

Women's Activities In Worship According to The Qur'an And Hadith

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Abstract: This paper examines the activities of worship for women that are permissible according to the Qur'an and Hadith in religious life. Her research focuses on women's activities in carrying out worship, both prohibited and permissible. This paper strengthens for women to worship in accordance with their nature so as not to carry out worship if the demand is forbidden to worship, it is permissible for women to worship to the mosque and is encouraged to study knowledge. This paper strengthens for women to worship in accordance with their nature so as not to carry out worship if the demand is forbidden to worship, it is permissible for women to worship to the mosque and is encouraged to study knowledge. This writing using the Literature Study method is a series of activities related to the method of collecting literature data, reading journals and articles about women's activities in worship according to the Qur'an and Hadith. The results explain that women are forbidden to perform prayers, fasting, shiam and thawaf during menstruation and puerperium, but women can recite the Quran, make dhikr, pray, cut nails, cut hair and make out with their husbands. Then women are allowed to worship in mosques with a note that it does not contain slander and in accordance with their ethics and women are allowed to study knowledge.

Keywords : Women, Activities, Worship, Qur'an and Hadith

INTRODUCTION

In the days of jahiliyah women were very marginalized and had difficulty living, if having a daughter was considered a form of misfortune, disgrace, and shame for the family.¹ When Islam is present on the surface of this earth, women have the same opportunity to live and do activities in worship to increase faith and do pious deeds, because what distinguishes humans before Allat Almighty is only the quality of worship, devotion to Allah, and pious deeds as daily activities in their lives. But related to worship activities for women, there are some specific things that prohibit the implementation of worship, because women have their own nature, namely menstruation, pregnancy, childbirth and breastfeeding (breast milk). With this nature, women's activities in worship are slightly hindered so that they are not allowed to carry out worship as usual. For example, when women menstruate or puerperium, they are not required to perform prayers, shiyam, and thawaf when performing Hajj.

¹Kun Budianto, *The Position of Women's Rights According to Islamic Law and Civil Law* (KUHPercivil), 2019, p. 43

The existence of this prohibition makes women have leeway to worship. Although basically Islam in the determination of worship is almost the same both women and men as in Sura Ad-Dzariat (56) it is explained that:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

It means: "And I did not create jinn and men but that they might serve me." (Q.S. Ad-Dzariat: 56)

From the above verse it is explained that the purpose of Allah Almighty created human beings including women is to worship Him. The worship activities in question are in the form of prayer, fasting, zakat, reading the Qur'an and including avoiding prohibitions and doing good. However, a woman's worship activities must follow the correct procedures according to what is described in the Qur'an and hadith to be carried out and forbidden to be carried out.²

Mahmud Syaltut in his book *Min Tawjihat Al-Islam* that the human nature between men and women can almost be (said) the same. God has bestow on both men and women sufficient potential and ability to assume responsibility and enable both sexes to carry out activities of a general and specific nature. Therefore, the Sharia laws also put the two in one framework.³ On the other hand, there are also those who still position that women are weak creatures and forbid them to move too much under the pretext that women wherever they go must be accompanied by mahram and the permission of their father or husband even for the purposes of studying.⁴

In the Qur'an and Hadith there is a lot to say about pious and believing women, i.e. *mu'minat*, and *Muslimat*, and even mentions them in the same tone as pious and believing men. The Qur'an and hadith should be used as a living guide for women's activities in worship that must be firmly held by every human being, in order to be safe in the world and in the hereafter.⁵ In other words, that the Qur'an and hadith are a source of reference for women's activities in all aspects of life in carrying out life both in relationship with Allah SWT and fellow humans.

