

**THE ROLE OF MUSLIM WOMEN IN PROMOTING THE CAUSE OF
ISLAM: LESSONS FROM SOME FEMALE COMPANIONS**

BY

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CERTIFICATION

This is to certify that the research work and the subsequent preparation of this dissertation by Fatima Babayo (SPS/16/MIS/00053) were carried out under my supervision

Dr Ibrahim M. S Maibushira

DECLARATION

I hereby declare this work: The Role of Muslim Women in Promoting the Cause of Islam. A lesson from some Female companions is the product of my own research under the supervision of Dr. Ibrahim S. Mu'azzam Maibushira.

Fatima Babayo (SPS/16/MIS/00053)

DEDICATION

I dedicate this research to my humble husband Muhammad Bashir Gombe and my entire family, most especially my beloved Parents Malam Babayo Abubakar and Malama Maryam Umar and to my dearest Uncle Malam Abdurrahman Abubakar. May Al-Jannatul Firdausi be their final abode

APPROVAL PAGE

This research study has been thoroughly read and approved as satisfying the requirement of the Post graduate School Bayero University Kano for the award of Masters in Islamic Studies.

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GLOSSARY

<i>Albidaya Wannihaya:</i>	History book written by Ibn Kathir
<i>Hijra:</i>	Migration from Makkah to Madinah
<i>Badr:</i>	name of a place where the first battle was fought in Islam
<i>Uhud:</i>	a mountain in Madina in which the second battle of Islam was fought
<i>Khaibayr;</i>	Name of a place in the north western part of Arabian Peninsula, modern day Saudi Arabia
<i>Hudaibiyah:</i>	Truce made by the Prophet with a certain Jewish tribe
<i>Shawwal:</i>	the tenth month of lunar calendar
<i>Abyssinia:</i>	former name of the capital of Ethiopia Addis-Ababa
<i>Quraishite;</i>	Member of <i>Quraish</i> people
<i>Najashi:</i>	Negus
<i>Safar:</i>	second month of lunar calendar
<i>Fajr:</i>	daybreak/dawn
<i>Sufrah:</i>	a mat that is meant for eating
<i>Jahiliyyah:</i>	Pre-Islamic Period or Period of Ignorance.

<i>Qa'if:</i>	a person's skilled in recognizing the likeness of a child to his father.
<i>Habasha:</i>	present day Ethiopia
<i>Mu'azzin:</i>	a Muslim crier who call the hour of daily prayers
<i>Caliph:</i>	an important Muslim political and religious leader
<i>Surah:</i>	chapter of the Quran
<i>Masjid:</i>	a Muslim praying ground
<i>Alharam:</i>	sacred house (Makkah)
<i>Da'awa:</i>	Summons
<i>Itr:</i>	Marjoram (an herb that has a pleasant smell and is often used in cooking)
<i>Manih, Nafis, Manih, Gaha:</i>	types of gambling in pre-Islamic period
<i>Da'I:</i>	Propagandist
<i>Daru:</i>	House
<i>Khandaq:</i>	the ditch
<i>Quraizah:</i>	a family clan in Madinah
<i>Hunayn:</i>	a place where one of the battles fought in Islam
<i>Mujahidun:</i>	strugglers
<i>Sahabiyyat:</i>	Female Companions

Ta'if:

Name of a place in the city of Makkah

Tabuk:

a place where battle of Tabuk was fought

Sirah:

Islamic History

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All praise be to Allah, the Owner of the universe. May His peace and blessings be upon Prophet Muhammad ﷺ his Household, his companions and those who follow his teachings. I thank Allah for the tremendous opportunity and uncountable savior and mercy for the compilation of this great work. However, the compilation cannot be completed without the assistance and encouragement of some great and important personalities.

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ABSTRACT

In Islam women have been playing a great role and they would continue playing to eternal Insha Allah. If we look at the history of Islam we can see so many samples. Women are the most important actors in life. They are the builders of generations, leaders, and are entrusted to carry on the continuity of human species. In today's world, women are regarded as backward and in some communities as burden. The research aimed at exploring the role played by some female Muslim companions in Promoting the cause of Islam. It creates awareness on studying history of the Prophet ﷺ and encouraging them to emulate the conduct of Female companion in cause of the research. Historical and analytical method has been adopted while gathering data. The research finds out that there is insufficiency in learning the history of the female companions by the contemporary Muslims women. The research recommends that Muslims scholars should give priority in teaching history of female companions. Finally, the research submits that government agencies and other stake holders should involve women and respect their ideas.

CHAPTER ONE

In the name of Allah, the Beneficent, the Most Merciful

GENERAL INTRODUCTION

1.1 Background of the Study

All praises are due to Allah for the tremendous opportunity given to me in starting this research. May Allah's mercy & blessings be upon our beloved Prophet, peace unto him, his households, companions and those who follow their foot step till the Last Day. During the pre Islamic period, female children were buried alive, as attested by (Q81 V: 08). Women were denied dowry and right to inheritance, and were even considered as properties to be inherited rather than inheriting their parents and husbands (Q4:V4). Women were also denied participation in the pursuits of education and other public affairs. With the nascent period of Islam, many changes in all aspects of human life were introduced. These changes uphold the dignity of women in all matters of their lives. Islam has established a perfect living model for women, which suits their nature; it gives them full security and protects them against any disgraceful circumstances and the uncertain channels of life.(Q33:59)

A woman is a half of human kind and bears the other half. No other religion in the world has given a similar status and importance to women as to which Islam has accorded them. It is only in Islam that one can find the honour of a woman given to that of a man. Islam considers men and women equal

creatures of Allah on earth and therefore accorded rights and obligations as regards to spiritual and other aspects of life. It places woman in a right position that suits her nature, Islam teaches men to treat women with affection, respect and gentility. This is not because women are inferior or slaves to them but because Islam is a religion that respects women nature. Despite the facts that woman is created from a man and she has some imperfection in her religion due to her natural behaviors she was created upon as reported by Bukhari Hadith number 3331

The importance of the role and contributions of women in the development of any society cannot be over emphasized. Muslim women have played a vital role in promoting the cause of Islam during the life time of Prophet Muhammad ﷺ, some of the Women today do not engage themselves in studying the Prophet's history, let alone taking into consideration the lessons to be derived from it. Moreover, in our contemporary time, women have neglected their important positions in the society. Their attention is being diverted and influenced by modern western cultures which they tend to uphold as modern civilization worth of emulations, a thing which leaves them in a state of perplexity and bewilderment. The remedy of which will be lessons extracted from female companions, especially those who actively participated in Hijrah.

1.2 STATEMENT OF THE PROBLEM

Today, women are spending some of their times and spheres to uphold the model life of western celebrities. Although, where the life style coincides with the creed of this religion and tallies with its rules, it could be accepted. Perhaps, the absence or availability of Muslim women models has contributed to the alignment of this generation of Muslims women to idolizing western celebrities. The History of Islam is full of women who excelled in both spiritual and worldly affairs. All of these examples are worthy of emulations and could suit the needs of contemporary aspirations.

The role of women in the development of any society cannot be over emphasized. They are contributing immensely in our daily life, family issues and other activities generally. But to our greatest dismay, they lack some strategies in planning which make their tremendous effort to have some limitation and problems. The training of the younger generation depends on Women solely which later bring some positive or negative attitude. By adopting the method of predecessors in planning and strategy it could help in building a sound and vibrant Muslim society, politically, socially, economically, and religiously as well.

1.3 SCOPE AND LIMITATIONS

The role of some women in planning and strategy particularly Khadijah bint Khuwailid, Ummu Salamah, Asma' bint Abubakar, Saudah bint Zam'ah and Nusayba (Umm Ammara) is very important in our contemporary time. The relevance of this research will specifically focus on how contributions and planning strategies of the female companions including the lessons derived from their strong actions which will be of benefit to the Muslim women.

1.4 AIM AND OBJECTIVES OF THE STUDY

The research aimed at extracting lesson from the role played by Female companions in promoting the cause of Islam with specific objectives includes the following;

- i. Creating awareness in studying the history of the Prophet ﷺ and the research will sensitize the role played by Women presently.
- ii. Encouraging Muslims Women to display the Role played by the Female companions
- iii. To find out whether contemporary Muslim Women are benefitting from the lessons or applying it in a positive way, to the affairs of Muslims with respect to our present situation, the way Female companions took in promoting the cause of Islam.
- iv. And how to apply the lessons learned from female companions.

1.5 SIGNIFICANCE OF THE STUDY

The significance of the study is to enlighten the role of early Muslim Women so as to motivate contemporary Women in promoting the cause of Islam which will be a veritable tool for nation building.

- i. To behave as good Muslims and correct the attitude of some Women
- ii. To understand that following the teachings of our noble Prophet ﷺ is the only solution to regain back our moral behaviors.
- iii. It's, to call the attention of women to consider history of the female companions as a course to study in order to apply the teachings in their daily activities.
- iv. It will also protect and support the co-existing Muslim women for proper application of lessons derived from history and equally guide Muslim women to study the history of the female companions.
- v. The success of this research will be a rejoinder to feminists who are advocating the right of women and falsely think that Islam jeopardized their right.
- vi. The study would shed more light on how Muslim women were considered during the life time of Prophet Muhammad ﷺ and motivate the current male counterpart to understand the potentialities of women and to enroll them in various women activities to smoothes the leadership system.

1.6 CONTRIBUTIONS TO KNOWLEDGE

- i. The research hopes to serve as a resource material
- ii. It hopes to teach Women the importance in playing a role in promoting the cause of Islam, so that Muslims affairs are organized, and also help in educating Women on how to adopt the method of Female companions in our contemporary time.
- iii. The research highlights the attitude of our predecessors in consolidating the spread of Islam and the Islamic state.

1.7 METHODOLOGY

The research methodology adopted in this work includes historical and analytical to enable the writer bring out history of the women discussed in this work and to also analyze in a simple way so that they can be understood and appreciated.

CHAPTER TWO

LITERATURE REVIEW

Some selected literature would be reviewed in order to ensure originality of the current research and check for possible crunch in the previous research that was conducted on the relevant subject matter. Available literature on the topic that comprises of books, seminar papers, journals, theses, dissertation and long essays would be consulted in order to produce a reasonable source material.

2.1 REVIEW OF RELATED LITERATURE

Women's Shield in Islam by Abdul-Aziz Idris Zakariyya discusses vividly, almost everything one needs to know about the position of women in Islam. Though, the author explained how women were in pre Islamic Arabian period, their status and role in Islam, the book contains most of segment of the role and status of women past and present. However, this research will benefit from the above literature in terms of analysis of an ideal woman with her ability to play a vital role toward the development of future generation in the society. And the research will point out the role played by women in our contemporary time that was not covered in the book and the research will not focus on the divorce issues which were discussed in the book, despite the fact that the research is on women.

Status and Role of women under Shari'ah, written by Juwairiyya bint

Badamasi and the book was categorized into two parts after the preliminary page. Part one is on status of women which contained chapter one and two while part two was named role of Muslim women in the society and it contained chapter three, four, five and bibliography. The book discusses extensively about the status of women in the world communities and civilizations, it also talked about status of women in shariah and challenges facing modern Nigerian Muslim women. All these issues are of great value in the current research which will focus on the status of women past and present, and bring out their status in shariah and also pointing out the challenges facing the modern Muslim women. However the book does not talk about women's planning and strategy which the research wills go to cover Insha Allah.¹

Planning Strategy and Conduct of Combat in Islam by Dr Salisu Shehu It is a reflection on the political and military accomplishments of Prophet Muhammad ﷺ and the book was not arranged based on chapters but each strategy has a heading that can identify the particular content. It was formally a paper presented by the author in Military Defense School Kaduna to energize the militaries on their great work which led to the publication in order to maintain it for future generation. The book attempts to presents Islamic perspectives of planning and conduct of war. Though, this research will focus on the role played in promoting the cause of Islam in the light of Prophetic migration and there is no way the discussion can be completed without

¹ B Juwairiyya Status and Role of women under Shariah 1998 Zakara Publishers Kaduna Nigeria

mentioning the planning and conduct of some wars in which the author also pointed out that planning and strategy is one of the aspect that have been abandoned. The reason why the researcher develops interest in carrying out this study is to point out the strategies of female companions and focus on the role Muslim women played in promoting the cause of Islam particularly the role played by Asma bint Abubakar in planning and strategizing during Prophetic migration that is completely different with this work.

