



Hadith on Career Women: A Study of Takhrij, Contextual Explanation, and Maqashid Sharia

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Abstract

This study examines the Prophet's hadiths on career women through an integrated approach: hadith authentication (takhrij), contextual interpretation (syarah), and the objectives of Islamic law (maqashid syariah). The background of this study is the tension between the textual understanding of hadith on the role of women and the increasing participation of Muslim women in professional careers. Previous studies have examined this issue separately from the perspective of Islamic law, psychological-sociological, or exegesis, without integrating these three methods of hadith science. Using a qualitative, literature-based design, this study analyzes seven thematic hadiths from Sahih al-Bukhari, Sahih Muslim, and Sunan Ibn Majah, supported by scientific literature from 2019–2024. The findings show: (1) hadiths on permission to leave the house, congregational prayer, and economic activities including the narration of Zainab bint Jahsy RA who was praised by the Prophet for working as a tanner have a valid chain of narration and allow and even praise women's participation in the public sphere; (2) contextual analysis through the principle of reconciliation (al-jam'u wa al-tawfiq) broadens the scope of interpretation for Muslim career women; (3) maqashid analysis proves that career activities support the five main objectives of sharia (al-daruriyyat al-khams). The novelty of this research lies in the integration of the three methods, which has never been done before.

INTRODUCTION

The phenomenon of career women in contemporary Muslim societies presents fundamental questions that require answers from normative Islamic sources, particularly the hadith of the Prophet Muhammad (peace be upon him). On the one hand, the currents of globalization and modernization have opened up wider opportunities for women to actively participate in various professional sectors, including in Muslim-majority countries (Sakup et al., 2025). This phenomenon even extends to Muslim diaspora communities in non-Muslim-majority countries, where Muslim women face the intersection of gender, religion, and ethnicity in the workplace (Ana & Friansah, 2025), as well as in the form of Muslim women's entrepreneurship that continues to grow amidst various global crises (Tlaiss & McAdam, 2023).

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On the other hand, there are still groups that question or even reject career activities for women use a number of arguments from the Qur'an and hadith, which are understood textually (Koburtay et al., 2023).

The tension between religious norms and social reality is increasingly felt when Muslims are confronted with hadith texts that appear to restrict women's movement outside the home. An incomplete understanding can lead to two extremes: an overly strict attitude that restricts Muslim women's potential, and an overly lax attitude that ignores authentic Islamic values (Nadirra & Nadilla, 2023). In Indonesia, this is evident in debates over the reinterpretation of religious texts deemed patriarchal and efforts to reconstruct women's jurisprudence through a contemporary hermeneutical approach (Sholikhah, 2025).

Conceptually, career women are understood as women who seriously pursue a job or profession outside the household with an orientation towards self-development and socio-economic contribution. The Qur'an in Surah al-Nisa' (4): 32 emphasizes that both men and women have equal rights to a share of what they earn. This verse serves as the theological basis for women's right to work and earn a living from their work, while also supporting the economic independence of Muslim families and women's economic empowerment (Yasin et al., 2023). Historically, women during the time of the Prophet SAW were also active in various economic and social activities, such as Khadijah bint Khuwailid as a successful entrepreneur, Aisha bint Abi Bakr as a reference for hadith and religious education, and Khaulah bint al-Azwar, who participated in war (Anisa et al., 2025). This fact shows that Islam does not restrict women from public activities.

Previous research has addressed career women in Islam from various perspectives, but it still suffers from methodological limitations. (Harahap, 2018) Examined career women from a general hadith perspective without a systematic takhrij process. (Sundari, 2022) used a more rigorous takhrij and hadith commentary method and found hadiths in the narrations of Bukhari and Muslim that can serve as a basis for women's careers, but their study was limited to the issue of dual roles. (Ichsan & Dewi, 2020) analyzed career women through the maqashid al-syariah framework, but did not examine the hadith methodologically, while Zali (2024) emphasized the psychological, sociological, and legal aspects of Islam without delving into the science of hadith (Zali et al., 2024). From this mapping, a research gap is evident: there has been no study that integrates hadith takhrij, contextual commentary, and maqashid sharia within a single systematic framework. Takhrij serves to guarantee the validity of the hadith used (Malau, 2026); contextual analysis helps understand the hadith according to its historical context and current conditions (Syauky et al., 2025), while maqashid sharia provides a framework for assessing its legal implications more responsively to contemporary issues (Widiastuti et al., 2025). The integration of these three approaches is the novelty and main contribution of this research.

