

ANALYTICAL STUDY OF HADITHS ABOUT WOMEN AS SOURCE OF SLANDER

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Abstract

The word slander is often spoken in society in everyday life, namely defamation. But in this study, the word slander in question is a trial for women and men. It is said in a hadith of the Prophet Muhammad. "I have not left behind a slander for humans which is more dangerous for men than (its slander) for women." Regarding this hadith, many people still understand it textually without looking at the content of the related hadith. Perceptions like this fall are accompanied by attitudes of blaming and defaming women. Therefore, the understanding of women's hadith as slander cannot be understood in general but must be understood by looking at the *asbab al-wurud* or fiqh al-hadith of the hadith. Because if you understand it just by looking at the hadith, women are indeed a dangerous source of slander for men, where a woman can be said to be slanderous if she cannot protect herself from things that are prohibited in Islam. This hadith is also considered valid. In this research, the author will discuss the analysis of the targeted hadith and what the scholars think about this hadith, which aims to increase knowledge, understanding, and insight for writers and readers in understanding hadiths, especially women, as slanderers. The method used by the author refers to the *tahlili* (analytical)/qualitative method in the form of library research.

Keywords: Analysis, Hadith, Slander, Women

INTRODUCTION

Hadith refers to the verbal expressions, actions, laws, and characteristics of the Prophet SAW. He plays an important role in explaining the teachings of the Koran and functions as a secondary legal authority after the Koran. The Qur'an and hadith are the main sources of inspiration and guidance for Muslims, as well as being the main role models in obeying the teachings of the Prophet Muhammad SAW. Ulama is obliged to carry out an in-depth examination and analysis regarding the validity of the hadith of the Prophet SAW because the hadith is considered speculative. This is done to prevent attacks on the authenticity and content of the hadith by parties who have different views on the existence of Islam. These attacks may target the chain of transmitters (*sanad*) and the actual content (*matan*) of the hadith. A hadith is considered misogynistic if the hadith talks about women who criticize or seem to hate women. Therefore, misogyny in a hadith can be judged specifically, some people may consider it so, while others may not (Wahid, 2017).

Some people think that women's movements and activities outside the home seem to be limited by several hadith circulating among Muslims, namely, women are not allowed to go alone but with their mahram, are not allowed to dress luxuriously or wear perfume when meeting men, and there are even who consider a woman's voice to be intimate. Because there is stigmatization of women in particular, which is a source of slander (Al-Albani, nd). This prohibition only applies to them. As mentioned in the book of Ṣaḥīḥ Bukhārī:

مَا تَرَكْتُ بَعْدِي فِتْنَةٌ أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ

"I have not left behind a slander for humans which is more dangerous for men than (its slander) for women."

The existence of women is a slander. Men are attracted to women because of their gentle disposition, and attractive personality. If the two of them meet because of lust, bad things will happen. According to the hadith above, it is at this point that their presence is considered slander. Even though some people believe that women are the source of men's slander, Islamic teachings place a different emphasis on women. The Qur'an also describes

that the seduction and temptation of the devil are not only directed at women but also men (Shihab, 2018).

This hadith also cannot be interpreted too narrowly because as a woman you will feel less free to do activities in public. In Islam, women are allowed to carry out activities outside the home as long as they fulfill the requirements according to the Shari'a according to their nature as women. These conditions include obtaining the guardian's approval, refraining from slander, and ensuring that the work carried out is not detrimental (Mahyaddin, 2017).

The word slander in this hadith does not refer to a virtuous woman. Rather, it refers to women who use any means to satisfy their lustful desires, such as women who pose on stage in an attempt to show off their attractive faces and bodies, or women who dress in tight clothing. Where the clothes they wear cover parts of their bodies. But unfortunately, the clothes did not function as a cover because they were too tight (Ramdan et al., 2022).