Women in Muslim Family law by John Esposito discussed comprehensively the sources of Islamic law and how the Muslim family is formed as well as mutual consultation taking place with its all segments. He then compares the contemporary Islamic family with all challenges it faces in the modern world. This research will benefit from the above literature in terms of analysis of an ideal Islamic family which eventually produces the woman who is the subject matter of the research. This will also add on specific analysis on woman potentialities during and after the Prophet migration and the role played by them.

Rulings on Woman from the Quran and Sunnah The book was written by Ghazy The book talks on Islamic outstanding mercy and respect for women and the allegations of wrong doing against women in Islam and how to refute them, though, the author expatiate to different segments with sub sections on the theme vividly. This research benefited from outstanding mercy and respect for women and also analyzed the allegations that women in Islam were not well

treated. Nevertheless, the research will also focus on other things that are not covered in the book, such as: social aspect and political life of Women past and present.²

Well Guarded Treasure is a book written by Iman Douglas edited by Abdul Ahad (alig) supervised by Abdul Malik Mujahid. It was arranged based on chapters which are six chapters. And the book clearly explained the status of women Islamically and pointed out a Muslim woman wearing *Hijab* as a truly well guarded treasure with clear proves.

Furthermore it also indicated that Muslim women are emulating people of the west and aspect which constituted the similarities with the current research otherwise the research is completely different from the subject matter of the book i.e. Role of women in promoting the cause of Islam³

Muslim and Higher Education by Anis Ahmad is a book that discussed comprehensively about the separate of institutions for women more especially economically. The author emphasized on the role of women in the western economy and also discussed the Islamic vision of society and Islamic basis of social roles which is the area that benefited the current research but the research will not lay emphasis on economic aspect per say rather it focuses on the role of women in promoting the cause of Islam.

Aisha Abbas in her article titled ‘the life history of Rabiah Al’adawiyya’, in a journal of Islamic sciences and Muslim development elaborated on *a lesson*

² A.A Amal Ruling on women from Quran and Sunnah 2011 Dar al-manar Egypt

³ Doglas I A well Guided Treasure 2004 Darussalam Riyadh Jidda

for the contemporary Muslim women which is related to the current research, the author discussed about the spiritual and mystic contribution of Rabi'atu al'adawiyya. It showed how women can perfectly be of high caliber in the spiritual life. However, this research focused almost on the intellectual development and potentialities of women in Islam in promoting the cause of Islam, which would qualify them with men in terms of issues fitting their religious and civic duties.

Umma Lawan Hamza discussed about the significance of education of an individual in her article titled the Role of Islamic University on Female education said that Islam attached to all mankind without any discrimination of gender, and the paper emphasized on Female education which showed that no society can develop without encouraging female education. Only that the research will not lay emphasis on the significance of Female education rather focuses on the Female activities in the society they live.

Bewley, A. discussed about the Prophetic migration from Makkah to Madina in a translation of *Tabaqat* vol. 8 on the women in Madina in which he pointed out the intellectual role played by First Caliph and the Role played by his daughter Nana Asma'u which is one of the major role that attracted the researcher but the write up does not cover the entire house hole of the first caliph who were the major people that contributed in strategizing the planning of *Hijra* while this research would point out the roles of other female

companions such as khadijah, Saudah, Nusayba and others.⁴

⁴ Bewley, A. 1995 Tabaqat vol 8 p 193 london

CHAPTER THREE

3.1 WOMEN IN ISLAM AND THEIR ROLES DURING THE NASCENT PERIOD OF ISLAM

This chapter is categorized into different sections; sub-sections and discusses about early Muslim women with their roles in promoting the cause of Islam and elucidates their contributions by extracting some lessons in order to give a clue to further research or study for future generation. Women were not enjoying appropriate regard in pre Islamic time in terms of everything. Therefore with the advent of Islam women were honored and even their status was raised to be equal with men in worship and other ritual activities. Islam recognizes woman as a partner to man in their matrimonial relationship. Man is the father and the bread-winner and woman is the mother and the manager of the house and the role of both are equally essential for the successful working of the family life, fundamental and primary tools of human activities.⁵

Therefore, some women accepted Islam and preferred their faith and the Prophet ﷺ than their parents, husbands and other relatives. They made a sacrifice that preserved the religion up to the present day. Women were previously not considered worthy of prayer and played no role in religious life. They could not make decisions based on their own beliefs and had little control over their marriages they were never bound by contract for marriage or custody

⁵ Dr Naseef O A Encyclopedia of Seerah vol II London Seerah foundation 1986 P22

of children and their consent was never sought.⁶

Women also played a unique role in strategizing, the planning of the migration of Prophet Muhammad ﷺ and later contributed immensely toward the development of Islam in different aspects, which this chapter will highlight in order to benefit the future generation women a lesson to learn

3.2 Women in Pre Islamic Period

In pre Islamic period Arabs regarded women as an object, property, worth of inheritance. When husband died, his guardian would cover the wife with his garment and she could not remarry until he permitted her or ransom herself. They used to prevent her from remarrying until the matrimonial guardian would grow up and decide whether he wished to marry her or give her out in marriage to anyone else and take the dowry as long as she is not his mother.⁷

Women had no rights at all, she was considered as a source of humiliation and shame. She was regarded as inferior creature. She was treated like a chattel. Moreover, Arab did not only deprive women of inheritance but also life itself. When some of them begot a female child, they would dig a hole and throw her in to it and heap dust over her.⁸

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

When the female [infant], buried alive, is
questioned

⁶ Mubarakpuri S R Rahiqul makhtoom Riyadh Darussalam 1979

⁷ www.islamweb.net June 2018

⁸ Mubarakpuri 1979 p54

For what crime she was killed; (Qur'an 81:8-9)

Some faces of the fathers used to turn dark when they received the news that their wives had given birth to a girl because of their intense hatred for girls and they would inclined to bury her alive or bear the humiliation and let her live.⁹

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ
كَظِيمٍ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ
أُيْمَسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَّا سَاءَ مَا
يَحْكُمُونَ

When news is brought to one of them, of [the
birth of] a female [child], his
Face darkens, and he is filled with inward grief!
(Qur'an 16:58)

Their hatred for girls was based on two reasons. First, girl does not take part in wars. Second, they feared that girls may later become a source of shame. Despite their fear of shame, strangely enough, we found that they used to force their slave girls in to prostitution until Allah the almighty revealed the verse forbidding the act.¹⁰

...وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا
لِنَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ
بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ

...But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah, Oft-Forgiving, Most Merciful [to them] (Qur'an 24:33).

⁹ Ibn Kathir Tafsir vol. 4 Beirut Darul Kutub al'ilmiyya 1419 H p 495

¹⁰ Mubarakpuri 1979 P43

Women in pre Islamic era used to expose their adornments and entice men. Noble verses of the Quran were revealed to forbid that addressing women on imitating disbelieving women and directed them to stay in their homes

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ
الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ
وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ
الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless (Qur'an 33:33)

The main functional unit of the Arabian society was the tribe composed of those who had connection to a common relative many of these tribes was descent and therefore were only formed by male links traced down from each generation. In the Arab tribe women had no right to dictate who they chose to marry. However the tribe did offer protection to women, if she was maltreated by her husband. Women were not considered worthy of prayer and played no role in religions. They could not make decisions based on their own beliefs and had little control over their marriages. They were never bound by contract for marriage or

custody of children and their consent was never sought.¹¹ The followings are some of the activities that were practiced in the Period of ignorance

Sooth Sayers

Sooth Sayers were found in large number in Arabia during that period. A *kahin*¹² was one who has information about the unseen events of the past while those giving information of the future were called *arraaf*.¹³ Both men and women claimed the knowledge of the unseen.¹⁴

Fighting

Fighting could break out over, even of the instance of minor issues, and insignificant incidents. Once hostilities began, they could linger on for several generations and even centuries. Most of their fighting started without any substantial reason. There were more than hundred feuds during the days of ignorance in Arabia that were famous.¹⁵

A simple example of those fights was the war named as Battle of Basus which caused to defend a woman. The Basus war was a conflict for 40 years between two cousin tribes in Arabia of Late Antiquity which started by the killing a camel owned by a man named "Sad Bin Shams", a refugee under the protection of a Woman named "Al-Basus". Al-Basus, like any other Arab at that

¹¹ Mubarakpuri S Najeebabadi A. Vol.1 The history of Islam, Riyadh Darussalam 2007 P69

¹² priest

¹³ deflector

¹⁴ Mubarakpuri 2007 p70 Dr Naseef O A p10

¹⁵ Mubarakpuri History of Islam 2007 P70

time, considered this as great insult to her honor which started a chain of events that lead to the war. The Taghlib and Bakr tribes fought for roughly forty years the start of the 40-year war was when al-Basus, went to visit her niece, Jalila bint Murrah, along with her nephew, Jassas Ibn Murrah, all of them belonged to the tribe of Bakr. Jalila was married to the leader of Taghlib tribe; his name was Kulayb, known to be extremely protective of his property and land. He saw a strange camel in his territory, and shot it with an arrow. The camel belonged to Al-Basus, who got furious and exaggeratingly complained to her nephew that she was humiliated and insulted by this act. Jassas, enraged by his aunt's words went to the leader of Taghlib, (his brother in-law), and killed him. This triggered the war between the two tribes. One of Bakr's allies, a tribe leader called Al-Harith Ibn Abad, thought that he would not drag himself into this silly battle, over and above; he took an initiative to stop the blood-shed by sending his son, Ojayr, to new leader of Taghlib and brother of the late Kulayb, Al-Mohalhal, for truce. It was a tradition at that time to send someone of great significance to sacrifice himself for the killing of someone, and it was expected that he would then be forgiven to start enjoying peace.¹⁶ From the above incidence, it could be understood that during the pre Islamic period fight can breakout unnecessarily and men used to carry out a decisive battle for the protection of women.

¹⁶ Ali J. the detailed history of Arabs prior to Islam Bagdad 1993

Poetry

During the age of ignorance in Arabia almost everyone participated in the art of poetry, men, women children old and young all were poets of higher or lower degrees. They were born with poetry and eloquence. Their poetic exercises generally were impromptly they needed no thinking or reflecting and never needed to search for topics. They were so proud of their eloquence and command of language that they considered all the non Arabs as unable to speak.¹⁷

Hindu bint Abu Sufyan was among the poets, examples of her poetic words is when she was nerving the militant after the battle of Badr gingering them to take revenge are;

فانحن بنات طارق * نمشي علي النمارق *

ان تقلبوا نعانق * اوتدبروا انفارق *

فراق غير وامق *

We are Tariq's Daughters who step on cushions,
if you are brave we will hug you while if you are
cowardly, we will abandon you entertaining no
grain of love for you.

Gambling

The Arabs were very fond of gambling. They gamble with arrows which had no feathers, they have different types of gambling such as (*gaha, raqib, nafis*,

¹⁷Mubarakpuri S 2007 P72

manih,) ¹⁸ etc. They also formed another way of gambling in which can collect some sand and hid something in it. Then after dividing the sand into two heaps will ask the players to tell in which was the hidden object is. The one who gets it correctly will be declared as a winner, and those who guessed wrong will be declared losers.¹⁹

3.3 Status of Women in Islam

In Islam, women enjoy the same status as that of men, in the word of Quran there is no difference between man and woman as regards status, rights, and blessings both in this world and hereafter. Allah said:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ
وَاللرِّجَالُ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree [of advantage] over them. And Allah is Exalted in Power, Wise.(Qur'an 2:228)

Both are the same participants so far as the carrying out of the functions of daily living in concerned.²⁰ In most part of the world, Women were regarded and considered as inferior to their male counterpart in the economic development of the society There is no doubt that the status of Women from time immemorial has been a controversial issue. Certainly the role of Women in any society is

¹⁸ Names of the types of Gambling in pre Islamic period

¹⁹Mubarakpuri S 2007 P77

²⁰ Wahid khan M. Women between Islam and western society India Islamic Centre2010 P 140

very enormous. This is because they play a significant role in the socio-economic survival of any society. Islam as a total way of life sanctified the life of Women like any other human being. It also recognizes the right of Women, married or single to own property. Women are also not left behind in the process of re-distribution of wealth.²¹ _Man and woman in the eyes of Islam are not the duplicates of one another, but the complements.

