

The Position of Women in Islamic History

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Received 16 December 2024; Received in revised form 11 April 2025; Accepted 15 April 2025

Abstrak

Pada masa jahiliah, perempuan dianggap seperti barang yang dijual di pasar. Setelah Islam datang, kedudukan perempuan mulai disamakan dengan laki-laki. Sebab dalam Islam diajarkan bahwa laki-laki dan perempuan memiliki kedudukan yang sama. Meskipun begitu, ternyata dalam praktiknya tidak demikian. Dalam sejarah Islam hingga saat ini, bahkan di negara Islam pun kedudukan laki-laki masih lebih tinggi daripada perempuan. Penelitian ini bertujuan untuk menganalisis kedudukan perempuan dari masa nabi hingga era dinasti Turki Usmani. Penelitian ini menggunakan metode penelitian sejarah dengan empat tahapan untuk mengkaji topik yang diteliti yaitu heuristik, verifikasi, interpretasi dan historiografi. Hasil dari penelitian ini adalah kesetaraan gender yang diajarkan nabi ternyata belum bisa diterapkan sepenuhnya, sebab ada tantangan dari budaya dan pemikiran masyarakat. Perempuan pada masa nabi hingga khulafa al-Rasyidun hanya terbatas pada bidang intelektual (agama). Mereka mulai terlibat dalam bidang sosial dan politik sejak masa Dinasti Umayyah hingga Turki Usmani. Sedikitnya jumlah perempuan yang muncul dalam sejarah membuktikan bahwa kesetaraan gender belum tercapai.

Kata kunci: kedudukan, perempuan, islam, peran.

Abstract

During the pre-Islamic era, women were considered like goods sold in the market. After Islam came, the position of women began to be equalized with men. Islam teaches that men and women have the same position. Even so, it turns out that in practice this is not the case. In Islamic history until today, even in Islamic countries, the position of men is still higher than women. This research aims to analyze the position of women from the time of the prophet to the era of the Ottoman Turkish dynasty. This research uses historical research methods with four stages to examine the topic under study, namely heuristics, verification, interpretation and historiography. The result of this research is that gender equality taught by the prophet has not been fully implemented, because there are challenges from the culture and thinking of the community. Women during the time of the prophet until Khulafa al-Rashidun were only limited to the intellectual field (religion). They began to be involved in social and political fields from the Umayyad Dynasty to Ottoman Turkey. The small number of women who appear in history proves that gender equality has not been achieved.

Keywords: position, women, islam, role.

INTRODUCTION

Before the Prophet Muhammad saw. came to bring the teachings of Islam, the people in the Arabian Peninsula were experiencing the jahiliah period. At this time, the Arab community's knowledge of religion, politics, social order, and divinity was considered inadequate (Karim, 2019).

In addition, the morals of Arab society at that time were considered very chaotic. One of them is the position of women who are equated with goods or even nothing more than that. Even so, some tribes in the Arabian Peninsula also made women their leaders (Karim, 2019).

Muhammad was sent as a Messenger of Allah to change and improve human morals that were not in accordance with the teachings of Islam. The position of women slowly began to be equalized with men. They also get the rights they should get, such as the opportunity to get an education, the right to inheritance, and the right to have an opinion. Despite the fact that there are still some issues that prioritize the position of men over women, the changes brought by the Prophet Muhammad have brought progress compared to the condition of society in the previous period.

In the history of Islam, women have also played an important role in the development of Hadith as Aisha bint Abu Bakar did. She proved that women can also contribute and participate in various aspects of life. Over time, it turns out that the position of women has experienced complex dynamics. Factors such as the interpretation of Qur'anic verses, the influence of local culture, and the dominance of patriarchy in the social structure shift the essence of Islamic teachings on gender.

