

## ***Women's Impact on Islamic Heritage: Analyzing the Contribution of Female Companions in Hadith Narrations in Basrah***

### **Dampak Perempuan pada Warisan Islam: Menganalisis Kontribusi Sahabat Perempuan dalam Periwiyatan Hadis di Basrah**



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#### **Abstract**

**Background and Objectives:** *The role of women in the transmission of hadith and the early formation of Islam is of significant importance. This article aims to examine the contribution of female friends in Basrah in the transmission of hadith.*

**Methodology:** *This research employs qualitative methods with a historical approach to analyze the contribution of female companions in the narration of hadith in Basrah. The data was obtained through literature studies and using agency theory to understand women's perspectives as agents of change.*

**The main results:** *there were nine female companions in Basrah who narrated hadith with various themes; law, morals, muamalah, worship, tarikh, and aqidah. The theme of law and morals dominates. Nusaibah bint al-Hāris is the only female companion known to have narrated hadith with various themes. This research contributions that female companions played an important role in the transmission of hadith and the teaching and spread of Islamic teachings in Basrah. Women like Nusaibah bint al-Hāris played key roles in various aspects of Islamic life. Conclusion: Women played a significant role in the transmission of hadith and the early formation of Islam. Their involvement contributed to the perfection of the teachings of the Prophet Muhammad.*

**Keywords :** *The theme of Hadith, Basrah female narrators, Hadith History of Female Narrators*

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## **Abstrak**

**Latar Belakang dan Tujuan:** Peran perempuan dalam periwayatan hadis dan pembentukan awal Islam sangat penting. Artikel ini bertujuan untuk mengkaji kontribusi para sahabat perempuan di Basrah dalam periwayatan hadis.

**Metodologi:** Penelitian ini menggunakan metode kualitatif dengan pendekatan historis untuk menganalisis kontribusi sahabat perempuan dalam periwayatan hadis di Basrah. Data diperoleh melalui studi literatur dan menggunakan teori agensi untuk memahami perspektif perempuan sebagai agen perubahan.

**Hasil utama penelitian:** terdapat sembilan sahabat perempuan di Basrah yang meriwayatkan hadis dengan berbagai tema; hukum, akhlak, muamalah, ibadah, tarikh, dan aqidah. Tema hukum dan akhlak mendominasi. Nusaibah binti al-Ḥārīs merupakan satu-satunya sahabat perempuan yang diketahui meriwayatkan hadis dengan berbagai tema. Penelitian ini memberikan **kontribusi** bahwa sahabat perempuan memainkan peran penting dalam periwayatan hadis dan pengajaran serta penyebaran ajaran Islam di Basrah. Perempuan seperti Nusaibah binti al-Ḥārīs memainkan peran kunci dalam berbagai aspek kehidupan Islam. **Kesimpulan:** Perempuan memainkan peran penting dalam periwayatan hadis dan pembentukan awal Islam. Keterlibatan mereka berkontribusi pada kesempurnaan ajaran Nabi Muhammad.

**Kata Kunci:** Tema Hadis, Sahabat perempuan Basrah, Hadis Riwayat Sahabat Perempuan

## **A. INTRODUCTION**

During the time of the Prophet, the position of women can be seen from their involvement in hadith narration and the early formation of Islam. According to Ibn Ishāq, there were no less than fifty women Companions who were involved in hadith narration. (Danarta, 2013, pp. 6-7). Although the number of female narrators is less than that of male narrators, the role of women in narration is very significant, especially in narrating traditions related to women, family, and children issues that usually escape the attention of men. The role of the Prophet's wives was very important in narrating traditions that were more specific to the daily life of the Prophet in his household. They narrated traditions about bathing, sleeping, ablution, eating, drinking, and other behavioral words and attitudes. (Aslamiah, tp, p. 43). This shows that women played an important role in the perfection of the Prophet's teachings through hadith narration.

