



GENDER RELATIONS IN THE HADITH “WOMEN AS A SOURCE OF FITNAH”

Abstract: Along with the development of the times from time to time, issues related to gender issues continue to emerge and develop, one of the factors for the emergence of gender equality issues is because of the understanding of religious propositions that are less complete and comprehensive, giving the impression of discrimination against women. The purpose of this study is to find out how gender relations in the hadith of women as a source of “fitnah”, as well as to understand the meaning of the hadith as a whole and thoroughly. Through a qualitative method with library research, the results of this study explain that slander (fitnah) is not only from the woman's side, but there are gender relations in it, namely slander (fitnah) or ugliness can be from men or women, so it is not right if this tradition is used to discriminate against women, that men or women all have the potential to make mistakes or ugliness.

Keywords: Hadith, Relationship, Gender, Fitnah.

Abstrak: Seiring perkembangan zaman dari masa ke masa, isu-isu yang berkaitan dengan permasalahan gender terus muncul dan berkembang, salah satu faktor munculnya isu-isu kesetaraan gender ini, adalah karena pemahaman terhadap dalil agama yang kurang utuh dan menyeluruh, sehingga menimbulkan kesan diskriminasi terhadap wanita. Tujuan dari penelitian ini adalah untuk mengetahui relasi gender dalam hadis wanita sebagai fitnah, serta memahami maksud dari hadis tersebut secara utuh dan menyeluru. Melalui metode kualitatif dengan kajian pustaka (*library research*), hasil dari penelitian ini menjelaskan bahwa fitnah itu bukan hanya dari sisi wanita saja, melainkan ada relasi gender di dalamnya, yakni fitnah atau keburukan bisa saja dari laki-laki atau wanita, dengan demikian tidak tepat jika hadis ini digunakan untuk mendiskriminasikan wanita, bahwa laki-laki atau wanita semuanya mempunyai fotensi melakukan kesalahan atau keburukan.

Kata kunci: Hadis, Relasi, Gender, Fitnah

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INTRODUCTION

Since 14 centuries ago, Islam has raised the status of women, dismissed all discrimination, and all things that look down on women. Not to mention that women have always been considered as weak beings, number two creatures, even women in the jahiliyah period were not like a piece of clothing, which men could wear and discard at any time, looking crude and uncivilised but that is the fact, that is the data, history is the record.

One of the factors in the emergence of gender equality issues is due to a less complete and comprehensive understanding of religious arguments, giving the impression of discrimination against women.

According to Otje Soediono in her paper at the "National seminar on strengthening human rights for the disabled" as quoted by Rusdi Zubeir, Otje Soediono argues that gender discrimination is a classic problem for every country. Even in developing countries there is still severe discrimination, sexual harassment, violence and so on. (Rusdi Zubeir, 2012).

Based on the reality of discrimination against women, Muslim feminists try to use Islamic tools from the perspective of gender justice to deconstruct religious texts in an effort to realise gender equality in Islam. Muslim feminists want to show that the interpretation of religion so far is an inaccurate and unwise understanding of women. (Nurdin, 2014)

The inhumane and uncivilised treatment of women or the rise of misogyny has given rise to a new term known as misogynism. The term misogynist comes from the English word misogyny which means hatred towards women. However, terminologically it also means a doctrine of a school of thought that dzhohirnya degrades the status of women. (Ade Marhamah, 2019) After we examine further, there are many traditions that contain misogynistic elements towards women, one of the traditions that the author encountered and which will be discussed in this case is the tradition that states that women are a source of fitnah. (Al-Bukhari, Lebanon 2019)

This misogynistic hadith needs to be studied in depth and understood more precisely so that it does not seem to discriminate against women. In theory, the hadith about women as a source of fitnah has been studied before, especially in understanding the meaning of the hadith as a whole. Such as research written by Faisal Haitomi with the journal title: Analysis of the Hadith "Fitnah of Women" and its Implications for Gender Relations. (Faisal Haitomi, 2021) The journal written by Mushab wafi Adalah with the journal title: Reinterpretation of the Prophetic Hadith About Women as a Source of Fitnah in the Perspective of Noam Chomsky's Transformative Generative Theory. The final result of this study is to conclude that the hadith narrated by Imam Bukhori and Ahmad bin Hanbal have similarities and similarities but different redactions. (Mushab Wafi, 2023)

