

The Influence of the *Muhaddisat's* Profession on the Matan Hadiths They Reported in *Kutub al-Tis'ah*

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Abstract

Muhaddisat are female hadith narrators who are rarely discussed, even though they also narrate many traditions. For example, Aisha RA is the fourth most narrated hadith with 2210 traditions. Many of the traditions narrated by *muhaddisat* relate to things that only women experience and are related to their daily activities. This article aims to determine the influence of the traditions narrated by the *muhaddisat* on her profession. The author uses a qualitative method by investigating the traditions narrated by the *muhaddisat* in the books of hadith by clarifying them based on their professions. The hadith data is then investigated in the *kutub al-tis'ah* which contains seven professions of *muhaddisat* using the keyword profession. The data that the author found that the *muhaddisat* had seven professions related to their narrations, namely, Saudah bint Zam'ah as an animal tanner has 3 traditions in which the text of the tradition discusses tanning animals, Asma' bint Abu Bakr as a farmer and gardener has 2 traditions in which the text of the narrated tradition discusses her profession, Asma' bint Yazid as a bridal dresser has 1 tradition in which the text of the tradition is about her profession as a bridal dresser, Shifa' bint 'Abd Allah ibn 'Abd Shamsy as a teacher and cupping expert has 1 hadith in which the text is about her profession, Salma as a medic and midwife has 1 hadith in which the text is about her profession, Umm Aiman and Umm 'Ayyasy as servants have 1 hadith in which the text is about her profession as a servant, and Lubabah as the caretaker of the Prophet's grandson who has 1 hadith in which the text is about how he took care of the grandson of the Prophet. Based on these data, it can be concluded that the profession of the *muhaddisat* has an influence on the hadith that they narrate so that the text discusses their profession.

Kata Kunci:

Hadis;
Muhaddisat;
Kutub al-Tis'ah,
Profesi

Abstrak

Muhaddisat merupakan perawi hadis perempuan yang jarang dibahas, padahal *muhaddisat* juga banyak meriwayatkan hadis. Sebagai contoh, Aisyah RA telah menjadi nomor empat yang paling banyak meriwayatkan hadis yaitu sebanyak 2210 hadis. Hadis yang diriwayatkan oleh *muhaddisat* banyak berhubungan dengan hal-hal yang hanya dialami oleh perempuan dan berhubungan dengan aktivitas sehari-harinya. Artikel ini bertujuan untuk mengetahui pengaruh hadis yang diriwayatkan oleh *muhaddisat* dengan profesinya. Penulis menggunakan metode kualitatif dengan menyelidiki hadis-hadis yang diriwayatkan oleh *muhaddisat* di dalam kitab-kitab hadis dengan mengklarifikasikan berdasarkan profesi yang mereka miliki. Data hadis kemudian diselidiki di dalam *kutub al-tis'ah* yang terdapat tujuh profesi *muhaddisat* dengan menggunakan kata kunci profesinya. Artikel ini menemukan bahwa *muhaddisat* memiliki tujuh profesi yang berhubungan dengan periwayatannya, yaitu: Saudah binti Zam'ah sebagai penyamak hewan memiliki tiga hadis, di mana matan hadis yang diriwayatkan-nya membahas tentang penyamak hewan; Asma' binti Abu Bakar sebagai beternak dan berkebun memiliki dua hadis; Asma' binti Yazid sebagai perias pengantin memiliki satu hadis; Syifa' binti Abdullah bin Abd Syamsy sebagai pengajar dan ahli bekam yang memiliki satu hadis; Salma sebagai ahli pengobatan dan bidan memiliki satu hadis; Ummu Aiman dan Ummu 'Ayyasy sebagai pelayan memiliki satu hadis; dan Lubabah sebagai pengasuh cucu Nabi

SAW yang memiliki satu hadis. Berdasarkan data tersebut, maka dapat disimpulkan bahwa profesi *muhaddisat* memiliki pengaruh terhadap hadis yang mereka riwayatkan sehingga pada matannya membahas mengenai profesi yang mereka miliki.

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INTRODUCTION

Women have played a crucial role in the transmission of hadith throughout Islamic history. The Prophet Muhammad's wives and female companions not only played an active role in narrating and spreading the Prophet's teachings but also witnessed many events during the Prophet's lifetime. Their role was significant in ensuring that accurate hadith knowledge was passed on to the next generation.¹

Aisha bint Abu Bakr was one of the most influential figures in hadith transmission. Aisha had extensive and direct access to the personal life and teachings of the Prophet due to her role as his wife. Aisha narrated about 2,210 traditions.² In addition, Umm Salamah and the other wives of the Prophet also contributed greatly to the transmission of traditions. Umm Salamah was known for her extensive knowledge of Islamic law and wisdom and she narrated about 378 traditions.³ Hadith were collected and disseminated not only by the Prophet's wives but also by women from among the Companions such as Asma bint Abu Bakr and Fatimah bint Muhammad.⁴ Thereafter, women continued to play an important role in hadith transmission throughout the generations of the *tabi'in* and *tabi'ut tabi'in*. The women of this generation often learned from the Companions and then passed on the knowledge to the next generation.⁵

As far as the author's search is related to this research, there are five related studies. *First*, the dissertation written by Zunly Nadia, focuses on the role of female companions in society is very diverse and this affects the hadith they narrate which forms the subjectivity of women. This article only discusses the profession of *muhaddisat* in general and does not clarify the hadith with the books of hadith, so this paper complements it by clarifying it based on *kutub al-tis'ah*.⁶ The *second* article, written by Aslamiah, focuses on the role of female Sahabiyah in the transmission of hadith, both directly and indirectly. This article only discusses female companions

¹ Wa Salmi, "Peran Dakwah Wanita Dalam Perspektif Hadis," *Tahdis* 7, no. 2 (2016): 117–31.

² Annisaa Siti Zuadah, "Peran Perempuan Dalam Meriwayatkan Hadits: Studi Pustaka Atas Aisyah r.a Binti Abu Bakar," *Gunung Djati Conference Series* 24 (19 Mei 2023): 404–18, <https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/1585>.

³ Masrukhin Muhsin, dan Inah, "Perempuan Dan Periwiyatan Hadits (Studi Tentang Peran Aisyah Dalam Periwiyatan Hadits)," *Al-Fath* 8, no. 2 (2014): 55–92.

⁴ La Hanudin, et al., "Wanita Karir Perspektif Hukum Islam (Studi Kasus Di Desa Lapandewa Kaindea Buton Selatan)," *Syattar* 1, no. 2 (2021): 112–22.

⁵ Muhammad Iskandar, "Pasang Surut Peran Perempuan Dalam Periwiyatan Hadis," *DIRAYAH: Jurnal Ilmu Hadis* 1, no. 2 (2021): 191–98.

