



HADITH ANALYSIS OF THE PROHIBITION OF WOMEN GOING OUT AT NIGHT WITHOUT A MAHRAM: A STUDY OF SOCIAL FACTORS

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Abstract:

This study aims to analyze the hadith prohibiting women from going out at night without a mahram, focusing on the social factors underlying this prohibition and its impact on the social life of Muslim women. This issue is important as it relates to the understanding of women's roles in society and the boundaries set by religion. The methodology used is a qualitative approach with a case study type of research, allowing for an in-depth understanding of the social and cultural context surrounding this hadith. The findings indicate that this prohibition serves as a protective measure for women, reflects family responsibility, and maintains the honor and dignity of women in society. Although social contexts and security have changed, the principles contained in this hadith remain relevant in building a safe society that respects women's rights. This research is expected to contribute to a broader understanding of women's roles in Islamic society and open new insights into the relationship between religious texts and the evolving social realities.

Keywords: Hadith, Mahram, Social

INTRODUCTION

In Islamic society, hadith holds an important position as a guide in various aspects of life, including social behavior. One interesting topic to study is the hadith regarding the prohibition of women going out at night without a mahram (a male guardian). This hadith is a significant issue because it relates to the understanding of the role of women in society and the limitations imposed by religion in social life (Tathmainnul *et al.*, 2024). This study aims to analyze the social factors underlying this prohibition, as well as its impact on the social life of Muslim women.

This study employs a social approach to examine the background of this hadith prohibition and its implementation in modern society. Additionally, the research aims to identify potential alternative interpretations of this hadith and its relevance in contemporary life (Alfaris, 2024). The benefits of this study are expected to contribute to a broader understanding of the role of women in Islamic society, especially within the context of social norms that regulate their freedom.

The relevant literature for this topic includes studies on hadith, tafsir (interpretation), and social norms in Islamic societies. Several previous studies



have examined the legal aspects of this hadith (Amaliyah *et al.*, 2024). Other studies have focused more on the contextual meaning of the hadith, yet few have addressed the social factors that influence this prohibition. Therefore, this study will adopt a sociological approach to analyze the social and cultural context surrounding the understanding of the hadith on the prohibition of women going out at night without a mahram. This approach is expected to provide a more comprehensive perspective on the issue. The novelty of this research lies in its attempt to examine the hadith from a social perspective, which is often overlooked in previous studies (Alfaris & Supriyanto, 2024). With this approach, the research has the potential to offer new insights into the relationship between religious texts and the social realities developing in contemporary Muslim societies.

RESEARCH METHOD

This study uses a qualitative approach with a case study design (Akbarighatar *et al.*, 2023; Alejandro & Zhao, 2024), aiming to obtain an in-depth understanding of the social factors underlying the hadith prohibition of women going out at night without a mahram. This method was chosen because it is more suitable for exploring the meaning, context, and social dynamics occurring in society related to the interpretation and implementation of this hadith.

FINDINGS AND DISCUSSION

Interpretation of Social Value in Hadith

The term "Social" originates from the Latin word *socius*, which means friend or society. In general, social refers to anything related to communal life. In a narrower sense, social can be defined as an attitude that prioritizes the common interest above personal interest (Amiman *et al.*, 2022).

Several experts have different perspectives regarding the meaning of social. According to Lewis, social is something produced, achieved, and established through the interaction between citizens and the government in daily life. Meanwhile, Keith Jacobs defines social as something formed and developed within a community. Ruth Aylett adds that social can be understood as a difference that remains inherent and integrated in society. Paul Ernest also argues that social is not merely a collection of individuals, but more than that, since humans are involved in various joint activities that shape social dynamics. Additionally, Aritrimaria states that social reflects a group of individuals who interact with one another, creating a sense of togetherness and attachment within a group.

According to the Kamus Besar Bahasa Indonesia (KBBI), social is defined as everything related to society. This definition indicates that the concept of social has a broad scope and can encompass various aspects of life, ranging from interaction between individuals, relationships within communities, to dynamics in larger social structures. Overall, social describes how individuals relate and interact within communal life, forming complex and mutually

influential patterns of relationships.

Before the advent of Islam, Arab society lived within a social structure deeply marked by tribal systems and strong fanaticism. They were divided into various tribes that often conflicted with one another, causing prolonged wars merely due to group interests. The character of society was known to be harsh, rough, and temperamental, influenced by the geographic conditions of the Arabian Peninsula, which is arid, sandy, dusty, and rocky, with limited natural resources, especially water (Maghfiroh, 2023).