The spread of hadith in the city of Basrah occurred due to the conquest of the city by the Muslims during the reign of Caliph 'Umar b. Khaṭṭab. There were 335 companions who lived in Basrah and spread the hadith to the locals while teaching Islam. (al-Hajjaj). There were 335 companions who had lived there. This shows that the transmission of hadith in the city of Basrah had occurred since the early days of Islam (Widya, 2020, p. 47). The Companions who lived in Basra

spread the traditions to the people when teaching Islam, especially the Companions sent by 'Umar ibn Khaṭṭab (Anshori, 2019, p. 117). There were many companions who lived in Basrah in the transmission of hadith and became a reference for obtaining hadith narrations. Literature from a dissertation entitled “Female Companions and Hadith Reporting (a study of the subjectivity of female companions in narrating hadith), which was written by Zunly Nadia. In her essay, this research uses social theory, namely agency theory to understand women's lives from a personal perspective and see the significance of women as agents of change. This research focuses on the study of female companions and hadith narration. In this case, it examines the subjectivity of women in narrating hadith. With the assumption that women's perspectives are very influential on the traditions narrated by female narrators (Nadia, 2019, p. 17).

In terms of quantity, the Companion narrators in Basrah were fewer than the Companion narrators in other cities. In terms of domicile, Medina was the place of the majority of the female hadith narrators, 62 of them (Nadia, 2019, p. 19). As for others such as Kufa as many as 10 narrators (Alamsya, 2021, p. 44), and Basrah 5 narrators (Quḍāh, 1998, p. 144). This study aims to understand the role of women in hadith narration and explore the factors that influence their involvement, including the social, religious, and political contexts. The hypothesis of this study is that women have a significant role to play in hadith narration even though they are fewer in number compared to male narrators. Women's perspectives in narrating hadith make an important contribution to the understanding of the Prophet's teachings.

This type of research is Qualitative Research. Qualitative research method is a research method used to research on natural object conditions (Abdussamad, 2021, p. 47). The approach in this research uses a historical approach. The historical approach is an approach that looks at the historical aspects of the study (Ulfi, 2015, p. 18). This approach is usually used by scholars to understand the meaning of the hadith through the historical context in which it appeared (Suryadilaga, 2017, p. 61). The study involved analyzing existing literature as well as historical data related to hadith narration by women. Data were collected through literature review and historical documents and analyzed using a qualitative approach. With a more systematic and logical structure, the study shows that the role of women in hadith narration is very important and contributes significantly to the perfection of the Prophet's teachings through a unique and valuable perspective.

## **B. DISCUSSION**

### 1. Basrah

#### a. History of the Founding of Basrah

Basrah is the second largest city in Iraq which was built in 16H precisely during the reign of Umar ibn Khāttab. Basrah is located at a distance of 300 miles to the southeast of the city of Baghdad where the Tigris and Euphrates rivers flow and empty into the sea. These strategic conditions would have a strong influence on the formation of the personality of the population which made it think maturely and famously. The city of Basrah is located on the edge of the hinterland and its fluent and pure language is maintained and free from the defect of lahn, lahn is a mistake in language (Ramdiani, 2015, p. 296).

Basrah was established in the context of the expansion of the Islamic caliphate which wanted to secure strategic territories after the conquest of Persia. Caliph Umar bin Khattab chose this location because of its strategic location near waterways and important trade routes. At first, Basrah was a military base that served to control the surrounding area and protect the borders of the caliphate. Over time, Basrah developed into a renowned center of Islamic scholarship. The city became home to many scholars and scholars, including Hasan al-Basri, who is known as one of the main figures in the development of Sufism. The mosques in Basrah became a place where moderate and inclusive Islamic teachings were spread, as well as an educational center that attracted students from all over the region.

The naming of the city of Basrah itself in *Mu'jam Al-Buldan*, that Yaqut Al-Humawi explains one opinion regarding the naming of the city of Basrah. It was named Basrah because the city had hard soil or land that was difficult for pedestrians and animals to pass through. Even so, the city of Basrah became the most important city in the study of Islamic science. History records that the first person born in the city of Basrah was Abd Al-Rahman, a son of Abū Bakrah, while the last companion to die was A'nas ibn Mālik (w.93 H) (Widya P. N., 2020, p. 17).