The Qur'an contains many rules that require explanation of al-Hadith in its implementation. If the Qur'an is the word of God globally, then al-Hadith is the word of the Prophet who gives a lot of explanation to the meaning of the content of the Qur'an. Therefore the Qur'an and al-Hadith are inseparable in understanding the law and as its role in shaping the law as the rules of its implementation in life. In fact, the Qur'an and al-Hadith explain in the form of limits of one's provisions in carrying out worship.⁶

The provision in question is how a woman's worship activities are not the same as men's, where a woman has a legal provision that there is a prohibition to carry out worship. If implemented, the law is haram. But other activities such as reading the Qur'an, dhikr, praying, cutting nails, cutting hair can be done when women are menstruating or puerperal. While others are having sex with husbands during menstruation or puerperium is not allowed. But if just making

²Fahri Hidayat, *Islamic Building Basic Construction in Islamic Studies Building*, 2018, Pustaka Senja, p. 17

³ Putri Alya Nurhaliza, Riru Rahimah, Sri Lutfiatul Ulfa and Fajar Syarif, 'The Social Role of Women in Qur'anic Perspective', *Al Furqan: Journal of Qur'anic Science and Tafsiir*, 4.2 (2021), 199–219 <<https://doi.org/10.58518/alfurqon.v4i2.747>>.

⁴ Dochana Bakuldas, Hukum Uina, and Ar-Raniri Banda Aceh, 'Vola. 1 No. 1 Maret 2015 | 15', 1.1 (2015), 15–26 &lit;<https://core.ac.uk/download/pdf/229881647.pdf>>.

⁵ Riana Ratna Sari, 'Islam Kaffah according to Ibn Kathir's View', *Ishlah: Journal of Ushuluddin, Adab and Da'wah*, 1.2 (2019), 132–51 <<https://doi.org/10.32939/ishlah.v1i2.46>>.

⁶ Hubungan Al- Qur and others, 'No Title'.

out is allowed, as an expression of the meaning of mawaddah husband and wife, which is to live happily harmoniously and peacefully.

The Qur'an, which was revealed to the Prophet Muhammad, is an undoubted guide to him about the truth of what it contains, and it is also the perfect guide for those who prepare to receive the truth of piety, that is, to follow all the commandments of Allah and shun all His prohibitions in order to avoid Allah's torment. In QS. al-Baqarah verse 2 states:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۙ فِيْهِ ۙ هُدًى لِّلْمُتَّقِيْنَ

It means: "*This book (Qur'an) has no doubt in it; (He is) a guide for those who are pious*"

In other words, the Qur'an does not discriminate between women and men in worship and does not place men above women. To find out how the Qur'an and the presence of the Holy Prophets actually talk about women, the author will quote a number of verses of the Qur'an and Hadith as well as the interpretation of the Tafsir scholars on the verses regarding women's activities in worship.

METHOD

The research method used is the Literature Study method is a series of activities related to the method of collecting literature data, reading journals and articles about women's activities in worshipping according to the Qur'an and Hadith, then recorded and processed as research writing material. This research is a research using literature study methods or literature review. A literature review is a comprehensive overview of research that has been done on a specific topic to show the reader what is already known about that topic and what is not yet known, to find rationale for research that has been done or for future research ideas.⁷ Literature studies can be obtained from various sources both journals, books, documentation, internet and libraries. The literature study method is a series of activities related to the method of collecting library data, reading and recording, and managing writing materials.⁸

DISCUSSION

Women According to the Qur'an

The mention of the word woman in the Qur'an uses various variants Terms include: *al-mar'ah*/*al-imra'ah*, *al-nisa'*, *al-banat*, *al-untsa*, or mentioning the name of a female character directly, or using the symbol of tamarbutah. *Al-mar'ah*, *al-imra'ah* and *al-nisa'*; The term is limited to adult women, both married and single adult women.