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

They are your garments and ye are their
garments Qur'an 2:187).

There being in each quite in controvertible, biological differences which lead to the natural separation of sphere and occupation. Islamic percepts for men and Women are based on their respective, natural constitutions. It is now an established biological fact that there is a difference in their physiological structure, a difference which gears men to work which is external to the home and Women to a life led mainly indoors within the home. This biological difference has not only been the determining factors in the society division of labour but has also necessitated the framing of special Islamic laws to ensure justice for both sexes.²²

The Quran gives women rights similar to men in many field of activity. The measure of their honour and dishonor is the same. The opportunities for success and progress are equal; and the Quran says:

²¹ Dr Gafa'i A I Al-Hikma Journal of Islamic Studies 2014

²² Wahid khan M. 2010 P144

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ
أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ
لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

[He is] the Creator of the heavens and the earth:
He has made for you pairs
From among yourselves, and pairs among cattle:
by this means does He multiply you: there is
nothing whatever like unto Him, and He is the
One that hears and sees [all things].(Qur'an
42:11)

In another verse Allah S W T said

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ
حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever works righteousness, man or woman,
and has Faith, verily, to him will We give a new
Life, a life that is good and pure and We will
bestow on such their reward according to the
best of their actions Q16:V97

Both man and woman are alike partners in the building of the society and its culture and civilization. It's with their co-operation and joint efforts that society has come in to existence and its progress depends on their joints efforts in co-operation with one another. Both men and women struggle together for the success of the truth and fight together the forces of evil in all stages of Human civilization. Islam has not confined its attention to merely moral teachings and verbal expression regarding women in such a balanced way that neither can a woman complain of her weakness or inferiority nor can man claim his superiority over her. If anyone tries to usurp her right Islamic law comes to her help, as it helps others against their aggressors.

And they (women) have rights (over their husbands as regards living expenses, Similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise.

3.4 Women in the Nascent Period of Islam

²³ Abdullahi O Naseef 1986 p10

field of activity.²⁴

The Quran brought redress of rights for all humankind called for new and deeper respect for nature and for each other male and female, while remembering and worshipping the one Sustainer Who created all.²⁵

Women encountered a lot of problems and severe torture from their family members, parent's, Masters and other relatives but with the teachings of our noble Prophet ﷺ they stand firmly when the faith rooted in their mind despite the facts that they grew up and saw their parents and grandparents worshipping idols but they believe in Islam. At the time of down of Islam women all over the world were degraded. Subjugated and treated as non entities. They enjoyed very few rights and even those were at the mercy of men and they could be withdrawn whenever they pleased. Since the beginning of the industrial revolution Women have been ascertaining their rights in the western countries and have now been given certain political and economic rights after decades of struggle and strike demonstration. The Quran treats both men and women in the same manner, without any distinction as individual.²⁶

Despite all the preventive measures taking by the Quraish on Muslims Islam grows rapidly which increased the Quraishite Unbelievers hatred. They resorted to get another vicious plan to put an end to Islam before it spread and grew even more in strength to drive the budding believers away from their faith

²⁴ Dr Naseef O A 1986 p5

²⁵ Helminsky C A. Women of Sufism a hidden treasure 2003 p1

²⁶ Dr Abdullahi O Naseef 1986 P10

by enforcing a social and economic boycott.²⁷

The polytheists held a meeting on how the boycott should be enforced on the Muslim. Eventually they came up with the idea of treating Banu Hashim and Banu Al-Mutallab as outcasts. The other clan of Quraish would not marry their daughters, transact business with them, keep company with them nor would they accept any peace overtures from these two clans until they handed over the Prophet ﷺ. The Muslims as well as all the Members of the Prophet ﷺ clan with the exception of Abu Lahab were forced to withdraw from Makkah and live in quarters of Abi Talib. Unable to buy food from the Makkan's which made the situation become horrific that the cries of starving women and children echoed over the valley.²⁸ The following are some prominent roles played by Women in Promoting the cause of Islam.

Khadijah bint Khuwailid R A was the Prophet's first wife who dedicated herself and her wealth in promoting the cause of Islam, and she is always in support and ready to contribute. She ended up spending her wealth in the boycott to relieve Muslims and Hakim bin Hazam was a secret friend of Banu Hashim the nephew of Khadijah R A. He and his slave carried food and water to Khadijah which she immediately gave to the children and he always managed to send some flour to his Aunt Khadijah R A. which also gave a Muslim a helping hand in their hardship²⁹.

²⁷ Topbas O N the Prophet Muhammad Mustafa the elect 2010 Turkey p344

²⁸ Mubarakpuri S R when the moon split 1998 darussalam Riyadh p101

²⁹ Mubarakpuri S R when the moon split op cit p99

The most precious gift for the besieged clans during these three years was water. Water was the gift of life, and the two clans received it from Khadijah R.A. she gave Ali R A. the pieces of gold with which he bought water. Her concern for those around her manifested itself in various ways. She prayed to God and invoked His mercy upon the besieged. Prayer was her “strategy” for handling adversity. It was found a simple but effective strategy. Occasionally, the few friends that the members of Banu Hashim had in Makkah, tried to smuggle food into the ravine³⁰

Second is Sumayyah bint khabbab, the freed slave of Abu Hudhaifah bin Almughirah, she is the mother of Ammar bin Yasir and her husband was Yasir bin Amir, she accepted Islam in Makkah early. She was among the most severally tortured for the sake of Allah to make her change her faith but she refused. Abu Jahl subjected her to the worst kind of torture but she did not waver even for a second and remained as steady as a rock.³¹

He tried to pressured her, cajole her and threaten her to recant but she bluntly refused. He could not accept the fact that she could resist him stubbornly and in rage thrust a spear in to her. This proves to be a fatal blow, and she died. She was an old frail woman so she become the first martyr in Islam may Allah have mercy on her.³²

³⁰ www.islamic.org the conomic and the social boycott of banu hashim. Ahl bayt Islamic liabrary project 1995-2018

³¹ Topbas O N 2010 p301

³²Mubarakpuri S the nectar 1998 P593

It's worthy to note that Sumayyah had politely planned to convince new convert to Islam through her perseverance, patience and endurance. Had it not been because she has a sound and strong belief in Allah; she couldn't have endured all the tortures, persecutions and difficulties. This action paved away to other Muslims to remain steadfast in Islam no matter how difficult situation they may encounter considering that Allah S.W.T. provide for them in the hereafter which is eternal.

Fatima Bint Rasulallah (RA)

Fatima, a favourite daughter to the Prophet ﷺ who resembles him Aisha R.A. narrated that: she bore a remarkable resemblance to the Prophet ﷺ her way of speaking, sitting, standing and walking. In other words all her manners and gestures were exactly like him.³³

After enduring extreme hardship during the Makkah'n boycott two years after the community migrated to Madina at the age of approximately sixteen the Prophet ﷺ married her to Ali bin Abi Talib and it was a happy and successful marriage.³⁴

It was unusual for her to grind the wheat, fetch water from the well and cook their meal. Since she was not very robust and healthy the siege having left mark on her, and she used to get very tired with all these hard work. On one occasion after a battle a lot of money, precious jewelries and prisoners of war both men and women were taken by Muslim army. Ali R.A. suggested that she

³³ Mubarakpuri S the nectar 2008 p148

³⁴ Helminsky A C 2003 p9

should go to the Prophet and ask him for a maid to help since she used to get very tired with all the house work. The Prophet ﷺ told her that he would give her something much better than a slave girl. And he taught her some phases in praise of Allah.³⁵ The phases are: Subhanallah 33 times Alhamdulillah 33 times Allahu Akbar 34 times.

Her struggle began with the commencement of the call to Allah the most high. Her father had suffered harm which he bore like an imposing mountain. In one of the sitting of the idol worshippers Uqbah bin Abu Mu'ait head an uncultured group of the Quraish say: "who would carry the bowels of a camel and place it on the back of Muhammad ﷺ while he is on prostration? Uqbah volunteered to carry out the despicable act. He said: "I will do it ". He rushed to the bowels of the camel, carried it and threw it on the back of the Prophet ﷺ while he was on prostration. The Messenger of Allah remained in prostration until the news reached Fatima. She came and removed the filth from the back of her father and she washed off what stained him of the filth.³⁶

There is a miraculous incident related in *Albidaya wannihaya*. Once a lady sent Fatima a couple of peace of bread and some roasted meat She put in a large plate and covered it with cloth and then sent to her father to come and have his meal at her house. When he arrived she removed the cloth and to her astonishment she found the plate full of bread and plenty of meat. She understands that this abundance and plenty had come from Allah. She praised

³⁵ Mubarakpuri S the nectar 2008 p155

³⁶ Fulani S. Abu Aziz S Men and women around the messenger Darussalam 2009 p 525

Allah and Asked Allah to bless His Prophetﷺ she served the meal to the Prophet ﷺ when he saw a huge amount of food he smiled and asked who had sent it all. She promptly said Allah gave it to her and he provides sustenance to which He pleases without limit. The Prophet ﷺ smiled and thanked Allah that he had a daughter who could speak like Maryam A.S. ³⁷

Fatima bint Khattab R.A.

She was a sister to Umar bn kattab RA she was among the noble women in Makkah and she faced the harshest enemy of Islam and turned him to a great model. Fatima was married to Sa'ad bn Zayd who embraced Islam from the hand of the honorable companion Khabbab bn al'Arat. She was impressed about the news of Islam and accepted Islam immediately by uttering the justification of her faith.

Khabbab R A used to pay frequent visit to them in order to teach them the Glorious Quran and the tenet of Islam. They concealed their belief lest they may be put in to torture, especially in the hand of Umar bin Khattab who thought of eradicating Islam and slaying the Prophetﷺ When her brother heard about their acceptance of Islam on his way to kill the prophet ﷺ he was enraged with anger and quickly went forward to their house to torture them but he heard the recitation of some words that he did not understood. He suddenly rushed in to the house and calling loudly upon his sister.

Khabbab who was teaching them at that time immediately hid himself.

³⁷ Mubarakpuri the nectar 2008 p258

Fatima concealed the copy from which they read. Umar then asked what the murmuring he heard about was, they replied nothing Umar said I heard that you followed Muhammad. ‘He then attacked his sister and her husband, but they bore the attack with exemplary patience and declared their faith. He punched his sister so violently that she bled.’³⁸

Umar was so struck with their sincerity and fortitude that he asked to see the leaf from which they had been reading. She refused and said: ‘you are impure he later read it and his soul was touched by the leaf that contained some portion of the surah **Ta Ha** (Q: 20) commented the honorable words and proceeded to the prophet ﷺ immediately to accept Islam.’³⁹

Living in an uncertain peaceful livelihood is one of their major problems and for her being a sister to a great hero who loathed Islam is a risk but she ignored all, which gave her a credible reward and Islamic History cannot be completed without her.

Ummu Salama R.A.

She was Hind bint Umayyad besieged her honourable and well established lineage. She was beautiful and an intuitive woman. She first got married to Abu Salama who migrated twice. She was good loyal and obedient wife. Who stood by her husband and suffered many kinds of torture with him in the course of Allah. She migrated with him to Abyssinia to escape and preserve their faith.

