

## Women's Socio-Political Participation In The Public Sphere: A Reinterpretation Of The Hadith On Women's Fitnah Through Hasan Hanafi's Hermeneutics

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### Abstract

*Women's participation in public spaces, particularly in social and political life, is often constrained by interpretations of religious texts that portray women as sources of temptation (fitnah). This study aims to reinterpret the hadith in Ṣaḥīḥ al-Bukhārī no. 5096 concerning the temptation of women through Hasan Hanafi's hermeneutical framework and examine its implications for women's social and political participation. Employing a qualitative library research method, this study combines hadith criticism with Hasan Hanafi's historical, eidetic, and practical approaches. The study finds that the hadith is ṣaḥīḥ, as its narrators are trustworthy (thiqah) and its chain of transmission is continuous (muttasil). However, its authenticity does not necessitate a gender-biased interpretation. Historically, the hadith emerged within a patriarchal socio-cultural context in which women were closely associated with family honor and social morality. Eidetic analysis indicates that fitnah encompasses trials, temptations, and distractions from moral responsibility, rather than referring exclusively to women. Through Hasan Hanafi's practical hermeneutics, the hadith is understood as a universal ethical warning emphasizing self-control and moral responsibility. Consequently, it should not legitimize women's exclusion from public spaces but support their participation in education, social organizations, professions, religion, and politics within an equal, safe, and dignified public sphere.*

**Keywords:** Hadith Reinterpretation; Hasan Hanafi; Women's Political Participation; Public Sphere.

### Abstrak

*Partisipasi perempuan di ruang publik, khususnya dalam kehidupan sosial dan politik, sering kali dibatasi oleh penafsiran terhadap teks-teks keagamaan yang menggambarkan perempuan sebagai sumber fitnah. Penelitian ini bertujuan untuk mereinterpretasi hadis dalam Ṣaḥīḥ al-Bukhārī No. 5096 tentang fitnah perempuan melalui kerangka hermeneutika Hasan Hanafi serta mengkaji implikasinya terhadap partisipasi sosial dan politik perempuan. Penelitian ini menggunakan metode penelitian kualitatif berbasis studi kepustakaan (library research) dengan mengombinasikan kritik hadis dan pendekatan hermeneutika Hasan*

*Hanafi yang meliputi analisis historis, eideetik, dan praksis. Hasil penelitian menunjukkan bahwa hadis tersebut berstatus ṣaḥīḥ, karena seluruh perawinya bersifat thiqah (terpercaya) dan sanadnya muttasil (bersambung). Namun demikian, keautentikan hadis tersebut tidak mengharuskan penafsiran yang bersifat bias gender. Secara historis, hadis ini muncul dalam konteks sosial-budaya patriarkal yang menempatkan perempuan sebagai simbol kehormatan keluarga sekaligus penjaga moralitas sosial. Analisis eideetik menunjukkan bahwa konsep fitnah mencakup makna ujian, cobaan, dan godaan yang dapat mengalihkan manusia dari tanggung jawab moral, sehingga tidak terbatas pada perempuan semata. Melalui hermeneutika praksis Hasan Hanafi, hadis ini dipahami sebagai peringatan etis yang bersifat universal mengenai pentingnya pengendalian diri dan tanggung jawab moral. Oleh karena itu, hadis tersebut tidak dapat dijadikan legitimasi untuk mengecualikan perempuan dari ruang publik, melainkan mendukung partisipasi mereka dalam bidang pendidikan, organisasi sosial, profesi, kehidupan keagamaan, dan politik dalam ruang publik yang setara, aman, dan bermartabat.*

**Kata Kunci:** Reinterpretasi Hadis; Hasan Hanafi; Partisipasi Politik Perempuan; Ruang Publik.

## INTRODUCTION

Since the early period, the Qur'an and Hadith have served as the foundational dogma of Sharia guiding all Muslims. Many legal rulings in Islamic law refer to the Hadith when the Qur'an does not provide explicit clarification.<sup>1</sup> The position of Hadith as a fundamental source of Islamic teachings remains general ('am), universal (mujmal), and absolute (mutlaq), which has led many Muslim intellectuals to conduct in-depth studies on the existence and role of the Prophet's Hadiths. On the other hand, the generality of Hadith texts also creates room for certain interpretations that rely solely on a textual understanding without considering their comprehensive context. This often results in serious misunderstandings of the intended meaning of Hadith.<sup>2</sup> One notable example of this is the distortion of Hadiths related to discrimination against women.<sup>3</sup>

The gap in how women are perceived has long been an open secret, often stemming from the use of religious texts in a purely textual manner, including the Prophet's Hadith, which is frequently employed as a tool of legitimization.<sup>4</sup> Numerous Hadiths have been

<sup>1</sup> Ade Dedi Rohayana and Muhammad Jauhari Sofi, 'Critique of Radical Religious Paradigm: An Epistemological Analysis from Principles of Islamic Thought', *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (2021): 163–84, <https://doi.org/10.18326/ijims.v11i1.163-184>.

<sup>2</sup> Andri Afriani and Firad Wijaya, 'Pendekatan Tekstual dan Kontekstual dalam Study Hadist', *Journal of Alifbata: Journal of Basic Education (JBE)* 1, no. 1 (2021): 38, <https://doi.org/10.51700/alifbata.v1i1.91>.

<sup>3</sup> Rahmah Eka Saputri et al., 'The Role of Women in Marital Dynamics: Hadis Interpretation of Amina Wadud's Hermeneutic', *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 48, no. 2 (2024): 282–300, <https://doi.org/10.30821/miqot.v48i2.1180>.

<sup>4</sup> The ḥadīths that are believed to provide legitimacy can be found in 'Umdah al-Qarī Sharḥ Ṣaḥīḥ al-Bukhārī as follows:  
إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا خَلَقَ الْمَرْأَةَ فَرَحَ الشَّيْطَانُ فَرَحًا شَدِيدًا، وَقَالَ: هَذِهِ جِبَالَتِي الَّتِي لَا تَكْذِبُ بِخَطْبَتِي مِنْ نُسَبَتِهَا لِي.  
"Indeed, when Allah created woman, devil was overjoyed and said: 'This (woman) is my snare that will never miss its target.'"

النِّسَاءُ حَبَائِلُ الشَّيْطَانِ.

"A woman is the rope of devil's trap."

اسْتَعِظُوا مِنْ شَرِّارِ النِّسَاءِ وَكُونُوا مِنْ خَيْرِهِنَّ عَلَى حَذَرٍ.

"Seek refuge from the evils of women, and be among the best of those who keep their distance."

أَوْثَقُ سِلَاحِ إِبْلِيسَ النِّسَاءُ.