#### b. The Development of Hadith in the city of Basrah

After the death of the Prophet Muhammad the Companions did not stay in Medina but they began to spread the hadith to various centers of hadith development including Mecca, Kufa, Basrah, Sham, Egypt, and Yemen to study the hadith although the attitude of the Companions was still strict in narrating the hadith but the tradition of writing hadith in the time of the Prophet still continued in the time of the Companions seen in the writing of Companions such as Sahifah

Hammah bin Munabbih (40-101H). However, the narration of hadith during the Companions' era was still relatively small due to the cautious attitude of the Companions in narrating the hadith, this attitude was intended for fear of making mistakes in narrating the hadith.

Hadith narration in the city of Basrah became a reference for obtaining hadith narrations and many companions lived in the city. The Companions who taught Hadith in this city were the Hadith experts A'nas b. Mālik, Abu Musā al-Ashāri, 'Abdullāh b. 'Abbās, Utbah b. Ghazwan, Imrān b. Husayn, Abu Barzah al-Aṣlami, Ma'qal b. Basar, 'Abdur-Rahman b. Thamrah, Abu Zaid al-Ansāri, 'Abdullāh b. al-Ṣhukhair, Hakam and 'Utthman son of al-As. Later on, based on the teaching of the Companions in Basrah, the famous tabi'in figures emerged, including Hasan al-Basri and Muḥammad b. Sirin, Ayyub al-Sakhtiyani, Bahz b. Hakim al-Quṣhairi, Yunus b. Ubaid, Abdullah b. Aun, Aṣim b. Sulaiman al-Aḥwal, Qatādah b. Di'amah al Ṣadusi, and others (Rohmatullah, 2017, pp. 78-94).

## 2. Companion of Basrah

In the discourse of the travel of the hadith narrators based on the dichotomy between the “center” and the “conquest” three possible sequences of travel of the hadith narrators in carrying the hadith to the conquered city will emerge. Let us assume in this case that Medina is the center and Basra is the conquered city. Then there will be three possibilities:

a. The Hadith was carried by a narrator from Medina who later migrated to Basra.

Anas ibn Mālik was born in Medina in the year 10 AH or 612 AD. After the Prophet Muhammad (peace be upon him) arrived in Medina, his mother handed him over to him as the Prophet's khadam, so he was always with the Prophet. By always being with the Prophet, he memorized many traditions. After the death of the Prophet Muhammad, Anas ibn Mālik became the khadam of the caliphs Abu Bakr, Umar and Usman, after which Anas ibn Mālik moved to Basra until the end of his life in 73 A.H. Another opinion says 71 A.H. and the last opinion says 70 A.H (Rizki., 2019, pp. 1-2).

b. The Hadith was carried by a narrator who was not from either of the two cities (Medina and Basrah) but later settled in Basrah.

c. Imrān ibn Husayn was born in Hijaz, but the exact date, month, and year of his birth are unknown. His full name is Imrān b. Husayn b. Ubaid b. Khalaf al-Khuza'i. He was one of the Companions of the Prophet Muhammad, a qadi, and a hadith narrator. He and his father, Husayn b. Ubaid, converted to Islam in the year of the Battle of Khaibar (629 A.D.). Umar b. Khaththab, when he became

caliph, appointed Imrān b. Husayn as the qadi and teacher of religion for the people of Basrah, and he stayed there ever since. In Basrah, Imrān ibn Husayn taught religion and narrated hadith to many of the Tabi'in scholars, including Ibn Sirin. He died in Basrah in the year 53 AH/673 AD. (<https://risalahmuslim.id/kamus/imran/bin-hushain/>, 2023)

- d. Hadith was carried by a native of Basrah who traveled to Medina to study hadith and then returned to his hometown to teach hadith in the city of Basrah.