³⁸ Eliwa A. Early muslim women dar-Almanar 2001 p172

³⁹ Mubarakpuri A. When the moon split a biography of the prophet ﷺ Darussalam 1998 P87

They left all what they had of property and land.⁴⁰

After the chart of boycott had been nullified they returned to Makkah with other people, and after the Prophet ﷺ had given permission to migrate, her husband decided to leave with his family. Ummu Salama narrated that Abu Salama set out for the Migration he prepared his camel to carry me and his son on it. Then he led the camel towards Madina. Being seen by men of Banu Almughirah they obstructed us, they said we could not control you Abu Salma, what about your wife why did we let you wandering with her in the land. Then they pulled the camels' rein from his hand and took me back to Makkah.⁴¹

Accordingly enraged with anger, Banu Abdul Asad took my son and said to my husband's family by Allah we will not leave our son in her custody. After you had taken him from our king, then each group took one of the boys' arms until they took up his arm afterwards, my husband family took the boy and my family detained me. Abu Salama went to Madina alone to preserve himself and his belief. Meanwhile, I felt alienated as I could not see my husband or my son. Every day I used to go out and sit in the same place where I lost my son and husband.

There I sat to remember them and wept for a year. Eventually once, my cousin sympathized with me and went ahead to my family and said: "O kinsmen! Will you release this poor woman you kept her away from her husband and son? He kept on stimulating their sentiments until they released

⁴⁰ Dr Isma'il B M.Mu'minatun lahunna indal Lahi sha'nun Darul Manaar 2001

⁴¹ Mujahid A. Golden Story of Muslim Women Riyadh Darussalam 2014

me. There upon Banu Abdul Asad gave my son back to me. I got my camel ready and then I set out alone for Madinah where my husband lived.⁴²

After a demise of her Husband in Madinah she prayed for forgiveness to her husband and recite the word of Allah;

ﷻ ﷻ ﷻ ﷻ ﷻ

To Allah we belong and truly, to Him we shall

Return"

Having a firm belief in Allah SWT that will surely change her condition but deep insight her she has feelings that who can be like Abu Salamah to her. Ummu Salamah says when she finished the prescribed period of waiting Abubakar and Umar R.A sent a proposal marriage to her but she refused. Then, the Prophet ﷺ proposed to her and she told him that she has three reservations regarding his proposal. First she was hot headed and had a hot temper, she felt she might be rude to the Prophet of Allah and thus lose the reward for all her good deeds. Secondly, she was an elderly person. Thirdly she had many children. The Prophet ﷺ answered that he would pray to Allah and Allah willing her temper will subside. As far as age was concerned he was also an elderly Man. Thirdly, as far as her children were concerned that was what precisely made him proposed to her.

The respond gave her great happiness and for her being among the mothers of the faithful. Ummu Salamah has a strong believe about the benefit of

⁴²Eliwa A 2001 P 58-60

saying the above verse mentioned when one is in distress or in a stage of calamity but she doubt much about having another husband like Abu Salamah but with the marriage proposed of the Prophet she convinced herself and that Allah is sufficient, He surely changed her position to a better than the one with Abu Salama.⁴³

Ramlah Bint Abi Sufyan R.A

When she accepted Islam she migrated with her husband to Habasha,(Abyssinia) but her husband apostatized and became a Christian. Her trial was aggravated and her home sickness was compounded by the apostasy of her husband and estrangement from her home land. When the Prophet ﷺ knew of her situation he sent a message to Najashi asking him to seek her hand in marriage and to pay her dowry on his behalf as a compassion for her situation and a recompense for her stead fastness and struggle.⁴⁴

Strangely, when Abu Sufyan heard of this despite his deep rooted hostility against the Prophet of Allah and the believers, he said boastfully: “that stallion will not be tamed”. Az-zuhri said when Abu Sufyan arrived in Madinah at the time when the Prophetﷺ intended to invade Makkah, Abu Sufyan wanted to negotiate an extension of the armistice which was not accepted from him. Then he rose and went in to see his daughter Umm habibah.

When he wanted to sit on the bed of the Prophetﷺ she pulled it from underneath him. He said my daughter do you consider this bed unfit for me (i.e.

⁴³ Ghadanfar 2009 p88

⁴⁴ Dr Naseef O A 1986 p196

my status) or me unfit for it? She said: “it is the bed of Allah’s Messenger and you are an unclean polytheist”⁴⁵.

Ummu Sharik R.A

She was Ghuzayya bint Jabir bn Hakim Addawsiyya preponderant report said that she is the one who offered herself in marriage to the Prophet ﷺ but he did not accept her. Ibn Abbas said Islam made inroads into the heart of Umm sharik and she accepted it while she was in Makka.⁴⁶

Therefore she used to sneakily go to the women of Quraish inviting them and encouraging them to accept Islam until her actions became exposed to the people of Makka and they arrested her saying “were it not for her people we would have done such and such with you.”⁴⁷

However, we are going to turn you over to them. She narrated: They put me on a saddle less camel and left me for three days with neither food nor drink. Whenever we alighted, they would tie me in the sun while they would seek shade from the head of the sun. They prevented me from food and drink. While they alighted at a stopover, they fettered me under the sun as usual, then, I felt something cold on my chest, so I reached for it and it was a bucket of water, I drank a little from it and it was taken away from me and raised. Then it came back and I reached for it, again it was raised and then it came back and then I

⁴⁵ Dr Isma’il B M p272

⁴⁶ Dr Naseef O A 1986 p204

⁴⁷ Eliwa A 2001 p586

reached for it and it was raised repeatedly like that.⁴⁸

Then it was left and I drank from it until I was full and I poured the remainder on my body and clothes. When my captors woke from sleep they saw traces of water and found me in good condition. They said you freed yourself and took our water container and drank from it? I said to them no by Allah, rather, it occurred owing to such and such. They said if indeed you are truthful, then your religion is better than ours. When they checked their water container, they found it as they left it, as a result of that they accepted Islam.⁴⁹

Ruqayya Bint Rasulullah

She was a Prophet's daughter married to Abulahab son. When the verse perish be the hands of Abulahab was revealed, his father (utbah) said my head is lawful to your head if you do not divorce his daughter so he parted from her without having consummated the marriage. Thereafter Usman married her. Ibn Sa'd said she made Hijrah with him (Usman R.A.) to Abyssinia. Allah's Messenger said both of them were the first to make Hijrah toward Allah after lut.⁵⁰ She died before the Prophet ﷺ returned to Madina after the battle of Badr. Usama bin Zayd said; the news of the victory came to us after we had already buried Ruqayya⁵¹

⁴⁸ Eliwa A. 2001 p204

⁴⁹Eliwa A. P 2001 585-586

⁵⁰ Eliwa A. 2001 p589 Abu Aziz S p 589

⁵¹ Mubarakpuri S. the nectar 1998 p158

Saudah Bint Zam'ah R.A

She was among the mother of the believers and being the first woman the Prophet ﷺ married after Khadijah R.A. She was a dignified lady and noble. She was first married to As-Sukran bin Amir and she migrated with him to Abyssinia. Her family was angered by this migration, when she returned from the Hijrah, her husband died Allah have mercy on him. He was among the most sincere helpers of the Messenger ﷺ . When he died his wife Saudah remained without a helper and without a family, and Messenger of Allah married her when she was 58 years of age in another version she was 66 years of age.⁵²

After a while Saudah accompanied the Prophet ﷺ Through the insights it occurred to her conscious that the Prophet ﷺ is not in need of her, she pleaded with him and sacrificed her matrimonial rights to Aisha may Allah be pleased with them⁵³ based on the statement contemporary women should emulate what our mother Saudah bint Zam'ah did through minimizing the rate of their hatred and jealous among them. This will help in bringing out mutual understanding in the matrimonial life.

Zainab bnt Rasulullah R.A

She was born ten years before Islam and she was the eldest child of the Prophet ﷺ and she was married to her cousin Abu al-Ass bn Rabee.⁵⁴ They married and lived happily she accepted Islam at once which was revealed upon her father.

⁵² Dr Isma'il B M. 2001 p190

⁵³ Eliwa A 2001 P599- 600

⁵⁴ Mubarakpuri 1998 when the moon split p316

When her husband returned from his journey she unexpectedly failed to convince him to embrace Islam. He justified his refusal by saying that: By Allah! I trust your father, but I fear that they might circulate that I left my father's Religion to please my wife. She was shocked and stayed in her husband house. Afterward, in the battle of Badr her husband was taken as a prisoner of war.⁵⁵

The Prophet ﷺ recommended the Muslims to treat the prisoners of war kindly. Meanwhile, Zainab sent some money and necklace to ransom her husband it was her wedding present from her late mother. No sooner did the Prophet ﷺ see this necklace than he remembered earnestly his loyal wife khadijah. The Prophet ﷺ took a pledge from Abu al-Ass to release Zainab's Husband because Islam put a barrier between them.⁵⁶

Umm Ma'abad R.A

Her name was Atika bint Khalid bin Munqaz. She was a hospitable woman. She would offer food to those passing by her tent. Both Ummu Ma'abad and her husband embraced Islam after experiencing the auspiciousness of the Messenger of Allah in their home.⁵⁷ She was a pious woman living in place with about 130 km to Makkah. Perhaps, it was the next day after living the mount of Saur that the Prophet ﷺ and Abu-Bakr R.A passed by her tent

⁵⁵ Dr Abdullah O Naseef 1986 p252

⁵⁶ Eliwa A. 2001 P136

⁵⁷ Mujahid A. Golden Story of Muslim Women Riyadh Darussalam 2014 P 97

As the Prophet ﷺ passed by her tent during the migration to Madina, he sought food from her, saying he would pay for it but there was nothing to eat at that time, she said ‘I have nothing to offer you to eat, had I anything I would have definitely given it to you. Then, the Prophet ﷺ saw a weak goat and took her permission to milk the goat she permitted him, surprisingly on how the goat can produce milk. The Prophet ﷺ milked the goat and feed many people from it including her.’⁵⁸

After they resumed their journey her husband returned and she told him what had happened and she gave him such a complete description and he exclaimed that was the man from Quraish that I have been hearing about if I ever have the opportunity I will join his followers. On the third day after their departure the Makkan’s heard a voice echo through the streets. They were unable to find where it was coming from because it was not the voice of a human saying; “Allah, lord of the people, those two companions who reached the tent of Umm Ma’abad in safety, they broke their journey and in safety they resumed it anyone who befriends Muhammad ﷺ from success. O Quraish! By driving Muhammad ﷺ away, you have forfeited glory and dominion! Blessed is the tribe Banu Ka’b! Their lady’s tent became a refuge for Muhammad.ﷺ Ask you if you ask it.”⁵⁹ Upon all this when the Quraish went there to confirm what they heard she denied the information which makes them search everywhere without seeing the Prophet ﷺ and forced her to give details on their departure

⁵⁸ Mubarakpuri S When the moon split 2010

⁵⁹ Mubarakpuri S. 2008 p133

she refused and this gave her strong recognition in the Islamic History.

