



## A Methodological Approach to Understanding Muslim Women's Impact on the Development of Early Islamic Society: Re-evaluating Historical Sources

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### Abstract

*The role of women in the development of society has been central. It is a fact that she is the one who has developed the generation in every society. Only man has a part in the progress of the world before Islam. Women have no role anywhere but the honor and status that Islam has given to women is unparalleled in any national and religious history. Islam has not only defined the rights of women but has also given them equal status with men and declared them to be fully human. Whether it was a field of learning and teaching or a field of social service, an opportunity for Jihād in the way of Allah or a matter of politics and government, women had a clear, bright and important role in everything. The Ṣahāba and the Ṣahābiat of the Prophet (ﷺ) used to participate in together and understand the religion. This shows that the education and training of women was more important to the Holy Prophet than that of men. In this article, we will talk about the services rendered by Muslim women to the formation and development of Muslim society. Muslim women used to water for Mujāhidīn in special situations, such as on the battlefield, bandage the wounded and there was no difference between good and bad. Similarly, early Muslim women played an active role in teaching knowledge, promoting education and narrating hadith.*

**Keywords:** Muslim women, Development, sacrifices, war services

### Introduction

The history of Islam is incomplete without mentioning the sacrifices and services of women. It is historical fact that Muslim women have sacrifices for the Islam & blood hood in this connection they face many troubles even they never care their benefits and proved their loyalty with the Islam. The role of Muslim women in the early history of Islam is also a clear lesson for women around the world today.



### The sacrifices of Muslim women

In the early days of Maḳḳah, the fortunate and courageous people who had accepted the Islam. Among them was the family of ‘Ammār bin Yāsir (RA). His mother was a slave of Abū Ḥūdhaifah bin Mūghirah. They were tortured in every possible way to turn them away from the religion. Abū Jehl even martyred them by throwing spears at them for converting to Islam. This was the first martyrdom that anyone received as a result of responding to the message of the Holy Prophet.<sup>1</sup> When Ḥaḏrat Ūmar's sister Fātima bint Khaṭāb (RA) came to faith, Ḥaḏrat Ūmar beat her so badly that she bled to death. She says in response to the harshness of Ḥaḏrat Ūmar.

"Ibn Khaṭāb! I have accepted the faith. Now do whatever you want"<sup>2</sup>

Before Abū Safiān believed that he was attending the service of the Prophet ﷺ and he was also visiting his daughter Ūmm-al-Mūmīnīn Ūmm-e-Ḥabība (RA). The prophet's bed was lying in the house. And when intends to sit on it, the daughter immediately folded that. For the father, the move was an astonishing. He asked, "Did you not close it up as my glory, or did you not consider me worthy to sit on it?" The daughter replied. This is the bed of the Messenger of God, and you are the mūshriḳ and non-sacred and it is the prophets holy bed. I don't want to sit on this holy bed and put it on. The Qur’ān says that the faith of the people must not have any relation with the enemies of God.<sup>3</sup> Once, the mūshriḳ mother of Ḥaḏrat Āsmā's Bint ‘Abdul Uzza, came to her house from Maḳḳah with gifts, before she accepted the gifts of her mother and allowed them to come in. She asked the Messenger of Allah ﷺ if I could keep them in my house and that she would expect help and sympathy from me. Holy prophet said: Yes, these two things are valid for you. Those who took part in the great blame on Ḥaḏrat ‘Ayesha (RA), including Mustah-bin-Athātha, were not allowed to conceal the son's wrong movements or at least hide it in the curtains of lame excuses. Ibn Sa’ad wrote:

"When Mustah took part in the blasphemy of the Ḥaḏrat ‘Ayesha (RA), she was harsher on them and all the people."<sup>4</sup>

Ibn Sa’ad narrates that the mother of Ḥaḏrat Mustah (RA) consistently harbored feelings of distress and anger due to his behavior, which she perceived as deviating from Sharia principles and demonstrating disobedience. On one occasion, while returning home in the company of Ḥaḏrat ‘Ayesha (RA), her garment became dislodged, exposing her feet. This incident triggered an immediate surge of her pent-up emotions, resulting in her verbally reprimanding her son. Ḥaḏrat ‘Ayesha (RA), who was initially unaware of the unfolding situation, intervened defensively. Subsequently, she addressed the prevalent rumors circulating within Medina.<sup>5</sup>