In the Qur'an, the use of the term woman based on various forms of word change indicates according to its characters: Shaleha woman, warrior woman, patient, loyal, lawless, traitor, seductive and so on. But what is special is that when the Qur'an alludes to women with antagonistic characters, it does not mention names blatantly only in the form of initials, where the wisdom is a

⁷ Denney, A. S., & Tewksbury, R. (How to write a literature review. Journal of criminal justice education, 24(2), 2013). H. 218-234

⁸ Zed, Mestika.. *Literature Research Methods*. Jakarta : Yayasan Obor Indonesia. 2008, p. 65

lesson in ethics. On the other hand, when describing the moral achievements and struggles that are exemplary for women and the entire Ummah, the Qur'an mentions names directly.⁹

The Qur'an speaks of pious and believing women, believers, Muslims, and even mentions them in the same vein as pious and believing men. One of the glories given by Allah Almighty. to women is the derivation of a surah in the Qur'an that presents specifically women's matters under the name of women's surah (Al-Nisa'). Mahmud Syaltut in his tafseer mentions that Surat Al-Nisa' which discusses the woman is called al-Nisa' al-Kubra. The naming of this letter was intended to distinguish it from other letters that discussed women such as Surat al-Thalaq, called al-Nisa' al-Shughra. 12 Other surahs that present women, many found in the Qur'an even though they are not called suras al-Nisa', such as al-Baqarah, al-Maidah, al-Ahzab, al-Mujadalah, al-Mumtahanah, al-Tahrim, and others.¹⁰

Some say in the Qur'an that the teachings of Islam position women in a noble place. The nature of women in the Islamic view can be seen from the words of Allah SWT. the creation of women is explained in the following Word of Allah SWT:

1. Al-Nisa' verse 1 explains that:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

It means: "O man! Be fearful of your Lord who created you from the one self (Adam), and (Allah) created his mate (Eve) from him; and from these two God bred many men and women. Fear Allah in whose name you ask one another, and (maintain) family relations. Verily Allah always watches over and watches over you" (QS Al-Nisa': 1)¹¹

2. Q.S Al-Hujurat¹² verse 13 explains:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

It means: "O man! Truly, We created you from a man and a woman, and We made you into nations and tribes so that you might know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is all-knowing, all-conscientious (Q.S. al-Hujurat: 13).¹²

3. Q.S Al-Najm verse 45 explains:

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ

It means: "And verily it was He who created the male and female pairs." (Q.S Al-Najm: 45).¹³

Islam has elevated women and given them freedom and dignity, as well as an independent personality. Even in the Qur'an it also explains that women are partners (spouses, twins, siblings) so that their human aspects are the same as men, even as life partners that cannot be separated from each other. This is according to and proof that Islam places women in an honorable dignity

⁹ Wiwin Mistiani, 'The Position of Women in the Quran And Hadith (Status Of Women In The Quran And Hadith) Wiwin Mistiani', *Musawa*, 11.1 (2019), 34–66.

¹⁰ Mistiani.

¹¹ The Quran and its translation "Al Hufaz" (Bandung; Qordoba, 2018), 273

¹² The Quran and its translations..... p. 517

¹³ The Quran and its translations..... p. 675

and dignity, no less equal to men. So that the differences that exist do not cause one to feel that they have advantages over the other.¹⁴

Mahmud Syaltut, former Shaykh of Al-Azhar wrote in his book *Min Tawjihat Al-Islam* that the human nature between men and women can almost be (said) to be the same. God has bestowed upon women as well as bestowed upon men sufficient potential and ability to assume responsibility and enable both sexes to carry out activities of a general and specific nature. Therefore, the Sharia laws also put the two in one framework. This one (the man) sells and buys, marries and marries, transgresses and is punished, demands and witnesses and that one (the woman) is also so, can sell and buy, marry and marry, transgress and be punished, and demand and witness.¹⁵

The Quran speaks of women in its various verses. The conversation concerns various sides of life. Some verses speak of their rights and duties, others describe the privileges of female figures in religious or humanitarian history. Women in *qadrati* must always exist in the midst of the family. In the family women can play the role of mother, wife, child. All of these roles require tasks in accordance with their roles. As mothers, the first and foremost undisputed duty of women is to educate new generations, both physically and mentally, and this great task must not be forgotten or ignored by any material and cultural factors.¹⁶

In addition, a woman's duty is to serve God. His stay in the house is the best alternative because it is a command from Allah and can worship quietly, as Allah says: Al-Ahzab · Verse 33:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