As-shifa Bint Harith R.A

She was from the tribe of Quraish and embraced Islam before the Hijrah and she was among the early Muslims Women who migrated and gave their pledge of faith to the Prophet ﷺ she learnt to read and write before Islam. Having entered Islam she shouldered the task of educating Women seeking Allah's reward. Thereby she was called the first female teacher in Islam. Among the Women apprentice at her hands is Hafsa bint Umar.⁶⁰

Aisha R.A

Aisha the daughter of Abubakar As-Siddiq a closet friend to the Prophet ﷺ and a devoted follower of Islam, she became a representative of women in the prophet house. Aisha responsible to stemmed from the time married the messenger of Allah and became a representative of women acting as an intermediary between her husband and other women of every kind. Her situation made her a vital confident especially for female companions. Her sensitivities to women including her attempts to impact meaningful information to her close friend in her home and the allocation to most of her time to women aimed at providing solutions to old age tradition. She was at the centre of the duty to eliminate the ignorant habits of their ancestors formed during the age of Jahiliyyah. Her closeness to the messenger of Allah, her knowledge of Quran and her amiable attitude toward the troubles of women both before and after her

⁶⁰ Eliwa A. 2001 P200 - 201

marriage were an advantage of women.⁶¹

Aisha R.A proves to be a remarkable intelligent and wise woman had both the nature and temperament to carry forward the work of Prophetic mission. Her marriage prepared her to be a spiritual guide and teacher to all women. She became a major student and disciple of the Prophet ﷺ. Her service to Islam proved that such an exceptional person was worthy to be the Prophet wife. Over time she also prove to be one of the greatest authorities on Hadith, an excellent Qur'anic commentators and a most distinguished and knowledgeable expert in Islamic law. She truly represented the inner and the outer qualities and experiences of the Prophet ﷺ through her unique understanding.⁶²

In a nut shell, Aisha R.A lived with the messenger and had great talents a keen intelligent memory and a deep insight and perceptiveness. She had a great curiosity to learn new things and asked the messenger to explain those matters that she found hard to understand.

3.5 Role of Women in Developing Islamic State

3.5.1 Migration to Abyssinia

The series of persecution started late in the fourth year of Prophethood slowly at first but steady and accelerated worsened day by day. By the middle of

⁶¹ Haylamar. R. 2015 Aisha the wife, the companion. The scholar. Turkey

⁶²Gulen M. F. The infinite light 2012 Tughra U.S.A.

the fifth year the situation got so grave and intolerable that the Muslims began to think of feasible ways to avert the painful torture meted to them. When the Prophet ﷺ saw that his companions were constantly persecuted and he cannot protect them due to the idolaters' ruthless persecution the messenger of Allah ﷺ advised the believers to migrate and says if you leave for the land of Abyssinia, there is a kind who oppresses no one and it is a land of truth. Stay there until Allah found you a relief from this misery and this marked the first migration in Islam.⁶³

The companions asked where to migrate, he said to Abyssinia! In which he described the land as the land of the upright and the king as a person who cannot oppress his subject. The Migration to Abyssinia was an episode in the early history of Islam where Prophet Muhammad's ﷺ followers fled from the persecution of the ruling Quraish tribe of Makkah. They sought refuge in the Christian Kingdom of Aksum, present-day Ethiopia and Eritrea (formerly referred to as Abyssinia).⁶⁴

The Aksumite monarch who received the immigrants (companions of the Prophet ﷺ) is known as the Negus some of the exiles returned to Makkah and made the Hijra to Madina with the Prophet ﷺ while others remained in Abyssinia until they came to Madinah in 628. The first group of emigrants, comprising eleven men and four Women, total number of fifteen people but in

⁶³ Mubarakpuri S. 2000 p144

⁶⁴ Topbas O N. 2010 p318

other written history they were eighteen in number. This group included Usman bn Affan, who later became the third caliph

3.5.2 Second Hijrah to Abyssinia

After the first migration Muslims were comfortably enjoying their religious activities freely. Then, later, rumors spread among the Muslim emigrants. They were informed that the entire Quraish had embraced Islam which made them to go back home. They arrived in Shawwal of the same year, when they were only at an hour distant from Makkah they discovered the reality of the situation. Some of them returned back to Abyssinia others entered secretly in to the city under the protection of their relatives and friends idolaters⁶⁵

The polytheist was incensed about the hospitality and warm welcome accorded to the Muslims in Abyssinia started meeting out even more severe ill-treatment and torture to the Muslims. Thereupon, Allah's Messenger ﷺ permitted the helpless servants of Allah to seek asylum in Abyssinia for a second time, for the Quraish were on the alert to the suspicious move of the Muslims. In due cause, however, the Muslims managed their escape too fast for the Quraishite to spoiled their attempt. The group of emigrants this time comprises eighty three men and eighteen or nineteen Women.⁶⁶

⁶⁵ Mubarakpuri S. 2000 p147

⁶⁶Topbas O N 2010 Mubarakpuri 2008 p148

Ja'far Ibn Abi Talib, acted as the leader of the Muslims in the second Hijra, spoke in their defense. He described to the king how they lived before Islam, and what the Prophet had taught them as a right path to follow. He also spoke about the persecution they had faced at the hands of the Quraish. The king asked if they had with them anything which had come from God. When Ja'far confirmed to him about the revelations, the king commanded him to read it. Then, Ja'far recited a passage from Surah of Maryam.(Q:19) When the king heard it, he wept and exclaimed: "verily, this is what Jesus brought (Gospel) has come from the same source of light". He then affirmed that he would never give up the Muslims, saying "go, for you are safe and secure in my land. Whoever harms you will bear the adverse consequence of it and whoever opposes you will be punished by Allah, I would rather not have a mountain of gold than anyone of you should receive harm."⁶⁷

Women have tried to accompany men despite the hardship of the journey in which they abandoned all their worldly materials, Parents and relatives only to support their spouses in developing the cause of Islam and endured all the hardship without given a doubt on being such courageous and dedicated.

3.4.3 Hijrah to Madinah

When the wicked decision had been made by the criminals to kill the Prophet ﷺ Angel Jibril A.S. was sent down to Muhammad ﷺ to reveal to him

⁶⁷ Dr Al-Sharif M. M Sirah of Ibn Hisham 2013 p162

the plot of the Quraish and give him his lord's permission to leave Makkah, to make the necessary preparation for the implementation of their devilish plan, the chiefs of Makkah had chosen eleven men to be on alert. As night advanced, they posted assassins around the Prophet house. Thus, then kept watch all night long waiting to kill him the moment he left his house early in the morning as the Prophet ﷺ used to rise early and go to Al-Masjid Alharam to offer prayer. At that critical time the plans of Quraish totally failed despite the tight blockade they laid to the Prophet's house.

The Prophet ﷺ and Ali R.A. were inside the house. The Prophet ﷺ told Ali R.A. to sleep in his bed and cover himself with his green garment and assured him full security under Allah's protection and told him that no harm would come to him. The Prophet ﷺ then came out of the room and cast a handful of dust on the assassins and managed to work his way through them reciting this verse of the Noble Qur'an⁶⁸

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا
فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

And We have put a bar in front of them and a
bar behind them, and further, We have covered
them up; so that they cannot see.(Qur'an 36:9)

He proceeded direct to the house of Abu-Bakr R.A. who immediately accompanied him and both set out southwards climb up the lofty peak of mountain of Thawr, and decided to take refuge in a cave. The assassins who laid siege to the house were waiting for the Zero hour when someone came and

⁶⁸ Topbas O N 2010. p242

informed them that the Prophet ﷺ had already left. Those at the door peeked in and saw Ali R.A. sleeping, thinking that it was the Prophet ﷺ

In the morning when Ali R.A arose they asked him where the Prophet ﷺ was, but he informed them that he had no Idea. This created a stir in the whole town. Then, the Prophet ﷺ had thus, left his house during the night on the 27th of Safar during 14th year of prophethood, corresponding to the 12th or 13th of September 622 C.E. he went to the home of his friend and most trusted companion and supporter Abu-Bakr R.A. and left with him hastily before the Fajr.⁶⁹

3.5.4 Role of Women in the Prophetic Migration

There are several people that participated in the planning and strategy of the Prophetic migration from Makkah to Madinah. But, the research focused on the women more especially from the family members of Abubakar Assidiq the second caliph, such as Asma bnt Abubakar, Aisha Ummul Mu'minin and Ummu Ruman R.A.

Aisha R.A narrated that “The Messenger of Allah came to us at noon time at an hour during which the Prophet ﷺ would normally not come to us (i. e. it was a time during which people would customary take a nap) when Abubakar R.A said the Messenger of Allah didn't come to us at this hour except because of something (important) that had happen. When the Messenger of Allah ﷺ

⁶⁹ Mubarakpuri S. 2001 P 203

entered, Abubakar R.A moved back and gave him space to sit on his bed. The Messenger of Allah ﷺ sat down and at the time no one was there with Abubakar except for me and my sister Asma' bnt Abubakar R.A. the Messenger of Allah ﷺ said: "remove from my present those that are with you. Abubakar R.A said O Messenger of Allah; they are none other than my two daughters. What is the matter? May my father and mother be sacrificed for you! That is how the Prophet ﷺ explained to him that he received a revelation about the migration from Makkah to the city of Madinah. And Abubakar quickly sought to accompany him on the journey and the preparation began immediately.⁷⁰

Then, Aisha R.A. proceeded on the narration on how the preparation continued in which she said," so we prepared the mounts for their journey as quickly as we can and we made for them a Sufrah (a mat that is used for eating) in a bag. Asma bnt Abubakar R.A was occupied with cooking food which later she uses secretly to the cave. When she complained to her father about the container in which the food can be packed he advised her to cut her band in to two and she cut a piece of her band off and tied it to the mouth of the bag, which is the reason she was named "the one with the bands". (Zhatul nid'aqaini) then the Messenger of Allah ﷺ and his closest friend Abubakar went to a cave in mount of thaur where they remained in hiding for three nights.⁷¹

Then, Amir Bin Fuhaira grazed Abu-Bakr's goats with other shepherds

⁷⁰ Dr al-Sharif M. M 2013 p243

⁷¹ Dr Assallabee A M. Shafiq F The Noble life of Prophet S.A.W vol.2 P654

and their herds during the day and then secretly in the evening took a few goats to the cave to give the two companions their milk, the Quraishite continued their frantic efforts to stop the planning and strategy of the migration and went to question Asma' while at her door Abu-Jahl slapped her so severely that her earring broke; which also made the attempt to go in vain.⁷²

Asma' bint Abu-Bakr narrated that when the Prophet ﷺ went out of Makkah Abu-Bakr took away his entire wealth, worth five or seven thousand *Dirham*. Then my Grandfather Abu-Quhafah came to me and at that time he had gone blind. He said: "this one (i.e. Abu-Bakr) has deprived you of his wealth and himself." So I said to him: 'Rather, he has left for us a good sum of money.' Then I proceeded to gather stones in a part-hole in the house and I covered it with a cloth then I held his hand and placed it on the cloth I said here is what he left for us. He said if he has left this for you, then he has done well.⁷³

She too did well to protect her father and has a courageous mind that prevented her father from the blame.

⁷² Debas M F. The Wives of Prophet Muhammad ﷺ Riyadh International Islamic Publishing House
2009

⁷³ Sa'd Yusuf abu Aziz and Sulaiman Fulani 2009 P 566 2

CHAPTER FOUR

4.1 Strategic Roles played by some early Muslim Women in Consolidating the Spread of the Islamic State

In the previous chapter, the research maintained that women are of immense important with men in every aspect of development. They were participating in all human life activities and Islam honoured them and dignified their status gave them right on many things that they were lacking prior to the coming of Islam.

4.2 Roles of Women on Social Aspect

Prior to the advent of Prophet Muhammad ﷺ Women's life situation was highly in a negative and undesirable set up for humanity. It went to the extent that Women have lost so many right; right to life, right to inheritance and right of marrying their love ones. In facts, Women were considered as property to be inherited as it was stated in the previous chapter. Islam emancipated the Woman position from slavery to freedom and elevated their status to the extent that they will inherit and they will be inherited. Allah SWT says:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ
فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ
كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ
مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ
يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ
إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ

دَيْنِ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ

نَفْعًا فَرِيضَةً مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Allah [thus] directs you as regards your Children's [Inheritance]: to the Male, a portion equal to that of two females: if only daughters, two or more, their share are two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the [only] heirs, the mother has a third; if the deceased Left brothers [or sisters] the mother has a sixth. [The distribution in all cases [s] after the payment of legacies and debts. Ye know ot whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, Al-Wise.(Qur'an 4:11)

The westerners that are propagating on gender equality have not understood the Islamic concept of inheritance by talking only one segment that gives men priority and rejecting the others. They were advocating some ideologies of women inheritance should be equalized with that of men either because of their ignorance of the Islamic law or deliberate rejection of truth. These ideas have gone to some Muslim communities to the extent that some of them have bought the idea as a result of western influence which is contrary to the Islamic injunctions. Allah (SWT) says:

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ

فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ

وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ

إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ

مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ
وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ
أُخْتُ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ
مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي التُّلْثِ مِنْ بَعْدِ وَصِيَّةٍ
يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ
وَاللَّهُ عَلِيمٌ حَلِيمٌ

In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused [to any one]. Thus is it ordained by Allah; and Allah is All-Knowing, Most Forbearing. (Qur'an 4:12)

Moreover, during the *Jahiliyyah* period, Women were considered as a source of evil, poverty, and they were buried alive. Islam brought reform toward that negative culture by questioning these activities. Allah (SWT) says:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

When the female [infant], buried alive, is questioned
For what crime she was killed; (Qur'an 81:8-9)

Therefore, women contributed immensely toward the development of social life activities of Women in the nascent period of Islam which gave them a sound and vibrant opportunity to play so many roles and give a lesson to learn, Islam socialized everything and simplifies things for the betterment of people.

