



The Significance of Women's Imamate in *Shalat*: Analysis of *Ma'na Cum Maghza* on the Hadith of Ummu Waraqah.

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Abstract: This study aims to find the significance (main message) or *maghza* of the hadith text regarding the position of Imamate in prayer. This study is a qualitative research method with *ama'na cum maghza* of hermeneutical approach as an analytical tool. The debate over the position of women as Imamate over men is a hot issue that continues to this day. The majority of debates among scholars so far have only focused on the authenticity of indicating whether the hadith is authentic, *hasan*, or *daif*, without looking at the important issues contained in the context of the hadith. This study concludes that the hadith about Ummu Waraqah being an Imamate for men is an affirmation by the Prophet Muhammad SAW regarding gender equality. It has implications for the legality of women becoming Imamate over men based on a fluent understanding of prayer procedures and *qiraat* Al-Qur'an, the legality of women's struggles in defending religion, and the legality of women's leadership both in the domestic and public spheres.

Keywords: Imamate; Gender Equality; *Ma'na Cum Maghza*.

Abstrak: Penelitian ini bertujuan untuk menemukan signifikansi (pesan utama) atau *maghza* teks hadits tentang kedudukan imamah salat. Penelitian ini merupakan penelitian kualitatif dengan metode *ma'na cum maghza* dengan pendekatan hermeneutika sebagai alat analisis. Perdebatan tentang posisi perempuan sebagai imamah atas laki-laki menjadi isu hangat yang terus berlanjut hingga saat ini. Sebagian besar perdebatan di kalangan ulama selama ini hanya terfokus pada otentisitas yang menunjukkan apakah hadis tersebut sahih, *hasan*, atau *daif*, tanpa melihat persoalan penting yang terkandung dalam konteks hadis tersebut. Penelitian ini menyimpulkan bahwa hadis tentang Ummu Waraqah sebagai Imamah bagi laki-laki merupakan penegasan Nabi Muhammad SAW tentang kesetaraan gender. Hal tersebut berimplikasi pada legalitas perempuan untuk menjadi Imam atas laki-laki berdasarkan pemahaman yang jelas tentang tata cara shalat dan *qiraat* Al-Qur'an, legalitas perjuangan perempuan dalam membela agama dan legalitas kepemimpinan perempuan baik ranah domestik maupun publik.

Kata Kunci: Imamate; Gender Equality; *Ma'na Cum Maghza*.

1. Introduction

Injustice against women is still a hot topic of discussion today. Demands for justice for women to the issue *Shalat* of gender equality are continuously lifting to position women equality with men. One of the assumptions about injustice against women has been triggered by the reality of the existence of

different rights and obligations between women and men in various Islamic religious rituals. Whereas in QS. *Al-Nisa: 124* There is an affirmation of the same rights and obligations to compete in the spiritual area. However, according to Nurun Najwah, there are at least 17th hadith themes related to worship in the *Al-Tis'ah* pole which show the differences in rights between men and women, both subordinating, stereotyping, and violence, one of which is the prohibition of *Imamat* for women in *Shalat* for the public (Najwah, 2008a, p.14).

In general, it's known that Islam stands on five pillars (Pillars of Islam), one of which is *Shalat* -A religious ritual in Islam-. Etymologically, Ulama defines *Shalat* as prayer, while in terminology, The majority of The Ulama clarifies *Shalat* as a religious ritual that opens with *Takbir* and closes with *Salam* -greetings and uses certain conditions (Abdul Rahman al-Juzairi, 2003, p. 263). Islam as a religion does not always enjoy its people carrying out religious rituals individually, but some of the Rituals are carried out in the congregation. In this context, *Shalat* was a religious ritual that was preferred for hours by the Prophet because it has greater virtue than being performed individually. It is in line with the hadith editor which states that congregational *Shalat* is better than the twenty-seven levels of *Shalat* alone (Al-Bukhari, 1400, p. 131). In congregational *Shalat*, the presence of an *Imam* and a *Makmum* is a necessity, because congregational *Shalat* cannot be performed without these two components. The *Imam* refers to *Imamat* in *Shalat* as the person who becomes the leader in carrying out the *Shalat*. Furthermore, according to Ibn Manzur, the word *Imam* or *Imamah* is taken from the word "*Amma YaummuImaman*" which means leader - In this case, it refers to the leader in *Shalat*.

Based on that, the view of the majority of Ulama, several Ulamas are prohibited from becoming imams over other groups. According to Ar-Rahbawi five groups are prohibited from becoming an *Imam*, namely; First, *Banci*-a man who acts and looks like a woman- become *Imams* for men; Second, women become *Imams* for *Banci*; Third, *Banci* become *Imams* for *Banci*; Fourth, people who are not fluent become *Imams* to people who are fluent in reading the *Qur'an*; and Fifth, women become *Imam* for men (Ar-Rahbawi, 2008, p. 318). Based on this classification, the prohibition of women from becoming *Imams* over men is one of the issues that has drawn debate among Ulama.

There are at least two famous views on discoursing this matter. First, the group that accepts the permissibility of women to become *Imams* in *Shalat* for men with the argument that in a literacy study there is a hadith of the Prophet through Ummu Waraqah which indicates this permissibility. Although editorially the hadith drives controversy because it is considered a hadith that is not well-known. However, in the book of Subul Al-Salam, slightly opens an understanding of the case, Imam Al-Shan'ani firmly asserts that some Ulamas such as; Imam Al-Tabari (d. 310/923), Imam Abu Thaur (d. 240/854), Imam Al-Muzani (d. 264/878), some of the views of Imam Ahmad bin Hanbal (d. 241/855) strongly criticized the scholars who forbade women to become *Imams* for men (Isma'il, 2016, p. 34). Meanwhile, a firm statement was put forward by Sheikh Akbar Ibn 'Arabi (d. 638/1240) that it is valid for women to be *Imam* for men in *Shalat* (Muhy al-Din Ibn 'Arabi, 1978, p. 428). On the other hand, Abd Karim Zaydan and Husein Muhammad also paved the way for allowing women to become *Imams* in *Shalat* for men. It's just that between Husein and Zaydan there is a slight difference in the level of permissible (Abd Karim Zaydan, n.d., p. 251).