It means: "*And keep in your houses and do not decorate and behave like the Jahiliyah of old and establish prayers, pay zakat and obey Allah and His Messenger. Verily Allah intends to remove sin from you, O ahlul bait and cleanse you cleanly*"

Currently, women are not weak creatures and forbid them to do activities outside the home under the pretext that women wherever they go must be accompanied by mahram even for the purpose of studying. But women have equal rights in their activities in carrying out life in accordance with the guidelines that allow women to do it. But women in worship activities have a difference with men, if again unable women there is leeway not to carry out prayers, fasting and reading the Qur'an.

Women according to the hadith

In the Hadith narrated by Bukhari and Muslim it is mentioned that Umar Ibn Khattab Ra. saying: "By Allah, if we were still in the tradition of Jahiliyah we would not have taken into account any business for women so that Allah sent down a verse about them and appointed a share for them" is as follows: The first Hadith explains that men and women are equal as befits two siblings,

¹⁴ Riru Rahimah, Sri Lutfiatul Ulfa and Fajar Sharif. The Social Role of Women in the perspective of the Qur'an, *Al Furqan: Journal of Qur'anic Science and Tafsir*, Volume 4 issue 2 2021, 199-219

¹⁵ Agustin Hanapi, 'The Role of Women in Islam', *Gender Equality: International Journal of Child and Gender Studies*, 1.1 (2015), 15–26.

¹⁶ Nurhasanah, 'The Existence of Women in the Democratic Era from the Perspective of the Qur'an and Hadith', *An-Nida*, 38.02 (2013), 103–8 <<http://ejournal.uin-suska.ac.id/index.php/Anida/article/view/339/322>>.

while the second Hadith confirms the total difference between women in the Jahiliyah era and after the sending of the Holy Prophetsa.¹⁷

Hadith acknowledges the distinction between men and women, but the difference is not discrimination that benefits one party and harms the other. The difference is intended to support the main content of Islam, namely the creation of harmonious relations based on love.¹⁸ Islam is a religion that respects and values women and men before Allah absolutely. Islam abolishes the tradition of jahiliyah which is so discriminatory against women, in Islam men and women are considered as equal beings, free to fight, even complementing each other and in need.¹⁹

Women and their position The hadith perspective shows that there is equality between women and men, free to pray, complement and need between women and men, where no distinction will be made between them. In a hadith, the Prophet (peace be upon him) said: "The most perfect believer of faith is he who has the best morals. The best among you is the best in character to his partner" (HR. Tirmidhi).

This hadith is addressed to a man commanded to treat his wife in a good manner. Even when a man finds something bad in his spouse, God commands a husband to be patient and still treat his wife in a good way.²⁰

Women are generally divided into two points of view. First, see women as figures who only need to be housewives and simply play a role in the house taking care of household affairs, not necessarily to be involved in outside activities. The second view sees women as figures who have the right to determine their path, including in determining their career life, so they have the freedom to study and work according to their wishes.²¹

In the Hadith that a woman is very privileged. In Islam, women have a very important and great position. This is in accordance with what is mentioned in one of the Hadiths that "The woman of salihah is the adornment of the world". Because women always close their hearts, have noble morals and broad insight into being a devout and obedient Muslimah, it does not mean that it is forbidden to carry out various activities outside if what is done is beneficial. A woman must have high enthusiasm and pleasure in worshiping her Rabb, as well as pleasure in qadha and qadhar. Because pleasure is a reflection of faith and belongs to the greatest level of obedience.

Salihah women are better than angels of heaven, a salihah woman has privileges and advantages that make them more noble than the companions of heaven. As the hadith of the Prophet of Allah reads: "In the hadith mentioned, the Prophet (peace be upon him) said, 'Women of the human type of world are superior to the angels of heaven 70,000 times.'"