In the modern era, women are increasingly seen as a source of slander for men. For example, current technological developments have brought humans to a new world known as cyberspace. Thus, this is where they start to face new problems because women are constantly trying to look better and show off their physical beauty. Therefore, women must avoid doing anything that could be considered a source of slander by complying with all obligations and adhering to the guidelines of the Koran and hadith, to eliminate accusations of being a source of slander against men. Therefore, women are required to cover their private parts according to Islamic law (Puyu, 2013).

Thus, this research aims to increase knowledge, understanding, and insight for writers in the field of Hadith Science, especially regarding women's hadiths as a source of slander, expand references for future researchers, and can be used as a source of informants for the public in understanding hadiths of women as a source of slander. In this article, the author will discuss the analysis of the targeted hadith and what the scholars think about this hadith. With this, the hope is that people will not only understand the hadith in general but first look at the origin or *asbab al-wurud* in this hadith so that they do not misunderstand the related hadith.

RESEARCH METHOD

The methodology used is a *tahlili* (analytical)/qualitative approach, namely through a library study. This research aims to identify and examine various theories, postulates, principles, or concepts that can be used to assess and overcome existing research problems (Bakhri & Hanubun, 2019). This research uses a descriptive analysis approach, which involves systematically analyzing collected data and then offering comprehensive understanding and explanations to ensure clarity for readers. The data sources used in this research include primary data, which functions as the main means of searching for sources of hadith books, especially *at-tis'ah* poles. In addition, secondary data is used which consists of various references originating from books, additional journal articles, theses, and websites.

RESULTS AND DISCUSSION

بَعْدِي فِتْنَةٌ أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ

In the hadith regarding slander against women, there is another hadith that provides an alternative interpretation, as described below: The information can be found in Ṣaḥīḥ Bukhārī, especially in the book *al-Nikāḥ* chapter *mā yuttaqa min Syu'mi al-mar 'ah*, juz 7, 5096, p. 8. Next in the book "*al-Riqāq*" by Ṣaḥīḥ Muslim, specifically in the chapter entitled "*Akṣaru Ahli al-Jannah al-Fuqarā' wa Akṣaru Ahli al-Nār al-Nisā' wa Bayān al-Fitnah bi al-Nisā'*", which is in volume 4. In the book *Tatimmah Musnad al-Anṣār*, the hadīṣ chapter of *Usāmah bin Zaid Ḥibbi Rasūlillāh SAW*, *Musnad al-Imām Aḥmad bin Ḥanbal* is mentioned as the third source *Hanbal* in 2001. The fourth reference from *Sunan Ibn Mājah*, especially from the book *Abwāb al-Fitan*, in the chapter entitled *Fitnah al-Nisā'*, is in chapter 5, with main number 3998, at hour 134. In the book "*Abwāb al-Adab*" , chapter "*Mā Jā' Fī Taḥzīr Fitnah al-Nisā'*", juz 4, number 2780, *Sunan al-Tirmizī* mentions an incident at 400 hours.

Based on the previous explanation, several hadiths that have undergone testing are contained in five books, each of which has its chapter. Based on an examination of the sanad studied, it can be concluded that the hadith studied is included in Ṣaḥīḥ, because it fulfills the criteria for sanad hadith ṣaḥīḥan, namely that the sanad is unbroken and the transmission is

pious and trustworthy. narrators as well as teachers and students. This hadith is included in the Sunday hadith category because two friends narrated this hadith. This hadith is also considered *marfu'*, because two friends used the pronunciation قال, which shows that they heard directly from Rasulullah SAW (Ulya, 2020).