If Zaydan legalizes women to become *Imams* over men only in the context of family, then Husein Muhammad allowed it in general. It means that apart from being *Imam* in the house or for his family, women are also allowed to be *Imam* for men in the public sphere as Amina Wadud did (Husein Muhammad, 2001, p. 35). Likewise, Jamal al-Banna strongly criticized anyone who forbids women to be priests over men in prayer (Al-Bana, 2011, p. 9). Second, the view that rejects the legitimacy of women becoming *Imams* for men in *Shalat* is firmly held by the majority of the *Imams* of the *Madhhab*. The argument put forward is the hadith of the Prophet from Jabir bin Abdillah which was later collected by Ibn Majah in his *Muzhab*. Judging from the redactional, the hadith brought by Jabir in addition to forbidding women to become *Imams* over men either forbids village people to become *Imams* over city people, as well as evil people over believers (Al-Qazwaini, n.d., p. 343). Several scholars criticized the Ulama's understanding of the hadith brought by Jabir, one of them was Faqihuddin Abdul Kodir who questioned the Ulama's transparency in interpreting the hadith (Kodir, 2021, p. 163). It is because the

understanding presented to the public was only a redaction on the prohibition of women being *Imams* over men, without looking at other redactions. Another reason put forward is that women are a source of slander so when they become an *Imam* for men in *Shalat*, It will bring *Mudharat* to the woman. In this case, tradition also recreates an important role in eternalizing the discourse on the prohibition of women being *Imams* in *Shalat* because the Science of Jurisprudence has a rule that states that the strength of tradition is the legal basis (*al-'Adah muhakkamah*).

On the other hand, the discussion about the Imamate of Women with the Prophet's hadith that allowed Ummu Waraqah to become the *Imam* for her family finally had an impact on the number of writings that appeared regarding this matter. The results of the author's analysis and research related to women's Imamate can be classified into two. First, the focus of research is on the authenticity of the Ummu Waraqah hadith which is used as the basis for this permissibility. Nurun Najwah in his study stated that "The re-reading of the Women's *Shalat* Imamah" considered the redactional to be doubtful as a hadith because there were no martyrdoms from among the companions (Najwah, 2008b, p. 15). In line with this, M. Nasir Maidin also thought that the hadith was a *da'if* hadith because one of the narrators indicated a bad character. So, the hadith of Ummu Waraqah is not used as a *Hujjah* to strengthen the position of women as *Imams* (M. Nasir Maidin, 2016, p. 139-150).

Then Ahmad Muzani in his study entitled "Women become *Imams* of *Shalat* Discourse on gender equality". Muzani believes that the hadith of Ummu Waraqah is considered *Sahih* in quality (Ahmad Muzani, 2014, 33-46). The same conclusion was also related by Misbahuddin As'ad in his study "Controversy of Women to be *Imam* of *Shalat*", according to him the hadith that is used as a basis for women's leniency to become *Imams* is categorized as *Sahih* hadith (Misbahuddin As'ad, 2019, p. 92-110). Second, research that focuses on the meaning of the Ummu Waraqah hadith. Al-Fatih Suryadilaga in his study "Hadith About Women as *Imams* of *Shalat* "States that women may become *Imams* for men (M. Al-Fatih Suryadilaga, 2011, p. 1-32). Kecia Ali study "The Making of the 'Lady Imam': An Interview with Amina Wadud." also concludes that there is a possibility that women may become *Imams* for men in *Shalat* (Ali, 2019, p. 67-79). In line with this, Syamsurijal also put forward the same statement in his study of the Controversy of Women *Imams* in Maudhu'i Studies Against the Hadiths of Women *Imams* in *Shalat* (Syamsurijal, 2016, p. 234-255).

Where is the statement could be concluded that the hadith used as the legality of women's Imamate is considered *Sahih*, and it indicates her ability to become an *Imam* for men. The above conclusion is directly proportional to Kurdi Fadal (Fadal, 2014, p. 1-22). In his article "Right of Imamate Prayer for Women (Between the Mission of Liberation of the Qur'an and the Restraints of the Fiqh School). According to the Kurds, based on the Ummu Waraqah hadith, women are allowed to become *Imams*, but this ability is then restrained by the *Ulamas* for the reason that women are slandered. Even Simonetta Calderini in her article "Islam and Diversity: Alternative Voices within Contemporary Islam" mentions that Amina Wadud's action to become an Imam in New York is to show that women are capable of becoming *Imams* of Prayer (Calderini, 2008, p. 325-326).

The various arguments above would underline the textual meaning of each hadith that was used as the basis without regard to what Sahiron Syamsuddin calls the original *al-ma'na* and the significance that the hadith is trying to get or more popularly known as *ma'na cum maghza*. *Ma'na cum maghza* is a sentence taken from the Arabic and German equivalents which are interpreted as *ma'na* and significance. As the meaning above, this approach places great focus on discovering the original meaning of a text and exploring its significance of the text. According to Sahiron, two significances must be extracted from a text. First, phenomenal significance, namely the main message which is understood and applied contextually and dynamically from the time of the Prophet until the clause is interpreted in a certain period. Sahiron further explained that the phenomenal significance as described above is then divided into two parts. First, It is the historical phenomenal significance that underlines the discovery of the main message of a text that was understood and applied at the time of the Prophet. Second, the dynamic phenomenal significance is a follow-up work to find the main message of a text at a time when it is interpreted or *disyarah* for later implementation in life (Syamsuddin, 2017, p. 141-142).