There are a number of hadiths that record and legitimize women's rights and space, these hadiths are sometimes gender biased in the sense of positioning women in a limited space (area) of movement, but on the other hand also given a wide enough space of movement associated with regulations with verses of the Qur'an in various contexts, in general it can be understood that Basically, in many ways it has equality (level) that is equal to men. Among the Hadiths that are seen as strictly limiting women's space for movement are: "When the Holy Prophetsa learned that the

¹⁷ Mistiani.

¹⁸ Aih Mitamimah, 'Equivalence of Female and Male Positions in Hadith Perspective', *Journal of Religious Research*, 1.1 (2021), 29–44 <<https://doi.org/10.15575/jra.v1i1.14254>>.

¹⁹ Hanapi.

²⁰ Mitamimah.

²¹ Laily Liddini and others, *The Role of Women Scholars in the Perspective of Islamic Law (Qur'an and Hadith)* Novita Nur Anggraini ABSTRACT:', 3.1 (2023), 36–50.

Persians appointed the daughter of Kishra as their ruler, He said, "It will not be fortunate for one people to leave their affairs to women."²² The majority of scholars understand the Hadith textually, therefore women are prohibited from being heads of State, Court Judges and equivalent positions.²³

The hadith about the prohibition of female leadership was used as the basis for the majority of scholars to prohibit women from occupying the position of leader, for Shuhudi Ismail it must be understood in the context of the situation at that time that the Prophet made such a statement because at that time women were Sociocultural has not yet received an award. Therefore, in these conditions leadership will not be effective because there is no authority of the leader. The hadith countered by Quraish Shihab says that the hadith was not general, but specific to Persian society at the time and could not be used as an excuse to reject female leadership.²⁴ Indeed, biologically scholars assess that women will be disturbed by physical situations and conditions such as the arrival of puerperium, menstruation, and pregnancy.

In context, religious arguments do indicate the position of women in mines position and in limited space compared to men, but on the other hand women are placed equal to men in rights, even though they place women in a narrow and limited space, both worship activities and activities outside worship. However, women have no prohibition to become leaders, worship outside as an activity in carrying out the commands of Allah Almighty

Women's Activities in Worship

All life activities are inseparable from worship, as long as the activity is good in the Islamic view, intended because of Allah, and the ultimate goal is only to ask for the pleasure of Allah SWT to be done in accordance with the rules and procedures. Special provisions for women include thaharah, salat, zakat, shiyam, hajj, praying, dhikr, and reading the Qur'an.

1. Prohibition on worship

Regarding worship activities for women, there are several specific things for women, because it relates to the nature of women who experience menstruation, pregnancy, childbirth, and breastfeeding (breast milk). Not because of biological differences, between men and women in worship, but women who are menstruating or puerperal, are not required to perform prayers, shiyam, and thawaf when performing Hajj and having sex with their husbands, while other activities, such as reading the Qur'an, dhikr, praying, cutting nails, cutting hair and making out with their husbands can be done when women menstruate or puerperium. (QS. al-Baqarah verse 222) states:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ أَدْنَىٰ فَاغْتَزِلُوا فِي الْمَحِيضِ ۗ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ
مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

It Means: *They ask you about menstruation. Say: "Haidh is a poop". Therefore you should abstain from women during menstruation; and do not approach them, until they are holy. When they are pure, then mix them in the place God commands you. Indeed, Allah loves those who repent and loves those who purify themselves. (QS. al-Baqarah: 222)*

²² Bukhari, Sahih al-Bukhari, Juj Ivy, (Beirut: Dur al-Fikri, T.Th), Ha. 228

²³ Ibn Hajar al-Asqalani, Fath al-Bani, Juj. V, (Dar al-Fikri, T.th), H. 38

²⁴ Muh Dahlan Talib, 'The Position of Women in the Hadith of the Prophet', *Journal of Al-Ibrah*, XI.01 (2022), 23–34 <<https://www.jurnal.umpar.ac.id/index.php/ibrah/article/view/1627>>.

In worship, there is no special for men or specifically for women. Basically in worship activities are the same, where in Islamic Sharia there is no distinction between men and women in terms of worship having the same opportunity to do good and pious deeds in the sight of Allah. But women are prohibited from praying, fasting and thawaf during menstruation and puerperium.

