

Historical Contribution of Muslim Women in the Construction of Islamic Society at Medina during the Early Period of Islam

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Abstract

The paper is an analytical study of the above topic and this research paper mainly describes the social role of early Muslim women, including the Umahat-ul- Momineen, the believers, the Companions, and the early Muslim women of Islam. These Muslim women played a very active role in the collective betterment of the society and played a central role in its construction. Their role is a unique example for contemporary women of how they have played a full role not only in religious but also in scientific and defense matters by performing the duty of formation and evolution of society in a graceful manner alongside men. They proved his mettle by working side by side. This article is a summary of their effective role and its highlights their contribution for the society.

Keywords: Islam, women, role, society, Madina, knowledge etc.

Research Methodology

This topic has been completed with a historical narrative in a value style with the help of historical method research. Islamic and historical material has been researched keeping in view the nature of the subject. Which includes primary and secondary sources? These sources have been examined in the context of historical criticism in order to improve the quality of research.

Review of Literature

Sources are central to any research, and research in a historical subject depends on sources. Among the sources that have been used in researching this historical subject, the Qur'an and Hadith are of primary importance, while Sira Ibn Ishaq, Sira Hisham, Tabaqat Ibn Saad, Tarikh Tabari, Tarikh Masoodi, Tarikh Al Khalifa, Namur Muslim, Das Elders, Sira-ul-Nabi, Life of Muhammad, Tarikh-e-Islam, Hayat-e-Sahaba, Azwaj-e-Mutaharat and many other secondary sources. .

Discussion

Early period or era of Islam, Early period definition means the nations from which each is separated from the other. The people of a time or Ummah of this period are called *Qarn*. Its accumulation is centuries.¹ The first centuries of this Ummah are the companions and followers. Those who are called Khair al-Qarun-i-Sani in the Hadeeth mean that the dead are the Companions and the third century refers to those who are far away. These three centuries are called the first centuries.²

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Society

A group of people living together with mutual cooperation is called society. As Ibn-e-Khaldon mentioned in his famous book Muqadima;

العمراء اجتماع البشرى فى الكسب المعاش³

Society is the name of this organization of human relations. What we have created as imaginary people should have the same goals and interests. Society is defined in the following words. It is a combination of human relationships. As such, these connections arise from the process of establishing a relationship of means and purposes. Aristotle's statement that "man is a social animal" became very popular. Man needs another. Man cannot resign from another. Distinctive thinking strengthens human relationships and a society emerges. While Ibn Khaldun points out in this regard: "It is inevitable for human beings to live together and that is the fact which scholars describe in such a way that human beings are born civilized".⁴

Social development means the evolution and improvement of the living conditions of individuals in a society and the relationships between them and with other groups and institutions that maintain the social fabric of a nation. This includes the development of a country's human and social capital, which covers aspects such as labor, education, safety of citizens and employment. And only poverty, inequality, exclusion, isolation and vulnerability of needy groups have been reduced. Social development has been promoted by the state through its various agencies and institutions. Who are in charge of promoting the inclusion of social security policies and programs that are primarily designed to benefit these people. They live in a very dangerous situation. Our citizens have the potential for a high standard of peace and justice, freedom, tolerance, equality and solidarity, as well as the potential to meet their needs and enhance their capabilities.

Women are an essential and respected part of human society. While in the pre-Islamic era, there were no significant rights for women in the Arabian Peninsula. , And all kinds of greatness and virtue were only for men. Even in ordinary matters of life, men would keep good things for themselves and give useless things to women The Quran al-Hakim describes this behavior of the ignorant people as follows; And they say: That which is in the wombs of these cattle is reserved for our males and is forbidden to our females, and if it is dead then (Men and women) all share in it. Soon He will punish them for what they used to invent. Indeed, He is All-Wise, All-Knowing.⁵

