

The Prohibition Against Approaching Adultery in the Al-Azhar Commentary: Surah Al-Isra' [17]:32 from a Gender Perspective

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Abstract

This study is motivated by the phenomenon of increasingly liberal teenage social interactions that tend to normalize relationships that can lead to adultery. The purpose of this study is to examine the prohibition against approaching adultery in Surah Al-Isra' [17]:32 based on Buya Hamka's Al-Azhar commentary from a gender perspective. The method used is a literature review employing a qualitative approach through the analysis of various exegetical sources and relevant journals. The results indicate that the prohibition in this verse is not limited to the act of adultery itself but also encompasses all behaviors that lead to it. From a gender perspective, the study reveals a disproportionate burden of psychological, social, and moral consequences borne by women, particularly in cases of pregnancy outside of marriage. This study emphasizes the importance of religious understanding, moral education, and the roles of family and society in preventing behaviors that lead to adultery. Thus, this study is expected to contribute to enriching exegetical studies and serve as a reminder to society, particularly adolescents, to guard themselves and their behavior in accordance with Islamic values.

Al-Azhar Exegesis; Gender Perspective; Gender Inequality; Out-of-Wedlock Pregnancy.

Abstrak

Penelitian ini dilatarbelakangi oleh fenomena pergaulan remaja yang semakin bebas dan cenderung menormalisasi hubungan yang dapat mengarah pada perbuatan zina. Tujuan penelitian ini untuk mengkaji larangan mendekati zina dalam QS. Al-Isra' [17]:32 berdasarkan tafsir Al-Azhar karya Buya Hamka dalam perspektif gender. Metode yang digunakan yaitu penelitian pustaka dengan pendekatan kualitatif melalui analisis terhadap berbagai sumber tafsir, dan jurnal yang relevan. Hasil penelitian menunjukkan bahwa larangan dalam ayat tersebut tidak hanya terbatas pada perbuatan zina, tetapi juga mencakup segala perilaku yang mendekatinya. Dalam perspektif gender, ditemukan adanya ketimpangan beban psikologis, sosial, dan moral yang lebih besar ditanggung oleh perempuan, terutama dalam kasus hamil diluar nikah. Penelitian ini menegaskan pentingnya pemahaman keagamaan, pendidikan moral, serta peran keluarga dan masyarakat dalam mencegah perilaku yang mengarah pada zina. Dengan demikian, kajian ini diharapkan dapat memberikan kontribusi dalam memperkaya studi tafsir serta menjadi pengingat bagi masyarakat, khususnya remaja, untuk menjaga diri dan perilaku sesuai dengan nilai-nilai Islam.

Kata Kunci: Kehamilan di Luar Nikah; Ketimpangan Gender; Perspektif Gender; Tafsir Al-Azhar.

INTRODUCTION

The phenomenon of promiscuity among Indonesian teenagers is reflected in the findings of a follow-up analysis of the Indonesian Demographic and Health Survey (SDKI) 2017 by Badan Kependudukan dan Keluarga Berencana Nasional (2018) which found that 7.7 per cent of young

people aged 15 to 24 had engaged in premarital sex, with risky dating behaviour being the most significant factor increasing that risk by up to twentyfold (Syafitriani et al., 2022). This situation also contributes to the risk of unwanted pregnancies among teenagers (Selfa & Ayu, 2025). From an Islamic perspective, this matter is not merely a social issue, but has fundamental theological implications, given that adultery is regarded as a major sin which, in the moral hierarchy, ranks just below idolatry and murder (Fatimah & Pertiwi, 2024; Rasidin et al., 2024).