⁶ Zunly Nadia, "Sahabat Perempuan dan Periwiyatan Hadis (Kajian Atas Subyektifitas Sahabat Perempuan Dalam Meriwayatkan Hadis)" (Disertasi, Yogyakarta, UIN Sunan Kalijaga, 2019).

and does not discuss their profession, while this paper will discuss not only female companions and rely on their profession.⁷

Third, the article written by Junaid, focuses on discussing the Actualization of female Tabi'in in hadith narration. This article discusses female narrators only and does not discuss their profession, so this paper will discuss their profession so that the study is more complete.⁸ *Fourth*, the article written by Ubaidillah and Said Kurnia Ramdhani. This article focuses on Geo-mapping or a map of the distribution of hadith based on the regions of Medina, Kufa, and Sham narrated by female narrators. This article does not include the profession of the female narrator so that this paper includes her profession.⁹ *Fifth*, the research conducted by Ginting et al. focused on the importance of the role of women in the collection and dissemination of hadith. This study does not discuss the names of female narrators and their professions, while this paper will discuss the names of female narrators and their professions.¹⁰

Thus, women in narrating hadith have a very important role and influence on their activities. As explained in Zain's dissertation research, there is a strong indication of the relationship between the profession of the Companions and the traditions they narrated. It does not mean that the Companions narrated the traditions solely based on their profession. They generally narrated the traditions in line with their main mission which was to propagate Islam. Based on this, the author assumes that the *Muhaddisat* and the traditions they narrate are related to their profession as well.

RESEARCH METHODS

This study uses qualitative research, which is a process of research and understanding based on the methodology of investigating traditions narrated by *muhaddisat* in the books of hadith and clarifying based on the essence of the traditions.¹¹ Then the primary data sources that the author uses are the *kutub al-tis'ah* (Nine books of hadith) which include *Sahih Bukhari*, *Sahih Muslim*, *Sunan At-Tirmidzi*, *Sunan Abu Dawud*, *Sunan An-Nasa'i*, *Sunan Ibn Majah*, *Musnad Ahmad*, *Muwatta' Imam Malik*, and *Sunan Ad-Darimi*. The secondary sources that the author uses are a dissertation by Zunly Nadia which discusses Female Companions and Hadith Prophecy (A Study of the Subjectivity of Female Companions in Reporting Hadith), an article written by Rabiatal Aslamiah entitled The Role of Women Shahabiyah in Hadith Prophecy, an article written by Junaid bin Junaid entitled

⁷ Rabiatal Aslamiah, "Peran Perempuan Shahabiyah Dalam Periwiyatan Hadis," *Alhadharah: Jurnal Ilmu Dakwah* 18, no. 1 (7 Juli 2019): 41–67, <https://doi.org/10.18592/alhadharah.v18i1.2996>.

⁸ Junaid, "Aktualisasi Tabi'in Perempuan Dalam Periwiyatan Hadis" XI, no. Nomor 1 (2018).

⁹ Rofiatul Ubaidillah, Said Kurnia Ramdhani, "Geo-mapping Periwiyatan Hadis Dari Kalangan Perempuan," *Fiqhul Hadits: Jurnal Kajian Hadits dan Hukum Islam* 1, no. 2 (2023): 91–106.

¹⁰ Ernawati Ginting, Alwi Khomaid Akbar, M Agil Srg, Uday Hasim, "Peran Wanita dalam Pengumpulan dan Penyebaran Hadis," *AL MIKRAJ: Jurnal Studi Islam dan Humaniora* 5, no. 1 (2024): 115–26, <https://doi.org/10.37680/almikraj.v5i1.5544>.

¹¹ Wulandari Agustina, et al., "Hair Dyeing Ingredients in The Sight of The Prophetic Hadith", *Al-Shamela : Journal of Quranic and Hadith Studies* 2, no. 1 (2024), h. 36.

Actualization of Women Rabbis in Hadith Reporting, an article written by Hasan Mahfudh entitled *Decadence of the Role of Female Hadith Narrators from Time to Time (Historical Approach)*, and so on which are still related to the theme of discussion. The data collection technique used was to collect the names of the *muhaddisat* that the author took from the book *Musnad Imam Ahmad*, which in one of its chapters contained *musnad an-nisa'* (female narrators). Then search for the traditions they narrated in the *kutub al-tis'ah* thoroughly. After knowing all the traditions narrated by the *muhaddisat* in *kutub al-tis'ah*, then analyze the matans of the traditions obtained. While the data processing done by the author is descriptive-analytical by describing and clarifying the name of the *muhaddisat* and the profession of the *muhaddisat* to be critically analyzed.

RESULTS AND DISCUSSION

The way *muhaddisat* convey hadith

1. Transmitting the content of the hadith to the student

The best strategy for conveying hadith is through educators who straightforwardly convey the content of the hadith to their students. This is very important to emphasize so that there is no assumption that the women who convey the traditions are of low quality, less academic in their delivery, or convey the traditions from a different place (because they are women), so that their students do not hear them directly.¹²

For example, Nafi' narrated from Shafiyah bint Abi Ubaid that she heard Hafshah bint Umar RA (wife of the Prophet), saying that the Prophet said, "*It is not appropriate for a woman who has faith in Allah and the Last Day (in other words, in Allah and His Messenger) to grieve over the death of a person for more than three days, unless it is the death of her husband*". Another example is that Nafi' narrated from Abdullah ibn Umar RA that he said: "*Hafshah narrated to me when no one came to see her that she used to pray two rak'ahs when dawn broke. Hafshah meant when the Prophet and the Muadzin called the adhan, indicating that the time for prayer had arrived*."¹³

2. Listening to the student's recitation of the hadith

After listening to the hadith delivered by a teacher, the next step was to carefully read the hadith to the teacher. In the following hundreds of years, with the increase in the number of scribal books, this strategy became increasingly popular. For example, Karimah al-Marwaziyah had traditions recited by Imams such as al-Khattib al-Baghdadi, Ibn al-Muthtalib, as-Sam'ani, and Abu Talib az-Zainabi, as revealed by Ibn al-Jauzi. Later, at that time, as-Sam'ani mentioned that al-Khattib read

¹² Mohammad Akram Nadwi, *Al-Muhaddisat: Ulama Perempuan dalam Bidang Hadis* (Jakarta: Gema Insani, 2022), h. 218.