2. Worship to the Mosque

Going to the mosque to participate in congregational prayers is recommended for Muslim men. Unlike women, praying at home is more important than congregation in a mosque. Abu Ahmad narrated a hadith from um Salamah, the wife of the Prophet, that the Prophet (peace be upon him) said;

خَيْرُ مَسَاجِدِ النِّسَاءِ قَعْرُ بُيُوتِهِنَّ

It Means : " *The best mosque for women is in the interior of their homes.*" (HR Ahmad)²⁵

Of course, because based on the Hadith above, it states that women are better off praying at home, so that there is a Muslim community that actually prohibits women from going to the mosque to pray in congregation. Thus, it is not surprising if there is in a mosque the implementation of congregational prayers is only followed by men. Meanwhile, in other mosques women participate in congregational prayers; even in some villages can still be found women participating in Friday prayers in mosques.²⁶

There is no denying that there is an understanding in jurisprudence that Muslim women are seen as bad for them to go to the mosque to perform congregational prayers. Responding to differences of opinion as briefly described above, it is necessary to explore the opinions of madhab scholars on the legal issue of congregational prayer in mosques by women so that there is clarity about the direction of opinion distribution in society. So that women's activities in worship are not hampered.

In the book al Majmu' Sharh al Muhadzab explains that for women, performing congregational prayers in their homes is more afdhal. However, the Prophet (peace and blessings of Allaah be upon him) forbade men to prevent women from going to mosques, as narrated by Ibn Umar, that the Prophet said: Do not forbid your wives to go to the mosque, and their homes are better for them. Therefore, if there is a woman who wants to attend (follow) congregational prayers in the mosque with men, then there will be two legal possibilities, namely: If the person concerned is a young woman, or she is old but still attracts a desire for men, then for her it is legal for her to pray in congregation in the mosque. However, if the woman in question is old and not Attracting desire for men, it is not makruh for the person concerned to be present in the mosque.²⁷

Sharia opens the widest opportunity for both men and women to prosper mosques. Related to the problem of women's worship activities to the mosque, it is the priority of congregational prayer that does not distinguish between men and women. God's Word says:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُتَّقِينَ

²⁵ The article detikhikmah, "Which is Better for Women, Praying at Home or Mosque?" read more <https://www.detik.com/hikmah/muslimah/d-6333653/manakah-yang-lebih-baik-bagi-perempuan-sholat-di-rumah-atau-masjid>.

²⁶ Cholidi, Zuraidah, Law of Women Praying in Congregation in Mosques, *Journal of Muqaranah*, Volume 7, Number 1, JUNE 2023.: 1 - 10 ISSN: 2809-3658 E-ISSN: 2809-4832 Journal Email': 7 (2023), 1–10.

²⁷ An-Navari, Al-Majmoo' Planet Al-Muhadzab, Vol.4, Present.197.

It Means: *Indeed, those who prosper the mosques of Allah are only those who believe in Allah and the last days, establish prayers, pay zakat and do not fear except Allah. They are the people who are expected to include those who get hidayah" (QS. Al-Tambah: 18)*

And the words of the Prophet Muhammad (peace be upon him) are:

عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ بِمِثْلِهِ سِوَاءَ ، قَالَتْ كُنْتُ فِي الْمَسْجِدِ فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : تَصَدَّقْنَ وَلَوْ مِنْ خُلَيْكُنَّ (رواه البخاري)

Meaning: *from Zainab Abdullah's wife, she said: Once I was in the mosque and I saw the Prophet (peace be upon him) and said: alms you (O women), even from your jewels". (Al-Bukhari, Shahih al-Bukhari, I: 357, hadith no. 1466)*

Another hadith says:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللَّهُ لَهُ نُزُلَهُ مِنَ الْجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ (رواه البخاري و اللفظ له و مسلم)

It means: *"From Abu Hurairah of the Prophet (peace be upon him) he said: whoever goes to the mosque in the morning and evening, Allah will provide him with a place in paradise, every time he goes in the morning or evening". (Al-Bukhari, Shahih al-Bukhari, I: 165, hadith no. 662, narrated also by Muslims. Shahih Muslim. I: 457, hadith no. 669.)*

The postulates mentioned above are the command of Allah and His Messenger to Muslims to pray in congregation, without any distinction by gender. Then another hadith explains that the Prophet still advised women who want to go to the mosque to find alternative ways when the road is usually muddy because of rain. The Prophet did not give consideration for them to pray at home, let alone connect it with slander.

عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنِ امْرَأَةٍ مِنْ بَنِي عَبْدِ الْأَشْهَلِ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لَنَا طَرِيقًا إِلَى الْمَسْجِدِ مُنْتَبَهَةً فَكَيْفَ نَفْعَلُ إِذَا مُطِرْنَا قَالَ : أَلَيْسَ بَعْدَهَا طَرِيقٌ هِيَ أَطْيَبُ مِنْهَا . قَالَتْ قُلْتُ بَلَى (رواه أحمد و أبو داود)

It means: *"From Musa bin Abdullah bin Yazid from a woman from Banu Abdul Ashbal, he said. I said, O Messenger of Allah, we have a slippery road to the mosque, what do we do if it rains. The Prophet (peace be upon him) replied: Is there no other way than better? The woman from Bani Ashbal said. I answer, O Messenger of Allah". (Ahmad, Musnad Ahmad, I: 552, hadith no. 27325, narrated also by Abu Dawud, Sunan Abi Dawud, I: 65, hadith no. 384)*

In another narration also the Prophet forbade preventing women from praying to the mosque, meaning that worship activities to the mosque for women there is no prohibition, as the Prophet said:

لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ (البخاري و مسلم)

Meaning: *The Prophet (peace be upon him) said; "Do not forbid female servants of Allah to go to the mosque of Allah". (Al-Bukhari, Shahih al-Bukhari, I: 218, hadith no. 900, narrated also by Muslims. Shahih Muslim. I: 188, hadith no. 446).*

Nothing distinguishes the worship activities between men and women in performing prayers in mosques has absolutely no justifiable arguments. Islam does provide equal opportunities between women and men to worship. As for the logic of caution that prohibits women from going to mosques just for fear of excessive slander. In fact, as seen in the hadiths above, which allowed women to go to mosques and in the time of the Prophet himself there were many women who prayed in mosques and carried out other activities outside the home.

However, there is etiquette or civility for women when going to the mosque. There are several conditions that must be met by women when going to the mosque, as stipulated by the scholars by referring to several hadiths. i.e. not wearing fragrances, jewelry and clothes to show off. In addition, women should not blend in with men so that it can cause slander, and there is nothing to worry about causing disturbances and so on on the way.²⁸

Furthermore, Islam also regulates the main prayer shaf for women. In a hadith from Abu Hurairah (r.a), the Prophet (peace be upon him) said, "The best male prayer shaf is the frontmost, while the worst shaf is the backmost. On the other hand, the best female prayer shaf is the backmost, while the worst prayer shaf is the frontest." (HR Muslim)

In addition, there are some adabs that must be maintained when the male shaf is adjacent to the female shaf. Among other things, women do not lift their heads from bowing or prostrating before men lift their heads. Then, women should get out of the mosque first, if there is no special door for each.

Activities for women in praying to the mosque mean not explaining the priority of praying at home and there is no Hadith that says that praying in the mosque is forbidden for women. Therefore, some scholars suggest that women contribute to the success and prosperity of the mosque with activities held in the mosque, such as recitation, halaqah, commemoration of Islamic holidays or discussions, as long as they do not leave or neglect family affairs at home.²⁹

Women can be worshippers of mosques and can participate in committees and are able to carry out activities as managers of activities. Nevertheless, there are several obstacles that must be considered and need to be understood by women, for example women who can carry out activities or religious recitation activities, become mosque activity committees, but women should not leave homework.