Historically, Islam has taught that men and women are equal as human beings, but this is not the case. Even in Islamic countries, the Islamic teaching on gender equality is only used as a life value and has not yet reached the practice in social life. By understanding the history of Islam that teaches about gender equality,

it is hoped that it can create a wiser and fairer society in viewing the position of women. Based on the description above, this research aims to explain three problems, namely 1). why the position of women in the pre-Islamic period changed after Islam was forbidden. 2). why in Islamic history and even today, in some Islamic countries the position of women is not equal to men. 3). How was the role of women during the Islamic kingdoms.

Based on the author's observation, there is no previous research that discusses the position of women in Islamic history. Even so, there are several studies related to this research topic. First, Hana's article entitled "the position of women in Islam" (Hana, 2022). This study examines the position of women who in the pre-Islamic period were considered carriers of disgrace and then changed to be equal to men after Islam came. In contrast to Hana's research, this study examines the position of women in Islamic history. Second, Azizah's article entitled "The Position of Women in World History and Gender Equality Islam" (Azizah, 2020). This article discusses the position of women in history until post apostasy and the present. The difference between Azizah's study and this research lies in the discussion. Azizah discusses the gender injustice felt by women in Europe, America, Indonesia, ignorant Arabia, ancient Greece, while the author analyzes the position of women in pre-Islamic

Arabia to the Ottoman Turkish Dynasty. Third, Nasiri's article entitled "The Position of Women in Islam" (Nasiri, 2021). This article written by Nasiri describes the position of women based on the Qur'an and Hadith. The difference between Nasiri's article and this study lies in the theme of the discussion. Nasiri's article discusses the position of women from the perspective of the Qur'an and Hadith, while this study examines the position of women in Islamic history from the time of the prophet to the Ottoman Turkish dynasty. Fourth, the article by Lutfi et al entitled "The Role and Position of Women in the Perspective of Islamic Education in the Modern Era" (Lutfi et al., 2023). This article discusses the role and position of women in Islamic education in modern times. The difference between Lutfi et al's article and this study lies in the theme of the study. Lutfi's article describes the role women play in Islamic education, while this study discusses the position of women in Islamic history. Fifth, Lulu Mubarakah's article entitled "Women in Islam" (Mubarakah, 2021). This article examines the obligations and position of a woman in the view of Islam based on the Qur'an and Hadith. The difference between Lulu's article and this study is in the discussion. Lulu's article examines the Qur'anic guidance given to women about how their obligations and position in society and their families. This study examines the position of women in

Islamic history from the time of the prophet to the Ottoman Turkish Empire.

METHODS

This research uses the historical research method, which critically examines various documents and relics of the past, then reassembles them into a complete historical narrative (Abdurrahman, 2019). There are four stages in the historical research method, namely: First, source collection (heuristic). At this stage the author tries to find and collect various written and unwritten references related to the position of women in Islamic history. After enough references are obtained, it will enter the next stage. Second, source criticism (verification), in this stage the author tries to criticize the references obtained by means of external criticism and internal criticism. In external criticism, what needs to be considered is testing the authenticity of the references obtained through the outside only, such as paper, ink, language, and others. As for internal criticism, what is done is to analyze the information (content) obtained by comparing between the sources used. Third, historical interpretation (interpretation), what needs to be done during this stage is for the author to analyze the information and put it together (Kuntowijoyo, 2018). After the data is described and put together by the author in accordance with his interpretation of historical events, the

information is then written. Fourth, historiography, this stage is the final step of the historical research method. In this stage, the author explains the results of his analysis of historical events in chronological order (Kuntowijoyo, 2018).

RESULTS AND DISCUSSION

The Position of Pre-Islamic Women

The geographical condition of the Arabs in the form of a desert makes them seem hard-hearted, although not all of them (Karim, 2019). This condition also affects the culture of Arab society which is based on strength. In determining lineage, the majority of Arabs also adhere to the patrilineal system. As a result, they expect the birth of a baby boy more than a baby girl to continue the lineage. In addition, although in some parts of Arabia there have been several kingdoms such as Saba and the Kingdom of Yemen in South Arabia, the Kingdom of Palmerah and Gassan in the Levant and Kindah Central Arabia (Karim, 2019), there are still many Arab communities who live nomadically. The nomadic life of these communities affects their need for male roles. In maintaining group security, hunting or herding livestock, and inheriting power are mostly played by men. These factors mean that women receive less attention in the public sphere and focus more on household activities, such as cooking, childcare and making clothes. While these tasks are important, they are not

considered more important than the work done by men.