In this paper, the authors will look at the hadith of Umm Waraqah through the perspective of Ma'na Cum Maghza which focuses on the significance of the hadith itself. Therefore, the author focuses on emphasizing the aspect of the meaning of the word "Imamah" by analyzing various hadiths that talk about women's Imamah. In addition, the emphasis on the micro and macro-historical aspects of the hadith will be compared either for capturing the ideas to be conveyed by the hadith or to conclude with a significance which is the culmination of the discussion in this study. This's the novelty that the author offers in this research, which at the same time distinguishes it from existing research related to women's Imamate.

This study uses qualitative methods through literature study by applying the Ma'na Cum Maghza approach. This study uses qualitative data types that rely on primary and secondary data sources. The primary data sources were from hadith books such as Sunan Abu Daud, while secondary data sources from other literature, included; journal articles, books, research documents, and others. Data collection techniques are carried out by collecting as much data as possible through reading materials to sharpen the analysis, as well as collecting accurate data and citing books that are relevant to the problem under study. Then the authors identify the data as needed, by doing several steps such as collecting and compiling data collected from several pieces of literature such as scriptures and books that will be a discussion.

Data analysis techniques were carried out through inventory, classification, and interpretation. Applicatively, there are at least three methodological steps in the Ma'na cum Maghza approach. First, linguistic analysis of the text being studied. Concerning the hadith, a researcher must be fully aware that the language used in the Prophet's Hadith is Arabic in the 7th century which has its character and style. In revealing this, the author refers to the Lisanul Arabic dictionary and al-Tabari's commentary as references. Second, revealing the historical context of a text, both micro and macro. At this stage, the author refers to the book of *Asbabul Wurud* and several books of Sarah hadith in exploring the macro or microhistorical context in this study. Third, explore maqshad or maghza from the text (the main purpose or message of the hadith studied). At this stage, the author tries to reveal the significance of the hadith of Umm Waraqah both historically and dynamically.

2. Result and Discussions

The term Imamah in Various Perspectives

The permissibility of women as Imams over men in Shalat refers to the Hadith of Ummu Waraqah narrated by Abu Dawud as follows:

حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ الْحَضْرَمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ خَلَّادٍ، عَنْ أُمِّ وَرَقَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، بِهَذَا الْحَدِيثِ، وَالْأَوَّلُ أَتَمُّ، قَالَ: وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزُورُهَا فِي بَيْتِهَا وَجَعَلَ لَهَا مُؤَدِّنًا يُؤَدِّنُ لَهَا، وَأَمَرَهَا أَنْ تَوُجَّهَ أَهْلَ دَارِهَا، قَالَ عَبْدُ الرَّحْمَنِ: فَأَنَا رَأَيْتُ مُؤَدِّنَهَا شَيْخًا كَبِيرًا (رواه أبو داود)

Has told us [Al-Hasan bin Hammad Al-Hadlrami] has told [Muhammad bin Fudlail] from [Al-Walid bin Jumai] from [Abdurrahman bin Khallad] from [Ummu Waraqah bint Abdullah bin Al-Harith] with this hadith, but the first one is more complete. He says: The Messenger of Allah (ﷺ) used to visit her at her house. He appointed a mu'adhdhin to call adhan for her, and he commanded her to lead the inmates of her house in prayer. 'Abd al-Rahman said: I saw her mu'adhdhin who was an old man (Abu Daud, 2003, p. 217)

The key term that is important to surface in the above hadith is the word **تَوُجَّهَ**, which means imam. Ibn Manzur in his book *Lisan Al-Arab* explains that the word **تَوُجَّهَ** is embedded in Arabic, namely "أم-يؤم" which in his view has two meanings. First, if the word **يؤم** is used using the harakat *fatkhah*, it can be

interpreted as *القصد* (intent). However, if the sentence uses the vowel *dhommah*, it can be interpreted as *aqima maqama al-a'mum* or if it is transliterated into Indonesian it means that people stand with *ma'mum* (Manzur, n.d., p. 22). On the other hand, Munir Ba'labaki, who is the author of the modern *al-Mawrid* dictionary, underlined that the word *أَمَّ-يَوْمَ* is defined as a leader (Al-Ba'labaki, 1970, p. 34). A leader in the Cambridge dictionary defines as a person in control of a group, country, or situation (LEADER meaning in the Cambridge English Dictionary (n.d.), p. 2022). In line with this, Achmad Warson Munawwir gives a meaning that is not much different from what has been mentioned above. Furthermore, Warson explained that the word *أَمَّ-يَوْمَ* means a person who becomes a leader or *Imam*. Muhammad Fuad Abdul Baqi in *Mu'jam al-Mufahras li Alfaz al-Qur'an* shows that the word *Imam* and its various derivations are recorded no less than fifty times mentioned in various contexts (Munawwir, 1997, 40). *Imam* al-Thabari as mentioned by *Imam* Ibn Rushd argues that the word *تَوَمَّ* can be interpreted as the head, leader, or person who is trusted by a people. In line with what was described by Fuad Abdul Baqi, *Imam* al-Thabari explained that the Qur'an often uses the word *تَوَمَّ* and its derivation in various contexts that use the meaning of leader. In Surah [25:74] the word *Imam* is mentioned in the context of a request to be made an *Imam* of a pious person. *Imam* al-Tabari quoted a narration from Mujahid in explaining the clause above, that the word *إِمَام* contained in the editor of the clause above is defined as a leader who obeys the teachings of previous scholars and becomes a future leader (Al-Thabari, 2000, p. 533).