The social structure of Arab society at that time was very hierarchical, where slavery became an inseparable part of social life. Slaves were regarded as a low class with no human rights. In addition, various practices that were far from moral and humane values also widely developed, such as gambling, drinking khamr (intoxicants), adultery, unjustified wars, and the killing of female infants considered a family shame.

In terms of belief, the majority of the Arab people adhered to paganism, a doctrine inherited from their ancestors, where they worshipped idols as intermediaries to God. The Ka'bah became the center of worship for the Arab people, filled with idols they venerated. Besides paganism, there were also small groups that practiced Judaism and Christianity. Additionally, animism and dynamism beliefs prevailed, where they believed certain objects possessed supernatural powers.

Although the social and moral life of Arab society was still underdeveloped, they possessed a rich culture in language and literature. Their ability to compose poetry was highly valued, and a poet held an esteemed position in society. Moreover, they were known for their strong memory, which contributed to the development of oral traditions.

The arrival of the Prophet brought significant changes to various aspects of Arab social life. Islam introduced the concept of monotheism, replaced idolatry, and abolished inhumane social practices, such as slavery and discrimination against women. The principles of justice, brotherhood and unity were established, replacing the exclusive tribal system. After the hijrah to Medina, social change became more evident with the formation of a more civilized and organized society under the leadership of the Prophet. Through the teachings of Islam, the Prophet succeeded in transforming the ignorant society into a society based on divine values, justice and humanity in a relatively short time (Nurdiyati *et al.*, 2022).

Hadith is a source of Islamic teachings that guides the life of Muslims after the Qur'an. In addition to containing instructions for worship and ethics, the hadith also reflects the social dynamics of the Prophet's time and provides solutions to various problems faced by the community at that time. Therefore, understanding hadith is not only limited to its textual aspects, but also involves the social context behind its appearance.

The sociological approach in the study of hadith allows us to see how hadith plays a role in shaping the norms, culture and social order of society. The Prophet as a leader not only conveys divine revelation but also responds to

the social conditions of his time, either by reinforcing existing values or correcting and reconstructing social practices that are not in line with the principles of justice and humanity. Thus, hadith can be understood as a progressive and relevant instrument of social change in various contexts (Ulum, 2022).

Using a sociological perspective, we can analyze how the hadith influences the behavior of individuals and society and how the teachings of the Prophet can continue to be implemented in modern social life. This study also helps us understand that Islam is not just a ritual religion, but also has a social system that aims to create a harmonious and just society.

Hadith on the Prohibition of Women Going Out at Night without a Mahram

صحيح البخاري ١٠٢٦: حَدَّثَنَا آدَمُ قَالَ حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ قَالَ حَدَّثَنَا سَعِيدُ الْمَقْبُرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ تَابِعُهُ يَحْيَى بْنُ أَبِي كَثِيرٍ وَسُهَيْلٌ وَمَالِكٌ عَنْ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

Sahih Bukhari 1026: Has narrated to us (Adam) said: has narrated to us (Ibn Abu Dza'bi) said: (Said Al Maqbariy) from (his father) from Abu Hurairah, he said: The Messenger of Allah said: "It is not lawful for a woman who believes in Allah and the Last Day to travel for one day and one night without her mahram." This hadith was also followed by (Yahya ibn Abu Katsir), (Suhail) and (Malik) from (Al Maqburiy) from Abu Hurairah.

Paths of Hadith transmission, as follows.

1. Abdurrahman bin Shakh - Kaisan - Said bin Abi Said - Muhammad bin Abdurrahman bin Al Mughirah bin Al Harith bin Abi Dza'b - Adam bin Abu Iyas.
2. Abdurrahman bin Shakh - Said bin Abi Said Kaisan - Yahya bin Abi Kathir.
3. Abdurrahman bin Shakh - Said bin Abi Said Kaisan - Suhail bin Abi Salih Zakwan.
4. Abdurrahman bin Shakh - Said bin Abi Said Kaisan - Malik bin Anas

The hadith narrated by Abu Hurairah is found in Sahih al-Bukhari (1026), Sahih Muslim (1341), Sunan Abu Dawud (1729), Sunan al-Tirmidhi (1171), Sunan Ibn Majah (2899), and Musnad Ahmad (7087, 10170, 10191). In the transmission chains mentioned, this hadith was narrated by Abdur Rahman bin Syihah from Sa'id bin Abi Sa'id from Kaisan, as well as through other narrators such as Muhammad bin Abdur Rahman al-Mughirah, al-Harith bin Abi Dzi'b, Adam bin Abi Iyas, Yahya bin Abi Kathir, Suhail bin Abi Salih Zakwan, and Malik bin Anas. This hadith holds the status of sahih (authentic), is recorded in the main hadith collections, and its narrators are regarded as trustworthy (tsiqah) in the science of hadith criticism (Jarh Wa Ta'dil).

