

ANALYSIS OF HUMAN DEVELOPMENT ASPECTS IN THE LIVES OF THE FEMALE COMPANIONS OF THE PROPHET

Nur Saadah Hamisan @ Khair¹* & Norullisza Khosim¹

¹ Fakulti Pengajian Quran dan Sunnah, Universiti Sains Islam Malaysia, Bandar Baru Nilai, 78100 Nilai, Negeri Sembilan, Malaysia

ARTICLE INFO

*Author Email Address:
saadahkhair@usim.edu.my

Submitted Date:
25 January 2025

Revised Date:
20 February 2025

Accepted Date:
11 April 2025

Keywords:
Hadith, Human development, Şahabiyyāt, SIEPS, Women.

ABSTRACT

The female companions of the Prophet or known as Şahabiyyāt are a group of women who had the opportunity to meet the Prophet Muhammad PBUH, believed in him, and died as Muslims. These women possessed knowledge and exceptional expertise in various fields, making them the main role models for women. Thus, this paper explores the human development aspects presented in the lives of these respected women in Muslim history. By focusing on five main aspects: spiritual, intellectual, emotional, physical, and social (SIEPS), this study sheds light on how these women played a crucial role in shaping the early Islamic society. The research examines historical sources and narratives to highlight their contributions in both public and private spheres, emphasizing their spiritual, intellectual, and societal advancements. As a qualitative study, this research is descriptive by collecting data from primary and secondary sources, and the analysis is based on textual and document analysis using the five aspects of human development (HD). The study also analyzes the impact of these developments on their personal lives and the broader Muslim community, offering insights into the timeless lessons on women's roles and human potential within an Islamic framework. Moreover, this study emphasizes that women's empowerment can be illuminated by the female companions of the Prophet, who serve as role models across generations. The human development they demonstrated reflects a comprehensive dimension of women's empowerment viewed through a religious lens.

Cite as: Nur Saadah Hamisan @Khair & Norullisza Khosim. 2025. Analysis of Human Development Aspects in the Lives of the Female Companions of the Prophet. *Jurnal Islam dan Masyarakat Kontemporari*, 26(1): 42-56

INTRODUCTION

The role of women in early Islamic history is a subject of great significance yet often overlooked in contemporary discourse on human development. During the time of the Prophet PBUH, women's roles in society were as significant as men's. In contrast to the practices and culture of *Jahiliyyah* that denied women's rights and looked down upon them, Islam brought many positive changes in recognizing the importance of women in society. Women contributed their energy, ideas, expertise, and time to uphold truth and oppose oppression. Women also played an important role in spreading Islam, compiling the Quran, and transmitting hadith (Abdullah

& Abdullah, 2019). They were not confined to domestic duties but were also involved in various fields, including social, political, economic, and educational aspects (Hidayati, 2020).

Among the most notable figures are the female companions (*ṣaḥābiyyāt*) of the Prophet Muhammad PBUH, who played pivotal roles in shaping the early Muslim society. These women, through their contributions in various spheres such as education, leadership, commerce, and spirituality, demonstrated an impressive model of human development within the Islamic tradition. As reported in the hadith, the earliest generation to embrace Islam and to follow the Prophet's teaching was the companion regardless of male and female. The Prophet Muhammad PBUH once said: "The best of people are those of my generation, then those who follow them, and then those who follow them." (Reported by al-Bukhari: 3651). This hadith explains that the companions of the Prophet PBUH were among the best generations because they lived during his time and were personally taught by him.

There are numerous perspectives on the definition of a Companion (*Ṣaḥābah*). According to Ibn Hajar al-ʿAsqalānī (1978), "A Companion is someone who had the opportunity to meet the Prophet PBUH, believed in him, and died as a Muslim." Shākir (2004) noted that most scholars of the Salaf and Khalaf refer to the definition provided by Ibn Kathir, which states: "A Companion is anyone who saw the Prophet PBUH while being a Muslim, even if their companionship was brief and they did not narrate any hadith." Similarly, Ali Ibn al-Madini opined that "Anyone who was close to the Prophet PBUH and saw him, even if only for a moment on a single day, is considered a Companion of the Prophet PBUH" (Fathur Rahman, 1978). The virtues of these Companions transcended the temporal realm, as they were assured of Paradise by Allah (Ab Rashid et al., 2021), and their exemplary character, conduct, and unwavering commitment to the Prophet's message make them enduring role models for all Muslims.

The generation of Companions, comprising both men and women, expanded to include entire families, such as parents and children, who became Companions of the Prophet PBUH. Focusing on the women of this generation, they were exceptionally fortunate to witness how the Prophet PBUH respected and elevated the status of women. The Prophet PBUH was adept at interacting with women, listening to their concerns with patience, addressing their issues, and granting them fair opportunities. The Prophetic era recognized women as individuals with independent identities and entrusted them with significant roles in societal reform. During this time, women were able to cultivate strong moral character in both personal and communal spheres, serving in various capacities such as wives, mothers, daughters, sisters, and educators. The Prophet PBUH treated women with justice and compassion, affirming their dignity and value within society (Bilal et al., 2022).

The Prophet's treatment of women was consistent with the teachings of the Quran. Allah states, "... and live with them (your wives) in kindness..." (Surah al-Nisa: 19). Although this verse specifically addresses the relationship between spouses, it indirectly emphasizes that the Quran provides the best guidance for elevating the status of women, and the Prophet PBUH serves as the ultimate example of virtuous character in implementing the concept of *mu'āsyarah bi al-ma'rūf* (Farkhan Muhammad, 2022). In a hadith narrated by 'Aisyah, the Prophet PBUH said: "The best of you is the one who is best to his wife, and I am the best among you to my wives" (Narrated by al-Tirmidhi: 3895).