In addition, Surah al-Isra' clause 17 also uses the term *إِمَام* as the masdar form of the word *تَوَمَّ* to describe the condition of every *ummah* on the Day of Resurrection who is called together with someone who becomes their leader. Al-Baghawi described that the leader in the clause refers to the prophets who were sent to them. According to another view, the term *إِمَام* defines as a leader in the clause refers to their holy book. Apart from the heterogeneity of the views above. It needs to underlined is the term *Imam* contained in the clause is defined as a leader. The term *Imam* is also used by *Syi'ah* groups which refers to the meaning of leader. *Syi'ah* itself is one of the religious teachings or more accurately referred to as a sect in *Islam* that appoints Ali bin Abi Talib as the legitimate caliph after the Prophet Muhammad. Zulkarnaen underlined that the term *Imam* or better known as *Imamat* is a term that has one meaning with *amirul mukminin*. The existence of *Imamat* in this sect is very important because it is included in one of the main teachings that must be believed by its adherents. There are at least five main teachings that *Syi'ah* adherents must believe in, including monotheism, prophethood, divine prophecy, Imamate, and the hereafter.

The term *Imam* is the equivalent of the word *يَوْمَ* concerning the meaning of leader and can also be found in Judaism. In the Old Testament, the word *Imam* has the same meaning as chairman of the congregation. If we look further, the word *Imam* is interpreted as a human representative on earth in matters concerning *Allah*. Paul Kunto Baskoro underlined that the *Imam* in this religion is believed to be the representative of the Israelites before God. On the other hand, an *Imam* is also a holy intermediary with his people. Offering sacrifices in the temple is an act that shows the central role of the *Imam* in Judaism because in the sacrificial procession only the *Imam* is allowed to enter the Most Holy Place (Baskoro, 2020, 81-95). In Israel, the concept of *Imam* is also found in Christianity as informed by Markus Taihuttu. According to him, Jesus was a person sent by *Allah* to perfect the *Imam* in the old covenant. This is corroborated by some of the data provided by the Bible, for example in Psalm 110:4. and Zechariah 6:13, and Jeremiah 31:31-34 which confirms that Jesus is a substitute for the *Imams* listed in the old covenant. Wesley Brill points out as quoted by Mark Taihuttu that the redaction of the oath in Psalm 110:4 underlines how important and high the Imamate of Jesus Christ is compared to the Levitical Imamate (Markus, 2021, p. 24-28).

Furthermore, Paulus Baskoro underlined that the most fundamental thing that became strong evidence of Jesus as the high *Imam* was the content of the book of Zechariah which states that Jesus is the person behind the establishment of the temple of God and therefore he is entitled to the glory by sitting beside God which is then given Crown of gold. According to Christian religious leaders, this clause is a strong reason for the great leadership or Imamate of Jesus in the sight of God (Baskoro, 2020, p. 81-95).

From the explanation presented above, the common thread that can be drawn is that the two divine religions (Judaism and Christianity) are also familiar with the term *Imam*. *Imams* in each of the two religions are interpreted as chosen people who are God's representatives on earth to lead mankind in all things, including in the context of worship. The concept of Pandita or Sulinggih in Hinduism has also become a concept that is commensurate with the *Imam* in Islam and the two other divine religions. If you look at the definition of Sulinggih in the Big Indonesian Dictionary, it will be found that Sulinggih is a person who has been able to master himself based on *Jnayana Agni*. Ida Bagus added that Sulinggih or Pandita underlined his position as a spiritual teacher or leader who guides people to improve their quality of life (Saitya Ida Bagus Subrahmaniam. & Indrayani, 2020, p. 4).

Heterogeneity of the Hadith of Imamah Women

In understanding a hadith, it is necessary to do an intertextual interpretation of the hadith. As for what is meant by intertextual interpretation, it is an understanding of the content of the hadith by paying attention to the systematics of the relevant hadith or other meaningful hadith or related clauses of the Qur'an. In this paper, the main hadith that is discussed about the permissibility of women as *Imams* is the hadith narrated by Abu Daud, but there are also other narrations that are in line with this. The following are hadiths that talk about the permissibility of women Imamate.

Hadith History of Abu Dawud

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ، حَدَّثَنَا الْوَلِيدُ بْنُ عَبْدِ اللَّهِ بْنِ جُمَيْعٍ، قَالَ: حَدَّثَنِي جَدَّتِي، وَعَبْدُ الرَّحْمَنِ بْنُ خَلَادٍ الْأَنْصَارِيُّ، عَنْ أُمِّ وَرَقَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ نَوْفَلِ الْأَنْصَارِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا غَزَا بَدْرًا، قَالَتْ: قُلْتُ لَهُ: يَا رَسُولَ اللَّهِ، انْذَنْ لِي فِي الْغَزْوِ مَعَكَ أَمْرَضُ مَرْضَاكُمُ، لَعَلَّ اللَّهَ أَنْ يَرْزُقَنِي شَهَادَةً، قَالَ: «قَرِي فِي بَيْتِكَ فَإِنَّ اللَّهَ تَعَالَى يَرْزُقُكَ الشَّهَادَةَ»، قَالَ: فَكَانَتْ تُسَمَّى الشَّهِيدَةَ، قَالَ: وَكَانَتْ قَدْ قَرَأَتِ الْقُرْآنَ فَاسْتَأْذَنَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَتَّخِذَ فِي دَارِهَا مَوْدِنًا، فَأَذِنَ لَهَا، قَالَ: وَكَانَتْ قَدْ دَبَّرَتْ غُلَامًا لَهَا وَجَارِيَةً فَقَامَا إِلَيْهَا بِاللَّيْلِ فَعَمَّمَا بِقَطِيفَةٍ لَهَا حَتَّى مَاتَتْ وَذَهَبَا، فَأَصْبَحَ عُمَرُ فَقَامَ فِي النَّاسِ، فَقَالَ: مَنْ كَانَ عِنْدَهُ مِنْ هَذَيْنِ عِلْمٌ، أَوْ مَنْ رَأَاهُمَا فَلْيَجِئْ بِهِمَا، فَأَمَرَ بِهِمَا فَصَلِبًا فَكَانَا أَوَّلَ مَصْلُوبٍ بِالْمَدِينَةِ