The concept of adultery in Islam extends beyond physical contact involving the reproductive organs. It encompasses behaviors mediated through the eyes, ears, speech, and hands, terms scholars describe respectively as eye adultery, ear adultery, oral adultery, and hand adultery (Robi'ah et al., 2025). This expansive meaning positions prevention as a family-level responsibility, built through open communication, religious grounding, and early character education (Mustopa, 2024). Surah Al-Isra' [17]:32 captures this preventive logic precisely. The verse forbids *not* the act of adultery alone, but *approaching* it, using the phrase *lā taqrabū*, “do not approach”, a diction choice with a far broader scope than a simple prohibition of the act itself (Atika & Raisa, 2025).

This broader scope directly implicates behaviors common among contemporary adolescents, including unsupervised courtship practices (Sirajuddin et al., 2024). Surah An-Nur [24]:30 reinforces this gradation by commanding believers to guard their gaze before guarding their private parts, indicating that adultery prevention operates in stages, starting from the most elementary form of self-control. Several studies have examined this verse from differing angles. Rozy and Nirwana AN (2022) compared Tafsir Al-Azhar with Tafsir Al-Misbah and identified four core elements of the prohibition: the definition of adultery as an intimate relationship outside marriage, the ban on acts driven by uncontrolled desire, the identification of deviant conduct such as *kehalwat*, and the prohibition's negative consequences, including out-of-wedlock pregnancy.

A study on QS. Al-Isra' [17]:32 has been done from various perspectives, ranging from Islamic law, moral education, to comparison of interpretation. Atika and Raisa (2025) applying Roland Barthes's theory of myth, found that the prohibition against approaching adultery is widely understood in society to include *kehalwat*, revealing attire, and exposure to pornographic content, not adultery alone. Irhamni et al. (2024) linked the courtship phenomenon to Surah Al-Isra' [17]:32 and Al-Hujurat [49]:13, concluding that physical closeness in dating can trigger uncontrolled behavior with consequences ranging from premarital sex to relationship violence. (Lana & Bashori, 2024; Saputra, 2021) further examined pre-wedding photography from the perspective of Islamic law, particularly regarding interactions between prospective brides and grooms before marriage. Bela et al. (2023), reading Al-Qurthubi's *Al-Jami' li Ahkam al-Quran*, emphasized that even seemingly minor acts such as holding hands fall within the scope of the prohibition. Wiranto and Akib (2021) reached a similar conclusion after comparing Ath-Thabari, Al-Qurthubi, Sayyid Qutb, and Wahbah Az-Zuhaili.

These studies converge on a textual reading of the prohibition but stop short of examining its social distribution. Most treat Hamka's interpretation as normatively neutral, foregrounding its linguistic and legal dimensions while leaving its gendered consequences unexamined (Musyarif, 2019). This gap is consequential because the meaning of a prohibition cannot be fully understood apart from how its violation is actually lived, and empirical evidence shows that out-of-wedlock

pregnancy imposes a heavier psychological, social, and moral burden on women than on men (Irhamni et al., 2024; Nafisah et al., 2024). A gender perspective is therefore adopted here not to question the prohibition's normative validity, but as an analytical lens for reading how textual implication meets unequal lived consequence.

Departing from the research gap, this study systematically examines Buya Hamka's interpretation of Surah Al-Isra' [17]:32 in *Tafsir Al-Azhar*, integrating a gender perspective as its analytical framework. The central argument is that a full understanding of the prohibition against approaching adultery cannot be separated from an analysis of the unequal burden it produces for men and women once transgressed. This study is expected to contribute academically by offering a reading of the verse that connects classical exegesis with the empirical asymmetry documented in contemporary gender studies on adolescent sexuality and out-of-wedlock pregnancy in Indonesia.

METHOD

This study employs a qualitative library research design to examine the interpretation of QS. Al-Isra' [17]:32 in *Tafsir Al-Azhar* by Buya Hamka (2020). The primary data are drawn directly from Hamka's interpretation of the verse, while secondary sources include relevant journal articles, Qur'anic exegesis studies, and fiqh literature addressing the prohibition of approaching adultery, the legal consequences of pregnancy outside marriage, and gender issues in Qur'anic interpretation. Classical fiqh works, including Sayyid Sabiq's *Fiqh al-Sunnah*, are used through secondary scholarly sources where direct access to the original texts is unavailable.