Pre-Islamic Arabia was known as the jahiliah period, this title was pinned on the reason for the spiritual, social and moral decay of Arab society at that time. Among the moral decay of the pre-Islamic Arab society is first, burying baby girls alive which was done by Bani Tamim and Bani Asad (Karim, 2019). This tradition of burying baby girls alive is based on two things, namely first, reducing the number of family members due to economic factors.

The Ma'rib Dam is an important structure in South Yemen, as many community activities depend on it. The existence of this dam also plays an important role in the prosperity of the people living around it (Al-Usairy, 2008). This is because the dam helps irrigate their fields. The good irrigation from the dam increased the harvest of the community so that they could trade to various regions. As a result, they were able to engage in foreign trade.

In the 6th century AD, the Ma'rib dam was destroyed due to continuous rainfall. As a result, the dam was overfilled and unable to hold back the overflowing water (Mubarok, 2020). Without irrigation from this dam, the previously fertile fields turned into a desert. People who worked as farmers eventually lost their livelihoods. The trade that had developed also declined

drastically so that people's income fell. The people who relied on this dam for their daily activities then migrated to areas in northwestern Yemen such as Mecca, Medina, and Damascus (Al-Usairy, 2008).

The migration of the people of South Yemen to a new area turned out to be costly. All the assets they had before could not be fully brought to the destination area. As a result, they experienced poverty and found it difficult to fulfill their needs. To overcome this, they chose to sacrifice their baby girls by planting them alive so that the expenses for living costs could be reduced. In addition, the planting of baby girls alive was also due to their concern that their children would be captured by the enemy (Wilaela, 2016). They do not sacrifice male babies because when they grow up, they can help earn a living, add to the army when they grow up and also as a successor to the family line. The greater role that men have compared to women makes parents prefer to sacrifice their baby girls. However, this does not mean that they do not love their daughters. They committed this heinous act out of necessity and out of fear.

Secondly, the pre-Islamic Arabs considered that women could bring dishonor to the family (Prakoso, 2024). Pre-Islamic Arabs lived in tribes led by a chief (Noor, 2018). Living in a desert environment with nomads could lead to

wars caused by fighting over livestock, pastures, water sources, and disputes between tribes (Hitti, 2006). When fighting, Arabs often brought their women to the battlefield. These women were often placed behind the troops as a reminder and encouragement for them to win the war. Because if they lose, their honor will be trampled by the enemy (Wilaela, 2016).

After the war was over, there was an immoral custom practiced by the Arabs, where the winning side would rape the women of the losing side in front of them (Prakoso, 2024). To avoid this incident, the losing side would kill their women first before their families were treated badly. This is because if their families are subjected to immoral acts, they will be ashamed. Although this bad act does not occur throughout the Arabian Peninsula, there are still those who behave like this. This incident shows that one of the Arabs' honor lies in the honor of their women.

Another injustice felt by pre-Islamic Arab women was that they did not inherit from their deceased parents or husbands. In some tribes, a stepmother could even be married by her stepson if the father had died (Beddu, 2019). There are also siblings who marry each other, which can happen so that their family property is not divided. These events show how morally corrupt the pre-Islamic Arab society was. This is because they equated

women with goods that could be used according to their wishes without considering her rights and consent first.

In addition to the position of women who were equated with goods, it turned out that there were also women who became tribal chiefs among the Arabs who settled in Mecca, Medina and Yemen such as Ummu Aufah and Kindah (Karim, 2019). The above conditions show the socio-cultural dynamics of the pre-Islamic Arabs regarding the position of women. On the one hand, there is a practice of dehumanization or objectification of women, but on the other hand there are women who stand out and have social influence so that they are made leaders. This shows that Arab society is patriarchal, but it does not completely close the opportunity for women to appear in certain conditions. Women can only become leaders in more egalitarian societies, where the requirements to become a leader are determined by charisma, courage or ability. In gendered societies, women cannot be made leaders, even if they have the skills to do so.