For instance, if we look at how Umar RA valued shifa bnt Abdullah R.A. for her political intelligence and insight that he very often consulted her and also often gave her the responsibility of running the affairs of state relating to trade and commerce and how Asma bin Yazid R.A. delegated women to the Prophet ﷺ and even have his time and receiving summon from him which mark the establishment of female education formally instead of them living with Ignorance while they are not in the Dark Age and most of their mode of marriages during the *Jahiliyyah* period were regarded as abomination. Marriage is the tradition of all Prophets ﷺ and the entire generation at large, but with different norms and values and we learn that there were different forms of marriages but with the advent of the Prophet's Da'awa so many changes were reformed in term of the simplicity and ethical values.

There is a historical incidence about the marriage of Rumaysah R.A which comprises of so many lessons that deserve to be learned and adopt in order to change the life style of the contemporary women. She is Ummu Sulaym her name is Ghameesa and she also called Rumaysah, Sahlah and Ramlah but her nickname Ummu Sulaym overcome the name. Learning courage patience and fortitude, steadfastness or purpose and generosity of heart and mind are some of her qualities. Her first marriage was unhappy due to the vowed allegiance she paid to the religion (Islam). When a handsome young man of Madina named Abu Talha knew that Ummu Sulaym (RA) had many admirable qualities that appealed to him he sent her a proposal of marriage, she said it was

not possible because she is a Muslim and he was a disbeliever. After long argument between them she agreed to marry him and her dowry is his acceptance to Islam.⁷⁴

When Abu Talha was seeking hand for marriage she refused for no reason other than him being not Muslim. When he agreed to accept Islam she accepted him not because of his material possession or genealogical relation a thing which made the Prophet ﷺ seek for her verbal acceptance which impressed him.⁷⁵

Her plan here was to convert such a courageous and handsome young man. Without any consideration to her wealth, and beauty she accepted the pairs to show as her bride price. What an incredible marriage! To our greatest dismay many women in this contemporary period are covered with materials gains which make marriage to suffer and built men to avoid seeking marriage easily. Here is a great lesson from the role played by Ummu Sulaym who dedicated her personal right to Islam. This was an excellent Mahr and Unique in the history of Islam. Many innovations were brought up in marital life now a days and high expectation from both men and women. Creating unnecessary event that require too much spending as the researcher witness so many occasions such as Mothers night, family and friends dinner bridal shower and etc. during the ceremonies, a Muslim bride can wear wedding gown and the

⁷⁴ Ghadanfar M A. Great Women of Islam Riyadh Darussalam 2009 P201

⁷⁵ Ghadanfar M A. 2009 p202

couples can cut a cake which is contrary to the teachings of Islam and many other activities that are making things to duplicate the marriage expenses. All these happen as a result of imitating western cultures and ideologies. If Muslims can study and stick on the teachings of Islam based on the life style of the Female companions it could have solve numerous problems.

Despite the fact that Islam rooted in the mind of *Muhajirat* the practice of Jahiliyyah period still in their daily life activities such as not being free with their counterpart, freedom of speech, having right on personal affair and their opinion was never sought decision of a man is a decision for all. But with the teaching of the prophet ﷺ and the influence of Madina's women many changes were brought. As it was narrated by Ibn Abbas R.A:

...We the people of Quraish used to have the upper hands over our wives, but when they came to Ansar, we found that their women had the upper hands over their men, so our women also started learning the ways of Ansar women. I shouted at my wife and she retorted against me and dislike that she should answer me back. She said to me, 'why are you so surprise at my answering you back? By Allah, the wives of the Prophet answer him back and some of them may leave (does not speak to) him throughout the day till the night; the (talk) scared me I said to her whoever amongst them has done so will be ruined...' ⁷⁶

From the above hadith one can learn that Muhajirat lacks right of view or opinion, freedom of speech in relation with their husbands but in Madina women enjoy so many rights and freedom in all their endeavors in such a way

⁷⁶ Bukhari hadith no., 5191

that they don't hesitate to seek for knowledge of their religion and the Prophet ﷺ recommend them for that. Also, we learn that the relationship between husband and wife in Madina is same as the relation of the Prophet ﷺ and his wives. The family life of the Prophet ﷺ is a unique example of affection, kindness, forgiveness and gentleness the prophet ﷺ also pointed out the fragile and tender nature womanhood and thought the necessity for kind and loving treatment of a woman. His own treatment of his wives is a living example of his excellent and noble character.

Another problem that influenced some Muslims is the propagation about early marriage, some are saying; in the aspect of marital life, early marriage was considered as one of the major cause of school leaving for girls, which directly affects women's social and economic status. Apart from a young Woman's education, early marriage has a negative impact on children. A very young mother may be unable to give the required care and protection to her children because she herself is a child, and in many instances has not developed the skills such as patience and tolerance needed to raise children.

The issue of gender inequality and women's low economic and social status is recognized as a serious impediment to development in the international arena Detrimental consequences associated with Child marriage, with physical, developmental, psychological and social implications. When a child bride is married she is likely to be forced into sexual activity with her husband, and at the age where the bride is not physically and sexually mature this has severe

health consequences. Child brides are likely to become pregnant at an early age and there is a strong correlation between the age of a mother and maternal mortality. Girls ages, 10-14 are five times more likely to die in pregnancy or childbirth than women aged 20-24 and girls aged 15-19 are twice as likely to die. Young mothers face higher risks during pregnancies including complications such as heavy bleeding.⁷⁷

The above assertion is contrary to the Islamic point of view. Islam does not specify certain age on a girl for marriage and the Prophet ﷺ had married Aisha R.A. at the age of seven and consummated her when she was nine years old. Had it been it has a side effect it wouldn't have been conducted by the Prophet ﷺ.⁷⁸

4.3 Educational Roles by Early Women

In the educational sector women were also not left behind because Aisha R. A. was the learned person among the companions and she teaches so many companions both men and women, being the daughter of Abu-Bakr Assidiq she grew up in Islam and married the Prophet ﷺ at a young age she learnt a lot she witnessed most of revelations and she always don't hesitate to ask question to the Prophet ﷺ and after his death many of his companions use to meet her on special cases for clarifications and other necessary things.⁷⁹

⁷⁷ Okafor: C N Journal of Law, Policy and Globalization www.iiste.org, ISSN 2224-3240 (Paper) ISSN 2224-3259 (Online) Vol.29, 2014. P 6

⁷⁸ -Sunan Ibn Majah: 1877

⁷⁹ Helminsky C A. 2003 p13

Asma' bint Yazid R.A. delegated Women to the Prophet ﷺ about the teachings of the religion in which she said: "Men have defeated us from you..."⁸⁰ and the Prophet ﷺ listening to their complain and even fixed some days which they will be meeting for sermon and giving them guidance Lesson in obedience to husband and other religious rights. This act of Asma' bint Yazid R.A. can be related with the effort made by Aisha B Lemu who delegated women in many functions of Government and created an organization called Federation of Muslim Women Association of Nigeria(FOMWAN) that give women opportunity to participate and contribute their own quota toward the development of the society. The organization plays roles in educational system of the People more especially in *Da'awa*, and humanitarian services such as skills acquisition and many other activities.

4.4 Role of Women in Economic Aspect of Life

The role of economic in the development of any nation cannot be over emphasized. Economic is the tool to fight poverty and generate wealth, no society can attain a high esteem of development without functional and sustainable economic policy. Muslim women played a vital role in the aspect of economic activities; therefore, there is a strong relationship between women and economic development. Muslim Women were the backbone of promoting the economic system in Islam. They practiced the survival skills, like small scale

⁸⁰-Al-Bukhari: 101 and 102

businesses, trade and commerce, writing, editing, cottage industry like weaving manufacture and designing cloth. Agriculture was not so common, but was mainly practiced in the rural fertile area around Madinah, especially by the Women of the Ansar.⁸¹

The following are some of the Women that contributed immensely to boost the economic system of the Muslim affairs: Khadijah was a wise wife who gave all what she had to please Allah and His Messenger. She dedicated her wealth in promoting the religion of Islam and Stand firmly to support the Prophet ﷺ in spreading Islam. She was a very successful business woman and use to send trading caravans to different countries.⁸²

These shows how women were contributing in boosting the economic system and they don't need to show up when engaging themselves in their businesses, they can stay at home and enjoy the beauty of their market lawfully, despite the fact that it is permissible for them to go out seeking for their livelihood. As research goes on the researcher found out that women were busy traveling abroad competing with men in their business which is an indication of imitating western culture. Applying the method of Khadijah R.A. can help to reduce the menace of women in problem

Aisha narrated that the Prophet ﷺ said to his wives one who has longest hand among you would come after me. She further said after his death we

⁸¹ Mahmood Ahmad Ghadanfar 2009 P 15

⁸² Ghadanfar P16

would stretch our hands on the wall to measure their lengths, we never ceased doing that until Zainab bint Jahash died and she was a small woman so she could not have been the one with the longest hand. It is at that point we realized that what he meant was charity. She used to tan and piece leather and she would spend that on charity.⁸³

Amazingly! She is not lazy in a way that she will become a burden or liability to the community or society at large. She uses her talent, power, energy, and time in order to please Allah and assist the general public

Shifa bint Abdullah R.A. learned to read and write even during the pre-Islamic period and she was celebrated for her skills in the arts, she can write and edit write-up. Based on that, one can realize that female can be secretaries in a place whereby their dignitaries could be respected. But in the present day female secretaries restricted themselves to government agencies rather than being self-reliance. Though the researcher is not discouraging women to per take in governmental services, in fact it is worthy to have much women as representatives of the Muslim *Ummah* in the government decision making and services. Khaulah, Maleekhah, Thaqafah and bint Khariyah R.A used to trade in the oriental oil based perfumes known as *Itr* (marjoram)⁸⁴.

All these are an indication of being house wife cannot prevent a woman to contribute her own quota in the economic aspect of any society with small

⁸³ Ghadanfar 2009 P101

⁸⁴-An herb that have a pleasant smell and is often used in cooking (Merriam Webster Dictionary-2010-2018)

scale industries. Saudah Bint Zam'ah R.A operated a leather tanning industry. With this effort one can learn that Women are trading and were working in different field but they are to be considered on how they carried out their activities. They don't mix with men and they are not carried away with their primary assignment such as nursing children domestic house chaos and many other works that are basically done by women. Men are to be highly responsible and uphold their duties that shariah assign to them

4.5 Political Role Played by Women.

Every society comprises of women as the dominant figure within it. No society can do without women, and as such Politics cannot be fully practiced without women playing a vital role in it. Khadijah bint khuwailid was the first wife of the Prophet ﷺ and she played many roles not only on political aspect, but military support, economics, social etc. The political support given by her started when the revelations began, in which the Prophet ﷺ came back home shivering full of fear about unknown event that happened to him. After he narrated everything to her she replied with the following golden statement. *“By no means, I swear to Allah that he would never put you to shame. You join the ties or relationship, you seek the truth you bear peoples burdens, you help the destitute you entertain guest and you mitigate the pains and grief suffer for the sake of truth.”*⁸⁵

⁸⁵ Mubarakpuri 2008 P26

What a wonderful statement! For her being a strong and courageous woman she comforted her husband and even supported him about the new incident that happened to him showing him that she was always there for him in every situation he found himself. This also taught a lesson that each and every Da'I needs such type of a woman in his house in order to support him. In other words Khadijah R.A was implicitly telling her husband that only good can come out of good and nothing else. Rightly she could only expect the unfolding of a bright future from an immaculate past of moral uprightness.