Slander of Women

Slander comes from Arabic, namely *فَتْنٌ - يَفْتُنُ - فَتْنَةٌ*, which means to attract, attract, tease, persuade, mislead, burn, and hinder. Meanwhile, the meaning of slander (*فِتْنَةٌ*) itself is a disaster, trial, test, and torment. According to the KBBI, slander is the act of spreading false statements to intentionally defame someone, damage their good name, or injure their honor, without any factual basis. Slander can sometimes be interpreted as a form of charm. In general, personal charm is inherent, just like the attractiveness of a person's physical appearance or achievements. However, how much influence it has depends on who uses it (Mala, 2022). The term "slander" is generally associated with three specific concepts: wealth, throne, and woman. This perspective is deeply ingrained in society, to the point that if a man achieves success, it is due to one of the following three factors. However, women who often receive great attention contribute to the decline in men's achievements, but they do not explicitly admit that women are the source of the defamation. In essence, the meaning of slander varies depending on the structure of the conversation in which the word slander is used. As in a hadith which explains about the Prophet praying for protection from slander:

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا وَكَيْعٌ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَأْتَمِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَشَرِّ
فِتْنَةِ الْغِنَى وَشَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ التَّلْجِ وَالْبَرْدِ وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا يُنْقَى
التُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرَبِ

"Yahya bin Musa, Waki', and Hisham bin 'Urwah, as narrated by Aisyah, narrated that the Prophet ﷺ always recited the following prayer: "O Allah, I seek refuge in You from laziness, haram deeds, debt, and hunger. O Allah, I seek refuge in You from the torment of Hell, the torment of Hell, the torment of the grave, and the torment of the grave. I seek refuge in You from the evil trials of wealth and the evil trials of poverty. I seek refuge in You from the evil temptations of the false Messiah. O Allah, cleanse my sins with snow, and hail, and purify

my heart from sin, as white clothes are cleaned from dirt. Keep me from sins, as You kept the East from the West.” O Allah, I ask for Your protection from indolence, cognitive decline, indebtedness, mistakes, defamation the torment of hell, defamation and the torment of irresponsible people. the grave, the envy of excessive wealth, the bad effects of poverty, and the defamation of the good name of Al Messiah Ad Dajjal O Allah, please purify my mistakes with the cleansing power of snow and dew water, and purify my heart from filth as You do. white clothes clean from stains "I want to create a separation between myself and my mistakes, like how you create a separation between east and west." [HR. Bukhari]

Sheikh Mustafa Bigha explains the meaning of slander in the above hadith in the Ta'liq Syarḥ Ṣaḥīḥ Bukhārī, slander of the grave is the question of the angel Munkar Nakir and the punishment of the grave after that for the person who is entitled to receive it. The slander of hell is a rebuke and disaster from the guardian angel of hell. The slander of being rich is being arbitrary, arrogant, arrogant, and not wanting to fulfill one's rights, such as not paying zakat. And slander of the poor is anything that leads to the haram or doing something that is not worthy according to religion and authority, not accepting the decision of Allah's *qadha* and *qadar* (Novera, 2021).

Women becoming slanderous is an aspect of men's instincts to gravitate towards women, love children, and want to have lots of wealth, this instinct is a gift from Allah SWT. In QS. Ali-'Imrān [3]: 14 Allah SWT. said:

رُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ

"It is made to feel beautiful in the human view of love for what is desired, in the form of women, children, wealth piled up in the form of gold and silver, chosen horses, livestock and rice fields."

If love for women, children, and wealth can lead a person to be willing to violate his God, then he is entitled to receive punishment and reward for his charity, but if on the contrary, love for them can resist remaining obedient to his Lord, then he is entitled to receive reward and reward for his charity (Haitomi & Sari, 2021).

In the proposition above, Allah mentions various desires that have the potential to mislead and deceive humans. Women are the initial objects of desire mentioned. According to Sheikh Ibnu Bathal, this indicates that the act of defaming women is very dangerous. One of the Prophet's wives who was part of the Ummat al-Mu'minīn stated that women were often referred to as the main source of temptation, even in unfavorable circumstances.

In the context of this topic, the term "slander" refers to false statements that harm someone's reputation. According to belief, Satan felt great joy when Allah created women. According to Imam al-Munawi's quote in Faiḍ al-Qadīr, Satan states, "You constitute fifty percent of my strength, you are my hidden refuge, and you are my perfect projectile which, once launched, never misses its target" (Is, 2018).