Charismatic women among the Arabs could even marry as many men as they wished. In pre-Islamic times, the Arabs had four types of marriages that were popular. First, a woman married a man by paying a dowry to her parents. This marriage shows that the woman has the role to make the decision to marry the man she wants. Secondly, a couple who

agreed to have intelligent and capable offspring by having their wife married by a well-known person. After becoming pregnant, the wife is taken back by her husband. This practice reflects that the woman is only used as a tool to produce capable offspring for the benefit of the family, because she is deliberately loaned to another man with the agreement of her husband. Thirdly, women who marry less than ten husbands. After the child is born, it is the woman who determines the father of her child. This marriage proves that women have the control to determine the father of their children, and choose their family relationships. Fourth, women who marry ten or more men. If they have a child, then the one who determines the father is an astrologer (Karim, 2019). This practice shows a certain degree of sexual freedom. What needs to be noted is that although women are allowed to practice polyandry, the right to determine the father of their children rests with the fortune teller. This proves that women's authority is still limited. These four types of marriages show that in pre-Islamic marriages, although women had a role to play in determining their marriages, in practice it was more detrimental to them.

The Position of Women After Islam

The Messenger of Allah was sent to the world to improve human morals in accordance with Islam, in addition to perfecting the teachings of the previous

prophets. The position of women in the pre-Islamic period, which was considered low and not equal to men, began to be improved by the apostle based on the guidance that Allah revealed to him (Qur'an). The Qur'an and Hadith explain the position of men and women. This then becomes the benchmark used by Muslims to see gender positions.

In Surah al-Hujarat verse 13, it is explained that humans are created from a man and a woman. As for what distinguishes one human being from another is his piety to Allah. This verse strongly emphasizes gender equality in Islam. The statement about humans being created from a man and a woman proves that in the essence of creation there is no hierarchical difference between men and women. Both are equal as creatures of Allah swt.

Surah al-Hujarat verse 13 also emphasizes that Islam rejects all forms of gender discrimination based solely on biological origin. Men and women also have complementary roles in life. Both are given rights and responsibilities according to their respective nature. This means that one party is not inferior to the other. To get a high degree in the sight of Allah both have the same opportunity, this is also not based on gender, but rather his piety to Allah. In the Hadith, the Prophet also said: "the pursuit of knowledge is obligatory for every male and female Muslim". This Hadith proves that men and

women are equally required to obtain education. Indirectly, this Hadith eliminates the stigma that education is only for men. Based on this Hadith, Islam teaches that it is not permissible to prohibit women from studying because they also have the right to education.

In another hadith, a man asked the Prophet about who deserves the most favorable treatment. The Prophet replied: your mother up to three times then your father. In another hadith it is said that heaven is on the soles of the mother's feet (Siti, 2010). These two traditions show the respect and privilege of mothers over fathers in Islamic teachings. However, these two traditions do not discriminate against fathers, but rather recognize the role that mothers play in life. They teach the values of love, respect and honor based on the role of a mother. A mother has to conceive, give birth at the risk of her life and breastfeed her child for the necessary time. This role requires tremendous physical and emotional sacrifice, so the triple honor accorded to the mother over the father is an appreciation of her sacrifice.

In dividing the inheritance, Surah an-Nisa verse 11 explains that a woman gets half of the amount of property obtained by a man. This amount is considered unequal when viewed from the point of view of calculation, because men get a larger amount, which is twice that of women. The important point is that

unequal does not mean unfair, but justice is tailored to the individual. A man gets twice the inheritance of a woman based on the responsibilities he has. He is obliged to provide for his wife, children, and even his family in need. While a woman does not have this obligation. Thus, the wealth she gets is only for herself.