Based on this background, this study formulates three main questions: (1) what hadiths are relevant to the theme of career women and what is their quality according to takhrij; (2) what is the contextual understanding (syarah) of these hadiths in the lives of modern Muslim women; and (3) what are the implications of these hadiths if analyzed through the framework of maqashid sharia.

This research aims to produce an integrated framework of understanding, demonstrating how these three methods mutually reinforce each other in formulating a comprehensive Islamic perspective on career women. Its contribution lies in providing a replicable methodological model for examining various contemporary issues that require a synthesis between classical hadith scholarship and the needs of Islamic law that is responsive to changing times.

METHODS

This study uses a qualitative approach with a library research type, namely research sourced from written data in the form of hadith texts, syarah books, works of maqashid sharia, and related scientific literature. This approach was chosen because the object of study of the Prophet's hadiths about career women requires in-depth analysis that combines the methodology of hadith science (takhrij and syarah) with the approach of Islamic legal hermeneutics (maqashid sharia), a combination that is inherently textual and does not require field data.

The primary data source in this study is the hadith text in Sahih al-Bukhari (al-Bukhari, 2002) and Sahih Muslim (ibn al-Hajjaj al-Qusyairi, 1998), as the two hadith books with the highest degree of authenticity (ashahh al-kutub), supplemented by Sunan Ibn Majah to expand the thematic coverage. Secondary data sources include classical hadith commentary books (Fathul Bari by Ibn Hajar al-Asqalani, Shari'ah Sahih Muslim by al-Nawawi), contemporary methodological works (Kaifa Nata'amalu ma'a al-Sunnah al-Nabawiyah by al-Qaradhawi), works on the maqashid of sharia (al-Muwafaqat by al-Syatibi; Jasser Auda's systemic framework), as well as related scientific articles published in the period 2019–2024. The hadith identification process was carried out through thematic search (maudhu'i) using keywords that refer to key concepts in Arabic, including khuruj (leaving the house), 'amal (working), tijarah (trade), and nisa' (women), which were searched through [Maktabah Shamilah/Mausu'ah al-Hadith al-Syarif according to the tool you actually use], crossed with thematic indexes in the exegetical books to ensure that the search scope was not limited to hadiths that were already popularly cited in secondary literature. The criteria for inclusion of hadiths in the corpus of this research are: (a) having a direct thematic connection with women's activities in the public or economic sphere, both those that are permissible and those that have the potential to be interpreted as restrictive; and (b) having a minimum status of hasan based on the assessment of mu'tabar hadith scholars. The search process was stopped after no new relevant hadiths were found from the thematic index searches in the three books.

The data analysis technique is carried out through three complementary stages and is carried out sequentially for each hadith in the corpus. The first stage, takhrij analysis, is carried out by tracing the hadith in its original source, mapping the chain of transmission, and assessing its degree of authenticity by referring to the assessment of authoritative hadith scholars in standard commentary books (Ibn Hajar al-Asqalani for Sahih al-Bukhari; al-Nawawi for Sahih Muslim), not the author's independent assessment, to maintain consistency in the terminology of the degree of hadith (sahih, hasan, dhaif) according to the rules of musthalah al-hadith. The second stage, contextual commentary analysis, follows eight methodological principles formulated by al-Qaradhawi, (2006) in Kaifa Nata'amalu ma'a al-Sunnah al-Nabawiyah, including understanding the hadith according to the general intention of the sharia, considering the asbab wurud al-hadith, and distinguishing temporal means from permanent goals to place each hadith in its historical-social context before projecting it into the contemporary context. The third stage, the analysis of maqashid sharia, maps the legal implications of each hadith towards one or more of the five main objectives of sharia (al-daruriyyat al-khams) as formulated by al-Syatibi, (2006), the validity of which is cross-checked with the systemic framework of Jasser Auda to ensure that the interpretation is not unilateral or forced.

To maintain the credibility and consistency of the analysis (trustworthiness), this study applies source triangulation at the syarah stage by comparing interpretations from more than one authoritative syarah book for each hadith studied, as well as theory triangulation at the maqashid stage by referring to both the classical framework of al-Syatibi and the contemporary framework of Jasser Auda. The methodological limitation of this study lies in the scope of the corpus, which has

not covered the entire Kutub al-Sittah evenly. Sunan al-Tirmidhi, Sunan Abu Dawud, and Sunan al-Nasa'i have not contributed hadith to the final corpus of this study, so the generalization of the findings needs to consider the limitations of the source coverage.