### The war services

While Sharī’ah does not mandate women's responsibility for the state's defense and protection, their devotion to the preservation of Allah's religion motivated them to participate alongside men in warfare against adversaries. They also engaged in the study of disbelief. Notably, Umm Ammāra (RA), an Ansari companion, demonstrated exceptional valor during battle. Umm Ammāra recounted, "I arrived in the morning to serve the Mujāhidīn." Initially, the

Muslim forces held the advantage, but subsequently, a reversal of fortunes led to widespread disarray and panic. At this juncture, she positioned herself in defense of the Prophet ﷺ, employing arrows and swords to repel the enemy. She sustained injuries, as evidenced by a deep wound on her shoulder. When questioned about the severity of the attack, she attributed it to Ibn Qama, invoking divine retribution upon him. She further narrated, "When the Muslims retreated from the Prophet ﷺ, Ibn Qama exclaimed, 'Inform me of Muhammad's whereabouts. If he survives this conflict, I shall not.' Upon hearing this, Muṣ'ab bin 'Umair (RA) and I, along with a few other companions, confronted him. The resulting engagement inflicted the wound you observe. I also delivered numerous sword blows, but his armor provided protection. "The Prophet ﷺ acknowledged her courageous defense, stating, "Wherever I turned, to the right or left, I saw Umm Ammāra fighting in my defense."<sup>6</sup>

On that day, he saw her determination and her proven stature and said: "Today, the proven and lasting stability of Nasība bint Ka'ab (Umm-e-Ammāra) is better than that of any one."<sup>7</sup>

Apart from the Ūad, they also participated in the war of Khyber, Ḥūnāin, and Yammāmah. On the day of Yammāmah, her hand was martyred while fighting, and she was seen with 12 wounds of the swords. Iḳarmah was killed in the battle of Ājnādīn, and after four months of ten days of justice, she got married to Khālid Ibn Sa'eed (RA) at a place called Marj-Ṣfar. On the second day of her marriage, Khālid Ibn Sa'eed (RA) made the invitation to the Walīmah, and yet the romans had not even been able to get away from the invitation. When the storm struck, Umm-e- Ḥaḳīm, who was still a prominent figure in the evening, took a tent and jumped into the ground and killed seven enemy men that day.<sup>8</sup> And nine Romans killed in The Battle of Yermōḳ by Āsmā bint Yazīd (RA)<sup>9</sup>.

Similarly, another Ānṣāri woman, Umm-e-Ḥārith (RA), have been a part of the Islamic Army's near to defeat in the War of Ḥūnain, but she was stander as a rock with some of the people.<sup>10</sup> Ḥaḳrat Ānnas's (RA) mother Umm-e- Suleīm (RA) was in the same place with a dagger. She also had a dagger in Ḥūnain, Prophet ﷺ asked her why she came with armed. She said:

"I have kept it with me so that if a mūshriḳ is close, I can hit on his belly."<sup>11</sup>

Habīb Ibn Muslim, famous figure in the Romans at a war event his wife asked him. Tell me! Where will you be tomorrow? He replied: "Either in the paradise of the rows of enemies. I hope that my place will be the same wherever you are."<sup>12</sup>

Rabi'e bint Mua'wiz narrates that "We went to Jihād with the Prophet ﷺ and our services were to drink water to Mūjahideen. Serve them and return to Medina to those who martyrs in war and those who were injured. "<sup>13</sup>

Another saḥābia (RA) who joined the Prophet ﷺ in the Ghazwaat, explains:"We treated the injured and the sick and treated them with care."<sup>14</sup>

The Umm-e-Aḫīya says: "I joined the Prophet in seven Ghazwaat, so I would cook for people, strip the sick and take care of the sick"<sup>15</sup>.