Thus, after looking at previous studies, although there have been studies that discuss the meaning of this hadith, but no one has discussed more discuss the meaning of this hadith, but no one has discussed more specifically about how gender relations in the hadith. If we only take the hadith literally, then it is very clear that it discriminates against women, where women are considered as a source of fitnah and of course also seen as something despicable. If this is the case, it will certainly lead to new interpretations from the community that say that the teachings of Islam itself have positioned women as something despicable and secondary.

Therefore, we need to study it in depth, not only in terms of ma'anil hadith but also in terms of gender relations contained in the hadith, whether it is true that only women are absolutely the source of fitnah, or there is information to the contrary. Based on the explanation above, the author feels that it is important to conduct in- depth research again, with the formulation of the problem: What are the gender relations in the hadith, and what is the impact of the hadith on gender equality?



DISCUSSION

If we refer to the Oxford dictionary, the word gender is mentioned as "classification of anoun or pronoun as masculine or feminine: sexual classification: sex; the male and female genders" in the sense of: classification of objects or pronouns as masculine or feminine; sexual classification; sex; male and female genders. (Wildan el-Mazir, 2020)

The word gender comes from the English language, which means sex. Gender can also be defined as the difference between men and women in terms of values and behaviour. By nature, men and women have a difference, namely from the biological aspect. Whereas the gender referred to here is no longer a matter of sex, but refers to the socially constructed roles of women and men.(Ade Kartini, 2019)

As for what is meant by gender here, it is a set of attitudes, roles responsibilities, functions, rights, and behaviours inherent in men and women that are formed from the culture or environment of the community where they live and grow up. (Erniati, 2016)

Thus the word gender that we mean here is no longer about biological differences that are codified or sex, but what is meant by the concept of gender here is something that comes from socio-cultural construction, which distinguishes between men and women in terms of roles, abilities and positions of men considered as dominant from women in the midst of community life or in the world of work. In short, gender here is something that arises and is formed from the social and cultural environment of society.

1. Gender Equality Relationship Theory

If we look further, the phenomenon of injustice against women can occur anywhere, both in the public and domestic sectors, both in

social and personal life. Marginalisation of the sexes is more common for women than men, which is an irony and a form of gender injustice. (Nawir, 2016)

In Islamic thought, there are at least three views that develop regarding this gender, a conservative view that has patriarchal nuances, a moderate view based on the concept of balance and justice, and a liberal view that tries to reconstruct the concept of religiosity that is seen as detrimental to women. (Nawir, 2016)

Biological differences between men and women have great value in society and culture. The view of some people shows that gender will determine the role that will be carried out in social life. Sex is always used as a gender attribute that is used to determine gender relations, such as the division of functions, roles and status in the view of society. This view and determination is also an issue of gender bias. (Kholis, 2021)

One of the missions of Islam is to liberate people from various forms of discrimination and anarchy. Islam always prioritises the values of kindness and humanity. With the teachings of Islam, we are commanded to be fair, maintain balance and equality between fellow creatures, be it men or women.

Thus, if we look further back, women were powerless at the time of the birth of Islam, both in the Arab world and outside of it. The Qur'an was the first to declare women's rights. For example, in the past, women were inherited, and then the Qur'an revealed verses about the right of inheritance for women, even though she was only half of a man, but this shows that women and men have the same or equal rights.