If we look at the different civilizations and societies of the world before Islam, we come to the conclusion that the woman was very oppressed and deprived of social respect, she was considered the cause of all evils and despicable, Greek, romantic In Iranian and pre-Islamic civilizations and cultures, women were given a secondary status. But the clear concept of woman's greatness, respect and true status is nowhere to be seen except in Islam. Islam forbade the burial of daughters alive and eradicated this evil ritual of the pre-Islamic era. What she deserved

The stable construction of an Islamic society would not have been possible without the practical role of women. Muslim women took full part in this social development. One of them is the famous name of Umm Al-Muminin Hazrat Khadija (R.A). Even before her marriage to the Prophet, she was a great merchant of Makkah with the proclamation of Prophethood, not only did he convert to Islam, but spent all her wealth on the welfare and survival of Islam which was a unique example in the society of Makkah?⁶ While famous writer Hisham mention that after converting to Islam, Hazrat Khadija(R.A) was the greatest supporter of the Holy Prophet (PBUH) and comforted him on every difficult occasion.⁷ Hazrat Fatima (R.A) was the possessor of a great and universal character who in the form of a daughter, in the form of a mother and in the role of a wife is a role model for mothers, sisters and daughters to come till the Day of Judgment which is ideal in modern times. Need to create Today's society and modern civilization cannot be successful unless the good women of the world take color from the biography of Fatima Al-Zahra (peace be upon her) and follow in the footsteps of Hazrat Fatima (peace be upon her). If you look at her in the form of a daughter, you see her father serving the Holy Prophet (PBUH)). At the same time, prostration is seen in the presence of Allah.⁸

Hazrat Safia(R.A), the paternal uncle of the Holy Prophet (PBUH), was a very brave and fearless woman. During the war, you would bring the wounded out of the battlefield without fear and danger and bandage them. She showed great bravery on the occasion of the trench warfare. When a Jewish Muslim woman was attacked during the war, she struck her hard and killed him with a message that Muslim women are also aware.⁹ .Women served on the battlefield for example, watering, dressing the wounded, picking up the dead and wounded from the battlefield, spinning the wheel, picking up the arrow, arranging food, cooking, digging graves, encouraging the army, Hazrat Ayesha (R.A), Ume Saleem (R.A), Umm Basalit had filled the musk in the battle of Uhud and watered the wounded.¹⁰ In the early days of Islam, there were many devoted women have high status and respected due to their contribution for Islam. Their values are such that in some mere Shyam it has been said that such woman are Allah's trustees and Allah relies upon them on the earth and they are His respectives. Few women deserve to processes high status and they have a high preps and role models and who were worthy of being emulated/This time we shall write about a lady who achieved a deserving status in ascending the summit of perfection and spiritual development Similarly, there is no precedent for the sincerity shown in participating in wars with religious services. There is a long list of these Companions, one of whom is Hazrat Umm Amra (R.A). On the day of the battle of Uhud, when the infidels launched a general attack and a few companions were left with the Prophet (peace be upon him), Hazrat Amara (R.A) was one of them. He was holding a sword and a spear and was standing in front of the Messenger of Allah (peace and blessings of Allah be upon him). Struck him with the sword of the Holy Prophet, but he was wearing double cumin and escaped. Hazrat Umm Amra (R.A) was a famous Companion. In the battle of Uhud, while the infidels of Makkah spread the rumor that the Holy Prophet (PBUH) had been martyred,

he defended the Holy Prophet (PBUH) in such a critical condition and displayed an unforgettable display of swordsmanship.¹¹ Hazrat Umm Amara (R.A) took part in various wars after that but the most famous war was fought against Muslima Kadhab, a false claimant of Prophethood. Hazrat Umm Amra (R.A) participated in this battle. She fought this battle very bravely and in the end victory was won but in this battle Hazrat Ume Aamara (R.A) got 12 wounds and one of his hands was cut off. I am also told that Hazrat Ammara (R.A) has the honor of beheading Musalma Kadhab.¹² If we talk about the warriors, this war was also very important and it was fought against the Romans.