Regarding the meaning of women as slander, Rasulullah SAW. said:

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ التَّمِيمِيِّ قَالَ سَمِعْتُ أَبَا عَثْمَانَ النَّهْدِيَّ عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا تَرَكَتُ بَعْدِي فِتْنَةٌ أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ

"Has told us, Adam, has told us the Syu'bah from Sulaiman At Taimi, he said, I heard Abu Uthman An Nahdi from Usamah bin Zaid *Radhiallahu'anhuma* from the Prophet ﷺ, he said, "I have not left behind a slander My legacy is more devastating for men than the slander of women." [HR. Bukhari] (Al-Bukhari al-Ju'fi, 2001).

Muhammad ibn Abdullah Al-Jaradaniy commented on the meaning of the slanderous hadith. According to him, the slander referred to is for acts of adultery and anything that can neglect the guidance of the afterlife, because neglecting worldly things is the worst disaster.

This hadith is a warning message from the Prophet Muhammad to Muslims, highlighting the potential harm that can arise from slanderous behavior towards women. This shows that slander is a very big threat because it can cause people to deviate and carry out forbidden actions, as well as ignore religious and worldly obligations. 'Ali bin Muhammad explained that the term slander in this hadith indicates a form of test and challenge (Al-Adnani, 2014).

From the explanation above, it can be concluded that the term "slander" in the hadith refers to a form of test or challenge. In addition, this hadith provides a warning and instructive

message for Muslims, emphasizing that after the death of the Prophet, women were the most dangerous test for men among other challenges that Allah offered. The reason is that women have great power over men, able to persuade them to commit forbidden acts and abandon efforts that might be beneficial for their faith and worldly life (Abdullah, 2016).

An example of a narrative that depicts women as a tough challenge for men is the story of the disaster that befell the Children of Israel due to the actions of women, as told by the Prophet Muhammad.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ سَمِعْتُ
أَبَا نَضْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدُّنْيَا خُلُوعَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ
مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ وَفِي
حَدِيثِ ابْنِ بَشَّارٍ لِيَنْظُرَ كَيْفَ تَعْمَلُونَ

"Has told us Muhammad bin Al Mutsanna and Muhammad bin Basysyar both said, has told us Muhammad bin Ja'far, has told us Syu'bah from Abu Maslamah he said, I heard Abu Nadlrah tell us a story from Abu Sa' id Al Khudri from the Prophet ﷺ said, "Indeed the world is sweet. And verily Allah has empowered you all. Then Allah waits (watches) what you do (in that world). Therefore, fear the world and fear women, because the source of the disaster for the Bani Isarail is women." Meanwhile, in the Hadith, Ibnu Basyar uses the sentence, *liyandzur kaifa ta'malun* (Then Allah (pays attention) to what you do (in that world))." [HR. Muslim]

These hadiths are warning messages from the Prophet to Muslims, urging them to be careful in pursuing worldly pleasures. The hadith emphasizes that although humans can achieve everything, Allah's focus lies only in human actions. On the other hand, the Prophet also warned Muslims to be careful when dealing with women, because the Children of Israel suffered disasters caused by women (Abu al-Husain, 2002).

Therefore, this hadith reinforces the notion that women are the most challenging test for men in the Muslim community. Therefore, Muslims must be careful when it comes to women. The Prophet Muhammad SAW issued a warning to Muslims, especially men, to be careful when dealing with women, as mentioned in the hadith. However, it should be

remembered that this warning does not mean trapping, degrading, or asserting superiority toward women as a whole. However, it is important to understand from this hadith that the role of women is the toughest challenge for men because it is one of the world's pleasures which has the potential to weaken a person's faith if they are too attached to women (Chadziq, 2020).

