



HADITH ANALYSIS ABOUT THE PRACTICE OF WOMEN PERFORMING CONGREGATIONAL PRAYERS IN MOSQUES IN THE PERSPECTIVE OF MAQASID SUNNAH

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Abstract:

This study analyzes the Prophetic traditions related to the practice of women participating in congregational prayers at the mosque through the lens of maqāṣid al-sunnah (objectives of the Sunnah). This issue remains a recurring debate in Islamic discourse, especially within modern contexts that emphasize gender equality and women's involvement in public religious spaces. The research adopts a qualitative method with a descriptive-analytical approach, drawing on the Maqāṣid Al-Sharī'ah framework to explore the underlying wisdom behind both prohibitive and permissive hadiths. Findings indicate that the restrictions on women's presence in mosques were contextual, rooted in the moral and social conditions of the time, rather than being absolute prohibitions. From a maqāṣid perspective, women's participation in mosque prayers aligns with the overarching objectives of Sharia, such as the preservation of religion, dignity, and women's spiritual rights. Thus, a contextual interpretation of hadith is essential to address contemporary challenges while preserving normative Islamic values.

Keywords: Congregational Prayer, Hadith, Maqasid Al- Sunnah, Women

INTRODUCTION

The space for women's participation in religious rituals is often a classic debate issue in Islamic studies, especially in the context of the presence of women in congregational prayers in mosques. The hadiths of Prophet Muhammad SAW keep a lot of information related to this practice, ranging from the prohibition of prohibiting women from going to the mosque to the appeal of women to pray at home (Alfaris *et al.*, 2023). This creates a dynamic of diverse understanding, especially when faced with a contemporary social context that upholds equality, women's mobility, and openness of public space in worship. This is where it is necessary to re-read the hadiths not only textually, Sbut also contextually through the maqāṣid al-sunnah approach, which is to understand the hadith based on the noble goals that the sharia wants to achieve through the sunnah of the Prophet (Auda, 2008).

In its history, women in the time of Rasulullah SAW were not exiled from the places of worship (Alfaris, 2024). They attend congregational prayers at the mosque, listen to sermons, and even engage in various religious social activities (Huriani *et al.*, 2022; Alfaris, 2024). However, along with the development of



classical fiqh, many restrictions arise on the basis of caution in maintaining honor and social stability. In the modern era, this debate is increasingly relevant considering the increasing gender awareness and active participation of women in public life, including worship in mosques. Therefore, the review of hadiths about women's participation in congregational prayers in mosques needs to be studied by considering maqāṣid, such as religious protection (Ḥifẓ Al-Dīn), honor ('Ird), and reason ('Aql), as well as the principle of benefiting the people widely (Azwar & Jamaluddin, 2024).

Several previous studies have raised this issue, for example in the work of Fatima Mernissi and Asma Barlas which highlights patriarchal bias in the interpretation of hadith (Shahin, 2024). On the other hand, Quraish Shihab's research emphasizes the importance of contextualizing texts with the spirit of the times (Shihab, 2007; Alfari, 2024). However, not many of these studies have specifically examined hadiths related to women praying in congregation in mosques in the perspective of maqāṣid al-sunnah as an epistemological approach to hadith. Therefore, this research is important to fill the gap by providing a synthesis between sunnah authority and the actualization of social benefits for Muslim women today.

This research aims to analyze the hadiths of the Prophet SAW related to the practice of women praying in congregation in mosques with the maqāṣid al-sunnah approach. The main objectives of this study are: (1) to identify and classify hadiths related to the theme, (2) interpret those hadiths by considering their historical, social, and maqāṣid contexts, and (3) presenting normative understandings that are relevant to the social and religious conditions of Muslim women today.

The main contribution (Novelty) of this research is an integrative approach between the study of hadith with maqāṣid al-syariah in the framework of maqāṣid al-sunnah. Thus, the results of this study not only contribute to the development of a more dynamic hadith study methodology, but also encourage the preparation of religious guidelines that are responsive to the reality of the people, especially women. This finding is also expected to be able to bridge the tension between the hadith textual tradition and the contextual demands of modern times (Al-Raysuni, 1992).

RESEARCH METHOD

This research uses a qualitative method based on library research with a thematic approach (mawḍū'ī). Primary data consists of sahih hadiths narrated in hadith books such as Ṣaḥīḥ Bukhārī, Ṣaḥīḥ Muslim, and Sunan Abī Dāwūd which are relevant to the theme. Data is analyzed through takhrij stages, sanad and matan criticism, thematic classification, and interpretation based on maqāṣid al-sunnah. This approach allows the author to capture the spirit of sharia in every hadith text so that it can produce an understanding that is not only legalistic but also substantial, contextual, and oriented towards the benefit of the people (Al-Bukhari).