"The most powerful weapon of the devil is woman." See: Badr ad-Dīn Muḥammad bin Aḥmad Al-'Aynī, *Umdah al-Qarī Syarḥ Ṣaḥīḥ al-Bukhārī* (Dār al-Kutub al-'Ilmiyyah, 2001), vol. XX, p. 126. See: Nur Saadah Hamisan Khair and

reinforced as instruments of justification to marginalize women or attach demeaning labels to them.<sup>5</sup> In response, a wave of resistance has emerged, fueled by conspiracy theories suggesting that misogynistic Hadiths were deliberately fabricated, as reflected in various works of Tafsir and well-known Hadith collections.<sup>6</sup>

Contemporary studies on the interpretation of “*fitnah*” and certain Hadiths reveal a significant methodological shift in Islamic studies. The research of Anshori and al-Ma'mun & Maula highlights the semantic and historical complexity of the concept of “*fitnah*.” Anshori emphasizes the importance of verifying the *sanad* and ensuring historical-*matn* compatibility in interpreting predictive Hadiths about *fitnah*,<sup>7</sup> while al-Ma'mun & Maula challenge the narrow reduction of its meaning, asserting instead that *fitnah* should be understood as both a test of monotheism and a form of structural oppression, using the *ma'nā cum maghzā* approach.<sup>8</sup> Meanwhile, a series of recent studies (Agustiani & Ratnasih; Sabri & Wendry; Koto & Munandar) critically examine the discourse of misogyny within Hadith literature.<sup>9</sup>

The cumulative findings of these studies confirm that misogynistic narratives in Hadith are often more reflective of patriarchal socio-cultural constructions than of the authentic meaning of the texts themselves. Although the *sanad* quality of a Hadith may be authentic, as shown in the findings of Agustiani & Ratnasih,<sup>10</sup> its interpretation requires a contextual and justice-oriented hermeneutic approach. The research of Sabri & Wendry<sup>11</sup>

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Nurdina Mohd Dahlan, 'The Debate on Anti-Woman Discourse in The Hadith Literature', *Journal Of Hadith Studies* 2, no. 1 (2017): 1–8, <https://doi.org/10.33102/johs.v2i1.9>.

<sup>5</sup> Faisal Haitomi and Maula Sari, 'Analisa Mubadalah Hadis “Fitnah Perempuan” dan Implikasinya terhadap Relasi Gender', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 23, no. 1 (2021): 79, <https://doi.org/10.22373/substantia.v23i1.8661>.

<sup>6</sup> The term “*misogyny*” originates from the Greek word *misogynia*, which is formed from two components: *miso* (to hate) and *gyne* (woman), literally meaning “hatred toward women.” This concept later developed into “misogynism,” referring to an ideology that considers women inferior or even expresses hatred toward them. The notion of misogyny in ḥadīth discourse was first highlighted by women’s rights activist Fatima Mernissi in her book “*Women and Islam: An Historical and Theological Enquiry*.” See: Nurdin Rufika Sari, 'Misogynist Di Dalam Hadis (Telaah Hadis Sunan Tirmidzi Dan Ibnu Majah, Perempuan Sumber Fitnah Paling Berbahaya)', *Marwah: Jurnal Perempuan, Agama dan Jender* 13, no. 2 (2016): 202, <https://doi.org/10.24014/marwah.v13i2.889>.

<sup>7</sup> Muhammad Anshori, 'Studi Atas Hadis-Hadis Fitnah Dalam Kitab Al-Mustadrak ‘Alā al-Ṣaḥīḥain Karya al-Ḥākim’ (Disertasi, UIN Sunan Kalijaga, 2021).

<sup>8</sup> Hakam Al-Ma'mun and Haris Fatwa Dinal Maula, 'Reinterpretation of “Fitna” in QS. Al-Baqarah Verse 191 (Ma'nā Cum Maghza Approach)', *AQWAL Journal of Qur'an and Hadis Studies* 2, no. 1 (2021): 90–115, <https://doi.org/10.28918/aqwal.v2i1.4425>.

<sup>9</sup> Yupi Agustiani dan Teti Ratnasih, 'Kualitas Dan Interpretasi Hadis Tentang Misogini: Studi Takhrij Dan Syarah', *Jurnal Riset Agama* 2, no. 2 (2022): 518–29, <https://doi.org/10.15575/jra.v2i2.18057>; Muhammad Sabri dan Novizal Wendry, 'Rekonstruksi Pemikiran Muhammad Qurais Shihab Terhadap Hadis Bernuansa Misoginis', *IJouGS: Indonesian Journal of Gender Studies* 4, no. 1 (2024): 49–64, <https://doi.org/10.21154/ijougs.v4i1.5967>; Aldi Koto and Munandar Munandar, 'Budaya Misogini dan Anti Perempuan dalam Literatur Hadis', *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 18, no. 4 (2024): 2422–37, <https://doi.org/10.35931/aq.v18i4.3548>.

<sup>10</sup> Agustiani and Ratnasih, 'Kualitas Dan Interpretasi Hadis Tentang Misogini'.

<sup>11</sup> Sabri and Wendry, 'Rekonstruksi Pemikiran Muhammad Qurais Shihab Terhadap Hadis Bernuansa Misoginis'.

and Koto & Munandar<sup>12</sup> offers corrective perspectives by demonstrating how approaches such as *qirā'ah mubādalah* and unbiased discourse analysis can reveal meanings that are inclusive and gender-just. This ultimately affirms that the substantive message of Islam upholds equality and rejects discrimination.

Previous studies have extensively discussed the concept of *fitnah* and gender bias in the interpretation of Hadith. However, relatively few studies have specifically examined the Hadith concerning women as a source of *fitnah* in Ṣaḥīḥ al-Bukhārī No. 5096 by integrating sanad and matn criticism with Hasan Hanafi's hermeneutical framework. Hasan Hanafi's framework, which consists of historical, eidetic, and praxis criticism, is employed to comprehensively understand the authenticity, meaning, and social relevance of the Hadith.

A strictly textual understanding of the Hadith may generate the stigma that women are a source of moral disturbance and should therefore be restricted from the public sphere. Such a perspective may affect women's participation in education, employment, organizations, leadership, and politics. Through eidetic criticism, the term *fitnah* is not understood as an inherent characteristic of women, but rather as a form of moral trial that may arise from various aspects of life, including wealth, power, popularity, and political interests.

This study aims to examine the Hadith through Hasan Hanafi's hermeneutics and to analyze its implications for women's participation in the public sphere. Historical criticism is used to examine the authenticity and context of the Hadith, eidetic criticism to uncover its fundamental meaning, and praxis criticism to connect its message with contemporary socio-political realities. Accordingly, the Hadith may be understood as a universal moral warning rather than as a legitimate basis for restricting women's roles.