Data were collected through systematic documentation by identifying, selecting, and categorizing sources according to their relevance to the research questions, with priority given to recent scholarly publications. The analysis proceeded in four stages: (1) examining Hamka's interpretation of QS. Al-Isra' [17]:32 and its key linguistic and exegetical elements; (2) relating the interpretation to relevant fiqh discussions on the consequences of *zina*; (3) applying Mansour Fakih's (2021) concepts of subordination and double burden to analyze gender-differentiated consequences; and (4) synthesizing the exegetical, juridical, and gender perspectives to formulate the study's findings. The analysis focuses specifically on subordination and double burden because these concepts directly correspond to the study's examination of gendered consequences.

RESULTS AND DISCUSSION

Prohibition of Adultery in QS. Al-Isra' [17]:32: A Linguistic and Tafsir Analysis

In the discourse on social etiquette and the care of self-respect in Islam, QS. Al-Isra' [17]:32 occupies a very fundamental position, serving as the main textual reference for understanding the prohibition against approaching adultery. Linguistic analysis of this verse is a fundamental basis for obtaining a comprehensive understanding of the scope of the prohibition it contains, since without an in-depth reading, the verse is susceptible to being understood reductively as a prohibition that applies only to the act of adultery directly, even though the scope of its meaning is considerably wider than that (Hamka, 2020). Table 1 below presents a linguistic analysis of the verse's key *mufradat* as the foundation for this discussion.

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

“Do not approach adultery, for adultery is an abominable deed and a bad way.” (QS. Al-Isra’ [17]: 32)

Table 1. Mufradat Lughawiyah Key QS. Al-Isra’ [17]: 32

Arabic Terms	Meaning and Implications
لَا تَقْرَبُوا (Day of taqrabū)	A form of hard prohibition (<i>nahy</i>) with the verb <i>qāraba</i> meaning “to approach”. The use of the word “approach” instead of “to do” indicates that this prohibition is preventive and covers all actions that have the potential to be intermediaries towards adultery, not just the act of adultery itself (Hamka, 2020; Robi’ah et al., 2025).
الزَّيْنَى (Al-zinā)	Any form of sexual relations that are not justified by a legally valid marriage bond by religion or state. The scope is not limited to physical relationships, but also includes various behaviors that open the way to adultery (Hamka, 2020; Rozy & Nirwana AN, 2022).
فَاحِشَةً (Fāḥiṣyah)	A very heinous act and beyond the limits. The use of this term shows that adultery is not just an ordinary moral offense, but a crime that fundamentally damages social order, honor, and nasab (Wiranto & Akib, 2021).
سَاءَ سَبِيلًا (Sā’a sabīlā)	As bad as the road. This phrase emphasizes that adultery is not only normatively prohibited, but also a path that inherently brings damage and suffering to the perpetrator and the wider community (Hamka, 2020).

From Table 1, it appears that the use of *lā taqrabū* instead of *lā taf’alū*, do not do it, is a deliberate and meaningful choice of diction rather than a stylistic accident. Buya Hamka in Tafsir Al-Azhar emphasizes that the prohibition of approaching adultery carries greater strength and depth than a prohibition against committing adultery directly, since the verse includes various acts capable of drawing a person toward it, such as gazing at one another with desire, holding hands, and kissing (Hamka, 2020). This reading aligns with the fiqh principle known as *sadd al-ḥarā’i*, which prohibits any action that can become an intermediary toward an unlawful act, precisely in order to prevent greater damage before it occurs.