3. Women Seek Knowledge

The nature of women in Islam – in the minds of most people, among some experts, and among Muslims themselves—often falls into two extremes. One view states that women in Islamic societies are oppressed, and another holds that Islam giving women an unparalleled position in other religions and cultures.³⁰

When analyzed in history, especially in the time of the Apostles and the time of the Companions, the existence of women as developers of knowledge, especially in the field of narrating Hadith and Islamic law is very important. Throughout the history of the Apostle's life, however, he lived with his faithful wives. The existence of the wife of the Prophet of Allah was later, even during the lifetime of the Prophet (saw), became a pillar of the development of Islamic

²⁸ Imam al-Nawawi Dalam *Siyara al-Nawawi*, Vol. 4, p. 161

²⁹ City Mosque and others, 'Agency for Women in Religious Activities DI', 2.2 (2023), 1–17.

³⁰ Nizar Samsul, Zainal Efendi Hasibuan, *Hadith Taebawi Building an Ideal Education Framework from the Perspective of the Prophet of Allah*, Cet, II; Jakarta: Kalam Mulia, 1433 H / 2011 M. p. 142

studies, especially on issues that the Holy Prophet(saw) could not explain.³¹ So that women are required to have knowledge so that in accompanying their husbands they can understand each other in explaining religious knowledge.

In the Qur'an and Hadith of the Holy Prophet (peace be upon him) there is no prohibition on studying for women.³² On the contrary, Islam obliges women to study as much as men. Islam gives equal rights to men and women to seek knowledge. The Prophet also said that studying is an obligation for Muslim men and Muslim women. Before the advent of Islam, there were already women who could read, it's just that there were still few in certain circles. After the advent of Islam women were given freedom of learning, developing knowledge, women also gained social rights that had never been obtained before the arrival of Islam. Even the Prophet affirmed that men are the best people to their wives.³³

The role of women is very important for life in their families because women will prepare the next generation of a better nation. Nowadays education does not look at gender, either from men or women. Having a high education for women is not easy to achieve because the nature of women will become housewives. But with the existence of high science for women, there are many benefits including: 1) Can support one's own life and that of others. 2) Women will be the first madrassas for their children. 3) Can keep up with the times and technology and 4) Education can prevent early marriage.³⁴

CONCLUSION

Islam has raised the status of women with equal status towards men and gives honorable freedom to carry out worship activities, even in the Qur'an also explains that women are partners (spouses, twins, siblings) so that their human aspects are the same as men, even as life partners that cannot be separated from each other.

The difference lies in biology alone in worship, because women are not required to perform prayers, shiyam, and thawaf when performing Hajj and have sex with their husbands during menstruation and postpartum while other activities, such as reading the Qur'an, dhikr, praying, cutting nails, cutting hair and making out with their husbands are allowed.

Sharia opens up equal opportunities between men and women to prosper mosques. But for women there is etiquette or civility when going to the mosque that involves not having to wear fragrances, jewelry and clothes to show off, not mingling with men and not worrying about causing disturbances on the way to the mosque.

Islam does not limit women to study activities, even women are required to study as men. Islam gives equal rights for men and women to pursue knowledge in order to support life and be able to keep up with the times.

³¹ Sulaemang L, 'Women's Education in Hadith (Hadith Study of 'Aisha)', *Shautut Tarbiyah*, 32 (2015), 145–60.

³² Munir Muhammad, Murthi, *Al-Turbet al-Islamism, Ashuliha wa Thathuriha fi al-Balad al-Arabiyyat*, Kiru: 'Alam al-Kitab, 1982, present. 152

³³ Nizar Samsul, Zainal Efendi Hasibuan, *Hadis Taebawi...h. 148*

³⁴ Kaharuddin Ilham, Socialization of Learning from Covid-19: The Importance of Education for Women, Especially Pkh Dipekon Bumi Ratu Mothers 'Pema Tarbiyah Journal', *Pema Tarbiyah Journal*, 1.1 (2022), 44–53.

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