## RESULT AND DISCUSSION

### *Fitnah* In The Perspective Of The Qur'an

In Arabic, the word *fitnah* (plural: *fitan*) carries a wide range of meanings, including fascination, allure, attraction, enchantment, temptation, seduction, persuasion,

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<sup>12</sup> Koto and Munandar, 'Budaya Misogini dan Anti Perempuan dalam Literatur Hadis'.

glamour, magical charm, incitement, and chaos.<sup>13</sup> According to Al-Jauhari, *fitnah* generally signifies a trial (*al-imtihān*) and a test (*al-ikhtibār*).<sup>14</sup>

*Fitnah* can also originate from Allah as a test for humankind, carrying within it divine wisdom, such as the *fitnah* of being granted children and abundant wealth, as stated in Qur'an:

وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

“And know that your wealth and your children are but a trial.” (Q.S. Al-Anfal [8] : 28)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ

“O you who believe! Indeed, among your wives and your children are enemies to you.” (Q.S. At-Tagabun [64] : 14)

If *fitnah* arises from human actions, such as acts of disobedience, murder, or other wrongful deeds, then it becomes a source of calamity and disaster for the individual.<sup>15</sup>

Abu Ishaq al-Harabi explained that the term *fitnah* carries eleven different meanings depending on the Qur'anic context in which it appears. These include: polytheism (Al-Baqarah [2]: 193), deviation or misguidance (Ali 'Imran [3]: 7), hypocrisy (Al-Hadid [57]: 14), trial or test (Al-'Ankabut [29]: 2; Ad-Dukhan [44]: 17; Taha [20]: 40; At-Taubah [9]: 126; Az-Zariyat [51]: 13), punishment (Al-'Ankabut [29]: 10; An-Nahl [16]: 110), burning (Al-Buruj [85]: 10; Az-Zariyat [51]: 13), prevention or obstruction (Al-Isra [17]: 73), leading astray (As-Saffat [37]: 162), forgiveness (Al-An'am [6]: 23), temptation or seduction (Yunus [10]: 85), and killing or persecution (An-Nisa [4]: 101; Yunus [10]: 83). This semantic diversity underscores the richness of the term *fitnah* in the Qur'an, emphasizing the need for contextual interpretation rather than relying on a single, fixed definition.<sup>16</sup>

## Women in the Perspective of the Qur'an

The existence of women is undeniably recognized in Qur'an as an indisputable reality. A close examination of its verses from beginning to end reveals that Allah mentions

<sup>13</sup> Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia* (Penerbit Pustaka, 1997), 1033.

<sup>14</sup> Abū Naṣr Ismā'īl bin Ḥammād Al-Jawharī, *Aṣ-Ṣiḥāḥ Tāj al-Lughah Wa Ṣiḥāḥ al-'Arabīyyah* (Dār al-'Ilm li al-Malāyīn, 1987), 1026.

<sup>15</sup> Muḥammad Murtadā Az-Zubaydī, *Tāj al-'Arūs min Jawāhir al-Qāmūs* (Dār Al-Fikr, 1994), vol. XVIII, p. 426.

<sup>16</sup> Abū Ishāq Ibrāhīm bin Ishāq Al-Ḥarabī, *Gharīb Al-Ḥadīth* (Jam'iyah Umm al-Qura, 1983), pp. 931–39.

the term referring to “women” no fewer than 49 times, using various expressions such as *niswah*, *nisā’*, *imra’ah*, and others. The most frequently used term is *nisā’*, which appears 43 times. Due to the abundance of rulings concerning women, such as their rights to *nafaqah* (financial support), *mahar* (dowry), harmonious social relations (*mu’āsharah bi al-ma’rūf*) between husband and wife, and the importance of preserving the marital bond, Allah even revealed a special chapter dedicated to matters concerning women: An-Nisa.<sup>17</sup>

## 1. Imra’ah

The term *Imra’ah* originates from the word *mar’un* (human/person/soul). According to Al-Mawardi, the use of the term *imra’ah* is based on the belief that woman was the first being created by Allah from a man, namely Hawa (Eve), who was created from the rib of Adam.<sup>18</sup>

Historically, the term *imra’ah* shares the same root as *mar’u*, which means “a man.” Semantically, it signifies that man and woman are two complementary beings who complete each other. Moreover, the origin of woman’s creation from the rib of the Prophet Adam is believed to be the basis for the sensitive nature often associated with women.<sup>19</sup>

The Qur’an also uses the word *imra’ah* to refer to women, and this term appears four times throughout its verses. It is first found in Q.S. An-Nisa [4]:12, which discusses the distribution of inheritance; then in [4]:128, which encourages husbands and wives to consult and seek mutual agreement in resolving marital disputes. The third occurrence is in Q.S. An-Naml [27]:23, which tells the story of a queen who ruled a great kingdom during the time of Sulaiman (Solomon). Finally, it appears in Q.S. Al-Ahzab [33]:5, which narrates the migration of believing women alongside Muhammad.

## 2. Nisa & Niswah

In Arabic, the words *nisā’* and *niswah* are plural forms of the term *imra’ah*, representing one of the irregular plural patterns.<sup>20</sup> The words *nisā’* and *niswah* derive from the root *nasā’a–yansā’u*, which means “to delay,” “to postpone,” or “to defer.”

<sup>17</sup> Wahbah Az-Zuhaili, *Tafsīr al-Munīr Fī al-‘Aqīdah wa as-Syarī‘ah wa al-Manhaj* (Dār Al-Fikr, 2012), vol. IV, pp. 220–21.

<sup>18</sup> Abū Ḥasan ‘Alī bin Muḥammad Al-Māwardī, *an-Nukāt wa al-‘Uyūn* (Dār Al-Kutub Al-Ilmiyyah, 1998), vol. I, p. 104.

<sup>19</sup> Muḥammad bin ‘Alān As-Ṣiddīqī, *Dalīl al-Fāliḥīn fī Ṭuruqī Riyād as-Ṣāliḥīn* (Dār Al-Fikr, 2003), vol. II, p. 95.

<sup>20</sup> Abū Faḍl Jamal ad-Dīn Muḥammad bin Mukarram Ibn al-Manzūr, *Lisān al-‘Arab* (Dār Ṣādir, 1444), vol. I, p. 202.

Etymologically, the term *nisā' /niswah* in Arabic refers to women who experience a delayed menstrual cycle, which may indicate the possibility of pregnancy.<sup>21</sup>

The word *nisā'* is the most frequently used term for “women” in the Qur'an, appearing 59 times,<sup>22</sup> among them in *Surah Al-Baqarah* [2]:222 concerning menstruation, *Ali Imran* [3]:14 describing women as adornments, and *An-Nisa* [4]:22 prohibiting marriage to close female relatives (mahram). Meanwhile, the term *niswah* appears only twice in the Qur'an, specifically in *Yusuf* [12]:30 and [12]:50, which narrate the story of the women at the royal court who suspected a relationship between Zulaikha and Yusuf.

In addition, other terms referring to women from the semantic perspective of the Qur'an include *al-unthā*, *az-zauj*, *al-bint*, *al-ukht*, *al-umm*, *al-muslimah*, *al-mu'minah*, *aş-şāhibah*, *al-qānitāt*, *al-ḥāfiẓah*, *aş-şābirāt*, *khāshi'āt*, and *al-fatayāt*, each of which reflects specific roles of women in society and religion.<sup>23</sup>

## **Takhrij of Al-Bukhari's Hadith on the Temptation of Women**

### **1. Hadith Text (*Lafaz al-Hadith*)**

Upon examination, the hadith concerning the danger of women as a source of temptation (*fitnah*) is narrated by Al-Bukhari in the *Kitāb al-Nikāḥ* (Book of Marriage), under the chapter *Bāb mā yuttaqā min shu'm al-mar'ah* (Chapter on what is to be avoided of the bad omen of women), hadith number 5096. The wording of the hadith is as follows:

5096 – حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، قَالَ: سَمِعْتُ أَبَا عُمَرَ النَّهْدِيَّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ قَالَ: مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ

“Adam narrated to us, Syu‘bah narrated to us, from Sulaiman At-Taimi who said: I heard Abu ‘Utsman An-Nahdi from Usamah bin Zaid, from the Prophet, who said: ‘I have not left behind me any trial more harmful to men than the trial of women.’”<sup>24</sup>

<sup>21</sup> Az-Zubaydī, *Tāj al-‘Arūs min Jawāhir al-Qāmūs*, vol. I, p. 262–63.