Furthermore, Hamka further expands the scope of this prohibition to social behaviors prevalent in contemporary life. Practices such as *kehalwat*, the solitary meeting between a man and woman who are not *mahram*, and *ikhtilat*, the free mixing of the opposite sex outside *mahram* relations, fall within the category of acts capable of arousing desire and drawing a person toward transgression (Hamka, 2020). The widespread practice of dating among today’s teenagers falls into this same category, since physical and emotional closeness outside a legal marriage bond carries a high potential to lead a person toward adultery (Irhamni et al., 2024). This warning is reinforced by a hadith narrated by At-Tirmidhi and Ahmad, which locates the danger precisely in the moment of seclusion itself.

لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثُهُمَا الشَّيْطَانُ

“A man is not alone with a woman but the third party between them is the devil.” (HR. *At-Tirmidhi and Ahmad*)

Furthermore, this hadith identifies the source of danger as the situation of solitude itself, rather than the character of either party present. This distinction is analytically important, as it becomes significant later on when this study examines how vigilance against adultery tends to be enforced unevenly between men and women in social practice. Overall, the prohibition against approaching adultery in the *Tafsir Al-Azhar* forms a comprehensive, multi-layered system of prevention that does not stop at a single action but blocks every path that could potentially lead to moral and social corruption (Atika & Raisa, 2025; Hamka, 2020) (Hamka, 1985; Nabila, 2023). This framework, however, does not explain how the consequences of such violations are subsequently distributed a question that will be discussed further through the *fiqh* discourse on pregnancy outside of marriage.

Fiqh Law's View on Pregnancy Outside of Marriage

In *Fiqh al-Sunnah* by Sayyid Sabiq, the act of adultery is categorized as a serious violation in Islamic law, one that can only be sanctioned once convincingly proven through the testimony of four men who witnessed it directly without doubt (Zulkarnain et al., 2023). This deliberately high evidentiary threshold is significant in itself, since it indicates that the law is structurally oriented less toward routine prosecution and more toward deterrence and the protection of reputation. This orientation follows the general principles of Islamic criminal law, namely preventing harm (*dar' al-mafāsīd*) and realizing the benefit of the wider community (*jalb al-maṣāliḥ*), a purpose that helps explain why classical *fiqh* discourse devotes considerably more attention to regulating the aftermath of pregnancy than to punishing the act of adultery itself (Ririn & Az Zafi, 2020). Within the broader framework of Islamic family law, Sayyid Sabiq's conception of *hikmat al-tasyri'* also presents marriage as an institution concerned with the preservation of lineage, morality, and social responsibility rather than merely regulating legal status (Munir, 2022).

There are significant differences of opinion among the four main schools of jurisprudence regarding the legal provisions of marrying a woman who becomes pregnant due to adultery. The Hanafi and Shafi'i schools allow marriage with a pregnant woman without waiting for birth, whether by the man who caused the pregnancy or by another man, on the grounds that she does not fall into the category of a legally married woman. The Maliki and Hanbali schools prohibit such marriage as long as the woman is pregnant, with the Maliki school requiring birth first and the Hanbali school additionally requiring sincere repentance from both parties (Bela et al., 2024; Firdaus, 2020).

The difference in views among these four schools reflects the breadth of *ijtihad* in the Islamic *fiqh* tradition in responding to complex social problems. Although they differ in their technical provisions, the four schools agree that out-of-wedlock pregnancy is a serious consequence of a prohibited act, and that its handling must take into account the interests of all parties involved, including the child conceived (Asman, 2020; Muhamad et al., 2023). What is analytically notable, however, is that this entire four-school debate remains procedural in nature, concerned with the timing and permissibility of marriage, while none of the schools explicitly interrogates how the

social and moral consequences of adultery are subsequently distributed between the man and the woman involved, a silence that marks the entry point for a gender-analytical reading.