Islamic teachings derived from the Qur'an and Hadith basically position women as equal to men in life and their position before Allah, because there is no difference except piety. (Kholis, 2021)



In relation to the Islamic perspective on gender equality, the Qur'an has affirmed many things, including: (1) Men and women are both servants of Allah (QS: Adz-Zariyat: 56), (2) men and women are both caliphs (QS: Al- An'am: 165), (3) men and women both receive primordial promises (QS: Al- A'raf: 172), (4) men and women have the same potential for achievement (QS: An-Nisa: 124). (Abdullah, 2009)

The emergence of feminist groups as a movement that voices gender equality is an effort to return religious texts to their true intentions. Because one of the emergence of gender bias issues also arises from an incomplete understanding of religious arguments, giving the impression that Islam discriminates against women, when in fact the opposite is true. Because one of the emergence of gender bias issues also arises from an incomplete understanding of religious arguments, giving the impression that Islam discriminates against women, when the opposite is true, Islam is present then glorifies women, along with the concept of gender equality.

2. Hadith Texts “Women as A Source of Fitnah”

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ التَّيْمِيِّ قَالَ سَمِعْتُ أَبَا عَثْمَانَ النَّهْدِيَّ عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ

Meaning: "Adam narrated to us, Shu'bah narrated to us from Sualaym At-Taimi, who said, I heard Abu Uthman An Nahdi from Usamah bin Zayd (may Allah be pleased with him) saying: 'I have not left behind me a trial more devastating for men than the trial of women'." (HR. Al-Bukhari)

3. The Quality Of The Hadith “Women as A Source of Fitnah” And The Scholars' Judgement

After conducting a hadith research, the hadith about women as a fitnah above is of Shohi quality according to scholarly consensus, as well as the narrator of the hadith, who also received positive evaluations from hadith critics, which in the language of hadith is known as Tsiqah. In checking the quality of the hadith and the quality of the narrator of this hadith, the author used the book Rijal Al-Hadis Taqribut Tahdzib by Ibn Hajar Al-Asqalani and was also assisted by the digital hadith application, Hadith Shoft.

This is what then becomes a question among Muslims, especially for women or certain groups who assume that Islam discriminates against women the proof is that the second source of Islamic teachings, the Hadith, clearly states that women are a source of fitnah, not to mention that the Hadith is of *shohih* quality. So it is necessary to study the Hadith in depth on the next page.

4. Explanation The Hadith “Women as A Source of Fitnah”

In order to avoid erroneous and unfounded understanding, in this case the author quotes the explanation of the scholars in the book directly, namely those contained in the book Fathul Bari Syarah Shahih Al-Bukhori by Ibnu Hajar Al-Asqalani:

I have not left after me a fitnah that is more harmful to men than the fitnah of women). Ash-Shaykh Taqiyuddin As-Subki said: The manner in which al-Bukhari mentioned this hadith after the hadith of Ibn 'Umar and Sahal, and after the mention of the verse in the title of the chapter, indicates that the bad luck referred to is specific to women who cause enmity and slander (fitnah). This is not what is understood by some people who feel unlucky because of women's ankles. This was never said



by any of the scholars. Whoever thinks that women are the cause of this is lacking in knowledge. (Ibn Hajar, Fathul Bari)

How can people attribute all the bad things to women, when women do not have any contribution to the bad things; rather, they only coincide with the decree of Allah's fate. If a person experiences misfortune from a woman, he may leave her without believing that the misfortune came from her. (Ibn Hajar, Fathul Bari)

The warning of the Prophet (Peace and Blessings of Allah be Upon Him) to Muslims, especially to men, to be careful of the temptation of women as contained in the above hadith, does not mean that the hadith is against women in general. However, it should be understood that women are the greatest test for men as one of the pleasures of this world, which at any time can damage their faith because of too much love. As a form of balance, women are also referred to in another hadith as the best jewellery of the world is the righteous woman. (Ilnawati, 2019)

Upon further reading of the commentary on this hadith about women as a source of temptation, it is true that it is a warning from the Prophet to men to beware of the temptation of women. However, this does not mean that we should judge all women to be the same because the hadith is not absolutely universal, as the commentary on the hadith indicates.