Many of Ṣaḥābiat went to Medina after the war to serve the wounded Mūjahideen, Tibrānī narrates:"On the day that the war of Uhad took place and after the war, the mūshriḳ returned,

the women went to support the companions of Prophet ﷺ. Ḥaḏrat Fātima (RA) was also among them.<sup>16</sup>

So when the Prophet ﷺ was injured, Ḥaḏrat Fātima (RA) was the one who filled it with the ashes of the rock. Ḥaḏrat Annas said that in the war of Uhad, Ḥaḏrat ‘Ayesha (RA) and Umm-e-Suleīm (RA) also served the Mūjahideen: "I saw ‘Ayesha bint Abī Bakr and Umm-e-Suleīm in the room (serving the people). They were running so fast that I saw the pāzaip of their feet, they brought a water-filled sash on her back, and then returned to the Mūjahideen, and filled it with a lot of and removed the Mūjahideen tinge."<sup>17</sup>

Hamna Bint Hazish (RA) also performed this day. Ibn Sa’ad wrote: "They were in the same place. Bring water for them and treat the injured."<sup>18</sup>

In the case of Umm-e- Aiman (RA), Ibn Sa’ad has narrates similar: Umm-e-Aiman says that we bring water for the injured and dressed them in the Khyber war with the prophet"<sup>19</sup>

Ibn Ishāq, a historian, explains war the Khyber: "Many Muslim women participated with the prophet in Gazwa Khyber".<sup>20</sup>

More importantly, they did not serve under any external pressure, but the guards themselves offered the religious fellowship and cooperation as a privilege. Some women also served outside the battlefield. For example, historians have written about the woman of the tribe of Aslam, named Rafīda. She dresses the injured and she reserved herself for the treatment and services of the Muslim injured. Due to this reason her tent was in the court yard the Nabvi masque. When Ḥaḏrat Sa’ad bin Ma’az injured in war of Khandaq, he was shifted in her tent for treatment and she can care easily for him"<sup>21</sup>

### **The prohibition and motivation of religion**

Women in early Islamic history contributed to the defense of their faith not only through physical combat but also through powerful rhetoric. They used their voices to champion truth, their words inspiring others to acts of both sacrifice and righteous living. Ibn Abdul-Barr, for instance, recounts the story of ‘Ūrwa bint ‘Abdul-Muṭṭalib, the Prophet Muhammad's aunt, who actively encouraged her son to support him.<sup>22</sup>

Her son, Ṭālib, was among the early converts to Islam in Mecca. One incident illustrates the power of her influence: when the Prophet and his companions were attacked during prayer by figures like Abu Jehl and Abu Lahb, Ṭālib joined the defense. The companions, defending themselves and their faith, severely wounded Abu Jehl, leading to his capture. When Abu Talib, Ṭālib’s father, was confronted about his son’s involvement, he affirmed, "The day Ṭālib supported his cousin was a blessed day; he brought forth the truth of God." This highlights how women’s influence, through both direct action and the shaping of their sons' convictions, played a significant role in the early Islamic community."<sup>23</sup>

Abdullah bin Zayed was injured on the day of the 'Uhad', his mother Umm-e-Ammāra, she dressed him and instead of rest she ordered to stand with courage and go for kill the enemy.<sup>24</sup>

Abū Sofiān's wife Hind bint Utba abused the Shuhda'i-Uhad, so Hind bint Assāsa's replied in her poetry.<sup>25</sup> Ḥaẓrat Khansa joined the war of Qāddasia along with her sons and she gathered them and said, that "you accept Islam by your own will and migrated by your own will my children! By God, as your mother is one, so is your father, because your mother neither deceives your father nor did you give your snout nor did you have blame on your family you know that fight against refuses of Islam you will be reworded so much by Allah". Understand well! As Allah says:"O Muslims Stand with firm and fight firmly against enemy if you stand with truth and afraid of Allah you will succeed." <sup>26</sup>

If you alive till morning then you will go in the battle and fight with the enemy and demands help to Allah and your target must be the chief of enemy during the peak of war. In this way you will return with right of paradise and reward. After hearing their mother's emotional speech, they went to the battlefield, and later they were found as martyr .When Hajjāj had surrounded Ḥaẓrat Abdullah bin Zubair, about 10,000 of his companions left for Hajjāj with his two sons Hamza and Khubaib. Abdullah bin Zubair went to his mother, Āsmā bint Abi Bakkar and told, about his unhappiness, even his two sons have also asked for shelter to Hajjāj. Now my limited people who cannot stay longer against Hajjāj. If I withdraw with the Hajjāj, I can get more worlds' blessing? What is your opinion? The mother replied: "My son, thou knower your intention, if you think that thou ironing the truth and calling to the truth, then patience on it, your companions are killed, and your neck will not be saved. The children of Banū Ūmayya will play with it, and if you know that you are not on the right, only to gain the world, then you have killed him-self, and you have killed your companions who will be killed with you, and if you resist, how long you will live in the world? He died in opposition<sup>27</sup>."