Buya Hamka's Interpretation of QS. AL-Isra [17]:32 through the Lens of Gender Analysis

Rozy and Nirwana's (2022) comparative study of Tafsir Al-Azhar reports that Hamka grounds the prohibition of approaching adultery in the presence of *syahwat*, sexual desire, which he describes as inherent to both men and women and prone to arousal when the two are in close proximity. At this definitional level, Hamka's language is strikingly gender-neutral, addressing a disposition shared by both sexes rather than assigning greater moral culpability to either party from the outset. This framing is significant, since it suggests that Hamka's starting point does not itself construct women as the primary source of temptation, a reading that might otherwise be expected given the broader tendency in classical exegesis to locate moral danger in the female body. This neutrality raises the question of whether it persists once the prohibition enters everyday religious practice.

Mansour Fakih's framework of gender analysis (2021) provides two concepts relevant to this discussion: subordination and double burden. Subordination refers to the positioning of one gender as having lower status, authority, or social value within gendered norms and practices. Double burden, meanwhile, concerns the unequal distribution of responsibilities in which women are expected to fulfill multiple roles and bear additional responsibilities alongside their existing obligations. Applied to Hamka's interpretation, these concepts help identify how a prohibition presented as universally applicable may nevertheless have different social implications for men and women. This study argues that the interpretation can be read through the lens of subordination insofar as women may become subject to greater social scrutiny, while its implications may also contribute to conditions associated with women's double burden.

The pattern of subordination becomes visible once Hamka's elaboration is read as a whole rather than at the level of its opening definition. His repeated attention to modes of dress, media exposure, and public conduct as gateways to transgression is not itself illegitimate as moral guidance, but it consistently locates the visible site of temptation in women's appearance and behavior, even though the originating diagnosis of desire was framed as mutual (Hamka, 2020; Izzatunnisa & Kudhori, 2025). This tendency is not unique to Hamka. Robi'ah et al. (2025) comparison of Ath-Thabari, Al-Qurthubi, Sayyid Qutb, and Wahbah Az-Zuhaili finds a similar drift across classical and modern exegetes alike, suggesting that interpretive subordination operates less as an individual bias than as a recurring feature of how this verse tends to be elaborated once it moves from definition to application.

Vigilance against approaching adultery is therefore presented as a universal principle in Hamka's interpretation, but it may be applied unevenly in social practice, where women's bodies and conduct are more closely scrutinized. This subordinating pattern at the level of interpretation does not yet, by itself, establish unequal outcome, since surveillance and consequence are analytically separate matters. A gender-responsive approach similarly requires Qur'anic interpretation to consider the unequal social consequences experienced by women, rather than treating gendered experiences as external to the interpretive process (Jayanti & Kudhori, 2026). What it does is set up a clear expectation to test against the empirical record, namely whether the

disproportionate moral attention placed on women during the preventive stage is matched by a disproportionate share of the burden once the prohibition is actually transgressed. The following section examines that empirical pattern directly, focusing on out-of-wedlock pregnancy as its most concrete case.

The Consequences of Adultery in a Gender Perspective

The interpretive pattern identified in Hamka's exegesis above finds its empirical parallel in contemporary studies on the lived consequences of adultery, particularly in cases of out-of-wedlock pregnancy. Biologically, the experience of pregnancy, childbirth, the postpartum period, and weaning is only experienced by women, so the physical consequences of adultery that result in pregnancy are inherently heavier on the part of the woman (Fatimah & Pertiwi, 2024). This asymmetry is not merely descriptive, it marks the first and most concrete point at which the earlier textual neutrality of shared desire collapses into an unequal distribution of consequence, since no equivalent biological burden is imposed on the male party regardless of his role in the transgression.

From a psychological dimension, the pressure experienced by women who become pregnant out of wedlock is far more complex than that experienced by men who engage in the same act. Adolescent girls in this situation are generally not emotionally or financially ready to take on the role of parent, and this unpreparedness produces stress, anxiety, and risk of postpartum depression, conditions intensified by hormonal changes that heighten emotional sensitivity (Winarni et al., 2025). Men responsible for such pregnancies generally do not bear a comparable biological or psychological burden (Rahmatika & Sari, 2025). This gap suggests that the burden women carry is reinforced by a social environment that positions them as the primary bearer of both the event and its emotional aftermath.