The author of Waqdi did so with distinction, whose names are in the famous and popular book 'Asaba' about the companions. Waqidi mentions twenty-five women in the Battle of Yarmouk who took part in the battle and showed the essence of their swords. Top of the list are Khula bint al-Azur (who killed five infidels on one occasion) and Afra bint Ghaffar (who killed four infidels) and the stories of the bravery of Umm Hakim and Umm Iban were also narrated in Fatuh al-Sham. In addition to these women, according to Waqidi, many women from the Lakhm, Leprosy and Kholan tribes also took part in the battle of Yarmouk. One of the duties of these mujahid women was to take tent poles in their hands behind the army on the battlefield and collect stones in front of them and if the mujahideen were defeated they started fleeing back. So they rained stones on these Muslims and rode their horses to make them proud and send them back to war. One of his tasks was to take the children who were with him in his hands and make the defeated fleeing Mujahideen proud that you should fight for your wife and children. Some women also sang war songs to encourage the Mujahideen. The author of Fatuh al-Sham has quoted some of the hymns of Hazrat Khula bint Al-Azur (R.A) which she was singing in a warlike tone on Oud:¹³

يا هاربا عن نسوة ثقات، لها جمال ولها ثبات
تسلموهن الى الهنات، تملك نواصينا مع البنات
اعلاج سوق فسق عتاة، ينلن منا اعظم الشنات

While in Al-Asabah they are:

Hazrat Asma bint Abi Bakr (R.A), who was riding a horse with her husband Hazrat Zubair bin Al-Awwam (R.A) in the battle of Yarmouk. Umm Ibn's wife Hazrat Ibn Saeed Ibn Al-Aas, who after the martyrdom of her husband in this battle avenged his killer and sent him to hell. Umm Hakim bint Al-Harith (R.A), wife of Ikrimah bin Abi Jahl, who killed seven infidels in revenge for her husband¹⁴.

During the reign of Hazrat Umar Farooq (R.A), when the war took place, Sahib also took part in it. Hazrat Khula (R.A), Hazrat Hind (R.A) and Umm Al-Muminin Hazrat Jawariya (R.A) showed the essence of bravery. In which Hazrat Asma Ansari (R.A) killed 9 Romans.¹⁵ The most important service in defense is jihad. And the zeal, sincerity, determination and perseverance with which the Companions performed this service. Its precedent can hardly be found. Umm Salim and a few women of the Ansar took care of the wounded and for this purpose they always took part in the battles with the Prophet. Umm Ziad al-Shujabia and five other women helped the Muslims by spinning a wheel in the

battle of Khyber. Hazrat Umm Atiyah (R.A) had cooked food for the Companions in seven expeditions.¹⁶ Um-e-Aiman (R.A), whose name was Barqeh and who was the daughter of Taaleba Ibn Amru, could not stand to live in the corrupted averment of Makkah before Islam spread throughout the city. Because she couldn't defeat the oppressors and rid the nation of them, she was forced to free herself, for she could not tolerate remaining in that corrupt society. Some people attempt to change their environment and try to reconstruct it, but if in some cases the reconstruction of such environments is impossible, for there is a danger that one's own self may become corrupted, one may have decided to migrate to healthier environment. Um-e-Airman, this Mujahed woman, chose to migrate from her place of birth. Hence in order to save her form that corrupted environment, she migrated alone to Medina. Um-e-Aiman, whom the prophet (S.A.W.) freed from slavery as he has in case of Zayd-Ibn Haris and others, became the prophet's nurse The Holy prophet thought of her as mother. She respected the prophet very much. The prophet also liked her very much as she nursed him as his mother Airman used to do. Um-e-Aiman Married Obayd Ibn Zayd Khazumi and gave birth to Aiman. Her husband achieved martyrdom in the battle of Khyber. Later, Zayd Ibn-Hades married her. From his second husband she gave birth to a boy whom they named Asamah who played the early history of Islam, important role when Um-e-Aiman 's first husband achieved martyrdom the prophets said, "whoever wishes to marry a woman whose place is in the heavens should marry Um-e-Aiman " It was on the basis of this encouragement that Zayd Ibn Harris proposed marriage to her.