Has told us [Uthman bin Abi Syaibah] has told us [Waki' bin Al-Jarrah] has told us [Al-Walid bin Abdullah bin Jumai'] he said; Has told me [My grandmother] and [Abdurrahman bin Khallad Al-Ansari] from [Ummu Waraqah bint Abdillah bin Naufal Al-Ansariyah] that the Prophet sallallaahu 'alaihi wasallam when he was going to the battle of Badr, he said; I asked him; A Messenger of Allah, allow me to participate in the war with you to care for sick soldiers, hopefully, Allah will grant me a martyrdom. He said; "Stay in your homes, verily the Exalted will bestow upon you martyrdom." The narrator of this Hadith said; That's why she is called Ash Syahidah (woman who was martyred). The narrator said; He is an expert in the Qur'an, so he asked the Prophet sallallaahu 'alaihi wasallam for permission to take a muezzin in his house. Then he allowed it. He said; He made his two male and female slaves Mudabbar slaves (slaves who were promised freedom after the death of their master). One night, the two slaves got up and went to him, and covered his face with a cloth until the woman died, while the two slaves fled. The next day, Umar stood before the crowd and said; Whoever knows these two or sees these two slaves, let him bring them here! After being caught, they were ordered to be crucified. These two slaves were the first to be crucified in Medina (Abu Daud, 2003, p. 217).

حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ الْحَضْرَمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ، عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَلَادٍ، عَنْ أُمِّ وَرَقَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، بِهَذَا الْحَدِيثِ، وَالْأَوَّلُ أَتَمُّ، قَالَ: وَكَانَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزُورُهَا فِي بَيْتِهَا وَجَعَلَ لَهَا مُؤَدِّنًا يُؤَدِّنُ لَهَا، وَأَمَرَهَا أَنْ تُوِّمَّ أَهْلَ دَارِهَا، قَالَ عَبْدُ الرَّحْمَنِ:
فَأَنَا رَأَيْتُ مُؤَدِّنَهَا شَيْخًا كَبِيرًا

Has told us [Al-Hasan bin Hammad Al-Hadlrami] has told us [Muhammad bin Fudlail] from [Al-Walid bin Jumai] from [Abdurrahman bin Khallad] from [Ummu Waraqah bint Abdullah bin Al-Harith] with this hadith, but the first one is more complete. He says; Rasulullah sallallaahu 'alaihi wasallam once visited his house and he appointed a muezzin who called the call to prayer for him and he allowed Umm Waraqah to be the imam of his family. Abdurrahman said; I saw a muezzin an old man (Abu Daud, 2003, p. 217)

Hadith History of Ahmad

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ عَبْدِ اللَّهِ بْنِ جُمَيْعٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَلَادٍ الْأَنْصَارِيُّ، وَجَدْتَنِي، عَنْ أُمِّ وَرَقَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَزُورُهَا كُلَّ جُمُعَةٍ، وَأَنَّهَا قَالَتْ: يَا نَبِيَّ اللَّهِ - يَوْمَ بَدْرٍ - أَتَأْذُنُ لِي فَأَخْرُجُ مَعَكَ أَمْرِيضَ مَرْضَاكُمُ، وَأُدَاوِي جَرْحَاكُمُ، لَعَلَّ اللَّهَ يُهَيِّدِي لِي شَهَادَةً؟ قَالَ: «فَرِي، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُهَيِّدِي لَكَ شَهَادَةً»، وَكَانَتْ أَعْتَقَتْ جَارِيَةً لَهَا وَعَلَامًا عَنْ دُبُرِ مَنَّا، فَطَالَ عَلَيْهِمَا فَعَمَّاهَا فِي الْقَطِيفَةِ حَتَّى مَاتَتْ وَهَرَبَا، فَأَتَيْتُ عُمَرَ فَقِيلَ لَهُ: إِنَّ أُمَّ وَرَقَةَ قَدْ قَتَلَهَا غَلَامَهَا وَجَارِيَتُهَا وَهَرَبَا، فَقَامَ عُمَرُ فِي النَّاسِ فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَزُورُ أُمَّ وَرَقَةَ يَقُولُ: «انْطَلِقُوا نَزُورُ الشَّهِيدَةَ»، وَإِنَّ فُلَانَةَ جَارِيَتَهَا وَفُلَانًا غَلَامَهَا عَمَّاهَا ثُمَّ هَرَبَا، فَلَا يُؤْوِيهِمَا أَحَدٌ، وَمَنْ وَجَدَهُمَا فَلْيَأْتِ بِهِمَا، فَأَتَيْتُ بِهِمَا فَصَلَبْتُمَا، فَكَانَا أَوَّلَ مَصْلُوبَيْنِ

Has told us [Abu Nu'aim] said, has told us [Al Walid bin Abdullah bin Jumai] said, has told me [Abdurrahman bin Khallad Al Ansari], and [my grandmother] from [Ummu Waraqah bint Abdillah bin Al Harith] that the Prophet (peace and blessings of Allah be upon him) visited him every Friday, Umm Waraqah said to him, "Ya Nabiyullah, this is the day of the battle of Badr, do you allow me to go out with you to treat the sick and treat the injured from you, hopefully, Allah will give me a martyrdom?" Then the Prophet replied: "Stay at home for indeed Allah Azza Wa Jalla will give you martyrdom." While the woman had given the promise of freedom to her slave girl and male slaves after she died. Then Umm Waraqah stayed for a long time with her two slaves, but later, both of them hugged her with a thick cloth until she died. The two slaves then fled, when Umar came, the incident was told to him, that Umm Waraqah had been killed by her male slave and female slave, then they both fled. So Umar stood in front of the people and made a speech, "Indeed the Messenger of Allah -peace and prayer of Allah be upon him- once visited Umm Waraqah and said: "Go you, we will visit As Shahida (a woman who died a martyr)," and indeed Fulanah and Solan are slaves. his possessions had covered them with a thick cloth, then they both fled. So let no one protect them both, whoever finds them, let him take them both." Then they were brought and then crucified, then this is the beginning of the crucified person in Islam (Ahmad bin Hanbal, 2001, p. 405).