In the Book of Tahdzib al-Taahdzib and the Book of Tahdzib al Kamal fi Asma' al Rijal, it is said that Abdurrahman bin Abu Bakrah was the first person born in Basrah. (al-Asqalani, 1995, p. 89). He was born in Basra in 14 AH, and died in the year.

### 3. Female narrators

In the Islamic tradition, hadith narrators play an important role in ensuring the authenticity and transmission of traditions. Although the role of women in hadith narration is less recognized than that of men, their contribution cannot be ignored. Female narrators have made significant contributions in transmitting and teaching the traditions of the Prophet Muhammad. Women have played an important role in hadith narration since the time of the Prophet Muhammad. Many of them were companions of the Prophet who narrated traditions directly from him. This role was continued by subsequent generations who preserved and spread the knowledge. One of the famous female narrators is Aisha bint Abu Bakr, the wife of Prophet Muhammad, who narrated more than two thousand traditions.

The credibility of female narrators was recognized by leading scholars of hadith. Scholars like Imam Bukhari and Imam Muslim included traditions narrated by women in their books, which shows their trust in women's narration. This credibility was established through rigorous assessment of the character and intellectual abilities of the narrators. Women were not only narrators but also teachers and experts of hadith. (Sayeed, 2018, p. 45–47). They established madrasas and taught hadith to students, both male and female. This contribution ensured that the science of hadith was kept alive and thriving in various parts of the Muslim society.

The massive expansion undertaken during the time of the Khulafaur Rashidin caused the Companions to migrate to various Islamic conquered cities. One of the cities that became the anchorage of the Companions was the city of Basrah. Companions who made the hijrah to Basrah were filled with various groups, both

senior and junior companions, both men and women. Each of them had a contribution to the spread of Islam in the city. One of the fields they taught to the local community was the hadith of the Prophet. After conducting a search, 11 female companions were found who were recorded in the city of Basrah and some were recorded as companions who narrated hadith. Some of these female companions are:

a. Amatullah binti Abi Bakrah al-Şaqafi

Amatullah bint Abī Bakrah is a female companion who has a lineage from the tribe of Banu Şaqif. She was the daughter of Abū Bakrah al-Şaqafi. Abū Bakrah itself is a nickname, while his real name is said to be Nufai' bin al-Ḥārith, while some say Nufai' bin masrūḥ. Amatullah was a companion who lived in the city of Basrah. (Aşir, 2012, p. 1478). With limited information about Amatullah's life, it is not known exactly when he was born and when he was buried.

b. Azdah binti al-Ḥāris

Her name was Azdah bint al-Ḥāris bin Kaldah al-Şaqafiyyah. She was the wife of 'Utbah b. Gazwān, one of the leaders in the city of Basrah. She was a female companion who was recorded as residing in the city of Kufa. In fact, some of her brothers, also made the hijra to the city of Basrah because of the role that Azdah had. (al-Asqalani, 1995, p. 10). Despite being a companion of the Prophet, Azdah bint al-Ḥāris did not narrate a single tradition from the Prophet (Quḍāh, 1998, p. 144).

c. Diqrah binti Gālib

There is a difference of opinion as to what her real name was. Some opinions say that her name was Dafirah bint Gālib, while others say that her name was Diqrah bint Gālib. She was the mother of 'Abdurrahman ibn Uḍainah, who was the Qadhi of Basrah. Diqrah bint Gālib was a female companion who contributed to the transmission of traditions. She took traditions from her teacher 'Āisyah bint Abū Bakr who narrated directly from the Prophet. Besides having a teacher, Diqrah also had several students including Budail b. Maisaroh and Muhammad b. Sīrīn (Al-Mizzi, tp, p. 168).

e. Kaisah binti Abi Bakrah

There are different opinions about her name, some opinions say that she is Kaisah bint Abī Bakrah, some others call her Kabsah bint Abī Bakrah. Kaisah was a female companion who came from the tribe of Banu Şaqif. She was the daughter

of Abū Bakrah al-Ṣaqafī. Kaisah bint Abī Bakrah was a female companion who was classified as a companion who lived in the city of Basrah (Al-Mizzi, tp. p. 295) It is not known exactly when she was born and died.