Based on several verses of the Qur'an and Hadith described above, it shows that after the arrival of Islam the position of Muslim women in Arabia has been equal to men. Muslim women can study, have the same position as human beings, are entitled to inheritance rights, and others. Although not all women's issues must be equal to men, the true concept of justice can still be fulfilled. The concept of fairness in question is to fulfill according to the nature, needs, positions, and responsibilities of each gender so as to realize the values of gender equality in Islam.

Islam has indeed taught that women have the same position as men, but this is not the case. In fact, in Islamic history until today, in some Islamic countries the position of women is still not equal to men. Thus, the verses of the Qur'an that teach about gender equality are only limited to theory, not to the practices that should be carried out by Muslims. This is due to several things, namely:

1. Islam is present in a patriarchal society, so gender equality cannot be applied immediately, but is done gradually and requires a struggle to achieve it.
2. Islam used to be dominated by the military, as a result women did not get the spotlight. Because, in the military, strength is needed so that women are considered a party that must be protected.
3. Because they are often marginalized, women's capacity to lead is reduced because they are not educated to do work outside the home.
4. During territorial expansion, many Arab Muslim troops married local women. Arabs who felt they were superior to other nations made them view local women as subordinate to them.
5. At the time of marriage, there was an age difference between husband and wife. As a result, the husband may assume that he is superior to his wife because he is older.
6. Biased interpretation of Qur'anic verses about the position of men and women.

The Role of Women in Islam During the Prophet's Time

Although Islam comes with equal rights and positions, it does not necessarily

change the deep-rooted culture of Arab society. The male-dominated culture of Arab society makes it difficult to find the role of women in Islamic history. Nevertheless, the role of women can still be found in various events in Islamic history. Siti Khadijah, the first wife of Prophet Muhammad, was one of the first women to convert to Islam. As one of the *Assabiqun al-Awwalun* (Hitti, 2006), Khadijah's role was quite large in the spread of Islam. She was the first successful career woman in the field of trade and gave a lot of her property for the benefit of Muslims (Mubarokah, 2021). This wealth played an important role in the spread of Muslims, especially in the early days of its emergence, Islam received many challenges from various parties.

As a wife, Khadijah also gave peace to her husband, Prophet Muhammad. This is evidenced by the events after the Prophet Muhammad received the first revelation in the Cave of Hira. At that time the Prophet Muhammad was shaken by the events he experienced, but Khadijah gently assured her husband that the event was a guidance from God (Siti, 2010). They even met a priest named Waraqah bin Naufal to explain the events experienced by the prophet in the Cave of Hira (Al-Usairy, 2008). The importance of Khadijah's position along with the magnitude of her contribution to Muslims is evidenced by the fact that during her

marriage to Prophet Muhammad, she was the only prophet's wife who was not polygamous. In fact, on the day of her death, the prophet felt very sad because one of the figures who always supported him was gone.

During the time of the prophet there were also some women who had an interest in Hadith so that some of them became *sanad*. Their emergence proves that women in early Islam also had the right to education (S, 2015). As a result, they also played a role in the development of this religion. Aisha bint Abu Bakr is the most famous female figure who narrated many Hadith. Aisha's great authority in Islam is evidenced by the Prophet's Hadith, which reads "Take half of the religious knowledge from this woman with rosy cheeks". The amount of religious knowledge that Aisha gained was due to the length of time she spent with the Prophet, the strength of her reasoning and especially when she was at the right age to learn.

In addition to Aisha, several other wives of the prophet were also used as sources of information about the Hadith by the *sanadists*. Among them were Hindun bint Abi Umayyah (Umm Salamah), Ramlah bint Abi Sufyan (Umm Habibah), and Maimunah bint al-Harith. In addition to the prophet's wives, there were also female companions on whom he relied in narrating the Hadith. Among them were Safiyah bint Shaibah (Umm Hujair),

Fakhitah bint Abi Talib, Asma' bint Abu Bakr, and others.