¹³ Nadwi.

the entire *Sahih Bukhari* to Karimah Al-Marwaziyah within five days. In addition, Abu al-Waqt Abdul Awwal receptacle Isa ibn Shu'aib al-Harawi read Juz Biba bint Abdushshamad al-Harthamiyah to Karimah al-Marwaziyah.¹⁴

3. Listening to the student's recitation of the hadith

Correspondence with the *muhaddisat* to acquire knowledge about their traditions and has been a common practice in the Islamic world. Al-Hafizh Abdul Azhim Al-Mundziri for example records in his work "*at-Takmilah li Wafayat an Naqalah*" that he wrote letters to a large number of female narrators and scholars in the field of hadith. As another example, Sayyidah bint Musa Al-Maraniyah (d. 695 AH) decided to leave Syria to migrate to Egypt thus depriving Adz-Zahabi of access to traditions directly from the Sayyidah. Adz-Zahabi deeply regretted having missed the opportunity to meet the Sayyidah in person but eventually he managed to obtain traditions from the Sayyidah through correspondence.¹⁵

4. Giving diplomas to students

Ijazah is when a Shaykh grants permission to his students to narrate a hadith or narration either orally or in written form.¹⁶ Nonetheless, scholars have different sentiments on the use of ijazah as a technique to explain hadith. Ibn Hazm states that the use of diplomas to explain traditions is viewed as a sin and is not allowed, some researchers even forbid it altogether. Meanwhile, scholars who allow the use of ijazah provide a condition that the teacher who gives the ijazah should have a deep understanding of the material being taught and the matan presented should be in accordance with different variants. In addition, the teacher who gives the certificate must also be someone who has truly mastered the knowledge.¹⁷

A concrete example is the request made by Muhammad bin Khalaf bin Rajih for her and her children, both boys and girls. The Shaykhah responded to the request by stating "I give the Ijazah for what they ask for". Then, after the words were written, the signature was added manually by Sitt Al-Katabah bint Ali bin Yahya bin Ali Ath Tharrah. This is a concrete example of the Ijazah given by *Sitt al-Katabah*.¹⁸

How *muhaddisat* preserve hadith

A quality hadith is one that is well preserved by its narrators so that it remains intact from the time they first hear it to the time they transmit it. The custodian of the hadith must be careful in paying attention to the words, understanding and preserving their significance, maintaining the authenticity of the words as well as continuing the transmission of the hadith with full awareness and checking it

¹⁴ Nadwi, h. 223.

¹⁵ Nadwi, h. 225.

¹⁶ Manna Al-Qaththan, *Pengantar Studi Ilmu Hadis* (Jakarta: Pustaka Al-Kautsar, 2005), h. 183.

¹⁷ Munzier Suparta, *Ilmu Hadis* (Jakarta: PT RajaGrafindo Persada, 2006), h. 200.

¹⁸ Nadwi, *Al-Muhaddisat: Ulama Perempuan dalam Bidang Hadis*, h. 226.

thoroughly before it is delivered. The custodians of the hadith by the *Muhaddisat* are as follows:

1. Memorize

Memorizing or remembering by heart was a common practice among the companions, *tabi'in*, *tabi'ut tabi'in*, and later generations as well as the Imams and traditionists. Just as men memorized the Prophet's traditions, so did the *muhaddisat*. The wives of the Prophet SAW and other women who listened also memorized the sayings of the Prophet SAW. Some of them, such as Aisha RA narrated many traditions and most of them were not short and some of them were very long. For example, Fatimah bint Qais RA had the ability to perfectly memorize a long hadith from Tamim Ad-Dari RA after hearing it once, and for a long time, she transmitted it to her successors relying solely on her memory. At-Thabrani collected *al-Aḥadīṣ At-Ṭīwal* (Long Hadiths) which also includes some narrations from women.¹⁹

Similarly, Imam Malik's daughter learned all of his traditions and memorized the entire *al-Muwaththa'* (A very famous book of its time that consolidated hadith and fiqh). Az-Zubayr (d. 256 AH) revealed, "Malik had a little girl who dominated his insight (*al-Muwaththa'*) and was often behind the entrance". When someone made a mistake in reading, he would correct it.²⁰

2. Writing

In the beginning, the Prophet prohibited his companions from recording anything he said, except the Qur'an. He forbade consolidating notes with the Qur'an. However, later the Prophet allowed his companions to record his expressions. It has been narrated from the Prophet, from Umar bin Khattab RA and other companions, that they said, "Guard knowledge by recording it". The inclination to write is rarely traced in Arabia before, but the importance of writing began to be felt from the beginning of Islam. The Companions understood the importance of this writing skill and they started by copying Qur'anic verses and hadith.²¹

Women also participated in this activity. The Prophet asked Shifa bint Abdillah RA to teach writing skills to his wife Hafshah RA. Ibn Abdil Barr (d. 463 AH) says, "She was an obedient and intelligent woman, and was often visited by the Prophet". In addition, Aisha RA and Umm Salamah RA, as well as many other Sahabiyahs were known for their writing skills. The letters written by Aisha RA and Umm Salamah RA are documented in various sources. Al-Qalqashandi (d. 821 AH) mentioned that a group of women had writing skills and no one among the Salafusshalih objected to this.²²

The capacity to write grew rapidly among women from the second lunar century onwards. Biographical dictionaries confirm that writing and calligraphy were

¹⁹ Nadwi, h. 71.

²⁰ Nadwi, h. 72.

²¹ Nadwi, h. 73.

²² Nadwi, h. 74.

educated from the very beginning, and even young slave girls were talented in this regard. They often made calligraphy on various objects, such as shirts, banners, flags, robes, sleeves, turbans, gauze, headbands, pillows, cloth, curtains, bed sheets, sofas, and much more. By the time people began to rely on hadith books in the following hundreds of years, not all of which could be retained by everyone, the capacity to write became even more significant. There are many examples of women who compiled books of hadith with their own hands. Examples of muhaddisat who were popular for their calligraphic skills are Fatimah bint Al-Hasan, Ali Al-Mu'addib Al Athththar (died 480 AH) and Umm Shuhdah.²³

3. Writing marginal notes

A famous writer, al-Jahizh, in an entry on the book they studied, quoted Ja'far b. Sa'id who revealed that Ja'far b. Yahya's concise writing, called *Tawqi'at*, had been noticed by Amr b. Mas'adah. Ja'far b. Sa'id himself, who was the brother-in-law and treasurer of Ayyub b. Ja'far, praised Umm Ja'far's *Tawqi'at* as the marginal notes and footnotes on the pages of the book that were better and more embracing of the meaning. Al-Jahizh, in his writings, feels that the use of scholarly marginal notes is one of the important applications of writing skills.²⁴

4. Comparison and correction

Those who concentrated on hadith had very strict norms of compilation, only tolerating a book of hadith after guaranteeing that its text had been contrasted with the first original copy of their instructor, the Sheikh who was the source of the book. Equally severe practices were also held by female traditionalists. For example, an undoubted Muhaddisat, Umm al-Kiram Karimah bint Ahmad bin Ahmad bin Muhammad bin Hatim al-Marwaziyah, who is known as a very famous narrator of *Sahih Bukhari* with her exceptional version, undertook this exercise. She painstakingly compared her duplicate and the first composition collected by Shaykh Al-Kusymihani. After settling in Mecca, he turned into a source of reference for several people who came from different places to hear the entire *Sahih Bukhari* from him. Umm Al-Kiram never allowed anyone to explain from her unless they had confirmed the validity of her composition by comparing it with the first source.²⁵

Hadith Books Specializing in the Transmission of Women

The hadith and narrations of many female scholars have been collected in separate hadith books. The book consists of 28 books, namely Musnad Aisha, Musnad Fatimah, Juz Biba, al-Isti'ab five Istadrakatsu Aisha 'ala Al-Ashab, Masyaikhah Shuhbah, Masyaikhah Khadijah, Masyaikhah Karmah, Masyaikhah Ajibah, Masyaikhah Sayyidah al-Maraniyah, Juz Nudhar bint Abi Hayyan, Masyaikhah Wajihah Ash

²³ Nadwi, h. 74.