Kaisah bint Abī Bakrah was a female companion who contributed to the transmission of traditions. She took traditions from her teacher and father Abū Bakrah al-Ṣaqafī. Besides having a teach she also had a student namely Bakār b. ‘Abdul ‘Aziz b. Abī Bakrah who was her nephew.

f. Jahdamah

Her name is Laili al-Sadūsiyyah. She was known as Jahdamah. She was the wife of Bashir ibn al-Khaṣāṣiyyah. Jahdamah's lineage connects to that of Banu Shiban. (Al-Mizzi, tp, p. 145). Jahdamah was a female companion who was classified as a companion who lived in the city of Basrah. Being a companion and also a narrator, Jahdamah is a unique figure, where in several books of rijal information about her is written in two different places. For example, in the book *Tahzīb Al-Kamāl fi Asmā' Ar-Rijāl*, the first information regarding Jahdamah's biography is written in the chapter of Jahdamah (Al-Mizzi, tp, p. 145).

While the second piece of information is placed in the chapter Laili al-Sadūsiyyah (Al-Mizzi). Jahdamah was a companion who participated in the transmission and dissemination of traditions. He took the traditions directly from his teacher, the Prophet. Besides having a teacher, he also had several students who narrated traditions from him, namely Iyād b. Laqīṭ and Simāk b. Harb.

g. Khaulah binti ‘Abdillah

Khaulah bint ‘Abdillah was a Companion who belonged to the Anṣor tribe. She was a female Companion who lived in the city of Basrah (Asir, p. 1510). Khaulah was one of the many female companions who participated in the transmission and dissemination of traditions. She took the traditions from her teacher, the Prophet directly. Besides having a teacher, she also had a student who narrated traditions from her, namely Ruqayyah bint Sa'd who was her own granddaughter.

h. Nusaibah binti al-Ḥārīs

She was Nusaibah bint al-Ḥariith. A female companion known as Ummu ‘Aṭiyyah al-Anṣoriyyah. In fact, her nickname is better known than her real name. Nusaibah bint al-Ḥārīs was a brave and tough female companion. She was a mujahidah who had participated in several battles with the Prophet. Besides being known as a mujahidah, she was also known as a female companion who was an expert in the field of Jurisprudence. One of the famous stories about her is when



she became one of the companions who was sent to take care of the body of the Prophet's daughter. Then she carried out the task according to the guidance of the Prophet. Through this event, many of the companions and tabi'in narrated traditions from her, especially regarding the issue of corpses. (Al-Mizzi, tp, p. 315).

Nusaibah bint al-Ḥariṣ was a female companion who was classified as a companion who lived in Basra. She was an active figure in narrating and spreading hadith. Some of the traditions that she narrated were obtained from her teachers directly, namely the Prophet and 'Umar ibn Khaṭṭab. Besides having teachers she also had several students including; Ismā'il b. 'Abdurrahman Anas b. Mālik, 'Abdul Malik b. 'Umair, 'Ali b. al-Aqmar, Muhammad b. Sīrīn, Hafṣah b. Sīrīn, and Ummu Sharāḥīl (Al-Mizzi, tp, p. 315).

i. Raja' al-Ganawiyah

Raja' was a female companion who descended from the al-Ganavids. She was a female Companion who was classified as a Companion who lived in the city of Basrah (Asir, p. 1515). Raja' was a companion who participated in the transmission and dissemination of traditions. He took the traditions from his teacher the Prophet directly. In addition to having a teacher, he also had a student who narrated the hadith from him namely Muhammad b. Sīrīn.

j. Subai'ah binti Ḥabīb

Subai'ah was a female companion who descended from the al-Ḍuba'iyyah lineage. She was a female companion who was classified as a companion who lived in the city of Basrah (Asir, p. 1529). Subai'ah was a companion who participated in the transmission and dissemination of traditions. He took the traditions from his teacher, the Prophet directly. Besides having a teacher, he also had a student who narrated traditions from him, namely Thābit al-Banāni.