RESULT AND DISCUSSION

The first hadith that is relevant to the theme of women's public activities and careers is the hadith narrated by Imam Bukhari and Muslim from Abu Hurairah RA:

حَدَّثَنَا قُرُوءُ بْنُ أَبِي الْمَغْرَاءِ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ خَرَجْتُ سَوْدَةَ بِنْتُ زَمْعَةَ لَيْلًا فَرَأَاهَا عُمَرُ فَعَرَفَهَا فَقَالَ إِنَّكَ وَاللَّهِ يَا سَوْدَةُ مَا تَخْفَيْنَ عَلَيْنَا فَرَجَعْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ وَهُوَ فِي حُجْرَتِي يَتَعَشَّى وَإِنْ فِي يَدِهِ لَعَرْفًا فَأَنْزَلَ اللَّهُ عَلَيْهِ فَرَفَعَ عَنْهُ وَهُوَ يَقُولُ قَدْ أَذِنَ اللَّهُ لَكُنَّ أَنْ تَخْرُجْنَ لِحَوَائِجِكُنَّ

Meaning: Farwah bin Abu Al Maghra' told us, Ali bin Mushir told us from Hisham from his father from Aisha, he said, One night, Sawdah bint Zam'ah came out, and Umar saw her and recognized her, so he said, 'By Allah, you, O Sawdah, will not be hidden from us.' So he returned to the Prophet (peace and blessings of Allah be upon him) and told him about it, and at that time he was in my house and was having dinner, while there was sweat on his hands, then Allah revealed to him, and the sweat disappeared. He said, "Indeed, Allah has permitted you to relieve yourself." (HR Bukhari and Muslim).

In terms of takhrij, this hadith has a very strong chain of transmission because it was narrated by the two greatest imams of hadith, al-Bukhari and Muslim, in their sahih books. The status of this hadith is sahih mutawatir, whose authenticity is beyond doubt. The text of this hadith explicitly uses the word permission (*your name*), which shows that the Prophet SAW explicitly gave women the permission to leave the house in order to fulfill their needs (al-Asqalani, 2010). The word "*hawa'ij*" (needs) in this hadith uses an unlimited plural form, which, in the rules of ushul fiqh, indicates generality (*al-jumu' al-mudhafu yufidu al-'umum*). This means that women are permitted to leave the house for various purposes, including earning a living, pursuing knowledge, and engaging in social and professional activities, as long as they do not conflict with sharia norms.

The second hadith comes from the narration of Ibn Umar RA, which is recorded in Sahih Bukhari and Muslim, which explains about women who go to the mosque:

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَمْنَعُوا نِسَاءَكُمْ الْمَسَاجِدَ إِذَا اسْتَأْذَنَكُمْ إِلَيْهَا قَالَ فَقَالَ بِلَالُ بْنُ عَبْدِ اللَّهِ وَاللَّهِ لَمَنْعُهُنَّ قَالَ فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ فَسَبَّهُ سَبًّا سَيِّئًا مَا سَمِعْتُهُ سَبَّهُ مِثْلَهُ قَطُّ وَقَالَ أَخْبَرَكَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَقُولُ وَاللَّهِ لَمَنْعُهُنَّ

Meaning: Harmalah bin Yahya told me, Ibn Wabb told us, Yunus told me from Ibn Shihab, he said, Salim bin Abdullah told me that Abdullah bin Umar said, I heard the Messenger of Allah (peace and blessings of Allah be upon him) say, Do not prevent your wives from going to the mosque when they ask you for permission. The narrator said, Bilal bin Abdullah said, By Allah, we will prevent them. The narrator said, So Abdullah faced him, then criticized him with a bad criticism that I have never heard him criticize him like that at all, while he said, I informed you from the Messenger of Allah (peace and blessings of Allah be upon him), but you opposed by saying, 'By Allah, we will prevent them.' (HR Bukhari and Muslim).

This hadith is authentic with a continuous chain of narration (*muttashil*) through the narration of Ibn Umar. In addition to being narrated in Sahih Bukhari and Muslim, a similar hadith is also found in Sunan Abu Dawud and Sunan al-Nasa'i with slightly different texts but the same meaning. This multiplicity of narration lines further strengthens the authenticity of this hadith (Sholikah et al., 2026). In terms of Islamic law, the Prophet's prohibition on husbands preventing their wives from going to the mosque has broader implications. If the Prophet forbade husbands from preventing their wives from attending religious activities such as congregational

prayer in the mosque alone, then the a fortiori argument (*the concept of harmony*) shows that women should not be prevented from carrying out other positive activities, including working professionally (Huda, 2022).