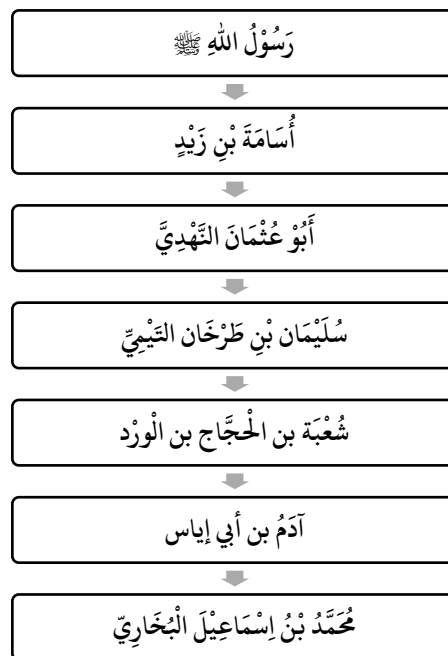
<sup>22</sup> Ayu Winda Puspitasari and Muh. Nashirudin, ‘Term “Perempuan” dalam Al-Qur’an (Tinjauan Study Pustaka)’, *Rayah Al-Islam* 6, no. 2 (2022): 105, <https://doi.org/10.37274/rais.v6i2.542>.

<sup>23</sup> Puspitasari and Muh. Nashirudin, ‘Term “Perempuan” dalam Al-Qur’an (Tinjauan Study Pustaka)’. Siti Aminah and Dahlia Lubis, ‘Analisis Semantik Untsa, Imra’ah, Mar’ah, Nisa, Zauj, Dan Ummun Dalam Alquran Menurut Buya Hamka’, *Ibn Abbas* 5, no. 2 (2023): 215–39, <https://doi.org/10.51900/ias.v5i2.15221>.

<sup>24</sup> Muhammad bin Ismā‘īl bin Ibrāhīm Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī* (al-Maṭba‘ah al-Kubrā al-Amīriyyah, 1433), 1056.

The above hadith is also narrated by other eminent hadith scholars. Imam Muslim included it in his *Sahih* under the chapter *Bāb aktsaru ahl al-jannah al-fuqarā' wa aktsaru ahl al-nār an-nisā' wa bayān al-fitnah bin-nisā'* (Chapter: Most of the inhabitants of Paradise are the poor and most of the inhabitants of Hell are women, and the explanation of the trial of women), transmitted through the chain of Sa'id bin Mansur.<sup>25</sup> At-Tirmizi narrated it in *Bāb mā jā'a fī taḥdhīr fitnat an-nisā'* (Chapter on the warning against the trial of women) through the chain of Muhammad bin Abdul A'la.<sup>26</sup> Meanwhile, Ibn Majah recorded it in *Bāb fitnat an-nisā'* (Chapter on the trial of women) through the chain of Bisyr bin Hilal.<sup>27</sup>

The chain of transmission (*i'tibār al-sanad*) of the hadith narrated by Al-Bukhari is as follows:



## 2. Levels of Narrators

The following are the levels and order of the narrators in the chain of transmission (*sanad*) through the narration of Al-Bukhari:

| No. | Name of Narrator                                    | Narrator Order | Sanad Order |
|-----|-----------------------------------------------------|----------------|-------------|
| 1.  | Usamah bin Zaid bin Harisah (W. 54 H.)              | Narrator I     | Sanad V     |
| 2.  | Abu Usman al-Hindy, 'Abdurrahman bi Mal (W.: 95 H.) | Narrator II    | Sanad IV    |
| 3.  | Sulaiman bin Tarkhan at-Taimi (W. 143 H.)           | Narrator III   | Sanad III   |

<sup>25</sup> Muslim bin al-Hajjāj Al-Qusyairī, *Ṣaḥīḥ Muslim* (Dār Ihyā at-Turāṣ al-Arabī, 1955), vol. VIII, p. 89.

<sup>26</sup> Muḥammad bin 'Isā At-Tirmizī, *al-Jāmi' al-Kubrā: Sunan at-Tirmizī* (Dār al-Gharbī al-Islāmī, 1998), vol. IV, p. 400.

<sup>27</sup> Abū Abdillāh Muḥammad bin Yazīd bin Mājah Al-Qazwainī, *Sunan Ibn Mājah* (Dār al-Muassasah ar-Risālah, 1982), vol. II, p. 1325.

|    |                                            |             |                         |
|----|--------------------------------------------|-------------|-------------------------|
| 4. | Syu'bah bin Al-Hajjaj (W. 160 H.)          | Narrator IV | Sanad II                |
| 5. | Adam bin Abi Iyas (W. 220 H.)              | Narrator V  | Sanad I                 |
| 6. | Muhammad bin Ismail al-Bukhari (W. 256 H.) | Narrator VI | <i>Mukharrij Hadith</i> |

If we closely examine the transmission chain (*sanad*) of Al-Bukhari, the sequence of transmitters in this hadith is as follows: Al-Bukhari received the narration from Adam bin Abi Iyas, who received it from Syu'bah bin al-Hajjaj, who in turn received it from Sulaiman at-Taimi. He received the hadith from Abu 'Utsman an-Nahdi (al-Hindi), who narrated it from Usamah bin Zaid bin Harisah, who in turn received it directly from Muhammad Saw.

### 3. The Quality of the Hadith on the Temptation of Women

In various social and religious contexts, the hadith concerning the temptation (*fitnah*) of women has often been used as a basis to legitimize gender-biased views. A purely textual interpretation that ignores the historical context and the moral intent of Muhammad has given rise to practices that disadvantage women. For instance, some believe that women should limit their presence in public spaces because they are perceived as a source of temptation for men. In several religious forums, this hadith is even cited to justify restricting women's participation in social activities, including in the fields of education, politics, and leadership.

Moreover, there are also extreme views that associate men's moral failures solely with the presence of women, as if women are the primary cause of temptation and sin. Such interpretations often appear in popular sermons, social media content, and non-academic religious literature, without any analysis of the historical context or linguistic structure of the hadith. As a result, the moral message that is essentially universal, namely, a call to guard oneself against all forms of worldly temptation, becomes narrowly reduced to a judgment against one gender.