Political rights are granted to Women in Islam. A woman has the right to grant a political asylum to an enemy if she so wishes. Abu Dawud relates that Umm Hani a sister to Ali bn Abi Talib RA had given refuge to an enemy-disbeliever and the Prophet ﷺ said: *'if you have granted sanctuary and safety to a person then we stand by you'*.⁸⁶

This statement show that Women are respected politically in Islam and they were given regards in order to enable them feel belong in the political aspect of every society. Female companion played a prominent role in politics as well as Umar RA valued shifa bnt Abdullah R.A. for her political intelligence and insight that he very often consulted her. He often gave her the responsibility of running the affairs of state relating to trade and commerce.⁸⁷

Now, we can understand that to assign a responsibility officially to a

⁸⁶ Mubarakpuri 2008P 21

⁸⁷ Mubarakpuri 2009 P13

woman in government ties is islamically accepted despite the fact that there is some argumentative statement on that.

Ummu Waraqah was a learned scholar pious and modest lady who was well known among the companions as one who spend her nights and days in prayers and meditation, she use to recite the Noble Quran beautifully. It was second nature of her to spend a lot of time meditating on the meaning of its verses. The Prophet ﷺ valued her highly and uses to tell her to lead her family in congregational Prayers. The courtyard of the house was converted in to a mosque with the permission of the Prophet ﷺ and even had a *Mu'azzin* to give the call to Prayer.⁸⁸

She memorized the Quran by heart, the Prophet ﷺ therefore allowed her to lead her household in prayer. The research found out that some women are leading their children and other female family members in Prayers which indicates that the lesson is in to existence and applied by the contemporary women. But, there is a controversial argument about women leading prayer and entering politics or being a leader in some government ties in any society.

Umm Salama was a rational and wise woman who prominently contributed in the political system of Government. In the day of hudaibiyah, the Prophet ﷺ commanded his companions to slaughter their animals after he concluded the truce with Quraish, however the companions did not respond They thought that such truce was a kind of oppression to Muslims. The Prophet

⁸⁸ Mubarakpuri 2008 P259

ﷺ repeated his command three times without any response. Accordingly he went home angry and mentioned what had happened to umm Salamah. Therefore, she said: oh Messenger of Allah if you would like the Muslims do what you want you would better go out and do not speak with any one until you slaughter your camel and have your hair cut. Then the Prophet ﷺ agreed with her opinion and did what she said as soon as the people saw the Prophet ﷺ doing that, they started to slaughter their animals and cut the hair of one another⁸⁹

Ummu Salama realized that the companions were not happy with the incidence not because they want to disobey him but they are depressed and she then uses her intelligence to make the situation move smoothly. The Prophet ﷺ shares the burden with her and seeks her advice on the matter which clearly shows that consulting women not only on political aspect can be of great benefit to the achievement of the society. One can conclude from this assertion that, she served as a technical adviser to the prophet ﷺ

When the Prophet ﷺ died and Abubakar succeeded him, it was Hafsah bint Umar R.A. a wife to the Prophet ﷺ was chooses to keep the first copy of the Muslim constitution, the immortal miracle and the source of legislations and belief that is Quran.⁹⁰

This is a suggestion of assigned responsibility officially in an Islamic government is highly respected and involved in planning and promoting the

⁸⁹ Mubarakpuri 2008 P79

⁹⁰ Mubarakpuri 2008 P61

cause of Islam in the system of government.

Ummu Habibah was an organizer among the Women and she had esteem and majesty especially during the reign of her brother Mu'awwiya. It was because of her, they referred to him as maternal uncle of the believers. (i. e Mu'awwiya) Strangely, when Abu Sufyan heard of the victory of the Prophet ﷺ despite his deep rooted hostility against the Prophet of Allah and the believers, he said boastfully: "that stallion will not be tamed". Az-zuhri said when Abu Sufyan arrived in Madinah at the time when the Prophet ﷺ intended to invade Makkah, Abu Sufyan wanted to negotiate an extension of the armistice which was not accepted from him. Then he rose and went in to see his daughter Umm Habibah. When he wanted to sit on the bed of the Prophet ﷺ, she pulled it from underneath him. He said my daughter do you consider this bed unfit for me (i.e. my status) or me unfit for it? She said: "it is the bed of Allah's Messenger ﷺ and you are an unclean polytheist".⁹¹

The incidence of visit paid by her father Abu Sufyan is one of the political achievements which make people have a strong belief about the religion despite the fact that her father is one of the great personal but Islam rooted in her mind and clearly shows that her husband and being a leader of the Muslim is far away better than her Father.

⁹¹ Abu Aziz S. Fulani S. 2009 P 552 - 553

4.6 Role of women on Military aspect

In the history of Islam women participate in military activities and contributed hugely in promoting the cause of Islam and there are lots of lessons to be derived from, in order to give a guide to contemporary women on how to adopt -and applied in their day to day activities which may build a good future generation. The following are some of the female companions that contributed their quota and play a vital role in military activities.

Al khansa' was a famous poet, when her brother Sakr died in pre Islamic period she compose some poetic masterpieces that made her the greatest poet in the field of lamentation. Afterwards she came to the messenger of Allah with her tribe to embrace Islam. Having entered Islam she led a different life of having patient and gratitude. Islam changes the course of her life. In addition to her great poems, she had great heroic attitudes in the battle of Al-Qadisiyya in which she accompanied the army with her four children.

Before rushing in to war she commended them saying; 'O sons, you optionally entered Islam you are all my sons, I never betrayed your father nor did I stain your lineage or forged your ancestry. You know what Allah prepare for Muslims of great reward when fighting against atheist. Therefore, you have to know that the immortal life is better than the perishables. Allah S.W.T.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا)
(وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ)

O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen

each other; and fear Allah; that ye may prosper.(Qur'an 3:200)

She proceeds with the words of courage to her children, engage with courage and enthusiasm all her sons waded in to war until they all died. Being inform of their death she said; praise be to Allah who honoured me with their martyrdom. I pray to Allah to let me accompanied them in the last day; she did not lament their death as she did when she lost her brother. She kept patient and sought reward from Allah.⁹²

In addition when she was informed about the death of her children, instead of her wailing upon hearing the news she poses a question to the person that brought the news to her 'alright tell me if my sons were killed while escaping from the battle field? Had they turn their back to the army? He replied her no! She praise Allah and thanked Him for making them victorious and said may my parents and I be sacrificed on my sons. She was so courageous who adore and encourage her male foil to stead fast in the cause of Allah. This is an intimation of giving men a courage to become firm in believe and steadfast in terms of any hardship in the cause of religion, a woman is always firm in what she believes upon and nothing can agitate her. They all faced intricacy but she pleasantly endured and stands firmly just to promote the spread of Islam.

Umm Ammara (Nusayba) was the famous female military among the Companions. She witnessed the battle of uhud along with her husband and two sons. She went out with an attacking contingent offering armed water with her

⁹² Eliwa A. 2001 p217

water skin. She was stabbed in twelve places and the Prophet ﷺ recommended her for that. The Prophet ﷺ used to say the standing of Nusayba in the battle of Uhud is better than such and such person. She fought ferociously, she even tied her cloth around her waist until she injured several times. She herself narrated that: “if you have seen me when Allah’s Messenger becomes venerated on the day of uhud no one remained by him except a small band numbering less than ten. I, my son and my husband were defending him.”⁹³

The people were running past him defeated. The Prophet ﷺ saw me without a shield and then later saw a man with a shield on his heels. He said: “give your shield to the one who is fighting.” The man dropped the shield and I took it and kept protecting the Prophet with it. The Calvary of the Quraish dealt with us a series of blows.⁹⁴

An amazing effort! A woman stands in a battle field like a man defending the Prophet ﷺ encouraging men to steadfast, which is a marvelous act that can be appreciated in the military activities.

Asma bint Yazid was not left behind in the military aspect at the nascent period of Islam. Ibn Hajar said: she witnessed the battle of Yarmuk and on that very day single handedly killed nine roman soldiers with the pole of her tent and Ibn Kathir also narrated that: Muslim Women fought in the day of Yarmuk and they killed a great multitude of the roman soldiers. They would hit those who

⁹³ Dr Bakt Isma’il M B.Mu’minatun Lahunna indallahi Sha’anun 2001 Darul Manar p323

⁹⁴ Eliwa 2001 p241

were fleeing among Muslims; and said where are you going? You want to abandon us to the infidels? When they reproach them they had no choice but to fight.⁹⁵

This effort shows that women can be recruits in military and trained well under the Islamic guidance in such a way that they can not necessarily hold a gun to fight but supporting men to steadfast in the battle field. Upon all their weaknesses and lapses they were firmly stand and even showing men that to turn back in the battle field not supposes to be by them.

Umm Sulaym also play a unique role in the military activities. Anas R.A narrated that she held a dagger on the day of the battle of Hunayn. So, abu Talha said: “O Messenger of Allah here is Umm Sulaym bearing a dagger, she herself said: “O Messenger of Allah if any polytheist get close to me I will disembowel him with it⁹⁶.

Looking at the contribution made by Umm Sulaym in the battle field a woman can engage and participate in military activities but due to the norms and values of our present tradition the societies are looking at it as an abomination despite the fact that Islam is a religion of all without any segregation The most important thing is to have good conscious of Allah in all life activities.

⁹⁵ Eliwa A 2001 p111

⁹⁶ Dr Naseef O A 1986 p79

Umm Sa'd Kabshan bint Rafi Al'ansariyyah was the first woman to accept Islam from Mus'ab bin Umair and then later Umm Aamir bint Sakan followed by Hauwa bint Sakan. Umm Sa'd gave him shelter in their House which is one of the house of the leaders in Madina known as Daru Banu Abdul Ash'hal. These gave the opportunity to convey the message to the entire family members and later spread to other families in the city of Madina. Umm Sa'd kept Mus'ab purposely in her house just to learn more about the religion and from the first ambassador of Islam (Mus'ab). In the day of Uhud when the rumour spread among the Muslim that the Prophet ﷺ was murdered she came out to check about the Safety of the Prophet despite the fact that her son Sa'd is among the militaries that can broadcast the good news about the rumuor but she hurtfully came out to see it herself.

In the day of Khandaq she accompanied Aisha R.A encouraging the Army to steadfast and got the blissful reward in the hereafter and supported them. Among them with her children

The Prophet ﷺ said "Oh Umm Sa'd be happy and give the good news to your family that all their intercession has been accepted for their family. When the new converts to Islam in Madinah heard that the Prophet ﷺ was going to settle there in their midst, they could not contain their joy. Umm sa'd was the famous among the ladies. She earnestly wished the Prophet ﷺ would stay at her house just as his emissary, Mus'ab bin Umair had. In the battle of Uhud twelve

people from her tribe were killed and thirty were injured. She also enjoyed the booty of war which was distributed among the soldiers men and Women who fought when banu Qurayza were finally conquered.⁹⁷

Umm Haram bnt Milham was married by Ubada bn Assamit and he went on a military expedition with her on the high sea. On her return a mule was brought for her to mount and it threw her and she broke her neck and died as a result of it.⁹⁸ This shows that going for a military expenditure need a support of he/she partner more which can give full support and focus on the military tricks.