Hadith about Women Working at the Time of the Prophet SAW from Jabir ibn 'Abdullah RA, it was narrated that his paternal aunt was divorced, then she wanted to go out to cut her dates. Then a man met her and forbade her to go out. So she came to the Prophet SAW and told him about it. The Prophet SAW said:

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ ح وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ وَاللَّفْظُ لَهُ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ طَلَّقْتُ خَالَتِي فَأَرَادَتْ أَنْ تَخْرُجَ فَزَجَرَهَا رَجُلٌ أَنْ تَخْرُجَ فَأَنْتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَلَى فَجِدِّي تَخْلُكِ فَإِنَّكَ عَسَى أَنْ تَصَدَّقِي أَوْ تَفْعَلِي مَعْرُوفٌ

Meaning: And Muhammad bin Hatim bin Maimun told us, Yahya bin Sa'id told us from Ibn Juraij and from another line, Muhammad bin Rafi' told us, Abdur Razzaq told us, Ibn Juraij and from another line, Harun bin Abdullah told me while the wording is from him, Hajjaj bin Muhammad told us, Ibn Juraij said, Abu Az Zubair told me that he heard Jabir bin Abdullah say, My aunt was divorced by her husband, then she wanted to pick dates, but a man forbade her from leaving the house. After that, my wife came to the Messenger of Allah to ask about it, so the Messenger of Allah replied, "Yes, you can. Pick your dates, so that you can give charity or do good." (H.R Muslim)

This hadith is very significant because it shows that the Prophet Muhammad (peace be upon him) directly permitted a woman to work (cutting dates) even during the iddah period (when there was economic need). He even provided positive motivation by mentioning the potential for charity that could be generated from this work. This sets a strong historical precedent that Islam supports women's economic activities (al-Nawawi, 2013). Hadiths about Khadijah's career activities are also scattered throughout various hadith narrations. In Sahih Bukhari, it is narrated that Khadijah was a wealthy merchant who employed others, including the Prophet Muhammad (peace be upon him) before he received revelation, to manage her trade. This fact shows that the Prophet (peace be upon him) not only permitted but was also practically involved in economic activities led by a woman (Ali, 2025). A comprehensive understanding of the above hadiths requires knowledge of the historical-social context in which they were conveyed. Pre-Islamic and early Islamic Arab societies had a social structure that placed women in a subordinate position under male domination. It is in this context that the hadiths that appear to restrict women must be understood, not as rigid universal norms, but rather as the Prophet's response to certain social conditions (al-Qaradhawi, 2006).

A hadith that is often misinterpreted in this context is the one that states that a woman is aurat (al-mar'atu 'awratun). A contextual explanation of this hadith indicates that the word aurat here does not mean that women must be confined to the house, but rather a warning to women to always maintain their honor and dignity. Imam al-Tirmidhi himself placed this hadith in the chapter on women's clothing, not in the chapter on the prohibition of leaving the house (Mukaromah, 2024). Furthermore, if the hadith about women as aurat is understood absolutely and literally, then other authentic hadith that expressly permit women to leave the house (such as the hadith that have been takhrijed above) will be contradictory. In the methodology of hadith science, this kind of contradiction is resolved by the approach of al-jam'u wa al-tawfiq (reconciliation), namely that the permissibility of women leaving the house is a general principle, while the hadith about aurat is a warning about the ethics and manner of women leaving the house (al-Qaradhawi, 2006).

Based on contextual analysis of Islamic law, several principles can be formulated as guidelines for modern Muslim career women: 1) the principle of al-ibahah al-ashliyyah (the original law is permissible). In ushul fiqh, the original law of everything is permissible (al-ashl fi al-ashya' al-ibahah) until there is evidence that