The Prophet PBUH also encouraged kindness toward women in general. He said, “Treat women kindly, for they are like captives with you. You have no right over them except in cases of manifest indecency” (Narrated by al-Tirmidhi: 1083). In another hadith, a Companion named Mu ‘awiyah al-Qushairī asked the Prophet PBUH, “What are your instructions regarding our wives?” The Prophet PBUH responded, “Feed them as you feed yourselves, clothe them as you clothe yourselves, do not strike them, and do not insult them” (Narrated by Abu Dawud: 2144).

Drawing from the Prophet’s exemplary conduct toward the women of his time, this study focuses on the *Ṣaḥabiyyāt* by analysing the aspects of human development in the lives of the female companions. Accordingly, this research aims to achieve these objectives: (1) to identify aspects of human development in the lives of selected *Ṣaḥabiyyāt* who were among those narrated the hadiths, and (2) to discover the importance of human development for women in facing contemporary challenges.

During the era of the Prophet Muhammad PBUH, all women who embraced his message were recognized as his Companions. These women had the privilege of engaging with the Prophet directly, listening to his teachings, and acquiring knowledge from him firsthand. Much of the information concerning these female Companions is primarily derived from the early biographical records documenting the Prophet's life.

Companions, regardless of gender, are documented in works such as *The Sealed Nectar: Biography of the Noble Prophet* (al-Mubārakfuri, 1996), which highlights not only the life of the Prophet but also the roles played by his companions. Ibn Sa‘d (2013) in his book *Kitāb al-Ṭabaqāt al-Kabīr (The Book of Major Classes)*, offers a detailed compilation of accounts on both male and female companions. Other important references that discuss the female companions include *Nisā’ ḥawla al-Rasūl* by Muhammad ‘Ali Qutb (1995), *Mawsū‘ah Syāhirāt al-Nisā’* by Khalil al-Badwi (1998), and *Nisā’ Zāhidāt: Majmū‘at Siyar li nisā’ Muslimāt* by Aliyah Mustafa al-Mubarak (1999), among others. These works serve as foundational texts for understanding the lives and contributions of the Prophet's female companions.

This study focuses on female Companions who significantly contributed to human development, particularly those recognized as *al-muḥaddithāt*. Scholars unanimously agree that the earliest generation of *al-muḥaddithāt* consisted of women who directly met and narrated *hadith* from the Prophet Muhammad PBUH. Although the term *al-muḥaddithāt* was not used during that period, it refers to female transmitters of hadith who demonstrated a level of expertise in narrating *hadith* collections comparable to their male counterparts (Abou-Bakr, 2003; Nadwi, 2007). This allowed them to memorize, narrate, and transmit hadith to others. Hadith, the second source after the Quran, refers to “what the Prophet Muhammad PBUH conveyed through actions, words, implicit approval, or explanations of his physical appearance” (Azami, 1977). The importance of hadith was highly regarded by the Companions, without diminishing the role of the Quran, as the early generation relied on the Prophet PBUH for understanding the contents of the Quran and the Islamic legal rulings outlined within.

In terms of human development, women during the Prophet’s time were exemplary role models for all women throughout history. They provided invaluable service and commitment to acquiring knowledge, particularly in attending study sessions with the Prophet PBUH. They earnestly requested that the Prophet PBUH hold special sessions exclusively for women, expressing: “The men have taken up more of your time than us, so assign us one day with you.”

The Prophet PBUH willingly agreed to hold a study session solely for women (Narrated by al-Bukhari, Muslim, and Ahmad). Their discussions with the Prophet PBUH covered various aspects, including sensitive issues that were more appropriate for women. He also gave them the opportunity to ask questions and answered with patience.

In his study, Akram Nadwi (2007) found that approximately 2,000 of the *muḥaddithāt* in his work were *Ṣaḥabiyyāt*, and about 130 hadiths were recorded in the *Kutub Sittah*. The total number of hadith narrated by women in the *Kutub Sittah* reached 2,764, with 2,539 narrated by female Companions. Discussion on female narrators of hadith is not new, Abu 'Ubaydah (1994) has discussed that there are many women performed great interest and effort to the transmission and preservation of the Prophetic Hadith. Similarly, Salih Yusuf Ma'tuq (1997) also discovered that women at the time of the Prophet became exemplary for generations after them to pay great attention the Hadith. In *Encyclopaedia of Muhammad's Women Companions and the Traditions They Related*, Hisham Kabbani and Laleh Bakhtiar (1998) compiled all the hadith narrated by the *Ṣaḥabiyyāt* as a reference. This book includes hadiths that cover a wide range of topics, such as theology, cleanliness, finance, family, leadership, and more.

The prominence of female hadith narrators, particularly from the generation of female companions of the Prophet PBUH, is evident in various fields, despite their major role in hadith transmission (Rabiatul Aslamiah, 2019). Many of them possessed high intellectual abilities, having memorized the Quran and large numbers of hadiths. They were also involved in significant events during the Prophet's time, such as the migration to Medina, key treaties, and various battles in which women served as warriors and nurses. These women also played roles as wives, mothers, sisters, aunts, family members, and companions. These roles and responsibilities did not prevent them from contributing to the well-being of the community.

Therefore, the importance of the *Ṣaḥabiyyāt* must be viewed positively, as their significant contributions can inspire Muslim women to strive for personal development. The prominence of female hadith narrators during the Prophet's era should serve as a model, as they possessed skills and capabilities in hadith transmission, as well as excellence in other fields, including those related to human development. This is crucial because fostering human values can facilitate the broader process of societal development.

METHODOLOGY

As qualitative research, this study employs a descriptive methodology to explore the human development aspects present in the lives of the female companions of the Prophet, PBUH focusing on spiritual, intellectual, emotional, physical, and social (SIEPS) dimensions. The study gathers data from both primary and secondary historical sources, including early Islamic texts, biographies, and relevant scholarly interpretations, to gain a comprehensive understanding of these women's roles. It involves the analysis of relevant texts and documents to extract detailed information and understanding of the subject matters. The qualitative historical-descriptive approach aims to depict and summarize events and phenomena that occurred within a specific historical context. Textual and document analysis are key methods used to examine these sources, allowing for an in-depth exploration of how the *Ṣaḥabiyyāt* contributed to the early Muslim society in both public and private spheres.