Arabs at that time often faced dangers in traveling, such as pirate attacks, harassment from polytheists, and difficult natural conditions. Therefore, the Prophet gave orders for women not to travel alone without a mahram as a protective measure.

It is narrated that a Companion asked the Prophet about the ruling of traveling for women, which led to this Hadith. However, in later developments, security during travel in Islamic territories improved significantly, especially during the reign of Caliph Umar bin al-Khattab. It is narrated in *Subul al-Salam* by al-Shawkani (jil. 2, hlm. 495) and *Fath al-Bari* by Ibn Hajar (jil. 4, hlm. 76) that Umar bin al-Khattab permitted the wives of the Prophet to perform Hajj in a secure group, accompanied and guarded by Uthman bin Affan and Abdur Rahman bin Auf. This indicates that the prohibition in the hadith is closely related to the security situation, rather than an absolute ruling that cannot be changed.

Some scholars, such as those mentioned in *Fath al-Bari* and *al-Mughni* by Ibn Qudamah (jil. 3, hlm. 267), state that this prohibition is more a precautionary measure rather than an absolute ban. Therefore, under conditions where security is assured, some scholars permit women to travel without a mahram, especially for acts of worship such as Hajj and Umrah.

In *Fath al-Bari* (jil. 4, hlm. 76), Ibn Hajar explains that the prohibition aims to preserve the dignity of women and to avoid fitnah (temptation or trial) during travel. However, he also mentions leniency in certain situations, such as when the journey is safe and there is a guarantee of protection (*Al-'Asqalani*, 1379).

In *Syarh Sahih Muslim* (jil. 9, hlm. 104), Imam an-Nawawi clarifies that the wisdom behind this prohibition is to protect women from dangers and disturbances during travel. He also notes that in emergencies or when travel is safe and secure, some scholars allow women to travel without a mahram (*An-Nawawi*, 1392).

In *'Umdat al-Qari* (jil. 7, hlm. 206), al-'Aini interprets that this hadith indicates an absolute prohibition for women to travel without a mahram, except in emergency circumstances. He also cites the Hanafi school's opinion that permits women to travel within a secure group (*Al-'Aini*, 2001).

In *Tuhfat al-Ahwadzi* (jil. 3, hlm. 415), al-Mubarakfuri emphasizes that the original ruling is prohibited (haram), but there are exceptions in certain conditions, such as obligatory Hajj when accompanied by a trustworthy group of women (*Al-Mubarakfuri*, 1990).

In *Al-Mabsut* (jil. 4, hlm. 221), al-Sarakhsi explains that women traveling without a mahram is prohibited if the journey is unsafe. However, if the travel is for obligatory worship like Hajj or within a secure group, it is permitted according to some Hanafi jurists (*Al-Sarakhsi*, 1406).

In *Bidayat al-Mujtahid* (jil. 1, hlm. 355), Ibn Rushd notes that the Maliki school allows women to travel without a mahram if the journey is safe and they are accompanied by other women or a trustworthy group (*Rushd*, 1985).

The historical and social conditions of the society at that time most likely motivated the prohibition conveyed by the Prophet. This prohibition seems to have been triggered by the Prophet's concern for the safety of women traveling alone over long distances without being accompanied by a mahram. At that time, traveling was usually done using modes of transportation such as Camels,

Bighal (a type of Horse), or Donkeys. In addition, the terrain was very rough and dangerous, especially for women, as they had to cross vast deserts that were prone to crime and far from settlements. In addition to these factors, prevailing social norms also considered it unethical or taboo for women to travel alone. In such a situation, women traveling unaccompanied by their husbands or mahrams were considered a high risk, both in terms of safety and reputation. Hence, it is quite understandable that the Prophet prohibited women from traveling long distances alone (Hamzah, 2021).