prohibits it. The hadiths that have been studied emphasize that public activities for women are included in the category of those that are originally permitted (al-Syatibi, 2006). 2) The principle of balance between domestic and public roles (al-tawazun). The hadiths regarding the obligations of a wife to her husband and the obligations of a mother to her children do not deny a woman's right to pursue a career, but rather demand balance and good role management. The Prophet Muhammad himself emphasized that a woman who can balance these two roles will actually receive great rewards (Abqori & Rizqi, 2024). 3) The principle of conditions and ethics (al-dhawabith wa al-adab). The hadiths of the Prophet Muhammad (peace be upon him) stipulate conditions that women must fulfill when engaging in public activities, including: covering their genitals, guarding their gaze, avoiding khalwat (being alone with a non-mahram man), obtaining permission from their husband or guardian, and not causing slander or harm. These conditions are ethical and can be fulfilled in the context of modern professional work (Pratama, 2025). 4) The principle of maslahah and need (al-hajah wa al-mashlahah). The hadith mentioning the case of a woman cutting dates during the iddah period shows that when there is an economic or social need, the Prophet Muhammad (peace be upon him) provides flexible space for women to work. In the modern context, many Muslim women pursue careers for very legitimate reasons, ranging from family economic needs to meaningful social contributions (Sutrawati et al., 2026).

An analysis of Maqashid al-Shariah for Career Women on Hifz al-Din: Maintaining Religion through Career explains that the dimension of maintaining religion (hifz al-din) in the context of career women can be realized in several ways. First, women who work as educators (teachers, lecturers, ustadzah) directly contribute to the spread and preservation of Islamic values. This is the highest realization of hifz al-din. Second, women who have careers in the fields of da'wah, Islamic publishing, Islamic media, and the like make their work as an act of worship with religious value. Ichsan & Dewi, (2020) emphasized that the first maqashid al-shariah, namely hifz al-din, necessitates that women are also obliged to seek religious knowledge and spread it. The fact that the Prophet Muhammad (peace be upon him) provided special time for his female companions to study religion, as recorded in the hadith of Abu Sa'id al-Khudri narrated by Bukhari, shows that women's education and intellectual activities are part of maintaining religion. Hifz al-Nafs: Nurturing the Soul through Career. The second Maqasid, hifz al-nafs (nourishing the soul), has direct relevance to women's career pursuits. A healthy soul (al-nafs al-muthmainnah) is one that fulfills its potential, can actualize itself, and contributes positively to society. For many women, working professionally is not solely about money but about fulfilling psychological needs for recognition, self-actualization, and meaningful contribution (Aprianti et al., 2025).

Contemporary psychological research cited by Muamar, (2019) shows that women who can balance domestic and career roles generally have better levels of life satisfaction, self-esteem, and mental health than those who are forced to limit themselves to only one role. From a maqashid perspective, this healthy psychological condition is part of the maintenance of the soul as commanded by Islam. Hifz al-'Aql: Maintaining the Intellect through Career. Maintaining the intellect (hifz al-'aql) in Islamic tradition not only means avoiding things that damage the intellect, such as alcohol, but also means optimizing the potential of the intellect through education, research, and intellectual activity. In this context, career women who develop their professional competence, whether in science, law, economics, medicine, or other fields, are realizing one of the highest goals of sharia, namely the maintenance and development of the intellect (Toriquddin, 2014). The prohibition emphasized in the hadiths of the Prophet SAW that a Muslim (regardless of gender) is obligated to seek knowledge ('thalabul 'ilmi faridhatun 'ala kulli muslimin') provides a strong normative

basis that intellectual and professional activities that are the fruit of education are something that is commanded, not prohibited (al-Nawawi, 2013). Hifz al-Nasl: Maintaining Offspring and Honor. The dimensions of maintaining offspring and honor (hifz al-nasl) in the context of career women need to be understood comprehensively. On the one hand, there is a concern that career activities can cause women to neglect the responsibility of educating children. On the other hand, women who are educated and have careers have been empirically proven to be more capable of providing quality education to their children (Toriquuddin, 2014). The hadith of the Prophet SAW, which emphasizes the importance of the mother's role in children's education, does not conflict with career activities, but rather requires wise time management and priorities. A mother who has a career with good management can be a role model for her children about the values of hard work, professionalism, and social contribution (al-Nawawi, 2013).