k. Ummu Ishaq

Subai'ah adalah seorang sahabat yang berpartisipasi dalam transmisi dan penyebaran hadis. Ia mengambil hadis-hadis dari gurunya, Nabi secara langsung. Selain memiliki seorang guru, ia juga memiliki seorang murid yang meriwayatkan hadis darinya, yaitu Ṭābit al-Banāni. (Asir, p. 1596). Umm Ishāq was a female companion who participated in the transmission and dissemination of traditions. She took the traditions directly from her teacher, the Prophet. Besides having a teacher, she also had a student who narrated the hadith from her, namely Ummu Hakīm bint Dīnār.

## 1. Unaisah binti Khubaib

Her full name is Unaisah bint Khubaib bin Yusāf al-Anṣoriyyah. She was the aunt of Khubaib bin ‘Abdurrahman bin Khubaib. Unaisah was a female companion who was classified as a companion of the Basrah domicile. (Al-Mizzi, tp, p. 133). Unaisah was a female companion who contributed to the transmission of traditions. She took the hadith from her teacher, the Prophet. Subsequently the hadith was narrated by her nephew Khubaib b. ‘Abdurrahman.

## 4. Themes of Hadiths Reported from Female Companions of Basra

### a. Hadith reported by Diqrah bint Gālib

As far as the researcher's investigation of the hadith narrations of Diqrah bint Gālib is concerned, the result is that three hadith narrations pass through her. These can be found in Ahmad's narration no. 25091 (Hanbal, 1999, p. 16). The Hadīth relates the story of ‘Āisyah's rebuke of a woman who was circumambulating and whose dress had a picture of a cross on it. ‘Āisyah told the woman to throw it away in the sense of taking it off. This indicates that Muslims are prohibited from wearing anything that has a picture of a cross on it, especially when they are about to perform an act of worship. Therefore, it can be concluded that the above hadith is about “law”.

### b. Hadith reported Kaisah binti Abi Bakrah

As far as the researcher's investigation of the hadith history of Kaisah bint Abī Bakrah is concerned, the result is that one hadith narration passed through her. It can be found in Abu Daud's narration no. 3364 (Abū Dawud, 2015, p. 483). The Hadīth narrates Abī Bakrah's advice to his family regarding cupping. The Hadīth tells us that Abī Bakrah forbade his family from practicing cupping on Tuesdays. This is because the prophet said that Tuesday is a day when the body contains a lot of blood and is unbroken. This is an effort to be cautious so that cupping treatment does not lead to fatal mistakes. Therefore, it can be concluded that this hadith is about “akhlaq”.

### c. Hadith reported Jahdamah

As far as the researcher's investigation of Jahdamah's hadith narration is concerned, one hadith narration that passes through him was found. This is found in the Hadīth reported by Abū Nu‘aim al-Aṣbahāni. (Abū Nu‘aim al-Aṣbahāni, 1998, p. 3290). This Hadith explains the story of Jahdamah who witnessed the behavior of the Messenger of Allah when he finished bathing. According to what Jahdamah saw after the Prophet finished bathing, the Prophet tidied up his hair by combing it.

So this becomes a custom for Muslims to comb their hair when they finish bathing. This aims to make Muslims a neat person and maintain their appearance. Therefore, it can be concluded that this hadith is about “akhlaq”.

d. Hadith reported Khaulah binti ‘Abdillah

As far as the researcher's investigation of the hadith narrations of Khaulah bint ‘Abdillah is concerned, he found one hadith narration that passes through her. This can be found in the Hadith narrated by abu nua'im (Nu'aim, tp, p. 3315 ). The Hadith describes the Prophet's supplication for the Anṣorites. This shows that the Anṣorites were one of the most noble people. Their honor was due to the fact that they helped the Muslims who were in distress caused by the disbelievers of Quraysh. Therefore, it can be concluded that this Hadith is about “muamalah”.