Safiyyah bin Abdulmuttalib acted wisely and remained security conscious in the day of khandaq she was in the fortress of Hassan bn Thabit. Then, a Jew came close to the fortress trying to spy. Meanwhile, the Muslims were at the front line facing their enemies. She straight herself descended from the fort and killed the Jew with a pole.⁹⁹

Based on what have been stated, we learned that during the life time of the Prophet ﷺ women used to accompany their spouses in to the battle field; not only that in some cases they partake in to the activities of the battle as we can see how she killed the spy of the Jew to defend Muslims army. But currently militaries were sent far away without their female counterpart which may

⁹⁷ Michel. Vipyoo7.com/t1991 Nisa'un Salihat.

⁹⁸ Dr Isma'il M B 2001 p327

⁹⁹ Abu Aziz S. 2001 p541

psychologically affect their performance.

Umm Khallad was also one of the female companions that have a courageous mind and which make men to be strong enough to accept their defeat. She witnessed the battle of uhud with her husband, son and brother. When all of them were martyred she carried them on her camel without any fear or sorrow and headed back toward Madina happily that she is one of the luckiest that surrounded with martyred, and she said as far the Prophet ﷺ is safe every affliction beside him is inconsequential and Allah chose some of the believers as martyrs.¹⁰⁰ This is in accordance with what Allah Says;

(إِنْ يَمَسُّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِثْلُهُ وَتِلْكَ
الْآيَاتُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا
وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ)

If a wound hath touched you, be sure a similar wound hath touched the others. Such days [of varying fortunes] we give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses [to Truth]. And Allah

Lovett not those that do wrong (Qur'an 3:140)

Umm Ayman R.A. entered field and even fought to defend the Prophet ﷺ she lost her son Ayman in the battle of Hunayn and stands firmly protecting the Prophet ﷺ when people are running away in the battle ground; she was riding horse and facing the unbelievers with the brightness of her bludgeon. But, she was a very role model in patient and acceptance of the will of Allah. And she

¹⁰⁰ Abu Aziz S. 2001 p325

also lost her husband in the battle of Mu'tah in which she bore the loss with great fortitude and asked her son Osama to bear the loss of his father bravely.¹⁰¹

This achievement is contrary to the action of women before the advent of Islam in which they were lamenting and doing many things that Islam rejected them and one of the reasons for burying female child alive in pre Islamic period is that they don't participate in war

Umm Sa'd was a very dignified forbearing, courageous, God fearing and pious lady. She took an active part in the battle of Uhud. When she heard that her son has been martyred she went swiftly to the area where intense fighting was going on and thanked Allah for protecting the Prophet ﷺ and said in her grief for her son was lessened when she saw him safe and sounded.¹⁰²

Therefore, this should serve as a lesson to muslim women in our contemporary time to imitate dignified forbearing and courageous Umm sa'd as she stand firmly and accept the lost of her son with good faith and giving priority to the Prophet's life than any other human being no matter how related the person is with her. This could be achieved through strong believe in Allah.

4.7 Women as Health Workers

Muslim women played a vital role in medicinal aspect during the life time of the Prophet ﷺ as could be seen in the following paragraphs:

In the battle of uhud, when Fatima R.A. the daughter of the prophet ﷺ

¹⁰¹ Dr Isma'il M B. 2001 p341

¹⁰² Assallabee vol 2 p 49

Saw blood flowing from the face of her father, she hastened to him, hugged him and she kept wiping the blood from his face while Allah's Messenger was saying the anger of Allah becomes intense upon the people who bloodied the face of the Allah's Messengers.¹⁰³ She became a health worker and nurtures him with all the necessary aid.

During the battle of the confederates a tent was erected inside of the Prophet's masjid, and the Prophet ﷺ appointed a woman named Rufaidah al-Aslamiya to be in charge of that hospital. Ibn Hisham related that when Sa'd Ibn Mu'adh R. A was struck by an arrow, or wounded and the Prophet ﷺ ordered for him to be taking care of in that tent and he visit him frequently.¹⁰⁴

Ummu Sa'd nursed the wounded *Mujahidun* and carried around the battle field large water bags made of leather to quench their thirst.¹⁰⁵ Women can contribute their own quota not only on nursing wounded but helping the needy

In the battle of Tabuk Maimuna bint Harith R.A was in the rank of the Mujahiddun providing aid to the wounded nursing the sick and struggling in the cause of Allah, in the real sense. It is reported that she was the first to bring together a female medical aid group attended to the necessities of *Mujahidun* on the field of battle. She was once hit by an enemy arrow while she was carrying water to the wounded.¹⁰⁶

With this, a woman is expected to be engaging in nursing and midwifery

¹⁰³ Mubarakpuri 2008 p116

¹⁰⁴ Mubarakpuri 2008 p231

¹⁰⁵ Assallabee p146

¹⁰⁶ Dr Naseef O A. 1986 p201

in order to promote Islam and take care of their masculine in health matters. Some people are discouraging female education more especially in the northern part of the country and avoiding male to consult their wives/daughters on health activities which is not helping matters.

As-Shifa Bint Harith R A embraced Islam before Hijrah and she was among the early Muslims Women who were migrated from Makka to pay allegiance of their faith to the Prophet ﷺ she learned to read and write before Islam and she shouldered the responsibility of teaching Women. Among her apprenticed is Hafsa bint Umar R.A, after she migrated to Madinah she showed her the incantation she used to make before Islam in which the Prophet ﷺ said “used such words as protective and healing one’s and let Hafsa learn them. The incantation she made was for treating of a disease”.¹⁰⁷

From the aforementioned Muslim women contribution in medicinal aspect, one can understand that the contemporary Muslim women should follow the footstep of the Sahabiyyat in the medicinal aspect and learn to become so creative.

4.8 Role of Women in Diplomatic and political asylum aspects

Diplomacy in Islam started when the Muslims were seriously tortured and the Prophet ﷺ has taken steps to relief the Muslim community from increasing belligerence he had heard much about the king of Abyssinia who was known to

¹⁰⁷ Assallabee p243

be a just Christian leader. The Prophet ﷺ directed them to migrate there to take Shelter. Though, the migration took place between men and women among the women there are Rukayya bin Rasulullah, Sahla bint Suhayl, Hind bint Umayyah (Ummu Salamah), Layla bint Abu Hatmah, Ramlah bint Abu Sufyan (Ummu Habibah) and others. Ummu Salamah narrated that they stayed under the protection of best boost (Negus) and enjoyed security in our religion without being harmed or hearing anything offensive.¹⁰⁸

When the Quraish found out that a group of Muslim fled they erupted in anger and swiftly sent some men to bring them back but they reached the coast too late, the Muslim had already made their way out to sea. They found it difficult to accept the fact that a large group of Muslim had managed to escape their campaign of terror. They sent two representatives to convince the king and handed over the Muslim but their efforts went in vain. For the king being a fair judge he said he would allow the two parties to make their statement before making a decision. Then Quraish started giving their statement by saying;

“O king! Some foolish men from our city have taken refuge in your majesty’s country. They have abandoned our religion but rather than accepting your religion they have invented one of their own. Their families knowing of their delusions have sent us to your majesty to bring them back home.”

¹⁰⁸ Dr Al-sharif M M 2001 p158

The king stood up and questioned the Muslims about the unknown religion that made them to abandon their families and tribes. Ja'far bin Abu-Talib rose on behalf of the Muslim and give some political statement that served as a diplomatic roles¹⁰⁹.

The conversation between both parties and the king was in favour of Muslims and they played an Islamic persuasive preaching to convey the message of Allah and about the religion. Though, this action was made by a man but all the incidence happened as a result of the support given by women. They were not left behind Ummu Habibah was among the emigrant she was a lady of dignity and married to Ubaidullah bin Jahsh and became Muslim then, they proceeded to Abyssinia together in the second migration after some time he converted to Christianity for her being a good Muslim she left him and stay alone till the day on the initiation of the Prophet then the Negus sent one of the cosmetic room responsible and communicated the message seeking her agreement to Marry the Prophetﷺ . She was immensely pleased to hear the news; she at once took all her silver bangles rings and made a gift of them to Abraha. The Negus acted as the Prophet as his Proxy while Khalid Bin Sa'id represented her legal guardian.¹¹⁰

Another incidence that marked as the diplomacy in the nascent period of Islam is when the people of Madina embraced Islam after the call of the

¹⁰⁹ Safi'urahman Mubarakpuri2008 p78

¹¹⁰ Dr Naseef O A 1986 p195

Prophet to Islam in the process of ill treatment from the people of Ta'if. The new Muslims of Madina wrote a letter to the Prophet ﷺ asking him to send them a teacher to explain Islam to them teach them Quran and lead them in Prayer. So the Prophet ﷺ sent Mus'ab bin Umair and Abdullah bin Maktum to shoulder the responsibilities. In which a pious lady named Umm Sa'd Kabshan bint Rafi Al'ansariyyah gave Mus'ab bin Umair a political asylum which lead the entire clan of her tribe including their district head to accept islam.¹¹¹

Umm Munthir was among the great women that contributed in promoting the cause of Islam. She gave shelter to Rafa'a bn Samwal Qurdhi and the Prophetﷺ accepted the request through umm munthir and fixed a bail for Rafa'a. Thus, he was saved from a certain death. One day she told the Prophet ﷺ that her refuge prayed regularly and also ate camel meat which was formally an irrelative meat to him. He smiled and answered that: *if a prisoner can say his prayers it would be beneficial for him but if he remained loyal to his own faith and did not accept Islam it would be of no use* .Sometime later Rafa'a converted to Islam swearing the oath of allegiance.¹¹²

This is another role that played by a woman which call other people to embraced Islam and the Prophetﷺ recommend her for that and was impressed about her action which clearly shows that if a woman can be allowed to contribute her own quota in the development of the future generation any

¹¹¹ Topbas O N. 2010 p408

¹¹²Abu Aziz 2001 P254

society can be of great pleasure.

CHAPTER FIVE

CONCLUSION

This work is comprises of five chapters. Chapter is general introduction which is the background of the study. Chapter two is reviewed of related literature and there are about eleven work that are reviewed while chapter three titled women in Islam and their roles during the nascent period of Islam and the chapter discusses about women in pre Islamic period, status of women in Islam, women in the nascent period of Islam and women in developing Islamic state which vividly explains the stages of migration such as first and second migration to Abyssinia and then lastly migration to Madina. It also discussed about the roles played by women in the prophetic migration.

Then chapter four was extraction of the lessons learnt from some female companion which was named as the strategic roles played by some early Muslims women in consolidating the spread of the Islamic state. The chapter discussed the roles of women on social aspect, educational aspect by early muslim women, roles of women in economic aspect of life, political role of women on military, women as health workers and the role of women in diplomatic and political asylum. The last chapter is summary and the

conclusion of the entire work which contains findings, recommendations and Bibliography.

In the contemporary world women were upholding the model life of western celebrities, where life style coincides with the creed of Islam. The History of Islam is full of women who were excelled in both spiritual and worldly life. The role of women cannot be over emphasized; they contributed immensely in our daily life activities, family issues and other activities generally. Female contributions could be bestowed social standing security a sense of pride. Islam places huge respect and consideration to women's opinion in various matters, there should be no limit to accommodating her views restricting to only female issues as the case was known with Khadijah R.A, Umm Salma, Umm Habibah and others.

The research wish to recommend that educating women can lead to the success in building future generation, and bringing out the history of female companion in various learning point that can arouse the interest of people to further more their research Female should strive on the teachings of the Prophet ﷺ and follow the footsteps of the early Muslim women. The Importance of women as mate to man is the only legitimate source of reproduction in Islam. Woman maintains the same legal status as men. They could fully participate in the clear part of their respective nature economically, socially, politically etc. Islam places huge respect and consideration no women opinions in various matters, there should be no limit to accommodate her views just as the case was

with khadijah, Ummu Habibah, Ummu Salamah and others.

Government agencies and other domestic leaders have to involve women and respect their ideas in order to give them opportunity to contribute their own quota in the society. Women should strive to understand the teachings of the Prophet ﷺ and follow the footstep of the Female Companions which can lead to build a sound and vibrant society. Educating women is one of the major acts that can help in molding the nation.

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