²⁴ Nadwi, h. 76.

²⁵ Nadwi, h. 77.

Sha'idiyah, Masyaikhah Zainab as-Sulamiyah, Masyaikhah Zainab bint al-Kamal, Masyaikhah Fatimah bint Ibrahim al-Maqdisiyah, Masyaikhah Zainab bint al-Khabbaz, Mu'jam Maryam an-Nabulsiyah, Mu'jam Maryam al-Adzra'iyah, Masyaikhah Hasanah ath-Thabariyah, Masyaikhah Aisha bint Ibn Abdul Hadi, Masyaikhah Fatimah bint Khalil, Masyaikhah Aisha bint Al-Ala Al-Hanbali, Masyaikhah Zainab bint al-Yafi'i, Masyaikhah Asma Al-Mahraniyah, Al-Arba'un Ummu Kiram Uns bint Abdul Karim, Masyaikhah Zahidah bint Az-Zahiri, Hadith note of Humaidah, Note of Khunatsah, and Masyaikhah as-Sitt Fatimah.

Then from the 28 books of hadith above, that there are some books that are famous, popular, and have a high degree, namely as follows:

1. The *Musnad of Aisha*

Aisha RA (wife of the Prophet Muhammad) was a very famous hadith narrator. In the Musnad of Imam Ahmad bin Hanbal, there are 2,405 traditions narrated by her. Abu Bakr bin Abu Dawud later collected the traditions narrated by 'Aisha, especially those obtained from Hisham bin Urwah, from his father, from 'Aisha. This collection is known as Musnad Aisha and is organized in a specific juz.²⁶

The book does not include all the traditions described by Aisha RA or all the descriptions of Hisham ibn Urwah from his father from Aisha RA. It only contains a straightforward composition with some notes in the margins. Currently, the book is kept in Al-Maktabah Az-Zahiriyyah, Damascus. The book is of great importance as it records many comments from some of the leading scholars, such as Adh-Dhiya Al Maqdisi, Ibn Al-Banna, Shamsuddin As-Sakhawi, and others. This original copy has been explored by Abu Al-Ghaffar Abdul Haqq Husain Al-Balusyi. This book was distributed in 1405 AH/1985 AD by Maktabat Al-Aqsa of Kuwait.²⁷

2. *Kitab Musnad Fatimah*

Al-Hafizh Jalaluddin As-Sayuti collected all the traditions related to Fatima RA, the daughter of the Prophet Muhammad (SAW), as well as the traditions that indicate her virtues in a juz entitled Musnad Fatimah Az-Zahra Radhiyallahu 'Anha wa Ma Warada fi Fadhliha. The book contains 184 traditions in no particular order, of which 28 are from the Prophet. However, As-Sayuti did not include an introduction or additional explanations in this work.²⁸

3. *Kitab Juz Biba*

Juz Biba is a juz containing a collection of traditions related to a number of prominent Shaykhahs who had long lives, including Umm Al-Fadhl and Umm Izza Biba bint Abdul Shamad al-Hartsamiyah al-Harawiyah, who died in 474 A.H. The book has been researched by Abdurrahman bin Abdul Jabbar Al-Fariwa'I and published by Dar Al-Khulafa li Al-Kitab Al-Islami, Kuwait, in 1406 A.H. Within the hundred pages of

²⁶ Nadwi, h. 286.

²⁷ Nadwi, h. 287.

²⁸ Nadwi, h. 288.

the book, there are 119 traditions. The introduction prepared by the researcher contains biographical notes of Ummu Izza Biba, including the names of her famous teachers and students. This volume has a very high value in hadith knowledge. As mentioned by Adh-Dzahabi: "She has a juz known by her name." Ibn Rushd As-Sabti also narrated that this juz has a sanad that can be traced back to the Shaykhah.²⁹

4. *Kitab al-Isti'ab lima Istadrakatsu Aisyah 'ala al-Ashabab*

In addition to being a prolific narrator of hadith and giving fatwas, Aisha RA was also known for her criticism of the reports and opinions of some companions. Abu Manshur Abdul Muhsin bin Muhammad bin Ali Ash-Shihi Al-Baghdadi, who died in 489 AH, collected her criticisms in a juz. The main original copy of this juz was found by Uzay Shamd in the library of Khuda Bakzh in Patna, where it was thoroughly researched by him. This original copy was later distributed by Ad-Dar As-Salafiyyah in Bombay in 1416 AH/1996 CE.³⁰

5. *Kitab Masyaikhah Shuhdah*

The book compiled by Musyaikhah Shuhdah bint Abi Nashr Ahmad bin Al Faraj Al-Baghdadi Al-Ibri, who died in 574 AH, was collected during his lifetime by one of his students, Abdul Aziz bin Mahmud bin Al-Mubarak bin Al-Akhdhar (524-611 AH). The book contains most of his 114 narrations, most of which are Prophetic traditions, and come from 27 different teachers. Doctor Rafaat Fauzi Abdul Muttalib conducted in-depth research on it from 26 folios in the library of Kaprili, Turkey. This work was later published in Cairo in 1415 AH/1994 AD. This is a well-known Masyaikhah. Adz-Dzahabi states in his verifiable account of Shuhbah, "He has various Masyaikhah that we have researched".³¹

6. *Kitab Masyaikhah Fatimah bint Khalil Masyaikhah*

Fatimah bint Khalil is a famous Masyaikhah, originating from Umm Al-Hasan Fatimah bint Khalil the receptacle of Ahmad b. Muhammad Al-Kinani, who died in 838 AH. Al-Hafizh Ibn Hajar combined it with the works of other Masyaikhah of his teachers, and it is known as AlMasyaikhah Al-Bashimah li Al-Qibabi wa Fatimah. This work was referred to by Al-Hafizh As-Sakhawi, An-Najm wadiah Fahd, and others. Al-Hafizh Abdul Hayyi Al-Kattani explained it with a sanad to Ibn Hajar, and found that he had a part of this composition that was a duplicate of the form after correction by Al-Hafizh As-Sakhawi. Dar Al-Farfur in Damascus distributed it in 1422 AH/2002 CE. This promotion was made after research by Dr. Muhammad Muthi Al-Hafizh of the duplicate in the Berlin library. This duplicate, written in Cairo in 865 AH, was kept by Muhammad bin Abdul Qadir An-Nabulsi, a student of Al Hafizh Ibn Hajar. It lists 166 shaykhs, of which 52 shaykhs are referred to by Al Qibani and Fatimah, 84 shaykhs

²⁹ Nadwi.

³⁰ Nadwi, h. 287.