Um-e-Aiman was very firm to her friendships with Hazrat Fatima (A.S.) and Ali (A.S.) and when Hazrat Zahra (AS) died, swore to remain in Medina any longer, because she could not stand to see the empty places of the prophet (S.A.W.) and his daughter Um-e-Aiman began the journey to Makkah. Along the way, she became so thirsty and hot that felt that she was dying. Um-e-Aiman raised her hands toward the sky and said," Oh Allah I was a servant for the daughter of you Prophet. Do I deserve to die of thirst in that dry desert," and she continued towards Makkah, refreshed by Divine assistance during the lifetime of the prophet (S.A.W.), one day his neighbour told him that Um-e-Aiman has not slept the previous night and h cried continuously? The prophet (S.A.W.) of Allah sent someone her and asked them to bring her to him. When Um-e-Aiman arrived Prophet said, " why are you crying?" "I had a strange dream which made me upset, "she replied. The Prophet (S.A.W) said, "Tell me about your dream. She told him. "I cannot bring myself to speak about my dream." Finally Um-e-Airman continued. "I saw in my sleep that different organs of your body had fallen in my house." Muhammad (S.A.W) interpreted her dream, saying, "You be had a very good dream. Fatimah (A.S.) will give birth to a child and you shall be the one to look after and train him." After some time, Fatimah (A.S.) gave birth to Hassan (R.A). Um-e-Airman brought the child to the Prophet (S.A.W.) and he told her that was the realization of dream she had that night. This great woman had social responsibilities as well. She took part in the battles of Uhud and Khayber treating the wounded and providing them with water. This great woman, who loved Islam

wholeheartedly, was extremely grieved at the death of the greatest leader Hazrat Muhammad (S.A.W.). When friends called upon her soon after the prophet's death, they found her sobbing. They asked her the reasons for her tears and she replied, "After death of the Messenger of Allah (S.A.W.) the divine revelation is ended." This reply made the others weep as well. How beautiful is every feeling and emotion based on love for Allah and his principles? This reply in itself showed the extent and Zenith of the degree of belief and faith of this brave Muslim woman.¹⁷ Hazrat Ume Haram (R.A) was the aunt of Hazrat Anas (R.A). Her first marriage was to Umar bin Qais Ansari. After his martyrdom in the battle of Uhud, he married the famous Companion Ibada bin Samit. She was very brave. The good news of joining the battle of Cyprus was received by them after the farewell pilgrimage which was completed in the time of Hazrat Uthman (R.A) in 28 AH. They were also involved when the navy left for Cyprus. On her return from the conquest of Cyprus, she fell from a horse and died, and was buried at Hamas.¹⁸

Hazrat Ayesha (R.A) always played a role for the glory of Islam and in this regard she also took part in the battle of Uhud. Where she used to fetch water for the Muslim soldiers and give them water, which shows that women also took part in the war and it was a message that women could also take part in the war if needed. Similarly, Hazrat Ayesha (R.A) also took part in the Mustang war. But the most famous battle is Jamal in which this battle of leadership was fought with Hazrat Ali (R.A) which took place after the martyrdom of Hazrat Uthman (R.A).¹⁹ According to historians she did not see us as a scholar better than Hazrat Isa. In fact, Hazrat Ayesha (R.A) was distinguished from all the other Companions except Hazrat Umar (R.A) and Hazrat Ali (R.A). On several occasions he spoke with great influence. There was no response to your speeches on the occasion of Jang-e-Jaml. There was no one like you in enthusiasm and rhetoric. During a speech in Jang-e-Jamal, he said, "People, shut up." Silence, silence, my mother has a right over you. There is also the honor of admonition so no one can accuse me of being disobedient to God. Allah died patiently on my chest. I am the beloved wife of the Holy Prophet. God protected me from others in every way. I was different from a believer and a hypocrite. For some reason, God revealed to you the command to perform tayammum. My father is the third Muslim in the world and he was the second of the two in the cave of Hira. Remember my father the first part who became famous by the title of Siddiq. Remember that the Prophet (peace and blessings of Allah be upon him) was pleased with him and clothed him in the shackles of the Khilafah and then destroyed him. He was my father. Did the father cool the fire of the Jews? Yes, at this time I have become a question mark because I have come out with an army. My purpose is not to search for sin and temptation. What I am saying is for truth and justice with warning and careful argument. Among them, if the scholarly status of Hazrat Ayesha (R.A) is covered, then one thing is clear Ata ibn Abi Lababa, who has the unique honor of being a disciple of many of the Companions, says that Hazrat Ayesha (R.A) is the most learned and the most learned of the people. Were and their opinion had the status of the best.²⁰