The *Ṣaḥabiyyāt* chosen in this study are specifically among those who are not only living during the time of the Prophet PBUH but also qualified as *al-muḥaddithāt*, i.e., those who directly narrated hadith from him. The selection criteria for *Ṣaḥabiyyāt* as *al-muḥaddithāt* underscores the importance of ensuring the reliability of research sources. Selecting female Companions who directly narrated hadith from the Prophet PBUH provides stronger legitimacy to the information obtained, affirming their role as transmitters of authentic Islamic teachings and traditions. At the same time, it uncovers values that can be applied in the context of modern Muslim women's lives.

The human development aspect that underpins this research methodology highlights the importance of understanding the *Ṣaḥabiyyāt* from the perspective of their spiritual, moral, intellectual, and social development. This emphasis helps researchers gain a deeper understanding of the role and contributions of women in early Islamic society, as well as comprehend the values and teachings transmitted by Prophet Muhammad PBUH to his Companions, including the women who played a significant role in Islamic history. The SIEPS framework guides the data analysis, providing a structured approach to understand the multidimensional impacts of these women on their communities. The research further investigates how these developmental aspects contributed to broader social empowerment within an Islamic context, offering insights into timeless principles of women's empowerment and human potential as seen through the examples of these historical figures.

FINDINGS AND ANALYSIS

As exemplary figures for Muslim women, the *Saḥabiyyat* (female companions of the Prophet) possessed distinct qualities, particularly in self and human development. They utilized the opportunities available to them through their association with the Prophet to improve themselves in various aspects, aiming to practice religious teachings comprehensively. The human development evident in their lives serves as a worthy guide for contemporary women to continue evolving over time.

In this study, the concept of Human Development (HD) is a form of developmental process that refers to an initiative or effort designed to transform a current state into a better one (Wan Mohd Nor, 2001). This development requires enhancement or progress from an existing or moderate level toward improvement (Mohd Faez Ilias & Kamarul Azmi Jasmi, 2011), encompassing all aspects (Che Bakar et al., 2007). In fact, every form of development demands a process, activity, or effort to advance and grow (Kamus Dewan Bahasa dan Pustaka, 2017). Factually, HD represents a form of development that requires such a process. It also demands essential development to ensure its implementation runs perfectly and in accordance with prescribed Islamic law, covering all aspects of HD. In examining the elements of HD, there are five primary components: spiritual, intellectual, emotional, physical, and social, collectively known as SIEPS (Norullisza et al., 2021).

According to Osman Bakar (2007), humans are created from elements derived from all realms: the physical realm, the subtle/psychic realm, and the spiritual realm, including the soul (*rūḥ*) that Allah breathed into them from His essence. Because humans encompass elements from all realms, they are referred to in Islamic tradition as the 'microcosm' or *al-‘alam al-*

ṣaghīr (the small universe). This concept of the integrated human being, as taught by religion, contrasts with the fragmented notions of humanity that are now prevalent globally including among Muslims.

Through the emphasis on these five aspects: spiritual, intellectual, emotional, physical, and social, HD can be viewed as a transformative process that nurtures all dimensions of an individual, ultimately aimed at enhancing the quality of life. This comprehensive development in each aspect can be understood by studying the lives of the *Ṣaḥābiyyāt*, analyzing their life stories and the important roles they played, particularly during the time of the Prophet Muhammad PBUH. These women exemplified holistic human development through their spiritual devotion, intellectual contributions, emotional resilience, physical courage, and social engagement. Their roles as scholars, caregivers, leaders, and supporters of the Prophet PBUH demonstrate how these aspects were integrated into their lives, serving as timeless models for personal and societal growth.

Spiritual Development

The first element in HD is spiritual development, often referred to as spiritual growth. It refers to practices undertaken to draw closer to Allah SWT (Emie Sylviana, 2019). The development of human potential is closely tied to spiritual aspects, as self-improvement involves transforming one's inner self for the better. Spiritual development is a crucial element that must be strengthened because it helps shape an individual's superior personality (Azimah & Mohd Farid, 2019). According to al-Ghazali, human elements such as desires (*nafs*), the soul (*rūḥ*), and intellect (*ʿaql*) form the core of spiritual growth. He emphasizes that a strong connection with Allah SWT, guided by knowledge and virtuous actions, is essential for personal betterment and fostering positive relationships with others. Without religion, individuals may face psychological challenges in today's world (Mohd Azaman & Badaruddin, 2016; Rohana et al., 2010).

Historical accounts indicate that the female Companions, especially those who narrated hadiths, were internally strong as they embraced Islam with full conviction. They believed in every teaching conveyed by the Prophet Muhammad PBUH, as for them, everything uttered by him was divine revelation from Allah SWT. They lived with unwavering faith and obedience to every command contained in the Quran.

One example of a female Companion who exemplified spiritual development was Zainab bint Jahsh RA. She narrated several hadiths from the Prophet Muhammad PBUH, with 27 of her narrations included in the *Kutub Tis'ah* (Nur Saadah & Norzulaili, 2022). Zainab earned a reputation as a trustworthy narrator. Ummu Salamah praised Zainab, stating, "The Prophet PBUH was greatly affected by Zainab. He enjoyed interacting with her. Zainab was a righteous woman, diligent in fasting and performing night prayers." Furthermore, Imam al-Dhahabi (2011) remarked, "Zainab was a woman distinguished for her piety, goodness, generosity, and modesty."

Maimunah bint Harith RA was known for her kindness to everyone and maintained harmonious relations with the other wives of the Prophet Muhammad PBUH. She was renowned for her asceticism, piety, and tireless efforts to draw closer to Allah SWT. Her name

became a symbol of blessing to those around her. ‘Aisyah once said of her, “By Allah, Maimunah was a good woman to us and the most diligent in maintaining family ties among us” (Mahmud al-Mishri, 2006).