In addition to narrating Hadith, it turns out that there were also women at the time of the prophet who wanted to get involved in the war. She was named Ummu Waraqah bint Abdillah bin al-Harith al-Ansariyya who wanted to participate in the Battle of Badr as a nurse for wounded troops. The magnitude of her desire for martyrdom made her ask the Prophet for permission to be involved in the battle of Badr, but her request was not accepted. The Prophet told her to stay at home and Allah would grant her martyrdom. The apostle's words then occurred during the time of Caliph Umar ibn Khattab, Ummu Waraqah was killed by a pair of her slaves using a blanket because she could not wait to be freed after her death.

During the battle of Uhud, several female companions such as Aisha, Umm Sulaiman also contributed to the defense of Islam. They were in charge of helping lift water, giving soldiers drink and treating wounded troops (Siti, 2010). This event is reinforced by the hadith narrated from al-Rabi' bint Mu'awwidz which states their contribution in the war (Siti, 2010). The hadith narrated by Muslim also mentions that Umm Athiyah al-Anhariyah said that she was involved in the war with the Prophet seven times. They were in charge of making food, treating the wounded and caring for the sick (Siti, 2010).

During the time of the prophet, the teachings of Islam normatively tried to change the mindset of a patriarchal society by providing opportunities for women to engage in various activities that were usually carried out by men. However, this change was still gradual. Khadijah reflected that women could also be involved in public and spiritual affairs, but the consideration was that her position was often influenced by her social status rather than any major changes in the patriarchal structure of society at the time.

Aisha and the other wives of the prophet who served as sanad also prove that women began to be involved in the intellectual field. However, their role was limited to the religious sphere rather than the social and political spheres, which were more dominated by men. In war, women's abilities were also recognized so they were allowed to contribute, but their position was only as a supporting role. This event confirms that during the prophet's time, the male-dominated social structure still limited women's roles under certain conditions, proving that gender equality had not been fully achieved.

The Role of Women in the Period of al-Khulafa al-Rashidun

After the prophet died, the leadership of Muslims was continued by his companions known as Khulafa al-Rashidun. During this period, women who had studied Hadith

then taught the knowledge they had gained. Some of them even continued their position as sanadists, as did the prophet's wives. This shows that even after the prophet's death, Muslim women continued to study and participate in spreading religious knowledge. Their position as human beings have also been equal to men, although only in theory and has not been implemented in practice in everyday life.

Besides narrating Hadith, Aisha was also involved in war. Historians record that when Aisha had a dispute with Ali bin Abi Talib, the Battle of Jamal (Camel) took place. In this event, Aisha served as a leader in charge of 20.000 troops (Siti, 2010). In this war, Aisha and her troops suffered defeat, even two companions who joined the army, namely Talhah and Zubair died (Hitti, 2006). This event proves that women have also been leaders of war with male troops. The consideration is whether Aisha was appointed as a war commander because of her skills, experience or only based on the social structure she had as ummul mukminin. Based on Aisha's religious background, it is unlikely that she was appointed as a war commander because of her skills or experience in war. The most likely reason Aisha was made a war commander was because of her social structure as the prophet's wife and her charisma as a sanad.

Apart from Aisha, it was difficult to find women involved in politics and social affairs during this period. Although there were, they were only involved in the intellectual (religious) field. The small number of women involved in political and social affairs proves that the application of gender equality in the Qur'an has not been fully successful in practice. This is due to the patriarchal culture of Arab society that has been deeply rooted, also supported by its geographical conditions that emphasize strength in determining positions.

The Role of Women during the Islamic Kingdoms

After the reign of Caliph Ali bin Abi Talib, Islam entered a period of empire that began with the Umayyad Dynasty. The Islamic kingdoms that will be studied in this research are the Umayyad Dynasty, the Abbasid Dynasty, the Mamluk Dynasty and the Ottoman Turkish Dynasty. After Islam entered the dynastic period, the role of women in Islam was difficult to find. During the Companion period, the number of women's names mentioned in the sanad was large and even increased during the tabiin period. When entering the tabiut al-tabiin period, the number of their names decreased, even in the following period their names could be said to disappear because it was difficult to find. This proves that the role of women

in teaching Hadith has decreased compared to earlier times.