Departing from this phenomenon, it is important to reexamine the quality of this hadith through a more scholarly approach. A thorough analysis of its *sanad* (chain of transmission) and *matan* (text) is needed to trace its authenticity and uncover the socio-historical context surrounding its emergence. By examining the linguistic structure and the moral intent of the hadith, a more balanced understanding can be achieved, ensuring that the Prophet's message is not reduced by a narrow textual interpretation.

In the perspective of *muhaddithin* (hadith scholars), the legal status of a hadith as a valid source of evidence (*hujjah*) is classified into three categories: *ṣaḥīḥ* (authentic), *ḥasan* (good), and *ḍa‘īf* (weak). *Ṣaḥīḥ* and *ḥasan* hadiths are considered authoritative and can be used as *hujjah* in all aspects, including matters of Islamic law (*al-Aḥkām ash-Shar‘īyah*), theology (*al-‘Aqā‘id*), virtuous deeds (*Faḍā’il al-A‘māl*), moral advice (*al-Mawā‘iz*), as well as encouragement and warning (*at-Targhīb wa at-Tarḥīb*).<sup>28</sup>

Meanwhile, a *ḍa‘īf* (weak) hadith may also serve as *hujjah*, but its validity is not absolute. It is conditional upon several criteria, including that the weakness is not severe, it does not contradict the principles of the Sharia, it is practiced as a means of exercising caution in religion (*iḥtiyāt fī ad-dīn*), it pertains to the virtues of deeds (*faḍā’il al-a‘māl*), and it relates to matters that are not directly connected to legal rulings or theology, such as moral advice (*al-mawā‘iz*), historical narratives (*al-qaṣaṣ*), as well as encouragement and warning (*at-targhīb wa at-tarḥīb*).<sup>29</sup>

A *ṣaḥīḥ* or *ḥasan* hadith can be used as valid legal evidence (*dalīl*) provided that several conditions are met: (1) The chain of transmission (*sanad*) is continuous up to the Prophet; (2) The narrators possess the qualities of *‘adālah* and *ḍabt*, where *‘adālah* refers to a narrator’s upright character, reflected in their consistent observance of religious obligations and avoidance of both major and minor sins, while *ḍabt* denotes a narrator’s strong memory and ability to accurately preserve the hadith; and (3) The *matn* (text) of the hadith is free from irregularities (*shudhūdh*) and hidden defects (*‘illah*).<sup>30</sup>

In addition, once a hadith has been confirmed to have a continuous chain of transmission (*sanad*) reaching the Prophet, it cannot immediately be used as legal evidence (*hujjah*) without first establishing the uprightness (*‘adālah*) of each narrator through the evaluation of qualified hadith scholars. This method is known as *al-Jarḥ wa at-Ta’dīl*. Examining a narrator’s *‘adālah*, *ḍabt*, personal background, and way of life is considered permissible with the purpose of preserving the authenticity of the hadith and preventing anything not originating from the Prophet from being attributed to him.<sup>31</sup> According to Abu Hatim, analyzing the integrity of hadith transmitters through *al-Jarḥ wa at-Ta’dīl* is

<sup>28</sup> Hasan Sulaymān An-Nawrī dan ‘Alawī ‘Abbās Al-Makkī, *Ibanah al-Aḥkām Syarḥ Bulūgh al-Marām* (Dār as-Saqāfah al-Islāmīyah, 1969), vol. I, p. 14.

<sup>29</sup> ‘Usmān bin ‘Abdurrahmān Ibn Ṣalāḥ, *Muqaddimah Ibn Ṣalāḥ: Ma‘rifah Anwā’i ‘Ulūm al-Ḥadīs* (Dār Al-Fikr, 1986), p. 103.

<sup>30</sup> ‘Abd ar-Raḥīm bin Ḥusayn Al-‘Irāqī, *Fath al-Mughīs Sharḥ Alfīyyah al-Ḥadīs* (Dār Al-Kutub Al-Ilmiyyah, 2001), p. 14.

<sup>31</sup> ‘Abd al-Mun‘im Najm, *‘Ilm al-Jarḥ wa at-Ta’dīl* (al-Jāmi‘ah al-Islāmīyah, 1987), p. 55.

an obligation (*wājib*) for those who possess sufficient mastery of the required scholarly tools as well as expertise in understanding and memorizing hadiths.<sup>32</sup>

Based on data collected from various classical sources, the reliability (*thiqqah*) of the narrators found in the *hadith* reported by al-Bukhari is as follows:

| No | Name of Narrator                                                                       | Teachers                                                                                                            | Stdents                                                                                   | Jarh wa Ta'dil (Narrator Evaltion)                                                                                                                                                                                                                      |
|----|----------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. | Usamah bin Zaid bin Harisah bin Syarahil bin Ka'ab al-Madani (21 H. - 54 H.) 75 years. | <b>Rasulullah</b> , Zaid bin Harisah, Bilal bin Rabbah                                                              | Abu Hurairah, <b>Abu Usman al-Hindi</b> <sup>33</sup> , Usman bin Affan                   | Abu Hatim: <i>Tsiqah</i> . Yahya: <i>Tsiqah</i> . Murrah: <i>Salih</i> . <sup>34</sup> Al-Mughīrah narrated from al-Sha'bī from 'Ā'ishah that the Prophet said: "Whoever loves Allah and His Messenger should also love Usāmah bin Zayd." <sup>35</sup> |
| 2. | Abu Usman al-Hindy, ('Abdurrahman bin Mal) (35 H. - 95 H.) 130 years.                  | <b>Usamah bin Zaid</b> , 'Abdullah bin Mas'ud, Ubay bin Ka'ab, among others.                                        | <b>Sulaiman at-Taimi</b> <sup>36</sup> , Humaid at-Tahawi, Hannan as-Sa'di                | 'Abdurrahman bin Abi Hatim: <i>Tsiqah</i> . Abu Zur'ah from his father 'Usman an-Nahdiy: <i>Tsiqah</i> .                                                                                                                                                |
| 3. | Sulaiman bin Tarkhan at-Taimi (69 H - 143 H.) 75 years                                 | Aslam al-'Ijli, <b>Abu Usman Al-Hindi</b> , Rumaysah, among others.                                                 | Abdullah bin al-Mubarak, <b>Syu'bah bin al-Hajjaj</b> <sup>37</sup> , Sufyan bin Uyaynah. | Ahmad bin Abdullah al-'Ijliy: <i>Tsiqah</i> , Said bin Dukain al-Kalbiy said: "I heard Syu'bah say, 'No one is more truthful than Sulaimān at-Taimī.'" <sup>38</sup>                                                                                    |
| 4. | Syu'bah bin Al-Hajjaj (83 H-160 H.) 77 years.                                          | Syu'aib bin Mu'awiyah, Sulaiman bin Daud, <b>Sulaiman at-Taimiy</b>                                                 | Sufyan bin Uyaynah, <b>Adam bin Abi Iyas</b> , Harun ar-Rasyid <sup>39</sup>              | Al-Ijliy: <i>Tsiqah fi al-Hadis, Taqiyyun</i> . <sup>40</sup> Sufyan at-Tsauri: <i>Amirul Mukminin fi al-Hadis</i> <sup>41</sup>                                                                                                                        |
| 5. | Adam bin Abi Iyas (132 H.- 220 H.) 88 years                                            | <b>Syu'bah bin al-Hajjaj</b> , Ibnu Abi Zi'bi Lais bin Sa'ad                                                        | <b>Al-Bukhari</b> , Ahmad bin al-Azhar, Ahmad bin Abdullah al-'Akawiy <sup>42</sup>       | Abu Hatim: <i>Tsiqah</i> , <i>Ma'mun</i> , <i>Saduq</i> , <i>Muta'abbid</i> . Ahmad bin Hanbal: <i>Tsiqah</i> . <sup>43</sup>                                                                                                                           |
| 6. | Muhammad bin Ismail bin Ibrahim bin al-Mughirah al-Bukhari 194 H - 256 H.) 50 years.   | Al-Azraqi ( <i>makkah</i> ), Al-Khizami ( <i>madinah</i> ), <b>Adam bin Abi Iyas</b> ( <i>syam</i> ). <sup>44</sup> | Muslim bin al-Hajjaj, Abu 'Isa at-Tirmizi, Abu Abdurrahman an-Nasa'i. <sup>45</sup>       | Ibnu Salah: <i>Muttafaqun 'ala sihatihi</i> . <sup>46</sup>                                                                                                                                                                                             |