Hifz al-Mal: Preserving Wealth through Career. The fifth Maqasid, hifz al-mal (preserving wealth), is most directly relevant to career activities. Islam highly values lawful and productive economic activities. The Qur'an, in various verses, encourages Muslims to strive to seek sustenance on earth. The hadiths of the Prophet Muhammad (peace be upon him) also highly value those who work hard to support themselves and their families (Toriquuddin, 2014). In the context of Indonesia and other developing countries, women's economic participation has a significant impact not only on the family but also on national development. From a Maqasid perspective, when women's career activities contribute to the maintenance and development of lawful wealth, then such activities are not only permissible but can even be obligatory under certain conditions (Muqtada et al., 2024). Several hadiths are often used as arguments to limit women's public activities. A comprehensive study requires an honest and balanced examination of these hadiths. The first hadith is a narration which states that a woman is aurat (al-mar'atu 'awratun). The second hadith is a narration which states that a woman's prayer at home is better than in the mosque (*shalatu al-marati fi baytiha khayrun min shalatiha fi masjiduba*) (al-Qaradhawi, 2006). According to takhrij, the first hadith (al-mar'atu 'awratun) was narrated by al-Tirmidhi and is considered hasan sahih. However, understanding this hadith must take into account its context: it was conveyed in a context related to women's dress and etiquette, not as a prohibition on activity. Al-Tirmidhi himself placed this hadith in the Book of *al-Radha* (a book about breastfeeding/mahram relationships), which shows a very specific context.

The second hadith about women praying at home being better must also be understood contextually. Hadith scholars such as Ibn Daqiq al-'Id and al-Nawawi explain that this hadith is irshadi (direction/advice), not tasyri'i (establishing an obligatory law). This means that this hadith provides a more preferable option, rather than prohibiting women from going to the mosque. This is evidenced by other authentic hadith that expressly prohibit husbands from preventing their wives from going to the mosque (al-Nawawi, 2013). The method of jam'u wa al-tawfiq (reconciliation) between these seemingly contradictory hadiths yields a balanced conclusion: Islam grants women the freedom to engage in activities outside the home while providing ethical guidance that safeguards their safety, honor, and well-being. This is not a contradiction, but rather a comprehensive and complementary system (al-Qaradhawi, 2006).

This research positions itself as a bridge between methodological hadith studies and the normative needs of career Muslim women in the modern era. Compared with Harahap, (2018) study, which examined career women from a general perspective on hadith without systematic interpretation, this study offers greater methodological rigor through a comprehensive interpretation process. Compared with Sundari, (2022) study, which used interpretation and syarah but limited its dual

role and did not integrate the maqasid of sharia, this study goes further by adding the maqasid dimension as a comprehensive legal framework. Compared with Ichsan and Ichsan & Dewi, (2020) study, which used interpretation but relied methodologically on the Qur'an rather than hadith, this study provides a more solid foundation for hadith. The integration of the three approaches of interpretation, syarah, and maqasid, is this study's original contribution to the treasury of Islamic scholarship on career women. This research proves that Islam not only permits but even supports women's career activities when carried out within the framework of correct values and ethics.

CONCLUSION

Based on the analysis of takhrij, contextual commentary, and maqashid sharia that have been described, this study concludes that the authentic hadiths in Sahih al-Bukhari and Sahih Muslim include the hadiths regarding permission for women to go out to fulfill their needs, the prohibition to prevent wives from going to the mosque, permission for women to cut dates, and the history of Khadijah RA's economic activities collectively form a strong normative basis for the permissibility of women to be active in the public sphere, including having a career. The contextual commentary on these hadiths emphasizes that the basic principle of Islam regarding women is al-ibahah (permission to be active), not al-hajr (restraint); hadiths that appear restrictive need to be read in their respective contexts and reconciled with more lenient hadiths through the method of jam'u wa al-tawfiq.

This finding is reinforced by the analysis of maqashid sharia, which shows that women's career activities, if carried out according to sharia requirements and ethics, are in line with the five main objectives of sharia: maintaining religion through a career in the field of da'wah and Islamic education, maintaining the soul through self-actualization and mental health, maintaining the mind through the development of intellectual competence, maintaining offspring through economic independence that supports children's education, and maintaining wealth through halal and productive economic contributions. The integration of the three approaches of takhrij, contextual sharia, and maqashid sharia is the main methodological contribution of this study, because it is able to produce a more comprehensive and balanced understanding compared to previous studies that tend to use a partial approach.

These findings have implications for both theory and practice. Practically, educators and preachers need to convey a contextual and comprehensive understanding of hadith about women to avoid partial textual interpretations that could potentially harm Muslim women, while fatwa institutions can formulate operational guidelines for career women that integrate hadith knowledge and the maqasid of sharia. This study also has limitations in the scope of the hadith examined, so it is recommended that future research expand the corpus of hadith studied and consider more specific contextual variables, such as career fields, education levels, and family circumstances, ideally involving empirical data from the career Muslim women community.

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