Another notable example is Hafsa bint Umar RA, who was well known for her deep asceticism and piety. She was a figure who was consistently devoted to worship, earning her the titles *sawwāmat* (one who frequently fasts) and *qawwāmat* (one who regularly engages in night prayers). She also narrated several hadiths and was recognized as the custodian of the Quranic manuscript after the passing of her father, ‘Umar ibn al-Khattab, before it was handed over to Saidina ‘Uthman (Mahmud al-Mishri, 2006).

Intellectual Development

The second aspect of HD is intellectual development. Ghazali et al. (2014) define intellect as the mental capacity to deconstruct matters. It is an important aspect related to the ability to think, understand, and analyse. In relation to the *Ṣaḥābiyyāt*, this aspect is evident through the historical study of the lives and intellectual contributions of notable female scholars such as Aisyah RA, Ummu Salamah RA, Asma’ RA, Maimunah RA, Hafsa bint Umar RA, and Syifa’ bint Abdullah RA.

According to Hameed (2000), ‘Aisyah (RA) is the fourth most prolific narrator of hadiths among the Companions of the Prophet Muhammad PBUH. The only Companions who narrated more hadiths than her are Abu Hurairah, Abdullah ibn Umar, and Anas bin Malik. She transmitted a total of 2,210 hadiths, with 174 of them being agreed upon by both Imam al-Bukhari and Muslim. ‘Aisyah had profound understanding of Quranic laws, Sunnah, *fiqh*, inheritance laws (*fara’id*), and other areas of Islamic jurisprudence (Abbas & Rawabdeh, 2022; Mehfooz, 2021). She was also well-versed in poetry and Islamic arts. Imam al-Zuhri noted, “If the knowledge of ‘Aisyah were to be compared with that of all other wives of the Prophet or even all women in the world, ‘Aisyah’s expertise would surpass them” (Ibn Abd al-Barr, 1989).

Besides, Asma’ bint Abu Bakar RA also had an exceptionally sharp memory. When she heard something, she would remember it without fail. Like ‘Aisyah, Ummu Salamah, and other female Companions, Asma’ also narrated hadiths—58 in total. There was another notable female Companion known as the same name, but she is Asma’ bint Yazid RA who was recognized as *Khātibatun Nisā’*, or ‘the spokesperson of women,’ for her efforts in advocating for women’s rights. She was tireless in seeking clarification on religious rulings and was not afraid to ask the Prophet Muhammad PBUH questions, particularly on matters concerning women. Several Quranic verses and hadiths were revealed in response to Asma’ bint Yazid’s inquiries. She narrated 81 hadiths (Nur Saadah & Norzulaili, 2022).

Maimunah bint Harith RA also narrated 172 hadiths from the Prophet Muhammad PBUH, 60 of which were compiled by Imam Ahmad bin Hanbal, with others recorded in the *Kutub Tis’ah*. Maimunah was known for her vast knowledge, and her narrations encompassed various aspects of life. She was the last woman the Prophet married at the age of 36, while the Prophet PBUH was 60 years old at the time (Mahmud al-Mishri, 2006).

Additionally, Hafsa bint ‘Umar RA stood out for her intellectual abilities. As a wife of the Prophet Muhammad PBUH and daughter of Sayyidina ‘Umar al-Khattab, she was known

for her noble character and extensive knowledge. Hafsa was literate and able to teach others. Her wide-ranging knowledge made her a frequent point of reference for many Companions, including her own father, 'Umar, on various matters. Hafsa narrated 147 hadiths, which are found in the *Kutub Tis'ah*. Most of these hadiths were narrated directly from the Prophet PBUH, while others were passed down from her father, 'Umar al-Khattab (Nur Saadah & Norzulaili, 2022).

Besides, Syifa' binti Abdullah was another prominent female Companion who narrated hadiths from the Prophet Muhammad PBUH. She was a teacher personally appointed by the Prophet to instruct other women in reading and writing. Syifa' was the first Muslim woman to be appointed to an official position, a role conferred upon her by Caliph Umar al-Khattab R.A. During the economic development and restructuring in Medina, Umar R.A. entrusted her with the position of Qadhi Hisbah (Abdullah, 2020) and the role of Market Manager in Medina (Mohd Nazim et al., 2013). Her responsibilities included ensuring that market transactions were conducted fairly and in accordance with established laws (Abdullah, 2021).

Emotional Development

In addition to spiritual and intellectual development, the third aspect of HD is emotional development. Emotion refers to the state experienced by an individual that involves various changes in physiological, psychological, and personal processes, or results from cognitive responses to specific situations (Ghazali et al, 2014). Effective emotional development helps build well-rounded, empathetic individuals whose actions are thoughtful and considerate. Moreover, it has a positive impact on their academic performance compared to others (Ghosn, 2001).

One example of a female companion who faced an emotional trial is the Prophet's wife, 'Aisyah RA, during the incident of *al-Ifk*. She was accused of wrongdoing with one of the Prophet's Companions, causing a stir in Madinah. The Prophet PBUH refrained from receiving any new revelations for nearly a month until verse 11 of Surah al-Nur was revealed, clearing 'Aisyah of the accusation. Allah SWT states: "Indeed, those who brought forth the falsehood are a group among you. Do not think it is bad for you; rather, it is good for you..." (Surah al-Nur: 11). Allah SWT safeguarded 'Aisyah's honour from this slander and bestowed upon her the title *al-Muḥṣanāt* in recognition of her purity. Despite facing a great trial, 'Aisyah remained patient, believing that the ordeal concealed many hidden blessings.

Another example of emotional development can be seen in the story of Fatimah RA, the daughter of the Prophet PBUH. On one occasion, Fatimah approached the Prophet to complain about her fatigue from household chores and requested permission to have a servant. The Prophet PBUH responded: "Shall I not teach you something better than what you are asking for? Before going to bed, say *Allāhu Akbar* 34 times, *Subḥānallāh* 33 times, and *Alḥamdulillāh* 33 times. This is better for you than a servant" (Narrated by Muslim). This supplication became a lifelong practice for Fatimah and continues to be observed by Muslims to this day. Although Fatimah did not narrate many hadiths, those that she did have been collected by scholars such as Imam Jalaluddin al-Suyuti in *Musnad Fāṭimah al-Zahra'* and Imam Ahmad in *Musnad Aḥmad*.