<sup>32</sup> Najm, *Ilm al-Jarh wa at-Ta'dil*, p. 58.

<sup>33</sup> 'Abd ar-Rahmān bin Muḥammad Al-Ḥanzalī, *al-Jarh wa at-Ta'dil* (Dār Ihya' at-Turāth al-'Arabī, 1952), vol. II, p. 283.

<sup>34</sup> Muḥammad bin Hibbān At-Taymī, *At-Tsiqāt* (Wizārat al-Ma'ārif, 1973), vol. III, p. 2.

<sup>35</sup> Yūsuf bin 'Abd ar-Rahmān Al-Kalabī, *Tahzīb al-Kamāl fī Asmā' ar-Rijāl* (Mu'assasah ar-Risālah, 1980), vol. II, p. 342.

<sup>36</sup> Syams ad-Dīn Muḥammad bin Aḥmad Az-Zahabī, *Siyar A'lām an-Nubalā'* (Mu'assasah ar-Risālah, 1985), vol. IV, p. 175.

<sup>37</sup> Az-Zahabī, *Siyar A'lām an-Nubalā'*, vol. VI, p. 195.

<sup>38</sup> Az-Zahabī, *Siyar A'lām an-Nubalā'*, vol. VII, p. 222.

<sup>39</sup> Az-Zahabī, *Siyar A'lām an-Nubalā'*, vol. VI, p. 204.

<sup>40</sup> Abū Ḥasan Aḥmad Al-Ijlī, *Ma'rifah at-Tsiqāt min Rijāl Ahlī al-'Ilm wa al-Ḥadīth* (Maktabah ad-Dār, 1985), vol. I, p. 456.

<sup>41</sup> Al-Ḥanzalī, *al-Jarh wa at-Ta'dil*, vol. IV, p. 369.

<sup>42</sup> Az-Zahabī, *Siyar A'lām an-Nubalā'*, vol. X, p. 335.

<sup>43</sup> Sulaymān bin Khalaf Al-Andalusī, *At-Ta'dil wa at-Tajrīh: Li man Kharaja Lahu al-Bukhārī fī al-Jāmi' as-Sahīh* (Dār al-Liwā', 1986), vol. I, p. 393.

<sup>44</sup> Muḥyī ad-Dīn Yaḥyā bin Sharaf An-Nawawī, *Tahzīb al-Asmā' wa al-Lughāt* (Dār Al-Kutub Al-Ilmiyyah, 2010), vol. I, p. 71.

A study of the chain of transmission (*sanad*) of the hadith above, examined from the perspective of the narrators' lifespans, their historical backgrounds, and evidence that they lived in the same era, transmitted, and received narrations from one another, shows that the hadith is connected (*muttaṣil*) and that all its narrators are trustworthy (*thiqah*). Therefore, the quality of this hadith is *ṣaḥīḥ* and it can be used as valid legal evidence (*hujjah*).

The findings of this study differ from those of Hatomi and Sari (2021), who concluded that the quality of this hadith reported by al-Bukhari is weak (*ḍa'īf*) because Usāmah ibn Zayd, the first narrator in the chain, was considered a weak transmitter. This view needs to be reconsidered, as further examination of the statements of hadith scholars shows that Usāmah ibn Zayd is in fact a trustworthy (*thiqah*) and precise (*dābiṭ*) narrator, as previously explained. This misunderstanding is also contradicted by the established principle among hadith scholars that it is prohibited to disparage the Companions of the Prophet, for all Companions are considered upright (*'udūl*).<sup>47</sup>

#### 4. Commentary (*Syarh*) on the Hadith Concerning the Temptation of Women

Sharḥ refers to an explanation that clarifies a hadith in order to interpret the meaning behind its text. The commentary of a hadith can be conducted through various approaches, one of which is linguistic analysis (*tahlīl al-lafẓī*). Regarding the understanding of the hadith phrase “*mā taraktu ba'dī fitnatan aḍarru 'alā ar-rijāl min annisā'*” (“I have not left behind me a trial more harmful to men than the temptation of women”), most hadith scholars consider this narration as a warning from the Prophet urging men to exercise caution in their interactions with women.

As stated by Ibn Bathal, women are considered the greatest source of temptation that poses concern for men, because the Prophet described all trials in general and assigned women as the subject.<sup>48</sup> In *Tuhfah al-Ahwazi*, it is explained that one reason for this warning is human nature, which tends to be attracted to women, often leading a person into sinful behavior, and in some cases, even causing conflict or division.<sup>49</sup>

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<sup>45</sup> An-Nawawī, *Taḥzīb al-Asmā' wa al-Lughāt*, vol. I, p. 73.

<sup>46</sup> Ibn Ṣalāḥ, *Muqaddimah Ibn Ṣalāḥ: Ma'rifah Anwār 'Ulūm al-Ḥadīs*, p. 28.

<sup>47</sup> Najm, *'Ilm al-Jarḥ wa at-Ta'dīl*, p. 55.

<sup>48</sup> Abū Hasan Ali Ibn Baṭṭāl, *Syarḥ Ṣaḥīḥ Al-Bukhārī Li Ibn Baṭṭāl* (Maktabah Ar-Rusyd, 2003), vol. I, p. 188.

<sup>49</sup> Abū 'Alā Muḥammad 'Abdurrahmān Al-Mubārakfūrī, *Tuhfah al-Ahwazī bi Syarḥ Jāmi' at-Tirmizī* (Dār Al-Kutub Al-Ilmiyyah, 2008), vol. VIII, p. 53.