e. Hadith reported Nusaibah binti al-Ḥāriṣ

As far as the researcher's investigation of Nusaibah bint al-Ḥārith's hadith narratives is concerned, he found 13 hadith narratives that pass through her. These can be found in Ahmad's hadith-reports no. 20789, 20790, 20791, 20792, 20793, 20794, 20795, 20796 20797, 20798, 20799, 20800 and 208001 (Hanbal, tp, pp. 384-388 ). The Hadith explains a number of things, including law, worship, history and creed.

f. Hadith reported Raja' al-Ganawiyah

As far as the researcher's search for the hadith history of Raja' al-Ganawiyah, the results found 1 line of hadith history that passed through him. This hadith can be found in the hadith narrated by Ahmad no. 20782(Hanbal, 1999, 397). The hadith describes a woman who had lost her child several times. Referring to the hadith text, the woman had lost her 3 children. Then the woman asked the prophet for prayers and blessings for the safety of her living child so that he would not follow in the footsteps of his brother who had died. Then the prophet prayed and said that the death of his children was a blessing for parents, because because of them he would be protected from the torment of hell. Therefore, it can be concluded that this hadith has the theme of "belief"

g. Hadith reported Subaiah binti Ḥabīb

As far as the researcher's search for the hadith history of Subaiah bint Ḥabīb, the results found 1 line of hadith history that passed through her. This hadith can be found in the hadith narrated by Abu Nu'aim (al-Aṣḥbahāni, 1998, p. 3351). The hadith tells of a man who was walking past the Prophet. Then the man walked away saying that he fell in love with the Prophet, and his love for the prophet was none other than the love of Allah. Just like someone who loves someone, it is necessary

to also love something that person loves. This hadith describes the importance of loving the prophet. Therefore, it can be concluded that this hadith has the theme of "worship".

h. Hadith reported Riwayat Ummu Ishāq

As far as the researcher's search for the hadith history of Umm Ishāq, the results found 1 line of hadith history that passed through him. This hadith can be found in the hadith narrated by Ahmad no. 27069 (Hanbal, 1999, p. 626). This hadith tells of Umm Ishāq drinking the milk that had been served, while at that time Umm Ishāq was fasting. After a few moments, Umm Ishāq finally realized that at that time she was fasting. Knowing this, Rasulullah said to him to continue his fast. From this incident, the lesson that can be learned is that people who eat and drink while fasting because they forgot, then their fast is not broken and they are allowed to continue fasting. Therefore, it can be concluded that this hadith has the theme of "law".

i. Hadith reported Unaisah binti Khubaib

As far as the researcher's search for the hadith history of Unaisah bint Khubaib was concerned, the results found 3 lines of hadith history that passed through her. This hadith can be found in the hadith narrated by Ahmad: 27439,27440,27441(Hanbal, 1999, pp. 427-429). This hadith tells about the time limit for sahur for Muslims. The time limit for sahur is when the call to prayer for the dawn prayer is said. Therefore, it can be concluded that this hadith has the theme of "worship". The data described in the discussion above can be detailed in table form as follows:

No.	Names of Narrators	Hadith Themes
1.	Diqrah binti Gālib	Law
2.	Kaisah binti Abī Bakrah	Morals
3.	Jahdamah	Morals
4.	Khaulah binti ‘Abdillah	Muamalah
5.	Nusaibah binti al-Ḥāris	Law
		Worship
		History
		Belief
6.	Raja’ al-Ganawiyah	Belief
7.	Subai’ah binti Ḥabīb	Worship
8.	Ummu Ishāq	Law
9.	Unaisah binti Khubaib	Worship

**Tabel 1.** Tema Hadis Riwayat Sahabat Perempuan Basrah

The data presented in the discussion above shows that of the 25 hadiths narrated by Basrah's female friends, some of them have the same matan content, so

that the 25 hadiths have been sorted into 13 hadith histories. Then, from the analysis of the hadith themes above, it shows that there are 3 hadiths with the theme of worship, 2 hadiths with the theme of faith, 1 hadith with the theme of muamalah, 1 hadith with the theme of dates, 2 hadith with the theme of morals and 4 hadith with the theme of law.

