the deceased recognizes who carries him, who washes him, and who lowers him into his grave	إِنَّ الْمَيِّتَ يَعْرِفُ مَنْ يَحْمِلُهُ، وَمَنْ يُغَسِّلُهُ، وَمَنْ يُدْفِنُهُ فِي قَبْرِهِ	Imam Al-Albani assessed this hadith as <i>da'if</i> in <i>Silsilah al-Da'ifah</i> .

*Note: 'Unknown /No Source Found' indicates the phrasing has no trace (*lā aṣla lahu*) in primary Hadith literature.

From the above table, the findings indicate that four hadiths are categorized as *sahih*, five as *da'if*, and one as *mawdu'*, while four remain classified as unknown whose source cannot be identified. While the hadiths categorized as 'unknown' require further authentication by specialists, the scope of this study was limited. Consequently, four Hadiths have been designated as *tawaqquf* (suspended judgment) to avoid inaccurate classification. These results are summarized in Figure 2, providing a visual breakdown of the authenticity status of the selected narrations.

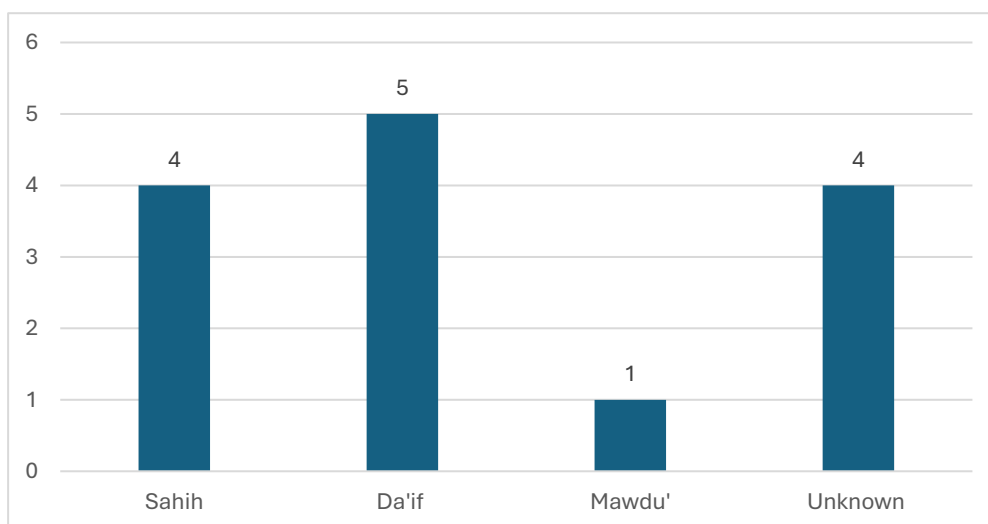


Figure 2: Classification of hadith status in *Tuallah Wanita Jika Membaca*

The categorization of these hadiths which ranging from *sahih* and *da'if* to *mawdu'* and unknown, is not intended to highlight flaws in the book. Rather, it is a strictly academic endeavor to evaluate the status of the quoted narrations. This study maintains that the author, a highly knowledgeable scholar who consistently references authentic sources across her body of work, was likely aware of these distinctions.

This study highlights the importance of clearly citing the sources of hadith as a fundamental scholarly practice that should not be overlooked. Many hadiths related to women are often misunderstood due to weak contextualisation or reliance on unauthenticated reports, which in some cases contributes to the perception of Islam as being unfavourable towards women (Nur Saadah & Nurdina, 2017; Suyatno, 2009).

Accordingly, one of the most effective ways to reduce such misconceptions is to ensure that every hadith is properly traced to its original source with clear citation. This allows readers to engage more accurately and fairly with authentic hadith literature. However, proper referencing alone does not make a hadith beyond critique, as even well-documented reports remain open to scholarly evaluation and discussion. In this context, the increasing number of publications addressing hadiths on women should adopt more rigorous citation practices. This is important to raise awareness that the authenticity and sourcing of hadith are essential, that hadiths concerning women require careful handling, and that understanding them within their proper textual and social context is necessary for balanced interpretation.

Furthermore, readers also carry a responsibility to critically engage with hadith materials. Misinterpretations often arise when individuals rely solely on secondary explanations without deeper examination of the texts. In addition, cultural influences may reinforce biased or patriarchal readings that diverge from the intended meaning of the hadith. Therefore, both authors and readers must approach hadith with greater care, ensuring that issues of authenticity, context, and interpretation are addressed in a balanced and responsible manner (Ilyas, Sodik, and Rohmaniyah, 2005).

CONCLUSION

In conclusion, *Tuahlah Wanita Jika Membaca* reflects the contribution of Hajah Khadijah Tok Selehor as a knowledgeable female scholar who played an important role in the religious education and produced writings in the Malay world. Her work demonstrates an effort to make religious knowledge more accessible to readers through simple language and varied literary forms, particularly for women.

However, the analysis also shows that the book includes hadiths that are presented without clear source references, alongside others with identifiable origins. This highlights the need for greater scholarly attention in ensuring accuracy and proper documentation in religious writings. It also reinforces the importance of critical engagement when dealing with hadith-based content.

At the same time, readers carry an important responsibility to be aware of the authenticity and status of the hadith they encounter. Such awareness is essential to prevent misunderstanding and misinterpretation of Islamic teachings. A clearer understanding of hadith classification and its context can help readers distinguish between authentic guidance and weaker reports, thus avoiding confusion in religious practice.

Overall, the study emphasizes that both authors and readers must share responsibility in preserving the integrity of Islamic knowledge. Careful sourcing, contextual understanding, and critical awareness are key in ensuring that religious teachings are conveyed and understood in a balanced, accurate, and meaningful way.

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