### **Expression of truth**

Women not only stand firmly herself but always tried struggled where ever they felt worse in society. Awarding death sentence to Abdullah Bin Zubair, Hajjāj went to his mother, Āsmā, and said that your son had imposed worse and blasphemy in the house of God. Due to which I punished him severely. Ḥaẓrat Āsmā replied to Hajjāj that "you are telling lie he was very pious and obedient and I also told the sayings of Prophet that there will be two liars in tribe Thaqīf and second will be worse liar then that of first.<sup>28</sup>

There was a cane named Sūmyya, her master had physical relations with her resulting, Zayyād was born. Who was governor of Syadna Muāvia? Usually, nobody knows about these type children about their parentage and there were famous without parentage. Once a men witness that Abu Sufian had built illegal sexual relation with her mother resulting which Zayyād was born. Due to this evidence Syadna Muāvia Agreed and accept him as a step-brother. Zayyād was very pleased on it. On the other Side Muāvia wants to confirmed this evidence from the four elders and he asked to Ḥaẓrat Ayesha but why Ḥaẓrat Ayesha certified that evil. She did not care the Muāvia decision and the crucial governor Zayyād .She wrote a letter to Zayyād and starts with this style: In the name of unknown father's son Zayyād. From Umm-ul-Mūmīnīn Ḥaẓrat Ayesha.<sup>29</sup>

**Advice to the Government and its consequences**

Criticism and certification is beneficial when the intention of person is sincere with the others. Otherwise there is no benefit for the criticism or certification. Muslim women whenever raised for the interest of nation and Islam. Care for the profit and loss of the Islam, to sacrifice on needful events and stand firmly are the Muslim women's characteristics. Due to which the Muslim women's sincerely is un-blamable and none heard never prove the illness of her sincerity with the Islam. She does anything not for personal interest but for the benefits of Islam and society. Not only people of the society but the government officials have get rid of it and act upon these advices. Ḥaḥrat Muāvia wrote a letter to Ḥaḥrat 'Ayesha to advise him that remember forever, Ḥaḥrat 'Ayesha replied that"

"Who he pleased God, God is sufficient for him on the people and who he pleased the people instead of Allah, Allah will ignore him and handed over him to the people."<sup>30</sup>

Once Ḥaḥrat Ūmar was going somewhere, in the way, Ḥaḥrat Kholā Bint Thalba came and starts advises to Ḥaḥrat Ūmar and said that "be aware afraid of God in connection with the people and remember it that if a person afraid a God he behave on the Judgment day and the person who he afraid of death he can leave careless life, he ever in sorrow if he leave any pious act."<sup>31</sup>

Once, Ḥaḥrat Ūmar said: "Keep the amount of dower as low, so a woman refused, saying that you have no right to preach it." The Quran says, "If you give your women a heap of wealth in the seal, do not take penny from it. It is the proof that there is no commit for dower, Ḥaḥrat Ūmar Accept".<sup>32</sup>

Similarly, Soda bint Ammāra had joined Ḥaḥrat Ali and supported against caliph Muāvia in the War of Safain. The incident after the martyrdom of Ḥaḥrat Ali, she went to Ḥaḥrat Muāvia and said to him. That she apologizes on past, and then said: "Amīr al-Mūmīnīn! You are the lord of the people and responsible for their affairs, so they will ask you about the rights that Allah has entrusted to you. You posted governors vested power by you, they cuts us like a weeds and animals. They do not give us our rights due to which expands your reign. They give us bitter and demand the better among us. When you deputed Ibn Ertat as governor he started the blood-shedding of our tribe and he snatched my wealth. It is obligation to abide you even we have a power for self-defense and face the brutality. If you suspend him, we will be your stoic; otherwise, we will see you. "He said: "Are you threatening me because of your tribe? I wants that you may ride on fork-filled horse, so that he may enforce his judgment on you. "