If we look back, humans were created by Allah SWT and can be categorized into two genders: men and women. Adam was the first human, and his wife was named Eve. Throughout human existence, there has been no difference between men and women. Although there are differences, their essence is never emphasized. This shows that the Koran has a very positive perspective towards women.

Yūsuf al-Qarḍāwī stated that women are human beings just like men if they do good deeds, they will receive the same rewards as men. It is often heard that women are a source of slander for men, women are seducers of men, women are a source of sin, and bring disaster. This kind of assumption is sometimes accompanied by an attitude of blaming and defaming women. Factors like this arise because some people still understand the meaning of hadith textually, without seeing the explanation of the hadith (Thuri, 2007).

Women are respected and given equal status to men because they are seen as noble and flawless individuals. However, there are still many individuals involved in discussions regarding this hadith in society. Contemporary intellectuals agree on the need to place women in their proper positions and give them a role, not only in domestic life but also in social life (Wulandari, 2023).

Sharia gives women the freedom to go anywhere if they are accompanied by their husband, mahram, or accompanied by several trusted women because in conditions like these women are safe from slander. The hadith text above is just one example. Women can have the greatest charm for many men, but not all men, because some men are more fascinated by other temptations, such as wealth, power, or social ambitions (Kodir, 2021).

Religious guidelines that slander women must be analyzed to the core issues and background of society, especially about the recommendation to be aware of negative tendencies in oneself. The ability to manifest is different for each individual, its form varies

depending on circumstances and context. Just like money, this can also be a loss in life. It is important to be careful and avoid immoral behavior and misconduct. These factors include position, social status, popularity, children, family, and knowledge. Allegations of defamation of the assets in question do not mean that the assets are of poor quality. However, the focus of the discussion is to increase awareness, not expand the possibility of defamation of these assets (Adalah & Anwar, 2023).

The hadith text above must be understood comprehensively and proportionally. If we look closely at the contents of this hadith, it is clear that individuals can act as perpetrators and victims simultaneously. Simply put, if the recipient of the message is a woman, it could be that the person being slandered is a man. In particular, the text warns women to be careful when around men who may engage in potential defamation that could challenge and encourage them. The focus of this discussion is not to defend men but rather to advise women to be careful of their temptations.

Therefore, slandering women does not prove women's crimes, just as slandering men does not prove men's crimes. However, it discusses the importance of shared awareness to prevent fraudulent and immoral behavior. Therefore, it is very inappropriate to use verses and hadith that describe women as sources of slander as a means to reflect on, harass, defame, or hinder women from accessing public opportunities for their welfare and advancement (Erman, 2017).

Ulama's View Regarding Women's Hadith as Slander

Ulama tries to analyze why women are the biggest slander for men. In the *Syarḥ* of Sunan Ibn Mājah (Al-Harari, 2018) and *Muslim Ṣaḥīḥ* (Al-Zuhairi, nd), it is explained that the slander of men caused by women is more powerful than other slander. Because men's nature itself always tends towards women. This tendency sometimes leads men to sins such as looking at women who are not mahram or having fun with women in ways that are not permitted by the Sharia. Sometimes men can do dangerous things to get women's approval. On the other hand, women can also do everything they can to get a man's attention, for example by showing off their jewelry and so on. According to Imam al-Munāwī, there are two categories of slander directed at women: general slander and specific slander. Common

forms of defamation include demanding excessive amounts of money and insulting people who are in need (indigent). This pushed men to undertake tasks beyond their abilities and caused them to abandon their religious beliefs. Slander in particular is to persuade people to worship too much and derive excessive pleasure from friendship, thereby causing them to neglect their devotion to God (Bakar, 2003).