Table 1 summarizes various hadith themes narrated by female companions from Basrah. There are nine female companions mentioned, with hadith themes including Law, Morals, Muamalah, Worship, Tarikh, and Aqidah. Here is a more detailed analysis of the table 1:

**Dominance of the Theme of Law and Morals:** Among the themes recorded, Law and Morals emerged as the most dominant theme. Three of the nine female companions (Diqrah bint Gālib, Nusaibah bint al-Ḥāris, and Umm Ishāq) narrated hadiths on the theme of Law, while the other two (Kaisah bint Abī Bakrah and Jahdamah) narrated hadiths on the theme of Morals. This shows that the topic of law and morals received special attention in the history of female companions from Basrah. **Diversity of Themes by Nusaibah bint al-Ḥāris:** Nusaibah bint al-Ḥāris is the only female friend who narrates hadith with various themes, namely Law, Worship, Tarikh, and Aqidah. This diversity of themes shows Nusaibah's extensive knowledge and involvement in various aspects of Islamic life.

**Themes of Worship and Aqidah:** The themes of Worship and Aqidah are also quite significant, with four female companions (Nusaibah bint al-Ḥāris, Subai'ah bint Ḥabīb, Unaisah bint Khubaib, and Raja' al-Ganawiyyah) narrating hadith with these themes. This shows that spiritual aspects and fundamental beliefs in Islam are also an important focus in their history. **Muamalah as a Minor Theme:** Khaulah bint 'Abdillah is the only female companion who narrated a hadith with the theme Muamalah. Even though it is only one person, this theme is still important because it covers social relationships and transactions in Islamic society.

The above study shows gender roles in the context of pre-Islamic society and how early Islamic teachings brought significant changes to the status of women (Ahmed, 2017, p. 7). For example, women such as Khadijah bint Khuwaylid and Aisyah bint Abu Bakr played important roles in the early development of Islam, both as entrepreneurs and as scholars and hadith narrators (Webb, 2019, p. 123–138).

In early Islamic communities, women not only played a role in the domestic sphere but also participated in economic, social and political activities (Khan, 2018, p. 12–13). Ahmed highlights the stories of women who memorized and narrated

hadith, as well as their role in battles and religious activities (Ahmed, 2017, p. 77). For example, Nusaibah bint Ka'ab was known for her bravery on the battlefield, and Hafsa bint Umar was known for her contribution to the compilation of the manuscripts of the Koran.

In the modern era, the role of women in Muslim society continues to grow (Sorouh, 2016, p. 52–53). How Muslim feminist and reformist movements have worked to reinterpret religious texts to support gender equality (Mir-Hosseini, 2015, p. 215). Contemporary Muslim women are increasingly involved in education, work, and politics, although they still face significant challenges related to traditional and patriarchal norms.

### **C. CONCLUSION**

Based on the analysis that has been carried out, it can be concluded that women had a significant role in the transmission of hadith and the early formation of Islam. Through their involvement in the hadith transmission process, female friends contributed to the perfection of the teachings of Rasulullah SAW. Of the nine female companions who narrated the hadith in Basrah, the themes raised included Law, Morals, Muamalah, Worship, Tarikh, and Aqidah. The theme of Law and Morals dominates, indicating special attention to this topic in the history of Basrah's female companions. The diversity of themes summarized by Nusaibah bint al-Hāris shows extensive knowledge and involvement in various aspects of Islamic life. The theme of Worship and Aqidah is also significant, highlighting the spiritual aspects and fundamental beliefs of Islam.

This article provides in-depth insight into the important role of women in the transmission of hadith and the spread of Islamic teachings. This analysis also shows how gender roles in the context of Islamic history can be understood through the contributions of female friends. This article highlights how Muslim women, both in the past and in the present, have and continue to struggle to achieve gender equality and participate actively in social, economic and political life.

This research has several limitations that need to be considered: Limited Historical Sources, Dominance of Patriarchal Narratives, Geographical Limitations and Use of Qualitative Methods.

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