Physical Development

Physical development is also a crucial aspect in HD. This aspect emphasizes physical fitness and personal health, as well as the utilization of the body and physical energy for independent living and interaction within society (Ghazali et al., 2014). Emphasis on physical development is not limited to men alone but is equally important for women to maintain physical health, enabling them to actively contribute to the dissemination of truth. As the wise proverb states: “A sound mind resides in a sound body”.

The role of women in physical development is noteworthy, especially when they participated in wars alongside the Prophet Muhammad PBUH. One such woman was Ummu Salamah RA, who took part in the Battle of Khaybar, the Liberation of Makkah, the Siege of Ta'if, the Battle of Hawazin, and the Thaqif campaign, as well as accompanying the Prophet PBUH during the Farewell Hajj. She lived to an old age and witnessed the reign of Yazid bin Mu'awiyah. According to Imam al-Dhahabi, “She was the last of the Ummul-Mu'minin to pass away.” Ummu Salamah died at the age of around 90.

Asma' binti Yazid RA was also among the female companions who participated in the battles with the Prophet PBUH. She was involved in the Battle of Khandaq, the Battle of Khaybar, and the Battle of Yarmuk, with the Battle of Yarmuk being the pinnacle of her struggle. Asma' played a vital role in providing logistics for the Muslim army, offering drinks to thirsty fighters, and tending to the wounded. She also succeeded in killing nine enemies using a tent post. Despite sustaining severe injuries, she survived and passed away 17 years after the battle in the year 30H.

In addition to Ummu Salamah and Asma', Ummu Fadhl RA was also a female hadith narrator, transmitting 30 hadiths from the Prophet PBUH, which are included in the *Kutub Sittah*. She was not only proficient in the field of hadith but also placed significant emphasis on physical development in her life, demonstrating extraordinary courage. One story recount how Ummu Fadhl RA helped the Prophet PBUH when he was struck by Abu Lahab during the Battle of Badr. She took a post from the room where the Prophet PBUH was and struck Abu Lahab on the head, causing him to bleed. Abu Lahab was reported to have died seven nights after the incident.

The aspect of physical strength is also reflected in the life history of Ummu Aiman RA. When she migrated to Madinah with the first group of Muslims, she was able to walk without food supplies. Ummu Aiman was a very strong and determined woman who also participated in fighting against the enemies of Islam. Despite her old age, she took part in the Battle of Uhud, attempting to shoot arrows, providing water to the warriors, and treating the wounded. Besides the Battle of Uhud, Ummu Aiman also participated in the Battle of Khaybar and Hunain (Mahmud Mahdi & Al-Syalabi, 2009). Although the number of hadiths narrated by her was not many, some companions, such as Anas bin Malik, Hanasy bin Abdullah al-San'ani, and Abu Yazid al-Madani, also narrated hadiths from her.

The story of Asma' binti Abu Bakr RA cannot be overlooked, particularly her significant role during the migration of the Prophet PBUH. She was entrusted with delivering food to Abu Bakr al-Siddiq and the Prophet PBUH, who were hiding in the Cave of Thawr,

even though she was pregnant at the time. The Prophet PBUH gave her the title *Dhū niqatayn*, meaning ‘The one with two belts,’ and prayed for her: “Indeed, Allah has granted you, in exchange for this belt, two belts in Paradise” (Narrated by al-Bukhari). This title became a symbol of recognition for Asma's sacrifice and courage in facing the challenges of the Hijrah, reflecting her physical and mental strength and endurance.

Social Development

Social development is the final yet a crucial element in HD. It refers to a developmental process that emphasizes individuals and social systems. It is related to the activities of instilling values in programs or implementations (Zahir Zainudin, 2015). Social development plays an important role as a balancing force against economic development and progress, subsequently contributing to the development of a nation and society (al-Jehani & Bin-Jumah, 2025).

Social development can be observed in the life history and character of female companions through the commendable traits practiced in their relationships with others. For example, Khadijah RA, the first wife of the Prophet PBUH, was not only a successful businesswoman but also a pillar of emotional and financial support for the Prophet PBUH during the early days of Islam. She used her wealth to support the fledgling Muslim community, providing resources and protection to those facing persecution. Her generosity and leadership within her community made her a key figure in promoting social cohesion and stability. Al-Mubārakfuri (1996) has emphasized in his work that the role of Khadijah in fostering societal welfare and supporting marginalized individuals during Islam's early years.

Another example is Zainab binti Jahsy RA who was known for her generosity and tendency to always give charity. The Prophet Muhammad PBUH once said, “The first to follow me among you (referring to his wives) will be the one with the longest hand.” ‘Aisyah RA responded, “So we measured our hands, and we found that Zainab had the longest hand (not because of the physical length of her hand) among us, because she worked with her own hands and gave charity from her earnings.” (Narrated by Muslim). The practice of charity strengthens social aspects by helping those in need and alleviating the burdens of society.

The social aspect is also reflected in their involvement in battles, as well as providing medical and food aid to those involved, as demonstrated by Shifa’ binti Abdullah, Asma’ binti Yazid, Ummu Aiman, and others. Specifically, Rufaydah al-Ansariyyah was renowned for her contributions to health and social care, particularly during battles such as the Battle of Badr and the Battle of Uhud, where she treated wounded soldiers and organized medical services. Her commitment to public welfare through healthcare showcases the importance of addressing the community’s physical and social well-being (Ibn Sa’d, 2013; Alotaibi, 2021).

Furthermore, in social and community life, women in that era maintained strong bonds of sisterhood and upheld ties of kinship with one another. They were granted the freedom to socialize amongst themselves, provided it did not exceed boundaries or conflict with Islamic law.