During the reign of Umar bin Abdul Aziz, he once ordered someone to write down for him the hadith of 'Amrah bint Abdul Rahman bin Zurarah. Amrah was Aisha's favorite student and grew up in her care. She learned many Hadiths from 'A'ishah, making it possible that she was the most knowledgeable of 'A'ishah's Hadiths. Many of the Hadiths from Amrah were later taken by al-Zuhri, a well-known sanadist.

When the Umayyad Dynasty came to power, a Sufi woman named Rabi'ah al-'Adawiya appeared in Basrah who was born in 713-714, other sources say 717 (Abbas & Nisa, 2022). She is a figure who is famous for her concept of love. In a story it is explained that Hasan al-Basri, Malik bin Dinar, and Tsabit al-Banani came to Rabi'ah's house to propose to her. The story ends with the three men leaving Rabi'ah's house because they were unable to answer her questions (Al-Khaubari, 2008). This story shows the difference between Rabi'ah's religious knowledge and the men who came to propose to her. In teaching religious knowledge, Rabi'ah did not leave written teachings directly from herself, but her teachings were known through her students who were written after her death (Suryadilaga, 2008). The story of Rabi'ah proves that at this time, women were still used as teachers and

friends to discuss religious knowledge, especially Sufism.

During the reign of the Abbasid Dynasty, the female figure who emerged and influenced the journey of Muslims was Zubaidah bint Ja'far bin al-Mansur. She was the wife of Harun al-Rashid and the daughter of the second caliph of the Abbasid Dynasty, Caliph Ja'far. Zubaidah is known as a figure who is always involved in discussions that study civilization and science with scholars and scientists (Halimah & Shabrina, 2021). He also built a waterway called 'Ain Zubaidah which stretches from Kufa to Mecca. This waterway was used to meet the water needs on the Hajj route. Along this path there are also wells, reservoirs, inns and resting places. This path has been used for twelve centuries (Secen, 2024). Zubaidah's contribution proves that she tried to be involved in the social field.

Siti Zubaidah, quoting from Philip K. Hitti, explained that in the late 10th century, women who were previously free began to be confined and separated from men in relationships (Siti, 2010). This regulation was not only intended for women of high rank (influential in government), but also for those who had been involved in war (Siti, 2010). In Islamic political history, this action was often taken when the government was in crisis, experiencing riots due to famine or rebellion (Siti, 2010).

During the reign of the Mamluk Dynasty in Egypt, Shajarah al-Dur was the only woman who appeared as a ruler in the North African region (Abbas, 2020). The appointment of Shajarah al-Dur as sultanah is a form of trust from the Mamluk community for her to become a leader. Even so, it turns out that his appointment as ruler did not receive support from all parties. The emirs of the al-Ayyubi Dynasty refused to recognize Shajarah al-Dur as ruler because they felt more entitled to the position because they were descendants of Salahuddin al-Ayyubi. It has become a tradition that the ruler of Egypt is the highest government supported by all the emirs of the Ayyubid Dynasty, Shajarah al-Dur needed their approval (Thaqqus, 2021).

The threat to Shajarah al-Dur's power in the Mamluk Dynasty also came from the Abbasid Caliph, al-Mustashim. He rebuked the appointment of Shajarah as ruler of the Mamluk Dynasty because Shajarah was a woman. In his letter sent to Cairo, Caliph al-Mustashim even insinuated the Mamluk population by saying, "if there is no man in Mamluk to lead, I will send him" (Rofiq, 2012). The event of Shajarah al-Dur illustrates that the condition of Mamluk society at that time had partly accepted leaders who came from women. This cannot be separated from the capability of Shajarah al-Dur in leading the government which was even admired by Mamluk officials,

one of whom was Aibak. On the other hand, those who opposed the appointment of Shajarah as sultanah argued that Muslims at that time felt strange when led by a woman (Al-Srhan, 2023). This reason was also supported by the fact that they did not want to be led by a former slave (Al-Srhan, 2023). Finally, in July 1250 Shajarah al-Dur was removed from her position as sultanah and replaced by Izzuddin al-Muiz Aibak. Although no longer serving as sultanah, financial affairs remained under her supervision (Rofiq, 2012).