Hazrat Maulana Syed Ansari says about Hazrat Umm Salma (R.A) that although Hazrat Umm Salma(R.A) was a scholar, all the wives were of high rank. However, Hazrat Ayesha (R.A) and Hazrat Umm Salma (R.A) had no compare with any other women of the tribes in Makkah.

كان ازواج النبی ﷺ يعصطن من حديث النبی ﷺ كثيرا ولا مثلا لعائشة وام سلمة²¹

In the battle of Yarmouk, when the Muslim lamb came to the tabernacle of the Haram, Hind and Khula(R.A) etc. had made the people proud by reciting passionate poems. The protection of Islam is also an important task and among many Companions, this service was rendered by Hazrat Ayesha Siddique (R.A) the most. When Hazrat Uthman (R.A) was martyred in 9 AH and the system of religion was abolished, he raised the voice of reform to which the people of Makkah and Basira responded. In the same way, the amat of prayers has also done an important work. Therefore, Hazrat Ayesha(R.A), Umm Salma(R.A), Umm Warqa bint Abdullah (R.A) and Saadabint Qamamah used to lead women.

Recommendations

- 1- It is very important to educate the women of an Islamic society.
- 2- 1 Legislate for women's rights in the light of Islamic teachings.
- 3 .Such facilities and institutions should be provided to women. In which women should be educated about Islam so that awareness is created in them.
4. Women's rights should be highlighted in the light of Islamic teachings and women should be formed to protect women's rights.
5. Women's education should be officially made compulsory.

Conclusion

After the creation of man, Allah Almighty started a series of revelations and prophets for his guidance and guidance. The last link in this chain is Hazrat Muhammad ﷺ, who has given us complete guidance in all aspects of life. Woman is half human; twelve narrators have been created among Muslims regarding women. Women are half of the society in terms of statistics. Therefore, Islam has given dignity and honor to women. He was portrayed as a mother, a daughter, a wife and a member of society, but first and foremost as a human being. Emphasis has been placed on the education and training of women in Islamic society. And the responsibility to pay their dues has been imposed. Islam has made her home for the social, societal, economic role of women. Because society is the name of the organization of human relations. It is a combination of human relationships. As such, these links are created by action. It is essential for human beings to live together because of the relationship between the means and the purpose. In this article, the practical role of women in social development is described in the light of Qur'an and Hadith. In which a few companions are worth mentioning., Hazrat Khadija(R.A), Hazrat Ayesha(R.A), Hazrat Fatima(R.A), Hazrat Zainab(R.A), Hazrat Safia(R.A), Hazrat Hafsa(R.A), Hazrat Umm Habiba(R.A), Umm Al-Muminin Hazrat Mamuna(R.A), Hazrat Umm Atiyah(R.A), Hazrat

Asma Bint Abi Bakr(R.A), Hazrat Asma Bint Yazeed Ansari(R.A). In the early centuries, Muslim women's contributed in the social development, their scholarly services and defense services, and administrative services are marvelous. It is a great credit to them without their contribution the construction of a society was not possible.

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