³¹ Nadwi, h. 290.

are referred to by Al-Qibani, and 30 shaykhs are referred to by Fatimah. So the total number of shaykhs referred to by Al-Qibabi is 136 and those referred to by Fatima is 82.³²

The Profession of *Muhaddisat* and the Hadiths They Narrated

1. Animal Tanning

Saudah bint Zam'ah was one of the women at the time of the Prophet Muhammad who used to do animal tanning work.³³ Saudah bint Zam'ah bint Qais Al Qursiyyah al-Amriyyah was the wife whom the Prophet married after the death of Khadijah RA. Their marriage took place in the month of Ramadan in the year 10 AH, and she became the main spouse of the Prophet for some time before the Prophet married Aisha RA. Before her marriage to the Prophet, Saudah was married to Sakran bin Amr. Saudah was seen as an honorable woman who was highly valued by the Prophet, although at that time she did not have much desire in sexual matters and gave her chance to Aisha RA.³⁴

The hadiths narrated by Saudah bint Zam'ah are not many, because her relationship with the Prophet Muhammad was not so close. This is because her time with the Prophet was given to Aisha. So that his life with the Prophet Muhammad SAW was not so tight, because he handed over time with the Prophet Muhammad SAW to Aisha. In *kutub al-tis'ah* that Saudah narrated 6 traditions and which are narrated about her profession there are 3 traditions, namely *Shahih Bukhari* juz 8, page 139, tradition number 6686, *Sunan an-Nasa'i* juz 7, page 173, tradition number 4240, and finally *Musnad Ahmad ibn Hanbal* juz 45, page 408, tradition number 27418. As in the following tradition narrated by him:

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنِ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ سَوْدَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: «مَاتَتْ لَنَا شَاةٌ، فَدَبَّغْنَا مَسْكَهَا، ثُمَّ مَا زِلْنَا نَنْبُدُ فِيهِ حَتَّى صَارَ شَنًّا.»³⁵

"Muhammad bin Muqatil narrated to us, Abdullah narrated to me, Ismail bin Abi Khalid narrated to us, from Ikrimah from Ibn Abbas RA the Prophet SAW: "We had a goat that died, so we tanned its skin, and used it for a drinking vessel until the vessel was used."

2. Livestock and Gardening

During the time of the Prophet Muhammad, livestock raising and gardening activities were usually carried out by women. One of the female companions

³² Nadwi, h. 295.

³³ Nadia, "Sahabat Perempuan dan Peristiwa Hadis (Kajian Atas Subyektifitas Sahabat Perempuan Dalam Meriwayatkan Hadis)," h. 288.

³⁴ H Edi Bahtiar Baqir, "Peran Ummahātul Mukminīn dalam Tahammul Al-Hadīs} Wa Adāuhū" 3 (2018).

³⁵ Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Al-Mughirah Ibn Bardzabah Al-Bukhari Al-Ja'fi, *Shahih Bukhari*, Juz 9 (Mesir: Al-Mathba'ah Al-Kubra Al-Amiriyyah, 1433), 139.

associated with this action was Asma' bint Abu Bakar. Asma' bint Abu Bakar is known as a brave woman who has an important role in Islamic history. One of the important events involving Asma' bint Abu Bakar was when she became a food carrier during the Prophet Muhammad's hijrah.³⁶

After her marriage to Zubair bin Awwam, Asma' bint Abu Bakr was known to be patient and diligent. She engaged in livestock rearing and gardening activities to make ends meet. This showed her resilience and willingness to work hard to support her family. With her animal husbandry and gardening skills, Asma' bint Abu Bakr demonstrated the important role of women in contributing to the family economy at that time. Asma' bint Abu Bakr's tenacity and patience inspired many, and set an example for Muslim women to face their daily obligations with dedication and courage.³⁷ Then the traditions narrated by Asma' bint Abu Bakr in *kubut al-tis'ah* are 47. Of the 47 traditions that show Asma's activity as a farmer are 2 traditions.

حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ: تَزَوَّجَنِي الزُّبَيْرُ، وَمَا لَهُ فِي الْأَرْضِ مِنْ مَالٍ وَلَا مَمْلُوكٍ، وَلَا شَيْءٍ غَيْرَ فَرَسِهِ. قَالَتْ: فَكُنْتُ أَعْلِفُ فَرَسَهُ، وَأَكْفِيهِ مَقُونَتَهُ، وَأَسُوسُهُ، وَأَذُقُّ النَّوَى لِنَاضِحِهِ أَعْلِفُ، وَأَسْتَقِي الْمَاءَ، وَأُحْرُزُ غَرَبَهُ، وَأَعْجِنُ، وَمَ أَكُنُّ أَحْسِنُ أَحْبُرُ، فَكَانَ يَخْبِزُ لِي جَارَاتٍ مِنَ الْأَنْصَارِ، وَكُنَّ نِسْوَةَ صِدْقٍ، وَكُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ رَأْسِي، وَهِيَ مِيَّ عَلَى ثَلَاثِي فَرَسَخٍ. قَالَتْ: فَجِئْتُ يَوْمًا وَالنَّوَى عَلَى رَأْسِي، فَلَقِيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، فَدَعَانِي ثُمَّ قَالَ: "إِحْ إِحْ"، لِيَحْمِلَنِي خَلْفَهُ. قَالَتْ: فَاسْتَحْيَيْتُ أَنْ أَسِيرَ مَعَ الرَّجَالِ، وَذَكَرْتُ الزُّبَيْرَ وَغَيْرَتَهُ. قَالَتْ: وَكَانَ أَغْيَرَ النَّاسِ، فَعَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّيَّ قَدِ اسْتَحْيَيْتُ، فَمَضَى، وَجِئْتُ الزُّبَيْرَ، فَقُلْتُ: لَقَيْتَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى رَأْسِي النَّوَى، وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، فَأَنَاحَ لِأَرْكَبَ مَعَهُ، فَاسْتَحْيَيْتُ، وَعَرَفْتُ غَيْرَتَكَ، فَقَالَ: وَاللَّهِ لِحَمْلِكَ النَّوَى كَانَ أَشَدَّ عَلَيَّ مِنْ رُكُوبِكَ مَعَهُ. قَالَتْ: حَتَّى أُرْسَلَ إِلَيَّ أَبُو بَكْرٍ بَعْدَ ذَلِكَ بِخَادِمٍ، فَكَفَّتَنِي سِيَّاسَةَ الْفَرَسِ، فَكَأَنَّمَا أَعْتَفَنِي³⁸

"Abu Usamah narrated to us and said: Hisham bin Urwah narrated to us and said: My father reported to me from Asma' bint Abu Bakr who said: Zubayr married me even though he had no wealth, slaves, or anything else except his horse. "It was I who sought grass for his horse, met and served his needs, smoothed the contents of the dates, gave him signs, fetched water for him,

³⁶ Permana Octofrezi, "Sejarah Pendidikan Islam Perempuan Dari Masa Klasik, Sebelum Dan Sesudah Kemerdekaan Indonesia," *AL-MANAR: Jurnal Komunikasi Dan Pendidikan Islam* 9, no. 1 (30 Juni 2020): 33–54, <https://doi.org/10.36668/jal.v9i1.132>.

³⁷ Nadia, "Sahabat Perempuan dan Peristiwa Hadis (Kajian Atas Subyektifitas Sahabat Perempuan Dalam Meriwayatkan Hadis)," h. 289.