FINDINGS AND DISCUSSION

Hadith Study about Women and Congregational Prayers in Mosques

There are not a few hadiths that talk about the involvement of women in congregational prayer in the mosque. One of the most famous hadiths is the words of Rasulullah Saw:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالََا حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ

"Has narrated to us Abu Bakr bin Abu Syaibah and Zuhair bin Harb, both of them said: have told us Waki', from Sufyan, from Abdullah bin Muḥarrar, from 'Ata' bin Abi Rabah, from Ibn 'Umar, he said: Rasulullah SAW said: 'Do not forbid the servants of Allah (women) to go to the mosques of Allah.'" (HR. Muslim, number 442).

This hadith clearly shows that Prophet Muhammad SAW affirmed the right of women to attend the mosque without hindrance. In another editorial, this hadith is even conveyed in the context of a prohibition to a husband who forbids his wife to go to the mosque (Maziyah *et al.*, 2024). However, in a different hadith, Rasulullah Saw also mentioned:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ قَالَ: صَلَاةُ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي حُجْرَتِهَا، وَصَلَاتُهَا فِي مَخْدَعِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا

"It has been narrated to us by Abdullah bin Maslamah, from Malik, from Zaid bin Aslam, from Abdurrahman bin Abi Sa'ide, from his father, from the prophet, he said: 'The prayer of a woman in her home is more important than her prayer in the room (outside), and her prayer in the inner room (makhda') is more important than her prayer in her house'" (HR. Abu Dawud, number 567).

If not read contextually, these two hadiths look contradictory. On the one hand, women are given the freedom to attend the mosque, but on the other hand, praying at home is considered more important. This issue became a discussion material in the classic fiqh treasury, where some scholars prioritized the hadith of the virtue of praying at home and made it the basis for restricting women's mobility to the mosque (Alfaris & Rosyid, 2024). However, others, such as Malikiyyah scholars and the contemporary majority, emphasize the importance of looking at the dimensions of social context and women's security when determining worship preferences (Tathmainnul *et al.*, 2024).

In the perspective of maqāṣid al-sunnah, a literal approach alone is not enough. Hadiths need to be examined based on the main purpose of the sharia itself, which is to create benefits and prevent damage (jalb al-maṣāliḥ wa dar' al-mafāsīd) (Amaliyah *et al.*, 2024). In the context of the hadith of women's participation in the mosque, the goals to be achieved include ḥifẓ al-dīn (protection of religion through worship participation), ḥifẓ al-'ird (protecting honor), and ḥifẓ al-naḥs (maintaining the security of the soul). With this approach, we understand that the Prophet SAW is not restricting, but rather guiding how women's participation is carried out safely and with dignity in public worship.

Contextual Analysis Between Textuality and Social Actualization

In the context of the 7th century Medina society, public spaces are not like today. Security, transportation limitations, and patriarchal culture are still very strong. So it is not surprising if the Prophet advised women to pray at home better in the context of caution and protection, not in the context of prohibition (al-Buti, 1998). However, with the changing times, social structures, and more adequate security systems, the context has undergone a transformation. According to the maqāṣid approach, when reality changes, then *hukm taklīfī* (legal status) can also adjust as long as it remains within the corridor of sharia principles (Alfaris & Supriyanto, 2024).

This is reinforced by the *al-taḥqīq al-manāṭ* approach, one of the methodologies in maqāṣid used to assess the compatibility between text and reality (Al-Raysuni, 1992). Through this approach, the presence of women in the mosque is not only not contrary to the sunnah, but instead supports the values of maqāṣid, especially in the spiritual, educational, and social aspects. Because, the presence in the mosque can improve the quality of worship, expand access to religious knowledge, and strengthen social solidarity among Muslim congregations (Wadud, 2013).

Dimension of Gender Justice and Worship Participation

In maqāṣid al-syari'ah, the principle of *'adālah* (Justice) is an inseparable pillar. Women's access to mosques and congregational worship is part of the fulfillment of spiritual rights guaranteed by Islam (Alfaris & Nur, 2025). Hadith should not be read partially and used as a justification for restricting women's rights. This is where the maqasid Al-sunnah becomes an important tool to re-read normative texts so as not to lose the ethical value and universality of Islamic sharia.

Thus, the reading of maqāṣid towards the hadith of women praying in congregation in the mosque not only produces a more adaptive legal discourse, but also encourages the revitalization of the role of women in the religious realm. This implies the emergence of religious policies that are more inclusive and justice-based in the modern Muslim community.

CONCLUSION

The practice of women praying in congregation in the mosque is an issue that not only concerns the issue of textual law, but also touches on the broader aspect of maqāṣidiyah. The maqāṣid al-sunnah approach provides space to interpret the hadiths contextually in accordance with the dynamics of the times. The main conclusion from this study shows that the prohibition or appeal of the Prophet SAW is situational and not absolute. Therefore, women's participation in congregational prayer in the mosque can be accepted and even encouraged as long as the sharia values are maintained.

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