Classification of Mahram in Islam:

1. Nasab (Blood Relation) Factor:
 - a. Mother: The woman who conceives and gives birth to a son. The mahram bond applies between mother and child, and her lineage, including mother, grandmother, and so forth.
 - b. Daughter: The daughter, whether from a legitimate wife or biological child, including granddaughters from sons and daughters, as well as biological and stepchildren.
 - c. Sister: Full sister, half-sister from the same father, or half-sister from the same mother.
 - d. 'Ammah: Paternal aunt, including the sister of the grandfather, whether full or from the paternal line.
 - e. Khalah: Maternal aunt, including the sister of the maternal grandmother.
 - f. Daughter of Brother: Niece from a brother, whether biological or stepbrother.
 - g. Daughter of Sister: Niece from a sister, whether full, paternal half, or maternal half.
2. Marriage Factor:
 - a. Mother-in-law: The mother of the spouse, including grandmothers and so forth from either the maternal or paternal side.
 - b. Stepdaughter: The daughter of the wife with whom a sexual relationship has been established with the husband, including granddaughters from sons or daughters.
 - c. Daughter-in-law: The wife of a son or grandson, and so on.
 - d. Stepmother: The wife of the father, even if there is no sexual relationship with the stepchild.
3. Nursing (Persusuan) Factor:
 - a. Nursing mother: A woman who breastfeeds a child and thereby becomes a mother to that child.
 - b. Mother of the nursing mother: The grandmother of the breastfed child.
 - c. Mother of the husband of the nursing mother: The mother-in-law of the nursing mother, who also becomes a grandmother to the breastfed child.
 - d. Sister of the nursing mother: The aunt of the breastfed child.
 - e. Sister of the husband of the nursing mother: The sister of the nursing mother's husband.
 - f. Descendants of the nursing mother: Children of the nursing mother or the nursing father, or one of them.

g. Nursing siblings: Sisters breastfeeding the same child, whether from the mother's or father's side.

Explanation Regarding Nursing:

- a. Nursing that causes the prohibition of marriage is nursing given to a child still consuming the mother's breast milk.
- b. The number of nursing sessions that cause prohibition varies among scholars:
- c. Imam Mālik and Imam Hanafi: Unlimited, provided the child is satiated.
- d. Imam Syāfi'i: At least five satiating nursing sessions.
- e. Imam Tsaur, Abu Ubaid, Daud Ibn Ali al-Zahiri, and Ibn Muzakkir: At least three satiating nursing sessions (Rajafi & Hasanah, 2018).

Implementation of Social Values in the Hadith

Here is a detailed explanation regarding the social values implementation of the hadith prohibiting women from traveling without a mahram, along with relevant references:

1. Protection of Women

The Hadith emphasizes the importance of protecting women from potential dangers they may face when traveling alone. Historically, travel during the Prophet's time was often high-risk, with threats from robbers, hostility from enemies, and harsh natural conditions. Therefore, this prohibition served as a precautionary measure to ensure women's safety.

2. Family Responsibility

This hadith reflects the responsibility of families, especially mahrams, to look after and protect family members, especially women. In this context, the mahram is expected to accompany the woman during the journey so that she feels safe and protected. This also fosters strong social ties within the family, where each family member has a role in keeping each other safe.

3. Social Awareness and Cultural Norms

This hadith reflects the social and cultural norms that existed at the time of the Prophet, where traveling alone by women was considered unethical and risky. In Arab society at the time, these norms were deeply rooted, and traveling without a mahram could result in social stigma. As such, this prohibition also served to safeguard the reputation and honor of women in society.

4. Enhancement of Travel Safety

The hadith highlights the crucial importance of safety during travel. Historically, journeys were frequently hazardous, and this prohibition aimed to protect women from unsafe situations. With the advancement of time and improved security, perspectives on this prohibition might evolve, especially in contexts where travel is safe (Rochmawati, 2024).

5. Affirmation of Women's Honor and Dignity

The hadith underscores the significance of safeguarding women's honor and dignity within the community. By prohibiting women from traveling without a mahram, this hadith serves to protect them from potential slander

and preserve their social reputation. Maintaining women's honor is thus a vital social value emphasized here.

In summary, the hadith forbidding women from traveling without a mahram reflects important social values aimed at ensuring safety, honor, and dignity for women. Although social contexts and security conditions have changed, the principles contained within this hadith remain relevant in building a safe society that respects women's rights.

CONCLUSION

The hadith on the prohibition of women traveling without a mahram reflects very important social values, especially in the context of protecting women, family responsibilities, and maintaining women's honor and dignity in society. It also serves as a preventive measure against the dangers that women can face when traveling alone, especially in the very limited social and security conditions at the time of the Prophet. Although the social and security context has changed with the development of technology and better infrastructure, the basic principles contained in this hadith remain relevant, especially in safer and more secure situations.

For the continuation of this study, further research needs to be done by examining how the principles contained in this hadith apply in modern society, especially in relation to issues of women's security and freedom. A deeper study of the views of scholars from different schools of thought in interpreting this hadith in the present context would also be useful. In addition, it is important to explore how the implementation of the social values contained in this hadith can be adapted to the changing times without compromising the meaning and main purpose of protecting women.

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