5. How Gender Relations in the Hadith “Women as A Source of Fitnah”

When Islam came, gender equality began to be felt. The Prophet Muhammad PBUH prioritised rational and professional considerations over emotional and traditional considerations in carrying out the mission of Islam. Islam since its birth has always positioned men and women in an

equal position. Islam came to erase all patriarchal cultures of the Arabs by spreading Islam which is Rahmatan Lil'alamin. (Abdullah, 2009)

Thus, after we have seen the concept of gender relations and equality in Islam, then if we draw in the issue of controversy regarding the Prophet's hadith that mentions women as a source of fitnah, then the author believes that the theories of gender equality in Islam can fully answer the misunderstanding regarding the hadith.

Firstly, that what is meant by fitnah is a test or trial, (Olivia, 2020) Thus the meaning here is that women are a test for men, that how many men can protect themselves from the test of wealth and position, but very few can hold themselves against the test of women, it is true, because this is what is found in many arguments in religion. So we can draw on this gender relation in terms of fitnah or test, that although the text of the hadith mentions women as the greatest fitnah or test for men, the word test or fitnah is general in the sense that it is reciprocal between men and women. It is possible that the greatest test for women can also arise from men.

Secondly, if we look at the Hadith, then we will see the psychological approach of the Prophet in conveying the Hadith. The Hadith about women as temptation is aimed at men as a form of warning from the Prophet to men, considering that men are more inclined and easily tempted by women. For example, there is a tradition that states that most of the inhabitants of Hell are women, this tradition is indeed the object of women, again as a form of warning from the Prophet so that women are careful in their behaviour and so on, then does this warning not apply to men, of course this applies, because matters of worship, matters of heaven and hell do not look at gender.

So it is clear now that fitnah or trial is not just talking about one gender, but it includes both men and women. Then if we look at the many verses in the Qur'an, it explains that fitnah can be in the form of wealth and children, as found in Qs: At-Taghabun: 15. This shows that trials are not only from women but can also be from men, wealth, positions, children and so on.

6. Hadith “Women as A Source of Fitnah” and It’s Impacts on Gender Equality

Gender issues from time to time continue to occur, both in the social life of the community, in the world of work, even in household life. Among the issues that give rise to gender inequality are marginalisation, subordination, stereotyping, double burden, violence and so on. If some of these reasons continue to arise, gender equality is still very difficult to achieve.

Likewise, from the hadith that the author is studying, that in addition to some of the causes of gender inequality above, some of them are caused by an incomplete understanding of religious propositions. If the hadith about women as fitnah above is only understood in a lafziyah (textual) way then of

course the conclusion of the hadith raises the impact of the gap on gender equality, where women are considered as the biggest fitnah for men, of course this connotation of fitnah has a negative impact, especially from ordinary people who have not been touched by a deep and comprehensive understanding of this hadith. Then what is the solution so that this hadith does not lead to a gap in gender equality, the way is to understand the hadith from the contextual side (meaning Al-Hakiki) then associated with the conditions when the Prophet delivered the hadith.

Understanding the hadith as a whole and calling for it will lead to a complete understanding as well.

CONCLUSIONS

Gender relations in the hadith include inter-gender or reciprocal, thus slander or trials do not only come from women, but can also come from men. If we look at the psychological side of the Prophet in conveying the hadith, then the hadith is a form of the Prophet's warning to men about the danger of slander of women, given that men are more inclined to women. Likewise, the audience or object of the Prophet conveying the hadith was male.

In order for our understanding not to be narrow and avoid mistakes in drawing conclusions from the hadith, it is important that we look at gender relations in the hadith, that in the hadith the word fitnah does not only speak of one gender, although in the text of the hadith about women as fitnah this does lead to that, but in context the word fitnah in the hadith does not limit only one gender, in the sense that fitnah does not only refer to women, but can also be from men. So it is clear here that gender relations in the hadith have a reciprocal relationship, which does not only corner one gender.

The impact of the hadith if understood literally or only referring to the text then this clearly discriminates against women. This then leads to the impact of gender inequality, where women are considered as something despicable, a source of fitnah and even a source of disaster for men. The right step to realise gender equality in it is to understand it as a whole with a contextual approach not only in a textual way.

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