During the reign of the Ottoman Turks, a woman who influenced the dynasty emerged. She was Roxalana (Ruthenian woman) or better known as Haseki Hurrem Sultan (the sultan's favorite wife who likes to laugh), a slave from Poland (now western Ukraine) (Verde, 2016). She was one of the slaves of Sultan Sulaiman I who later married and became the haseki (favorite wife of the sultan) replacing the sultan's previous wife, Mahidevran. Some of the contributions made by Hurrem Sultan include establishing a waqf (charity fund) and supporting large-scale development projects, such as a mosque, two madrasas, a soup kitchen, a hospital, and a school. All these buildings are located in the Avrat Pazari district of Istanbul, the location of the slave market where she was once sold (Verde, 2016). Hurrem Sultan also played a role in domestic politics and foreign

relations, especially in maintaining an alliance with Poland, which was her place of origin. She also dealt with foreign rulers, including Sigismund II Augustus who was the king of Poland. She also managed to change the power structure within the harem. Previously, the mother of the heir prince lived in the province where her son served as governor. When Hurrem's son (Mehmet) served as governor, Hurrem still chose to live in Topkapi Palace with Sultan Sulaiman. This event strengthened Hurrem's influence as a woman in the palace.

The various roles played by women in the Islamic kingdoms show the different positions they had. During the Umayyad Dynasty, the role of women was still limited to the intellectual field related to Islam, while in the political field they had not yet received the spotlight to appear. During the Abbasid reign, women, represented by Zubaidah bint Ja'far, tried to participate in the intellectual and social fields. The role of women in politics increased during the era of Mamluk rule in Egypt when Shajarah al-Dur ascended the throne as sultanah. However, her appointment was accompanied by pros and cons, as a result her reign did not last long. In the Ottoman Turkish period, through the contributions made by Hurrem Sultan, it turned out that the role of women in the political and social fields had increased.

Although Islam teaches about gender equality, in practice it has not been able to be applied in total, even in the Islamic kingdom. The smaller number of women's names recorded in Islamic history proves that women did not get many opportunities to play a role in jobs outside the home. Shajarah al-Dur, who was recognized by her supporters as having the capacity to lead, was also impeached from her position simply because she was a woman. This further proves that the patriarchal culture in Islam still persists, although not everyone does. In addition, the stereotype that they should only do work inside the home means that they are not taught knowledge about work outside the home. This could also be the reason for their missing role in public affairs in Islamic history.

CONCLUSION

After Islam came, the position of pre-Islamic Arab women changed, from being equated with goods to being equal to men. This change was due to Islam teaching that men and women have equal positions. As a result, Arabs who were already Muslims began to adjust their views to the teachings of Islam. Although in practice, the equality taught in Islam cannot be fully implemented, even in Islamic countries.

There are several factors that cause gender equality to not be implemented even in Islamic countries,

including Islam emerged in a patriarchal society, Islam was dominated by the military, there was marriage between Arab men and non-Arab women, and others. The culture and thinking of this society is not easy to change. As a result, although Islam teaches about gender equality, in practice the position of men is still higher than women.

In the era of the Islamic kingdoms, attention to the role of women began to disappear compared to earlier times. During the Umayyad period, women only played a role in the intellectual (religious) field. In the Abbasid, Mamluk and Ottoman Turkish periods, women in the kingdoms began to be involved in politics and social affairs. The small number of women who got the stage to perform during this period shows that they were still bound to work in the house. As a result, the gender equality that Islam teaches has not been successfully practiced. This was further reinforced by the event of Shajarah al-Dur who was demoted from her position as sultanah simply because she was a woman.

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