In addition, the contextual understanding of a hadith can be explored through *asbāb al-wurūd* (occasions of revelation).<sup>50</sup> In line with this, the hadith reported by al-Bukhari regarding the temptation of women is not explicitly explained in *Ṣaḥīḥ al-Bukhārī*. According to the author's research, there is no clear *asbāb al-wurūd* indicating why the Prophet uttered this hadith about the dangers of women's temptation, neither in al-Bukhari nor in other similar hadiths such as HR. Muslim No. 2740, HR. At-Tirmidhī No. 2780, and HR. Ibn Mājah No. 3998. Regarding the *asbāb al-wurūd* of this hadith, Yahya Khoeriyah cites the explanation in *al-Minhāj fī Sharḥ Ṣaḥīḥ Muslim bin Ḥajjāj* by An-Nawawī, which states that at that time the Prophet saw a woman with the appearance of Satan (who could provoke temptation).<sup>51</sup>

### Contextual Interpretation of *Fitnah*

Beyond the various methods of *sharḥ* that have been employed, the *matn* (text) of a hadith can also be analyzed using other approaches, one of which is a contextual approach incorporating various interpretations, including contemporary analysis.<sup>52</sup> Contextual understanding involves studying the Prophet's hadith by examining and tracing its connection to the conditions and circumstances surrounding the event. When a hadith lacks a clear origin or occasion of revelation (*asbāb al-wurūd*), its meaning (*fiqh al-hadith*) can be analyzed through historical, sociological, or anthropological approaches.<sup>53</sup> Utilizing such approaches allows the interpretation of the hadith to become more relative, accurate, appreciative, and accommodating to the changes and developments of the times, ensuring that understanding is not limited solely to the text but also considers the socio-cultural context of that period.

One interesting aspect to examine is the contextualization of the understanding of the hadith regarding the dangers of women's temptation in the contemporary era. In this context, a reevaluation of the interpretation of this hadith is necessary, particularly concerning the terms "fitnah" and "women" mentioned in the text. Critical questions that

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<sup>50</sup> Afriani and Wijaya, 'Pendekatan Tekstual dan Kontekstual dalam Study Hadist', 40.

<sup>51</sup> Yahya Khoeriyah, 'Perempuan Sebagai Sumber Fitnah (Studi Ma'ani Al-Hadis)' (Skripsi, UIN Sunan Kalijaga, 2005), 72.

<sup>52</sup> Nur Saadah Hamisan Khair, 'Contextualising Arguments on Deficiency of Women's Intelligence and Religion: Analytical Study on the Prophetic Traditions', *Akademika* 92, no. 2 (2022): 47–56, <https://doi.org/https://doi.org/10.17576/akad-2022-9202-04>.

<sup>53</sup> The sociological approach examines the issue from the perspective of human beings and the factors that lead them to such behaviors. Meanwhile, the anthropological approach focuses on how these behavioral patterns are formed within the value systems upheld in human societies. See: Afriani and Wijaya, 'Pendekatan Tekstual dan Kontekstual dalam Study Hadist', 40.

need to be addressed include: what is meant by “fitnah” in this hadith, and who are the “women” referred to as the source of temptation. A more contextual and comprehensive interpretation is required to prevent gender bias and the misuse of meaning in today’s socio-religious life.

Regarding this matter, it has been specifically stated that *fitnah* encompasses several meanings. *Fitnah* is indeed a very dangerous phenomenon, and it is often the case that men become victims of a woman’s seduction, as previously explained. Ibn Hajar al-‘Asqalānī also affirms this view. This means that the danger of women’s temptation in the hadith is consistent with the evidence found in the Qur’an, specifically in *Āl ‘Imrān* [3]:14, where a person’s desire for women is mentioned prior to the desire for wealth and children. Another reason cited is the perceived deficiency in intellect and religious commitment in women (*naqisah ad-dīn wa al-aql*).<sup>54</sup>

However, it should also be understood that all humans are equally tested (*fitnah*) by Allah through various means, such as blessings and trials. Allah Almighty says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ

“Every soul will taste death. We test you with evil and with good as a trial. And to Us you will be returned.” (Q.S. Al-Anbiya [21]: 35)

The Qur’an also mentions that wealth and children constitute trials that must be approached with caution, as Allah says:

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۖ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

“Know that your wealth and your children are only a trial, and that with Allah is a great reward.” (Q.S. Al-Anfal [8]: 28)

Then Allah explains that trials in the form of wealth and children can sometimes distract a person from their responsibilities and divert them from performing acts of worship. In this regard, Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

<sup>54</sup> Ahmad bin Ali bin Hajar Al-Asqalānī, *Fath al-Bāri bi Syarh Sahīh al-Bukhārī* (Dār al-Ma’rifah, 1379), vol. IX, p. 138.

*“O you who have believed, let not your wealth and your children divert you from the remembrance of Allah. And whoever does that, it is they who will be the losers.” (Al-Munafiqun [63]: 9)*

The contextual application in understanding the hadith regarding the temptation of women cannot be limited to the repetition of classical interpretations, which often lean toward portraying women as inferior. Through a historical approach, it is necessary to reexamine how the social conditions of pre-Islamic Arabia up to the Prophetic era shaped discourses about women. Within a patriarchal societal structure, women were indeed regarded as a potential source of *fitnah*, not solely due to inherent traits, but because the social realities of the time positioned them as symbols of family honor and as individuals subject to strict control and supervision. This means that the wording of the hadith referring to women cannot be separated from the sociological and historical atmosphere of Arab society, which was deeply concerned with social and moral stability.

On the other hand, the meaning of *fitnah* is not as simple as “the temptation of women.” Lexically, *fitnah* is not singular in meaning: it can signify a test, a trial, or even a temptation. Therefore, interpreting *fitnah* solely as “a woman’s seduction” is not the only valid understanding, but rather an interpretive construct arising from a particular cultural context. Through a hermeneutical approach to hadith, the text should be understood as part of the Prophet’s communication to a society striving to regulate public morality, in which women were often placed at the center of attention due to their involvement in highly monitored social spaces.<sup>55</sup>

Through a practical approach, the hadiths concerning the temptation of women need to be situated within contemporary realities. In the modern era, *fitnah* can no longer be confined solely to gender relations but encompasses all aspects that have the potential to distract humans from the remembrance of Allah: children, wealth, power, popularity, technology, and even hedonistic lifestyles. Thus, the contextualization of the hadith on *fitnah* requires a reading that is more inclusive, just, and relevant to present-day challenges. Women are no longer viewed as the sole source of *fitnah*, but rather as part of the universal trials of life, as emphasized in the Qur’an, where every soul is tested with both good and evil. In this objectification, men, wealth, and offspring similarly possess distracting power

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<sup>55</sup> Mira Fauziah, ‘Reinterpretation of Gender-Biased Hadiths: A Contextual Approach Towards Gender Equality in Islam’, *El-Sunan: Journal of Hadith and Religious Studies* 2, no. 2 (2024): 144–55, <https://doi.org/10.22373/el-sunan.v2i2.5988>.

that can divert humans from obedience to Allah, and therefore can also be considered part of *fitnah*.