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا الْوَلِيدُ، قَالَ: حَدَّثَنِي جَدَّتِي، عَنْ أُمِّ وَرَقَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ الْأَنْصَارِيِّ، وَكَانَتْ قَدْ جَمَعَتِ الْقُرْآنَ، " وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَمَرَهَا أَنْ تُوِّمَّ أَهْلَ دَارِهَا "،
وَكَانَ لَهَا مُؤَدِّنٌ، وَكَانَتْ تُوِّمُّ أَهْلَ دَارِهَا

Has told us [Abu Nu'aim] said, told us [Al Walid bin Abdullah bin Jumai'] said he told me [my grandmother] from [Umm Waraqah bint Abdillah bin Al Harith al-Anshary] that she was a woman who collected al- Qur'an and that the Messenger of Allah -peace and prayer of Allah be upon him- then ordered him to be the imam of the inhabitants of his house (his family) and the Messenger of Allah gave Muezzin for him and he became the imam of the inhabitants of his house (his family) (Ahmad bin Hanbal, 2001).

Hadith History of Hakim

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الصَّفَّارُ، ثنا أَحْمَدُ بْنُ يُونُسَ الضَّبِّيُّ، ثنا عَبْدُ اللَّهِ بْنُ دَاوُدَ الخُرَيْبِيُّ، ثنا الْوَلِيدُ بْنُ جَمِيعٍ، عَنْ لَيْلَى بِنْتِ مَالِكٍ، وَعَبْدِ الرَّحْمَنِ بْنِ خَالِدِ الْأَنْصَارِيِّ، عَنْ أُمِّ وَرَقَةَ الْأَنْصَارِيَّةِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ، يَقُولُ: «انْطَلِقُوا بِنَا إِلَى الشَّهِيدَةِ فَزُورُوهَا» وَأَمَرَ أَنْ يُؤَدَّنَ لَهَا وَتُقَامَ، وَتُؤَمَّ أَهْلُ دَارِهَا فِي الْفَرَائِضِ. «قَدْ احتَجَّ مُسْلِمٌ بِالْوَلِيدِ بْنِ جَمِيعٍ وَهَدِيَهُ سُنَّةَ غَرِيبَةٍ لَا أَعْرِفُ فِي الْبَابِ حَدِيثًا مُسْنَدًا غَيْرَ هَذَا». وَقَدْ زَوَيْنَا «عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا كَانَتْ تُؤَدِّنُ، وَتُقِيمُ، وَتُؤَمُّ اللَّيْسَاءَ»

Abu Abdillah Muhammad bin Abdullah Ash-Shaffar told us, Ahmad bin Yunus Adh-Dhabi told us, Abdullah bin Daud Al Khuraibi told us, Al Walid bin Jumai' told us from Laila bint Malik and Abdurrahman bin Khalid Al Ansari, from Umm Waraqat Al Ansariyyah, that the Messenger of Allah -peace and prayer of Allah be upon him- said, "Let us go on a pilgrimage to a martyred woman." He then ordered that the call to prayer and iqamat be sounded, then he became the imam of the residents of his house (his family) at the fardhu Muslim prayers with Al Walid bin Jumai'. This is the unseen Sunnah. In this chapter, I do not find a hadith narrated in Musnad other than this hadith. We have narrated from Umm Mu'minin Aisyah RA, that she gave the call to prayer and the iqamat and led the women." (Al-Hakim Abu Abdillah Muhammad bin Abdillah al-Naisabury., 1990, p. 320).

Hadith History of Al-Baihaqi

أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ عُمَرَ بْنِ حَفْصِ الْمُقْرِئِ ابْنُ الْحَمَامِيِّ رَحِمَهُ اللَّهُ بِبَغْدَادَ، ثنا أَحْمَدُ بْنُ سَلْمَانَ النَّجَّادُ، ثنا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ شَاكِرٍ، ثنا أَبُو نُعَيْمٍ، ثنا الْوَلِيدُ بْنُ جَمِيعٍ، حَدَّثَنِي جَدَّتِي، عَنْ أُمِّ وَرَقَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزُورُهَا وَيُسَمِّيهَا الشَّهِيدَةَ، وَكَانَتْ قَدْ جَمَعَتِ الْقُرْآنَ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ غَزَا بَدْرًا قَالَتْ: تَأَذَّنَ لِي فَأَخْرَجَ مَعَكَ أَدَاوِي جِرْحَاكُمْ، أَمْرَضُ مَرْضَاكُمْ لَعَلَّ اللَّهَ تَعَالَى يُهْدِي لِي شَهَادَةً قَالَ: "إِنَّ اللَّهَ تَعَالَى مُهِدٍ لِكَ شَهَادَةٍ"، فَكَانَ يُسَمِّيهَا الشَّهِيدَةَ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَمَرَهَا أَنْ تُؤَمَّ أَهْلَ دَارِهَا، وَإِنَّهَا عَمَّتْهَا جَارِيَةٌ لَهَا وَعِلاَمٌ كَانَتْ قَدْ دَبَّرَتْهُمَا فَفَتَلَاهَا فِي إِمَارَةِ عُمَرَ، فَقِيلَ: إِنَّ أُمَّ وَرَقَةَ فَتَلَتْهَا جَارِيَتُهَا وَعِلاَمُهَا، وَأَتَتْهُمَا هَرَبًا، فَأَتِي بِهِمَا فَصَلَّيْتُهُمَا، فَكَانَا أَوَّلَ مَصْلُوبَيْنِ بِالْمَدِينَةِ، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: صَدَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ يَقُولُ: "انْطَلِقُوا نَزُرُوا الشَّهِيدَةَ"