DISCUSSION

Based on the research findings, it can be analysed that all aspects of Human Development which encompass five key areas: spiritual, intellectual, emotional, physical, and social (SIEPS), were emphasized by female hadith narrators who lived during the time of the Prophet Muhammad PBUH. Although their number did not reach the total of male hadith narrators, their abilities were never compared or evaluated solely based on gender. Their high status as *muḥaddithāt* is incomparable with their importance as the first generation to believe in the message brought by the Prophet PBUH. They can actually be considered as the chosen ones and served as the role model, alongside the Prophet PBUH.

The system established by the Prophet PBUH in presenting Islam as a way of life has helped women fulfil their roles and responsibilities in alignment with religious requirements. In this rapidly advancing modern era, women are encouraged to continuously empower themselves through the enhancement of knowledge and skills that align with current demands. The issue of women's empowerment has become a widely discussed topic due to the crucial role women play in determining the progress of a nation. According to Sultana and Hasan (2010), women's empowerment refers to increasing women's control over their lives and choices in areas such as finances, knowledge, information, skills, political power, and economic resources. Debnath et al. (2019) also state that women's empowerment focuses on the process of enhancing the educational, economic, cultural, and political status of women in society, who were oppressed and neglected.

Advocacy for the emancipation and empowerment of women is essential to support the aspects of Human Development. In fact, the emancipation of women has been a core principle of Islam since the revelation was sent to the Prophet PBUH, both directly and indirectly. It represents a long struggle for social change where women are no longer seen as the 'silent gender' or 'second-class citizens'. Support for women's emancipation is a rejection of discrimination and oppression against women. This is because Islam does not prohibit women's rights but rather honours them by recognizing the rights they possess (Nur Saadah Khair, 2020). The Quran, as divine revelation, provides the best guidance in setting the rights for both genders, rejecting Western feminist thought that contradicts Islamic values (Baterah et al., 2020; Nazari & Musa, 2022).

Women also play a crucial role in upholding their rights and responsibilities, which should be based on religious values, as religion serves as a guide in life. This role is not an exclusive right of either men or women but a responsibility that should be shared. Although women's involvement outside the home, especially in today's context, has become a necessity, this should not hinder women from empowering themselves in various aspects of life. This does not imply that women can neglect their primary responsibilities as wives and mothers, as women are capable of fulfilling their duties both inside and outside the home (Adawiyah Ismail, 2018). Muslim women are allowed to go out of their homes for daily needs, just as the female companions of the Prophet PBUH did during his time. However, they should follow the guidelines of the Qur'an, such as lowering their gaze, dressing modestly, and not displaying their adornments except for the face, hands, and feet when in the presence of men (Gazdar & al-Khairabadi, 2022).

The balance that women maintain in managing family and household affairs was exemplified by the female companions during the time of the Prophet PBUH. For instance, Khadijah binti Khuwailid was a successful businesswoman, Fatimah al-Zahra, the Prophet's daughter, worked as a water carrier, and Asma binti Abu Bakar tended sheep and managed a date farm with her husband (Adawiyah & Salasiah Hanin, 2012). Meanwhile, Ummu Salamah, Safiyyah, Laila Al-Ghaffariyah, and Ummu Sinam al-Islamiyah were among the women involved in warfare, while many other female companions contributed to family affairs and societal development. In the field of medicine, Rufaydah al-Ansariyyah, Syifa' binti Abdullah, and Rubayyi' binti Muawwiz were involved in setting up special tents that functioned as clinics to treat the sick or injured during wars (Ummu Isra, 2019). Despite their involvement in activities outside the home, these women were recognized as knowledgeable and successful in domestic matters. Moreover, several of them were considered experts consulted by the companions on legal matters, particularly those related to women's issues.

CONCLUSION

As a conclusion, Human Development plays a crucial role in the life of every individual, ensuring that each dimension of spiritual, intellectual, emotional, physical, and social contributes to the formation of a high-value society. A person's life, regardless of gender, should be directed towards the pursuit of true perfection, which is attaining the pleasure of Allah and achieving *taqwā*. Allah SWT says, "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Surah al-Hujurāt, 49:13)

For women, the best example throughout history is that of the women who lived during the time of the Prophet PBUH, most of whom were *Ummahāt al-Mu'minīn*. They not only possessed their own credibility and expertise but their commonality as *muhaddithāt* placed them at the highest level in contributing excellently to each element of HD. These women also fulfilled their roles and responsibilities as mothers, wives, and family members to the best of their abilities, just as women today continue to shoulder similar responsibilities. The challenge faced by women is the strength to understand the concept of HD in order to recognize Islam as a mercy upon them. Islam emphasizes the protection of religion, life, intellect, lineage, and wealth, in addition to the elements of HD, in order to build a prosperous, harmonious, and prosperous nation.

REFERENCES

- Ab Rashid, R., @ Ng Siew Boey, N. A., & Mohamed Abdelgelil, M. F. (2021). Imitate Muamalat Prophet and His Companions to Non -Muslims and the Macma Experience in Terengganu. *Jurnal Islam dan Masyarakat Kontemporari*, 22(2), 194-206. <https://doi.org/10.37231/jimk.2021.22.2.600>
- Abdullah, A.J.B. (2021). 4 things to know about Shifa bint Abdullah R.A: The teacher and the healer, *MuslimSG*. <https://www.muslim.sg/articles/4-things-to-know-about-shifa-bint-abdullah-r-a-the-teacher-and-the-healer>.