With this approach, the hadith concerning the temptation of women is not interpreted as gender stigmatization, but rather as a universal moral warning relevant for all times. Such contextualization is expected to protect Muslims from discriminatory biases in understanding, while also opening the way for a more constructive, appreciative, and justice-oriented interpretation of the hadith in accordance with Islamic values.

### **Implications of the Contextual Meaning of Hadith Hasan Hanafi's Perspective on Women's Participation in Public Spaces**

In Hasan Hanafi's hermeneutics, the understanding of the text must lead to a praxis awareness that connects the message of the hadith with human reality. Therefore, women's hadith as slander needs to be interpreted contextually by placing women as moral subjects who have the responsibility, capacity, and right to contribute to life together.<sup>56</sup> The implication is that the hadith no longer legitimizes the notion that women are a moral problem in the public sphere. On the contrary, the hadith is more appropriately understood as a warning for humans, especially men, to control themselves and build responsible relationships, so that the moral burden of desire, harassment, or abuse of power is not imposed on women.<sup>57</sup>

The practical consequence is the recognition of women's participation in education, work, social organizations, religious, economic, and political activities as part of the public good. Cross-border research shows that women's involvement in higher education, the job market, and political life continues to grow, despite frequent backwaves that question equality as well as seek to return women to rigid domestic roles. In this context, Hasan Hanafi's praximal critique demands that the interpretation of the hadith does not contribute to strengthening the backwave, but becomes a source of ethics that supports participatory justice.<sup>58</sup> Meanwhile, the relevance of contextual reading is seen specifically in women's political participation in Indonesia. Women's obstacles do not solely stem from personal

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<sup>56</sup> Abdul Sattar et al., 'Event Contextualization in Hadith Interpretation: A Framework for Reassessing Problematic Hadith Narratives', *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 27, no. 1 (2026): 127–54, <https://doi.org/10.14421/qh.v27i1.6418>.

<sup>57</sup> Tasbih et al., 'Islamic Feminists' Rejection of the Textual Understanding of Misogynistic Hadiths for the Advancement of Gender Justice in Makassar, Indonesia', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (2024): 196–215, <https://doi.org/10.22373/sjhk.v8i1.19856>.

<sup>58</sup> Julia C. Lerch et al., 'Women's Participation and Challenges to the Liberal Script: A Global Perspective', *International Sociology* 37, no. 3 (2022): 305–29, <https://doi.org/10.1177/02685809211060911>.

abilities, but also from party structure, limited resources, male-dominated political networks, and patriarchal attitudes of society. The research of Aspinall, White, and Savirani shows that Islam is not inherently a barrier to women's representation; Islamic networks and symbols can even become political capital, although women still have to negotiate with party ideology and gender expectations.<sup>59</sup>

In the fields of education, professions, and religious authorities, this interpretation emphasizes that women are not only objects of protection or recipients of advice, but also producers of knowledge and interpreters of religious reality. Restricting women's voices on the grounds of fear of slander can actually maintain a monopoly of interpretation that is insensitive to women's experiences. Feminist hermeneutic studies of hadith show that a reconstruction of meaning is necessary when a text is used to legitimize an unequal relationship and ignore the more dialogical practices of the Prophet. Thus, the involvement of women as academics, scholars, educators, organizational leaders, professionals, and policymakers can be seen as an actualization of social mandates, as long as they are carried out based on competencies and ethics that apply equally to men and women.<sup>60</sup>

Contemporary public spaces also include digital media, where Muslim women build communities, disseminate knowledge, carry out economic activities, and shape religious discourse. Studies of young Indonesian Muslim women groups show that social media can generate new religious and political subjectivity, but at the same time it can still reproduce demands for women to conform to dominant gender regimes. Other research shows that veiled women also actively use the internet to network and determine their own socio-religious trajectories.<sup>61</sup> Therefore, the relevance of Hasan Hanafi's praxic criticism in the digital era lies in the effort to ensure that defamatory narratives do not turn into bullying, silencing, or online objectification, but rather become the basis for communication ethics, digital literacy, and the protection of the dignity of each user.

In the end, the contextual meaning of hadith requires changes at the level of discourse and institutions. Islamic educational materials, sermons, recitations, da'wah media, religious organizations, political parties, and public policy need to avoid using hadith as a

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<sup>59</sup> Edward Aspinall et al., 'Women's Political Representation in Indonesia: Who Wins and How?', *Journal of Current Southeast Asian Affairs* 40, no. 1 (2021): 3–27, <https://doi.org/10.1177/1868103421989720>. M. Arfan Ahwadzy, 'Fiqh Siyash; Konsep, Sejarah, dan Dinamika Perkembangannya', *Siyasah* 5, no. 2 (2025): 151–67, <https://doi.org/10.32332/k5466t70>.

<sup>60</sup> Rahmah Eka Saputri et al., 'The Role of Women in Marital Dynamics: Hadis Interpretation of Amina Wadud's Hermeneutic', *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 48, no. 2 (2024): 282–300, <https://doi.org/10.30821/miqot.v48i2.1180>.

<sup>61</sup> Eva F. Nisa, 'The Internet Subculture of Indonesian Face-Veiled Women', *International Journal of Cultural Studies* 16, no. 3 (2013): 241–55, <https://doi.org/10.1177/1367877912474534>.

pretext to reduce women's access to decision-making space. What must be limited is not the existence of women, but actions that damage honor, exploit the body, abuse power, or eliminate moral responsibility. In Hasan Hanafi's perspective, praxis is a measure of the meaning of interpretation: the text must present liberation from injustice and answer the real needs of society. With this orientation, women's hadith as a slander is maintained in authenticity, but its normative power is directed to be a universal moral warning that supports safe, equal, and dignified public space.

## **Conclusion**

The hadith on the temptation of women narrated by al-Bukhari (No. 5096) is classified as *ṣaḥīḥ* based on the continuity of its sanad (*muttasil*) and the reliability (*thiqah*) of its transmitters. Nevertheless, its authenticity does not require a literal interpretation that positions women as a source of moral danger or justifies restricting their presence in public spaces. Historically, the hadith must be understood within the patriarchal socio-cultural context of early Arab society, where women were closely associated with family honor and subject to social surveillance. The eidetic analysis further demonstrates that *fitnah* encompasses broader meanings, including trials, temptations, and distractions that may divert individuals from moral and religious responsibility. Through Hasan Hanafi's historical and eidetic hermeneutics, therefore, *fitnah* cannot be exclusively attributed to women but should be understood within a broader ethical framework.

The practical dimension of Hasan Hanafi's hermeneutics indicates that the hadith should function as a universal ethical warning emphasizing self-control, moral responsibility, and the prevention of harmful social relations rather than as a justification for women's exclusion. This reinterpretation affirms women as moral subjects with the capacity and right to participate in education, professions, religious activities, social organizations, digital spaces, and political life. Accordingly, the hadith should not be employed to legitimize gender discrimination or restrict women's social and political participation in public spaces. Theoretically, this study contributes to contextual hadith interpretation by integrating Hasan Hanafi's hermeneutics with gender-sensitive analysis, while practically offering an interpretive framework for transforming religious understanding into an ethical foundation for a safe, participatory, equal, and dignified public sphere.

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