³⁸ Imam Ahmad bin Hanbal, *Musnad Imam Ahmad bin Hanbal* (Yayasan Al-Risalah, 1431), Juz, 44, hlm, 502.

patched his buckets, and made bread dough, even though I was not proficient in making bread," Asma said. Therefore, my neighbors who were Anshar women, made bread for me. They were very sincere women. I also carried date palms from Zubair's garden three miles on my head, which the Messenger of Allah (SAW) had given him. "Asma continued, 'One day I came carrying date seeds on my head and met the Messenger of Allah (peace and blessings be upon him) and the Companions. He called me and said, "Come here!" He intended to give me a mount to ride behind him. However, I told Zubayr about his jealousy because I felt shy walking behind the men," Asma continued. "Asma said, 'Zubayr is the most jealous person. Knowing that I was embarrassed, the Messenger of Allah (blessings and peace of Allah be upon him) went to see Zubayr. When he came to see me, I was still carrying grain on my head. He and some of his companions got off his camel and asked me to come with him. This made me feel uncomfortable and made me realize your jealousy. Zubayr then said, "By Allah, you carrying a date seed on your head is harder for me than you climbing with the Messenger of Allah." After that incident, Abu Bakr sent a servant for me who met all the needs of my horse, as if he had set me free,' Asma said."

The above Hadith is found in the Musnad of Imam Ahmad ibn Hanbal, volume 44, page 502. According to this Hadith, when Zubayr ibn 'Awwam married Asma' bint Abu Bakr, his circumstances were very humble. Zubayr did not own much property, did not own slaves, did not own many things except a watering can and a horse. Under these circumstances, Asma' bint Abu Bakr became the breadwinner of the family, caring for and watering the pony, tending to the farm implements, and surprisingly, she tried her hand at baking bread even though she was not yet proficient at it. Despite the fact that Asma' bint Abu Bakr did not have any exceptional ability in baking bread, she really tried her hand at it to help her loved ones. Their neighbors from the Ansar tribe eventually came to their aid by baking bread together, demonstrating the spirit of collaboration and shared fortitude in the local area. This story illustrates the spirit of participation and mutual help that existed among Muslims at that time, as well as the fortitude and determination of Asma' bint Abu Bakr in the face of life's hardships.³⁹

3. Bridal Makeup

At the time of the Prophet Muhammad SAW, bridal makeup was a job done by women. One of the female companions who was famous as a bridal makeup artist was Asma' bint Yazid, who made up Aisyah RA when she was about to marry the Prophet Muhammad SAW. Asma' bint Yazid, or commonly called Umm Salamah or Umm Amir, is a sahabiyyah who has a long history of fighting for Islam. She swore allegiance to the Prophet Muhammad in the first year of hijrah and participated in various conflicts, including the battle of Yarmuk, where she found a way to kill seven Roman warriors. In addition, she is also known as a persuasive representative for women in Muslim

³⁹ Nadia, "Sahabat Perempuan dan Peristiwa Hadis (Kajian Atas Subyektifitas Sahabat Perempuan Dalam Meriwayatkan Hadis)," h. 289.

societies. Despite the fact that her main occupation was that of a faithful companion, Asma' bint Yazid was also able to make up brides, which shows the wide range of abilities and occupations that the women of the time had. She passed away in 30 Hijri, leaving behind a tradition of mental fortitude, knowledge and dedication to Islam.⁴⁰

The hadiths narrated in the *kutub al-tis'ah* by Asma' bint Yazid are 45 in number. Then among these 45 traditions, the tradition that explains the tradition about her profession is 1 tradition in *Musnad Ahmad ibn Hanbal*, juz 45, page 575 which is as follows:

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَحْبَرَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي الْحُسَيْنِ، عَنِ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، قَالَتْ: كُنَّا فِيْمَنْ جَهَّزَ عَائِشَةَ وَزَفَّهَا. قَالَتْ: فَعَرَضَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبَنًا، فَعُلْنَا: لَا نُرِيدُهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا تَجْمَعَنَّ جُوعًا وَكَذِبًا."⁴¹

"Abdurrazaq narrated to us, Sufyan narrated to us from Ibn Abul Husayn from Shahr ibn Hausyab from Asma' bint Yazid who said: "We were among those who did Aisha's makeup on the night of her marriage," said Asma. "Then the Prophet (peace and blessings of Allah be upon him) offered us milk, and we said, 'We don't want it.' Then the Prophet (blessings and peace of Allah be upon him) said, 'Do not confuse hunger with lying.'"

4. Cupping Teacher and Expert

One of the vocations practiced by women at the time of the Prophet Muhammad was as a teacher and cupping expert. One of the female companions who excelled in this vocation was Shifa' bint Abdullah bin Abd Shamsy. Shifa' was known as a woman who was gifted in composing and reading, so she demonstrated this ability to different women locally. She is also known as the first female educator to demonstrate the ability to read and compose the Qur'an in Islamic history. Her ability to compose made her very important to the society at that time. In fact, during the reign of Caliph Umar bin Khattab, Shifa' was used as a representative to direct the market in Medina. This job showed recognition of her knowledge and capacity to oversee public matters. Shifa' bint Abdullah bin Abd Shamsy is a clear example of a woman with intelligence and expertise who could make a significant contribution to society at that time. Her role and achievements show that women have great potential to play an active role in various fields of profession and society.⁴²

The traditions narrated by Shifa in *kutub al-tis'ah* are 3 traditions. Then of these 3 traditions, there is 1 tradition that explains about her profession in *Musnad Ahmad bin Hanbal*, juz 45, page 46:

⁴⁰ Aslamiah, "Peran Perempuan Shahabiyah Dalam Peristiwa Hadis."

⁴¹ Hanbal, Juz 45, h. 575.

⁴² Nadia, "Sahabat Perempuan dan Peristiwa Hadis (Kajian Atas Subyektifitas Sahabat Perempuan Dalam Meriwayatkan Hadis)," h. 292.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ، عَنِ الشَّعَاءِ بِنْتِ عَبْدِ اللَّهِ، قَالَتْ: دَخَلَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا عِنْدَ حَفْصَةَ فَقَالَ لِي: " أَلَا تُعَلِّمِينَ هَذِهِ رُقِيَّةَ التَّمَلَّةِ، كَمَا عَلَّمْتَهَا الْكِتَابَةَ."⁴³

"Ibrahim bin Mahdi narrated to us and said: 'Ali bin Mushir narrated to us from Abdul Aziz bin Umar bin Abdul Aziz from Shalih bin Kaisan from Abu Bakr bin Abdurrahman bin Sulaiman bin Abu Hatsmah from Shifa' bint Abdullah who said: When I was with Hafshah and the Prophet (peace and blessings of Allah be upon him) came to see us, he asked me, "Didn't you teach her ruqyah for this wound, just as you taught her to write?"