- Abdullah, N. E. A., & Abdullah, B. (2019). Peranan wanita muslimah dalam dakwah kepada keluarga dan masyarakat [the role of women's muslim in da'wah to family and community]. *Jurnal Islam dan Masyarakat Kontemporari*, 20(2), 16-27. <https://doi.org/10.37231/jimk.2019.20.2.207>
- Abbas, S. F. & Rawabdeh, M. A. (2022). Female competencies from the narratives of the Qur'an: Queen of Sheba's crisis management style as a leadership model. *QIJIS (Qudus International Journal of Islamic Studies)*, 10(2), 245-270. <https://doi.org/10.21043/qijis.v10i2.14071>
- Abdullah, F. (2020). The Position and Role of Gender Equality in Islamic View. *Jurnal Studi Gender dan Anak*, 7(1), 68-90.
- Abou-Bakr, O. (2003). Teaching The Words of The Prophet: Women Instructors of The Hadith (Fourteenth and Fifteenth Centuries). *Hawwa*, 1(3), 306-328. doi:10.1163/156920803322765155.
- Abū 'Ubaydah Masyhur bin Hasan. (1994). *'Ināyah al-Nisā' bi al-Hadīth al-Nabawi*. Iraq: Dar Ibn Affan
- Adawiyah Ismail. (2018). Keluarga Berkualiti dalam Kalangan Wanita Berkerjaya. *JAUHAR*, 2(1), 20-36.
- Adawiyah Ismail & Salasiah Hanin Hamjah. (2012). Kefahaman Terhadap Kedudukan Wanita Bekerjaya Menurut Islam. *Jurnal Al-Hikmah*, 4, 3-14.
- Aliyah Mustafa al-Mubarak. (1999). *Nisā' Zāhidāt: Majmū'at Siyar li-nisā' Muslimāt zahidna fī al-dunya wa-talabna al-ākhirah fī mahabbat Allāh ta'āla wa-mahabbat Rasūlih al-Karīm*. Yemen: Dar al-Bayda'.
- Alotaibi, H. (2021). Women and community services in Islamic history. *Journal of Al-Tamaddun*, 16(2), 49-57. <https://doi.org/10.22452/JAT.vol16no2.4>
- Al-'Asqālāni, Aḥmad ibn Ali ibn Ḥajar. (1978). *Al-Iṣābah fī Tamyīz al-Saḥābah*. Beirut: Dar al-Fikr.
- Azami, M. M. (1977). *Studies in Hadith Methodology and Literature*. Kuala Lumpur: Islamic Book Trust.
- Azimah Abdullah & Mohd Farid Mohd Sharif. (2019). The Concept of Islamic Personality and Spiritual Development. *International Journal of Academic Research in Business and Social Sciences*, 9(9), 936-949.
- Al-Badwi, Khalīl. (1998). *Mawsū'ah Syāhirāt al-Nisā'*. Amman: Dar Usamah.
- Bilal Hussain, Abdul Rahman, Abbas Ali, Kulsoom Fatima, Imtiaz Ahmad, & Muhammad Irfan. (2022). Individual and Communal Character Building, Woman, Responsibilities: Gender Study in Light of Prophetic Biography. *Al-Qanṭara*, 8(2). Retrieved from <https://alqantarajournal.com/index.php/Journal/article/view/109>
- Baterah Alias, Mohd Asmadi Yakob, Rafeah Saidon, Mukhammad Syamsul Huda Bin Lahuri. (2020). Analisis Isu Gender Berdasarkan Al-Quran bagi Menangkis Tuntutan Persamaan Hak antara Lelaki dan Wanita. *Journal of Contemporary Islamic Studies*, 6(2), 181-203.
- Che Bakar Che Mat, Abd Shukor Md Ali, Wan Kamariah Leman, Norlela Kamaluddin, Sharifah Anom Omar, Salmah Hussin, dan Wan Ariffin Wan Yon. (2007). *Pembangunan dari Perspektif Islam*. Shah Alam: Universiti Teknologi MARA
- Debnath, D., Rahman, M. S., Acharjee, D. C., Latif, W. U., & Wang, L. (2019). Empowering Women through Microcredit in Bangladesh: An Empirical Study. *International Journal of Financial Studies*, 7(37), 2-11.
- Emie Sylviana Mohd Zahid. (2019). Pembangunan Spiritual: Konsep dan Pendekatan dari Perspektif Islam. *EJITU: E-Journal of Islamic Thought and Understanding*, 2, 64-87.
- Al-Dhahabi. (2011). *Ringkasan Siyar A'lām al-Nubalā'*. Beirut: Muassah al-Risalah.
- Mohd Azaman, F. N., & Badaruddin, F. (2016). Nilai-Nilai Kerohanian Dalam Pembangunan