Has told us [Abu al-Hasan Ali bin Ahmad bin Umar bin Hafashal-Muqri'u bin al-Hammami] in Baghdad, has told us [Ahmad bin Sulaiman al-Najjad], has told us [Ja'far bin Muhammad bin Shakir], has told us [Abu Nu'aim], has told us [Al Walid bin Jumai'] has told me [my grandmother] from [Ummu Waraqah bint Abdillah bin Al Harith] that the Prophetyullah sallallaahu 'alaihi

wasallam visited her and named her al-Syahidah, she is a woman who collects the Qur'an, and that the Messenger of Allah sallallaahu 'alaihi wasallam when the battle of Badr, Umm Waraqah said to him, "Would you allow me to go out with you to take care of the sick and treat the sick? injured of you, may Allah grant me martyrdom?" Then the Prophet replied: "Verily Allah Azza Wa Jalla will give you martyrdom." And the Messenger of Allah named him al-Syahidah. He then ordered him to be the imam of the inhabitants of his house (his family). Meanwhile, the woman had given a promise of freedom to her female slaves and male slaves after she died. His two slaves killed him under Umar's leadership. The incident was told to him, that Umm Waraqah had been killed by her male slave and female slave, then they both fled. So they were brought and then crucified, so this is the beginning of the person who was crucified in Medina. So Umar stood in front of the people and made a speech, "So the words of the Prophet sallallaahu 'alaihi wasallam are true: "Go you guys, we will visit As Shahidah (a woman who died a martyr)" (Abu Bakar al-Baihaqy., 2003, p. 130).

According to Suryadilaga, the chain of hadith narrated by Abu Daud above is valid. Because all the narrators of the hadith meet the criteria for validity in terms of the chain. Likewise, with the composition of the pronunciation of the hadiths, from the various hadiths above, it can be said from these traditions there is no substantial difference. The existence of certain additions in the hadith is a complementary word referring to the actual event. It also appears that the meaning of hadith is narrated by. And the narration is allowed as long as the meaning does not differ.

In this study, the hadiths narrated by Abu Dawud and Ahmad ibn Hanbal are divided into two categories. However, one category to another is complimentary. It is closely related to the information on the cause of the revelation of the hadith. Even the hadith narrated by Hakim and al-Baihaqi are made into one version with each of them having an addition about the socio-historical content of the hadith.

The text of al-Hakim's narration is the same as that revealed in al-Baihaqi's narration. While the editor with additional information as a collector of the Qur'an is in the history of al-Baihaqi. The editorial of the hadith which describes the martyrdom of Umm Waraqah is in the first history of Abu Dawud and Ahmad ibn Hanbal.

Based on research conducted in terms of both the *sanad* and *matan* the hadith narrated by Ummu Waraqah through the Abu Dawud, the quality of the hadith about women's leadership in the Shalat is *Sahih* from the *sanad* and *maqbul* in terms of *matan*. The practices of religious life at the time of the Prophet Muhammad SAW, is the best example of handling the problem of worship, especially *mahdah* worship. One of the most important pieces of information relates to the women *Imam* in *Shalat* where a *makmum* is an old man.

Although in the words of the Prophets a case by case, this incident can be used as a guide for Muslims today in determining the *Imam* of *Shalat*. Based on the hadith narrated by Ummu Waraqah above, it appears that the prophet Muhammad SAW ordered him to be an *Imam* for his family. This is not surprising because his friend is a *qira'ah* expert and reading the Qur'an is very good. It was for this reason that Ummu Waraqah was worn and appointed by the Prophet as an *Imam* for male members of her family, even though among them there was *Shaykhal-Kabir* or someone more mature and older than Ummu Waraqah.

The hadith is a practice that emerged at the time of the prophet Muhammad SAW. where he wisely gave women the freedom to become *Imam* of *Shalat*. However, these facts should not be overlooked. Other hadith that indicate their requirement for a man to be the *Imam* of *Shalat*, on the one hand are common place. From the relationship between the hadith of women *Imams* in *Shalat* and other hadiths, the presence of women *Imams* in *Shalat* should not cause much controversy. Isn't Islam a *rahmatan li al-âlamn*? The existence of efforts to interpret various religious sacred texts and the results of new understandings is not a denial of religious sacred texts or norms. Its existence is only an effort to dynamize and refresh in different eras and different places.

Micro-Historical Hadith Ummu Waraqah

This Hadith about the Imamate of Women begins with an incident just before the battle of Badr took place. When the Prophet Muhammad SAW. and his companions headed for the battle of Badr, Ummu Waraqah wanted to participate in the war so that she could be martyred. Ummu Waraqah said to the Prophet Muhammad SAW. "Prophet Muhammad SAW, the Messenger of Allah, let me go to war with you to treat the sick and treat the injured so that I can be included in the group of martyrs". The Prophet said: "stay in your house, may Allah give you the title of martyrdom (Abu Abdillah Syamsuddin Muhammad al-Dzahabiy, n.d., p.965). Because Ummu Waraqah did not get permission to participate in the battle of Badr, she asked the Prophet Muhammad SAW to appoint a *muazzin* who was in charge of *azan* at her house. Ummu Waraqah's request was granted by the Prophet who at the same time asked Umm Waraqah to become an *Imam* in his family. The congregational *Shalat* by Ummu Waraqah turned out to be an old man who became a *makmum*. The man was a *muazzin* who had been appointed by the Prophet Muhammad SAW (Abu Abdillah Syamsuddin Muhammad al-Dzahabiy. (n.d.), n.d., p. 966).