5. Medicine Man and Midwife

One of the female companions who specialized in medicine and furthermore functioned as a midwife was Salma. In addition, Salma is also referred to as the Prophet Muhammad's worker. She played a significant role in assisting Khadijah RA when she gave birth to her daughters. In the traditions, it is stated that Salma was very dynamic in focusing and helping take care of the Prophet Muhammad and his daughter, Fatimah. These narrations illustrate how Salma was directly associated with the medical care of the Prophet Muhammad and his loved ones. One of the practices described in these accounts is Salma's use of henna to treat the Prophet's wounds and scabs. This shows that Salma already knew about the conventional medicine used to treat wounds and diseases at that time. Through her contribution in the field of medicine and her existence as a servant of the Prophet Muhammad, Salma became an important example in showing the role and expertise of women in treating and assisting in the health aspects of the community at that time.⁴⁴

Based on the author's research, there are 7 traditions narrated by Salwa in the *kutub al-tis'ah*. Then of the 7 traditions that discuss or relate to her profession there is 1 tradition in *Musnad Ahmad bin Hanbal* juz 45, page 587:⁴⁵

حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَى، قَالَتْ: اشْتَكَّتْ فَاطِمَةُ شَكْوَاهَا الَّتِي قُبِضَتْ فِيهَا، فَكُنْتُ أَمْرُضُهَا، فَأَصْبَحَتْ يَوْمًا كَأَمْتَلٍ مَا رَأَيْتُهَا فِي شَكْوَاهَا تِلْكَ، قَالَتْ: وَخَرَجَ عَلَيَّ لِبَعْضِ حَاجَتِهِ، فَقَالَتْ: يَا أُمَّةَ، اسْكِبِي لِي عُسْلًا، فَأَعْتَسَلْتُ كَأَحْسَنِ مَا رَأَيْتُهَا تَعْتَسِلُ، ثُمَّ قَالَتْ: يَا أُمَّةَ، أَعْطِينِي ثِيَابِي الْجُدْدَ، فَأَعْطَيْتُهَا، فَلَبِسَتْهَا، ثُمَّ قَالَتْ: يَا أُمَّةَ، قَدِمِي لِي فِرَاشِي وَسَطَ الْبَيْتِ، فَفَعَلْتُ، وَاضْطَجَعْتُ

⁴³ Hanbal, Juz 45, h. 46.

⁴⁴ Nadia, "Sahabat Perempuan dan Peristiwa Hadis (Kajian Atas Subyektifitas Sahabat Perempuan Dalam Meriwayatkan Hadis)," h. 293.

⁴⁵ Hanbal, *Musnad Imam Ahmad bin Hanbal*.

وَاسْتَقْبَلَتِ الْقِبْلَةَ، وَجَعَلَتْ يَدَهَا تَحْتَ خَدِّهَا، ثُمَّ قَالَتْ: يَا أُمَّهُ، إِنِّي مَقْبُوضَةٌ الْآنَ، وَقَدْ تَطَهَّرْتُ الْآنَ،
فَلَا يَكْشِفُنِي أَحَدٌ، فَفِيضَتْ مَكَائِمَهَا، قَالَتْ: فَجَاءَ عَلِيٌّ، فَأَخْبَرْتُهُ⁴⁶

"Abu An-Nadlr has narrated to us, Ibrahim bin Sa'd has narrated to us, from Muhammad bin Ishaq from Ubaidullah bin Abu Rafi 'from his father from his mother Salma he said: "I was the one who took care of Fatimah during her illness which eventually led to her death. One day, as usual, I noticed that she was in pain again," Salma said. "Ali then left on some business, and Fatimah said, 'Mother, please prepare some water for my bath.' After that, I gave her the water and observed that she bathed well. 'Mother, give me my new clothes,' she said when she was done. I gave it to her and she put it on. Then she said again, 'Mother, put my bed in the center of the house.' I did so, and after lying down and placing his hand on his cheek facing the qiblah, he said, 'Mother, the time has come. Yes, indeed it is now. Moreover, since I am now in a state of purity, no one should appear to me.' She then died on that bed. When Ali came, I told him everything," Salma said."

6. Waiter

Some female companions such as Barkah bint Sa'labah or better known as Ummu Aiman were loyal servants of the Prophet Muhammad SAW. Ummu Aiman has served the Prophet since her biological mother was still alive, and after her mother died, Ummu Aiman still maintained her loyalty in serving the Prophet. The story of Ummu Aiman's loyalty to the Prophet SAW is recorded in various traditions, where she is often seen doing household tasks, such as sifting wheat and making bread for the Prophet SAW. Her presence and role as a loyal servant made an important contribution to the daily life of the Prophet and his family,⁴⁷ as the hadith in *Sunan Ibn Majah* juz 4, page 441, as follows:

حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنِ كَاسِبٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَخْبَرَنِي بَكْرُ بْنُ
سَوَادَةَ، أَنَّ حَنْشَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ عَنْ أُمِّ أَيْمَنَ، أَنَّهَا غَرَبَتْ دَقِيقًا فَصَنَعَتْهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
رَغِيْفًا، فَقَالَ: "مَا هَذَا؟" قَالَتْ: طَعَامٌ نَصْنَعُهُ بِأَرْضِنَا، فَأَحْبَبْتُ أَنْ أَصْنَعَ مِنْهُ لَكَ رَغِيْفًا. فَقَالَ:
"رُدِّيهِ فِيهِ، ثُمَّ اعْجِنِيهِ."⁴⁸

"Ya'qub bin Humaid bin Kaib narrated to us, Ibn Wahb narrated to us, Amr bin Al Harith narrated to me, Bakr bin Sawadah narrated to me, that Hanasy bin Abdullah narrated to him from Umm Aiman that she was sifting wheat and then baking it for the Prophet (pbuh). He asked her, "What is this?" She replied, "I am happy to make bread for you from the produce of our land." The Prophet said, "Put the wheat back in its place and make it into dough."

⁴⁶ Hanbal, Juz, 45, h. 587.

⁴⁷ Nadia, "Sahabat Perempuan dan Peristiwa Hadis (Kajian Atas Subyektifitas Sahabat Perempuan Dalam Meriwayatkan Hadis)," h. 294.

⁴⁸ Abu Abdllah Muhammad bin Yazid bin Majah Al-Qhazuwaini, *Sunan Ibnu Majah* (Dar Al-Risalah Al-Alamiyah, 1434), Juz, h.441.