From the social and moral dimension, the stigma attached by society tends to be much heavier for women. Adolescents who become pregnant out of wedlock are prone to stress and depression due to shame and exclusion from their social environment (Hidayat, 2024; Rahmatika & Sari, 2025). Even in cases of rape, women who are victims are still often judged on the basis of their dress or conduct, while male perpetrators do not receive comparable social stigma (Valia & Nuqul, 2025). In Indonesian cultural practice, women who become pregnant out of wedlock are often urged to immediately marry the man responsible, as an effort to restore family honor, a practice that stands in contradiction to a hadith narrated by Abu Hurairah.

تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ تَرُبَّتْ يَدَاكَ

"Women are married based on four things: because of their wealth, their nasab, their appearance, and their religious piety. So prioritize the good in your religion, and you will be lucky." (HR. Bukhari, Muslim, Abu Dawud, An-Nasai, and Ibn Majah)

Read against this hadith, the practice of forced marriage under pressure of shame reveals an internal contradiction, since it functions as reputational repair rather than the deliberate, piety-based partner selection the hadith itself commends. Forced marriage, based not on religious compatibility but on emergency conditions due to out-of-wedlock pregnancy, often causes household disharmony and leads to divorce, which again harms women and children (Irhamni et al., 2024). A woman who becomes pregnant out of wedlock retains the right to refuse a forced

marriage she does not consent to. The child conceived, meanwhile, retains the right to be born with a preserved status, since Islam does not recognize the concept of inherited sin, as affirmed explicitly in QS. An-Najm [53]:38.

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

“(That is) that a person who sins will not bear the sins of others.” (QS. An-Najm (53): 38)

This verse confirms that a child born from the adultery of their parents cannot be held accountable for an act they did not commit. Yet the fact that the child bears no share of this sin stands in sharp contrast to how persistently the mother continues to carry its consequences long after the act itself, in biological, psychological, and social terms alike (Ramadhany et al., 2026). Read alongside the gender-neutral diagnosis of desire with which Hamka opens his interpretation, and the fiqh tradition’s procedural silence on distributive consequence, this contrast confirms that the imbalance identified throughout this discussion is structural, rooted in how a textually shared prohibition comes to be unevenly enforced and absorbed once it is transgressed (Atika & Raisa, 2025).

CONCLUSION

Through the findings in this study, it is known Buya Hamka’s interpretation of the prohibition against approaching adultery in Surah Al-Isra’ [17]:32 is comprehensive, extending beyond the physical act itself to all behaviors capable of leading to it, including *khalwat*, *ikhtilat*, and arousing interaction, consistent with the fiqh principle of *sadd al-dharā’i*. Read through a gender perspective, this study further finds that although Hamka frames desire as a disposition shared by men and women, the practical consequences of transgressing the prohibition, particularly out-of-wedlock pregnancy, are borne disproportionately by women across biological, psychological, social, and moral dimensions. This asymmetry between a textually neutral diagnosis of desire and an empirically unequal distribution of consequence constitutes the central academic contribution of this study, connecting classical exegesis with contemporary gender analysis in a manner still uncommon in Indonesian tafsir literature.

This study is limited by its exclusive focus on Tafsir Al-Azhar as the primary exegetical source, without comparison to other classical or contemporary commentaries, and by its reliance on secondary literature for classical fiqh references rather than direct engagement with primary fiqh texts. Future research is recommended to examine how gender-sensitive readings of this verse can be integrated into Islamic religious education curricula in Indonesia, and to explore how interpretations by contemporary female exegetes might enrich the reading of verses addressing moral prohibition. Comparative studies across multiple exegetical traditions would also help establish whether the interpretive pattern identified here is specific to Hamka or reflects a broader tendency within Indonesian Quranic exegesis.

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DECLARATION OF USING AI

The authors used Gemini to improve language and readability. The authors reviewed and edited the output and take full responsibility for the content.

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