Macro-Historical Hadith Ummu Waraqah

She is the daughter of Abdullah bin al-Haris bin Uwaimar bin Naufal al-Ansariyyah. She was known as *kuniyah* Ummu Waroqoh binti Abdullah or known as Ummu Waroqoh binti Naufal, attributed to her grandfather. She was one of the noble and noblest women of her time. The Prophet *Sallallaahu 'alaihi Wa Sallam* had visited him several times and he called him Ash-Shahidah. One of them is Waraqah binti Al Harith. He converted to Islam from the first time he heard it and narrated many hadiths. The guidance of Allah *Ta'ala* infiltrated the deepest recesses of his heart. His faith was firmly stabbed in his heart. Ummu Waraqah pledged allegiance to the Messenger of Allah. Since that time, he began to study the clauses of Allah *'AzzawaJalla* seriously. Waraqah is not only good at reading it but also understands and memorizes it well. More than that, Ummu Waraqah also tried to collect and write them on bones, skins, palm stems, and others. He managed to collect the verses of Allah *'AzzawaJalla* which came down to his house at that time. After the Prophet, Muhammad died, and Abu Bakr RA planned to collect the Qur'an, Ummu Waraqah was appointed by the Caliph to be an important reference for Zaid bin Tsabit (Ahmad bin Ali bin Hajar al-Asqolany., 2008, p. 552).

Abdurrahman bin Kholad from Ummu Waroqoh said that the Prophet Muhammad visited her at her house, then gave him a *muazzin*. Abdurrahman said, "I saw that the *muazzin* was an old man." That is what is stated in the hadith narrated by Abu Dawud. Conditions at that time were close to the events of the Battle of Badr. The Battle of Badr was the first war that took place on March 17, 624, or 17 Ramadan 2 H. The result of the war was won by the Muslims from Medina, who at that time only numbered 313 people, even though the Quraysh from Mecca, amounting to 1000 people, were fully equipped (Ahmad bin Ali bin Hajar al-Asqolany., 2008, p.553).

The Historical Significance of the Hadith of the Imamah of Women in Shalat:

Significance is the most important thing in the analysis of *Ma'na cum Maghza* which aims to see the deepest meaning of a hadith that is very likely to have differences with the textuality of the editor. In the context of the Imamate hadith narrated by Umm Waraqah in this article, the historical significance that can be drawn is as follows; First, the command of the Prophet Muhammad to Umm Waraqah to become an imam for her family (including her slaves consisting of men and women) is a form of legality for women to become priests in prayer, not only among women but also for men even though only in the realm of prayer. with several conditions such as being proficient in reading the Qur'an and knowing how to pray properly and correctly.

Second, the order to become an Imam to Umm Waraqah was not without reason, her request to fight in the battle of Badr and her desire to die in a martyr state then made the Messenger of Allah take the initiative to order her to become an Imam only for her family but still get the title as ash-syahidah. This is a form of recognition of the Prophet for the struggle of a woman in defense of religion.

Third, the status of the priest for the family that was obtained by Umm Waraqah also necessitated the permissibility of a woman to be a leader, especially in the family, even though the Prophet then sent

an old man as a muezzin which was a sign that behind the leadership of a woman, she still needed a representative from a man.

The Dynamic Significance of the Hadith of the Imamah of Women in Shalat

So far, this research has proven that the word "Imamah" in the hadith of Umm Waraqah through the analysis of Ma'na cum Maghza is not only interpreted as an imam in prayer but can also be interpreted broadly such as leadership from the domestic sphere to the public sphere. The hadith related to Umm Waraqah can be taken as an implicit message that a woman is also entitled to legality to her position in life to become an imam in prayer and as well as an acknowledgment of her struggle in defending religion and her position as a leader either. This is an indication that there is no difference between the two sexes (male and female) except for their devotion to Allah SWT.

Based on the reading of the message conveyed in this hadith of Umm Waraqah, the authors find that this hadith is one of the texts that emphasize gender equality, and this is the dynamic significance that the authors find through the analysis of ma'na cum maghza on this hadith. Concerning the contemporary era, gender equality still to be something that is poorly understood and cannot be applied optimally in life. Discrimination and marginalization of women still occur in certain contexts which have an impact on the bias of gender.

Mansour Fakih believes that there are things that are considered gender bias, namely; subordination of women in leadership discrimination, economic marginalization, and domestic violence. Then the negative labeling of women, in this case, women are considered sources of slander of lust for men to the assumption that women are only obliged to take care of domestic roles and not suitable to be household leaders and take care of public roles (Fakih, 1996, p. 22-37). The main text of gender equality conveyed by the hadith of Umm Waraqah needs to be echoed to strengthen the understanding of gender equality itself. These lead to the maximum application of the concept so that there is no discrimination and marginalization of women who in certain contexts are considered inferior beings.

3. Conclusion

Based on the discussion presented in this article, the author concludes through the analysis of ma'na cum maghza that the hadith about women's Imamate assumed as the Prophet's acknowledgment of gender equality between men and women. In the context of the Imamate hadith narrated by Umm Waraqah in this article, the historical significance that can be drawn is as follows; First, the command of the Prophet Muhammad to Umm Waraqah to become an imam for her family (including her slaves consisting of men and women) is a form of legality for women to become priests in prayer, not only among women but also for men even though only in the realm of prayer. with several conditions such as being proficient in reading the Qur'an and knowing how to pray properly and correctly. Second, this is a form of recognition of the Prophet for the struggle of a woman in defense of religion. Third, the status of the priest for the family that was obtained by Umm Waraqah also necessitated the permissibility of a woman to be a leader, especially in the family, even though the Prophet then sent an old man as a muezzin which was a sign that behind the leadership of a woman, she still needed a representative from a man.

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