- Modal Insan Menurut Al-Ghazali. *UMRAN - Journal of Islamic and Civilizational Studies*, 3(1). <https://doi.org/10.11113/umran2016.3n1.54>
- Farkhan Muhammad. (2022). Konsep Mu'āsyarah bil Ma'rūf Perspektif Al-Qur'an Surat An-Nisa' Ayat 19. *Al-Inṣāf: Journal Program Studi Ahwal Al-Syakhshiyah*, 1(2), 1-17.
- Fathur Rahman. (1978). *Ikhtisar Mustalah al-Hadith*. Kuala Lumpur: Victory Agency.
- Gazdar, M. A., & Al-Khairabadi, M. A. (2022). نزاع العلماء في حكم ملازمة البيت للمرأة المسلمة سلفاً وخلفاً. Debate between Classical and Contemporary Scholars about the Ruling for a Muslim Woman on being confined at Home. *Journal of Al-Tamaddun*, 17(2), 257–264. <https://doi.org/10.22452/JAT.vol17no2.20>
- Ghazali Darusalam, Zainal & Naemah. (2014). Pembangunan Model Pentaksiran Jasmani, Emosi, Rohani, Intelektual (JERI) Di Institut Pengajian Tinggi Awam Malaysia & Indonesia. https://www.researchgate.net/publication/305388631_Pembangunan_Model_Pentaksiran_Jasmani_Emosi_Rohani_Intelek_JERI_Di_Institut_Pengajian_Tinggi_Awam_Malaysia_Indonesia
- Ghosn, Irma Kaarina. (2001). Naturing Emotional Intelligence Through Literature. *The Forum*, 39(1), 1-8.
- Hameed, F. (2000). *A Critical Study and Analysis of the Life and Achievements of Aishah, the Wife of the Prophet*. The University of Wales, Lampeter. <http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.503579>
- Hidayati. (2020). Pemberdayaan Perempuan pada Masa Rasulullah: Suatu Kajian Historis. *Dirayah: Jurnal Ilmu Hadis*, 1(1), 29-41.
- Ibn Abd al-Barr. (1989). *Al-Isti'āb fī Ma'rīfat al-Aṣḥāb*. Kaherah; Dar Ibn al-Jawzi.
- Ibn Sa'd, Muhammad. (1997). *Al-Ṭabaqāt al-Kubrā*. Beirut: Dar al-Kutub al-Ilmiyyah.
- Al-Jehani, H. A., & Bin-Jumah, M. N. (2025). Social and Self-Empowerment of Women between Reality and Aspirations: A Comparison between Saudi and Malaysian Academic Institutions. *Hawwa*, 23(1), 210-238. <https://doi.org/10.1163/15692086-12341434>
- Kabbani, M. H., & Bakhtiar, L. (1998). *Encyclopedia of Muhammad's Women Companions and the Traditions They Related*. Chicago: ABC International Group.
- Ma'tuq, Salih Yusuf. (1997). *Juhud al-Mar'ah fī Riwayah al-Hadis fī al-Qarn al-Thamin al-Hijri*. Beirut: Dār al-Bashā'ir al-Islāmīyah li al-Ṭibā'ah wa-al-Nashr wa-al-Tawzī'.
- Mahmud Mahdi & Musthafa Abu al-Nasr al-Syalabi. (2009). *Mereka adalah Para Shahabiyah: Kisah-kisah Wanita Menakjubkan*. Jakarta: Pustaka al-Tibyan.
- Mehfooz, M. (2021). Women and Ḥadīth Transmission: Prolific Role of Aisha in Validation and Impugment of Prophetic Traditions. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 19(2), 200-227. <https://doi.org/10.1163/22321969-12340099>
- Al-Mishri, Mahmud. (2006). *35 Sirah Shahabiyah: 35 Sahabat Wanita Rasulullah SAW*. Penerjemah: Muhil Dhofir & Asep Sobari. Jakarta Timur: Al-I'tishom Cahaya Umat.
- Mohd Faez Ilias & Kamarul Azmi Jasmi. (2011). *Peranan Pendidikan Islam Dalam Pembangunan Modal Insan Kelas Pertama*. Sarawak: Persidangan Kebangsaan Sains Sosial.
- Mohd Nazim, A., Md.Sham, F., & Hamjah, S. H. (2013). Khidmat Sosial Wanita pada Zaman Rasulullah S.A.W. *Jurnal Al-Hikmah*, 4, 37–49.
- Al-Mubārakfuri, S. R. (1996). *The Sealed Nectar: Biography of the Noble Prophet*. Riyadh: Darussalam.
- Muhammad 'Ali Qutb. (1995). *Nisā' hawla al-Rasūl*. Iskandariyah : Dar al-Da'wah.
- Nadwi, M. A. (2007). *Al-Muhaddithat: The Women Scholars in Islam*. Oxford: Interface Publication.
- Nazari, W. H., & Musa, R. (2022). Gender Equality According to Muslim Feminists] Kesetaraan Gender menurut Golongan Feminis Muslim. *Jurnal Islam dan Masyarakat*

- Kontemporari*, 23(1), 205-216. <https://doi.org/10.37231/jimk.2022.23.1.662>
- Norullisza Khosim, Azrin Ibrahim & Mohd Shukri Hanapi. (2021). Aspek-Aspek Pembangunan Insan: Analisis Ketokohan Badiuzzaman Said Nursi. *Journal of Islamic, Social, Economics and Development (JISED)*, 6(39), 134-146.
- Nur Saadah Khair. (2020). Memahami Konsep Emansipasi Wanita. *Bernamea Online*. <https://www.bernama.com/bm/tintaminda/news.php?id=1903091>
- Nur Saadah Hamisan@Khair & Norzulaili Mohd Ghazali. (2022). *Bidadari Ilmu Hadis*. Nilai: Penerbit USIM.
- Nur Saadah Hamisan@Khair & Norullisza Khosim. (2022). Menelusuri aspek pembangunan insan berteraskan ketokohan muḥaddithāt pada zaman Nabi SAW. In *The 8th International Prophetic Conference (SWAN 2022)*, Universiti Sains Islam Malaysia, 102–115.
- Osman Bakar. (2007). *Muafakat Malaysia*. Konsep Pembangunan Insan dalam Islam. <https://muafakatmalaysia.wordpress.com/2008/11/30/konsep-pembangunan-insan-dalam-islam/>
- Rabiatul Aslamiah. (2019). Peran Perempuan Shahabiyah dalam Perwayatan Hadits. *Alhadharah: Jurnal Ilmu Dakwah*, 18(1), 41-67.
- Rohana, Y., Kamarudzaman, Y., & Roziah, S. (2010). Spiritual education development model. *Journal of Islamic and Arabic Education*, 2(2), 1–12.
- Shākir, Aḥmad Muḥammad. (2004). *Al-Bā'ith Al-Ḥathīth Sharḥ Ikhtisār 'Ulūm Al-Ḥadīth li Al-Ḥāfiẓ Ibn Kathīr*. Vol. 4. Beirut: Dār Al-Kutub Al-Ilmiyyah.
- Ummu Isra Arafah Bayyumi. (2019). *Karena Wanita Punya Sejarah: Kisah Hidup Para Perempuan Pengukir Peradaban Islam*. Jakarta: Qalam.
- Wan Mohd Nor Wan Daud. (2001). *Pembangunan di Malaysia: Ke Arah Satu Kefahaman Baru Yang Lebih Sempurna*. Kuala Lumpur: Institut Antarabangsa Pemikiran dan Tamadun Islam (ISTAC).
- Zahir Zainudin. (2015). Pembangunan Sosial dan Kesejahteraan Negara. <http://zahirzainudin.blogspot.com/2015/06/pembangunan-sosial-dan-kesejahteraan.html>