In *Fatḥ al-Bārī*, Sheikh Taqiyuddīn as-Subkī states that a woman can be an instigator of slander and calamity, but only if she causes hostility and slander. No academic has stated that a woman's gender is a contributing factor to her involvement in slander. Moreover, he asserts that Imam Bukhārī's inclusion of this hadith after the hadith of Ibn Umar and Sahal, and after the quotation of the verse in the chapter title, shows indications of deliberate misfortune, especially directed at women, leading to enmity and enmity. slander. He stated that there is a misunderstanding among certain individuals who attribute their misfortune to women's ankles. No academic has ever uttered those words. Anyone who claims that women are responsible for this is an ignorant individual. He further stated that if a misfortune occurs in a relationship with a woman, one has the option to end the relationship without attributing the misfortune solely to the woman (Agustiani & Ratnasih, 2022).

According to Abdurrahmān bin Syibli, the Fasiq people are indeed residents of hell. Women can be considered evil if they are not grateful when they receive blessings and are easily offended when they face challenges. (Al-Sa'ati, no date) Yūsuf al-Qardāwī stated that according to the hadith on women, the source of slander, women are the creation of Allah SWT. They are educated with the noblest morals (ahsan at-taqwim) and have the same abilities as lazy people. However, it is important to ensure that the realization of women's abilities does not conflict with the teachings of Allah and His Messenger, because it can have detrimental consequences both in this life and in the afterlife. He permitted women to do work outside their homes under certain conditions and gave them the opportunity to take on leadership roles, while upholding the ethical principles that are core principles of Islam. Women are allowed to participate in public activities, although their permission is not completely unrestricted, as this is subject to religious considerations. This authorization is dependent on certain criteria, outlined as follows:

1. These professions are permitted by religion, which implies that they are not prohibited by religion or do not encourage individuals to engage in haram activities, such as serving unmarried men.
2. Uphold religious principles in all aspects of life, whether in dress, speaking, behavior, maintaining eye contact, and other activities.
3. It is important not to neglect other responsibilities, such as responsibilities towards children and partners, because these are the main commitments (Nasrullah & Novianti, 2022).

He believes that Islam gives equal respect to women and men. Yūsuf al-Qarḍāwī allows men and women to pay attention to each other because they both have each other's needs in life. Observing individuals of the other gender is permitted, as long as it does not focus on intimate body parts and does not trigger sexual desire. Yūsuf al-Qarḍāwī uses the meaning of *maqāṣid al-syarī'ah* for his analysis. The permissibility of actions such as shaking hands, and glancing at and visiting women is determined by the concept of *illat*, especially if they cause harm, especially to morals. Thus, the permissibility of the things mentioned above depends on adherence to religious values and avoiding incitement to lust (an-Naisaburi, 2012).

Islamic teachings serve as a reminder of this disaster, encouraging a vigilant mindset so as not to give in to this temptation. There is increasing recognition in Islamic societies that women are considered a more powerful and dangerous source of defamation. specially designed for women with extraordinary beauty. Women are often held responsible when sexual disclosures or immoral behavior occurs involving men and women. Even though many cases of immorality are triggered by active men and passive women, women still have to be responsible. Even though the textual interpretation of this hadith is accurate, it is important to approach the understanding of the hadith in a fair and balanced manner so as not to make any party feel demeaned (Puyu, 2013).

However, it is important to remember that not all women engage in slanderous behavior. According to Sheikh al-Mubarakfuri, women defame, but not all women. Salihah women are highly honorable individuals who possess extraordinary qualities and are

considered priceless treasures in society. In *Fath al-Bārī*, Imam Ibn Hajar al-'Asqalani specifically highlights that not all women engage in slanderous behavior. Some women can be a source of happiness. This is reinforced by the following hadith:

حَدَّثَنَا رَوْحٌ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنْ
جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْ سَعَادَةِ ابْنِ آدَمَ ثَلَاثَةٌ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ ثَلَاثَةٌ، مِنْ سَعَادَةِ ابْنِ
آدَمَ: الْمَرْأَةُ الصَّالِحَةُ، وَالْمَسْكَنُ الصَّالِحُ، وَالْمَرْكَبُ الصَّالِحُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ: الْمَرْأَةُ السُّوءُ، وَالْمَسْكَنُ السُّوءُ،
وَالْمَرْكَبُ السُّوءُ