Ummu 'Ayyasy was a servant of the Prophet Muhammad's daughter, Ruqayyah. Her presence as a servant of the Prophet's daughter provided an opportunity for Ummu 'Ayyasy to participate in assisting the Prophet in various matters. The existence of Ummu 'Ayyasy as a servant of the Prophet's daughter shows how the role of women is not only limited to household affairs, but also expands its contribution in supporting the tasks of the Prophet and his family activities. The hadiths narrated by Ummu 'Ayyash provide an overview of her involvement in various aspects of daily life around the Prophet Muhammad, as well as illustrate her closeness to the Prophet's family and their surroundings. Accounts of her contribution and presence in several events are recorded in the traditions she narrated, one of which is found in *Sunan Ibn Majah* juz 1, page 253:

حَدَّثَنَا كُرْدُوسُ بْنُ أَبِي عَبْدِ اللَّهِ الْوَاسِطِيُّ، حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ رَوْحٍ، حَدَّثَنَا أَبِي رَوْحُ بْنُ عَنِسَةَ بْنِ سَعِيدِ بْنِ أَبِي عِيَّاشٍ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ عَنِسَةَ بْنِ سَعِيدٍ عَنْ جَدَّتِهِ أُمِّ أَبِيهِ أُمِّ عِيَّاشٍ، وَكَانَتْ أُمَّةً لِرُقَيْيَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: كُنْتُ أُوضِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَا قَائِمَةٌ وَهُوَ قَاعِدٌ.⁴⁹

"Kurdus bin Abu Abdullah Al Wasithi narrated to us and said: Abdul Karim bin Rauh narrated to us and said: Rauh bin 'Anbasah bin Said the former servant of Usman bin Affan has narrated to us, from his grandmother that is his father's mother Ummu 'Ayyasy - and she was the maid of Ruqayyah the daughter of the Prophet, he said: "I stood up while he was sitting and gave the water of ablution to the Prophet."

7. Caretaker of the Prophet's grandson

Lubabah, also known as Umm Fadl, was probably the earliest convert to Islam after Khadija. Her presence as one of the main individuals who converted to Islam shows her sincerity and courage in following the teachings of the Prophet Muhammad. In addition, Lubabah also took on an important role as the caretaker and guardian of Hasan and Husain, the grandsons of the Prophet Muhammad. His association in raising and really focusing on the Prophet's grandchildren made his relationship with the Prophet's family very close. Lubabah's presence and commitment to the existence of the Prophet's family underscores the important task of women in educating and truly focusing on the next generation of Muslims. Her reality turned out to be a basic part of the Prophet's family climate, and her cozy relationship with Hasan and Husain gives an idea of her subtlety, sympathy, and commitment in teaching the coming generation of Muslims.⁵⁰

⁴⁹ Majah Al-Qhazuwaini, Juz 1, h. 253.

⁵⁰ Nadia, "Sahabat Perempuan dan Peristiwa Hadis (Kajian Atas Subyektifitas Sahabat Perempuan Dalam Meriwayatkan Hadis)," h. 294.

As explained in the hadith narrated by Umm Fadl in *Musnad Ahmad bin Hanbal* juz 44, page 448 as follows:⁵¹

حَدَّثَنَا عَفَّانُ وَبُهَازٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: أَخْبَرَنَا عَطَاءُ الْخُرَّاسِيُّ، عَنْ لُبَابَةَ أُمِّ الْفَضْلِ أَمَّا كَانَتْ تُرَضِّعُ الْحُسَيْنَ - أَوْ الْحُسَيْنَ - قَالَتْ: فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَاضْطَجَعَ فِي مَكَانٍ مَرْشُوشٍ، فَوَضَعَهُ عَلَى بَطْنِهِ، فَبَالَ عَلَى بَطْنِهِ، فَرَأَيْتُ الْبَوْلَ يَسِيلُ عَلَى بَطْنِهِ، فَفُئْتُ إِلَى قَرِيْبَةٍ لِأَصْبَبَهَا عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " يَا أُمَّ الْفَضْلِ، إِنَّ بَوْلَ الْغُلَامِ يُصَبُّ عَلَيْهِ الْمَاءُ، وَبَوْلَ الْجَارِيَةِ يُغَسَّلُ ". وَقَالَ بُهَازٌ: " عَسَلًا. " حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَّادٌ، قَالَ حُمَيْدٌ: كَانَ عَطَاءٌ يَرِيْهِ عَنْ أَبِي عِيَاضٍ، عَنْ لُبَابَةَ.⁵²

"Affan and Bahs narrated to us, and Hammad ibn Salamah narrated to us and said: 'Atha' al-Khurasani related to us from Lubabah Umm Fadll: "While I was breastfeeding Hasan or Husayn, the Messenger of Allah (blessings and peace of Allah be upon him) came and lay down on his side. He put him on his stomach, but then the boy urinated on his stomach. I saw his urine running down his belly, so I got up and went over to pour water. The Messenger of Allah then said, 'O Umm Fatimah, it has been conveyed to us, 'Affan said: Hammad has told us that Humaid is Atha,' as narrated by Abu Atha in Lubabah."

In the above hadith, it is narrated that while Lubabah was breastfeeding Hasan and Husain, the Prophet Muhammad came and lay down on a slight incline. Then, at that time, Hasan urinated on the stomach of the Prophet Muhammad, so that the urine flowed over his stomach. Seeing this, Lubabah got up and went to clean it. The Prophet Muhammad SAW then gave the understanding that the urine of a small boy is sufficiently moistened with water, while the urine of a small girl must be washed with water. This shows the difference in handling messy pee between boys and girls in Islam. This Hadith shows the level of closeness and attention the Prophet Muhammad (PBUH) paid to Islamic neatness and techniques in circumstances different from everyday life. Moreover, it also provides Muslims with down-to-earth directions in managing messes, which are an important part of daily strict practices.

CONCLUSIONS

The *muhaddisat* profession consisted of seven kinds. The *first* was tanner Saudah bint Zam'ah. It is reported in the *kutub al-tis'ah* that Saudah narrated six traditions and three traditions are reported about her profession. The *second* person who was engaged in animal husbandry and gardening was Asma' bint Abu Bakr. Then the traditions narrated by Asma' bint Abu Bakr in *kubut al-tis'ah* are 47. Of the 47 traditions that show the activity of Asma' as a farmer are 2 traditions. The *third Muhaddisat* who works as a bridal dresser is Asma' bint Yazid. The hadiths narrated

⁵¹ Hanbal, *Musnad Imam Ahmad bin Hanbal*.

⁵² Hanbal, Juz 44, h. 448.

in *kutub al-tis'ah* by Asma' bint Yazid are 45 traditions. Then among these 45 traditions, there is one tradition that explains the tradition about her profession. The fourth *Muhaddisat* who was a teacher and cupping expert was Shifa' bint 'Abd Allah ibn 'Abd Shamsy. The traditions narrated by Shifa in *kutub al-tis'ah* are 3 traditions. Then out of these 3 traditions, there is 1 hadith. The *fifth Muhaddisat* who worked as a medic and midwife was Salma. Based on the author's research, the traditions narrated by Salma in *kutub al-tis'ah* are 7 traditions. Then out of these 7 traditions that discuss or relate to her profession there is 1 tradition. The *sixth Muhaddisat* by profession are Umm Aiman and Umm 'Ayyasy. Then the hadith narrated by Umm Aiman and Umm 'Ayyasy is one hadith and the hadith is related to her profession. The *seventh Muhaddisat* who worked as a caretaker of the Prophet's grandchildren was Lubabah or known as Umm Fadl. From the traditions narrated by her there is one tradition related to her profession. Thus, it appears that the traditions narrated by the *muhaddisat* have an influence on their profession even though they are limited in number. Although these traditions do not specifically address the technical or practical aspects of their work they nevertheless serve as a source of inspiration, guidance or moral guidance for practitioners in the same profession.

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