"Has told us Rauh, has told us Muhammad bin Abu Humaid, has told us Isma'il bin Muhammad bin Sa'd bin Abu Waqash, from his father, from his grandfather, he said: Rasulullah *shallallahu 'alaihi wa sallam* said, "Among the happiness of the children of Adam there are three things and among the hardships, there are three things. From the happiness of the children of Adam is a pious wife, a good place to live, and a good vehicle. While from the difficulties of the children of Adam is a bad wife (morals), ugly housing, and ugly vehicles" [HR. Ahmad].

This hadith explains three factors that contribute to human happiness: a virtuous partner, a comfortable place to live, and a reliable means of transportation. On the other hand, three factors that make things difficult for people include partners whose ethics are questionable, a living environment that is less supportive, and inadequate transportation facilities. A devout wife is a wife who shows obedience to Allah and her husband, has virtuous morals, and actively encourages her husband's generosity. A good place to live is a house that is comfortable, safe, and meets the family's needs. A good vehicle facilitates human mobility in carrying out activities. On the other hand, a wife with bad morals will make domestic life less harmonious. A bad place to live will make you uncomfortable. Bad vehicles will hinder human mobility. So, this hadith teaches that humans should be grateful if they are blessed with these three things which are sources of happiness. On the other hand, people must be patient if they experience these three troublesome things.

Solutions for women to avoid accusations of slander include:

1. Covering your private parts and maintaining modesty, such as wearing clothes that comply with Islamic law.
2. Maintain the way you speak while still paying attention to composition and etiquette. Contrary to popular belief, women are not prohibited from speaking. The Qur'an instructs women to convey positive messages. However, women are advised to avoid behavior that could tease or seduce men excessively.
3. As parents, you must educate your children, both men and women, to maintain their self-respect, carry out the commands of Allah SWT, stay away from all His prohibitions, and maintain their morals wherever they go and are (Thuri, 2007).

Through the above solutions, Islam keeps women safe by protecting them from the verbal attacks they face in society. Additionally, Islam safeguards their decency and purity by keeping them away from corrupt influences and safeguarding their reputation from false accusations that spread slander. In particular, Islam gave him protection and eased his worries in fighting stress, psychological instability, and terror originating from the mind (Chadziq, 2020).

Based on the reasons above, it appears that hadiths regarding women are slanderous not because of their gender, but because of their actions and behavior. Therefore, the Apostle sent a warning. Humans have many sensual desires. However, humans have a reason as a governing mechanism. Reason needs divine help. Of course, we must focus our efforts on improving *Taufiq*. For example, upholding one's beliefs, refraining from allying oneself with people other than mahram, and maintaining religious beliefs. Therefore, if a man sins, it is not only the woman who must be responsible, but the man himself must also be responsible. However, the issue of sin in this context does not require someone to accuse someone of being guilty. All of us need to refrain from unwanted things. Therefore, we need to reconsider this hadith. This hadith encourages women to fight for piety and men to fight for piety.

CONCLUSION

Based on the explanation above, the hadith which considers women as slander is valid, because it meets the criteria for the validity of the hadith *sanad*. Understanding this hadith cannot be achieved in a broad sense, but requires an understanding that is contextualized with the current situation, achieved through examining *asbab al-wurud* or *fiqh al-hadith* (the interpretation of scholars) of the hadith. According to this hadith, women have the potential to become a source of slander for men if they are unable to protect themselves from actions that are prohibited in Islam. One of the factors that can give rise to slander is the presence of promiscuous behavior. To avoid these accusations, women should uphold moral values and modesty, avoid excessive interactions with the opposite sex, dress according to Islamic law, and obey the teachings of the Koran and hadith. The hadiths examined are considered Sahih because they meet the criteria for the validity of hadith *sanads*.

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