On this she became silent. Then after a while, she recites two verses of poetry. Ḥaḥrat Muāvia said: "You have no sign of justice?" She replied: "I am not saying this without any argument but I have proof of his justice. One day, I complaint against his Sadaqāat collector before Ḥaḥrat Ali and the time he was offering his prayer. After completion his prayer he looked me with mighty and asked me about my need? I starts to weep and told the brutality of collector and raised his hands upward saying: "Oh my God, you know, I have not ordered them. He issued the orders

for his suspensions on the peace of leather. He never thinks about delay in this matter. "Ḥazrat Muāvia ordered that justify with her. She asked: "Is the justification only with one or along with my tribe?" Ḥazrat Muāvia said: "It is not your matter. She said that" the others are deprived from it. If you cannot do justice to my tribe, I too will not need justice; it will be stress for me " Ḥazrat Muāvia: Ibn Abī Talib has made you brave. Then he ordered the subordinates to write to the governor to fulfill her demands.<sup>33</sup> So, Akarsha bint Āttarsh also came to the court of Ḥazrat Muāvia with the complaint of his governors and said,

"Before this, our rich people made to took Zakāt and divided among our poor, but no poverty has not eliminated. If all this is happening with your will and advice, you will be warned immediately and request for confession. If there is no your will and the governors are oppressed by themselves (so it is also a matter of responsibility to you) to seek support from the people who are responsible. Let the oppressors be on the service."

Sometimes, faces that, matter that to act upon on law is lose for government. She apologized and said:

"Subhan Allah! What are you talking about? Allah has not imposed law to harm others. At last, the Muāvia, ordered that Zakāt collector from them is must be divided in their own tribe and issued the decree to justify with her."<sup>34</sup>

How the truth is being expressed without fear of the greatest power of the world. It is because of the religion she believes on may allow to capture the dark evening of falsehood. If she allows it, she declares the death of her faith. Therefore, it is forced not to allow the false in Islamic society to be reborn and to take steps against the forces of religion and faith.

Sayyida 'Ayesha's criticism and Accountability

The beginning of the Caliphate of Banū Umayyad is mentioned that the governors of the Muāvia used to curse Ḥazrat Ali and his supporters in his sermons. Their attitude was criticized by Hajjar bin Adī, a companion of Prophet, as well as the praise of Ḥazrat Ali and his companions. The governors of the caliph Muāvia tried to stop him, but they did not succeed. On the contrary, the ideas of The Hajjar bin Adī were growing. In the result, Ḥazrat Muāvia issued orders for the arrest of Hajjar and some of his associates. And when they were arrested and brought to his court, he decided to kill them. When Ḥazrat 'Ayesha came to know about this, she immediately sent Abdul Rahmān bin Harith to Ḥazrat Muāvia to stop the move, but Hajjar and his seven companions had been martyred. Before this Ḥazrat 'Ayesha was very annoyed on Muāvia strictly took action on it. Abdul Malik bin Nofal narrates, she even said:

"If there was not the risk of foolish people to take over, the matter with Muāvia will different in connection with Hajjar."<sup>35</sup>

It shows that why the Ākabar Sahāba, were silent on their unlawful acts. so due to this reason Ḥazrat 'Ayesha did not take action on it. While, she wanted to take strict action against him. When Ḥazrat Muāvia met Ḥazrat 'Ayesha on the occasion of Hajj, She said in a very stoic manner: "O Muāvia! What you did with The Hajjar and his companions. And I fear that I may

hide a man, that he may kill you. The tradition suggests that Ḥazrat Māvia had ended his sin with great difficulty in apologizing to Ḥazrat Ayesha.<sup>36</sup>

### Right to suggest and opinions and its benefit

These historical evidence are proves that Muslim women cannot be as irrelevant and spectators with the loss of Islamic Society, because it has a very deep and close relationship with the society's evil and reform and violence. The loss of society is its own loss and the benefit of society is its own benefit. She will help society to maintain good standing and will oppose and resist the path of evil. If you welcome the good, you will also protest against evil. This is the natural right of the collective life that has given it to him. As for his personal problems, such as marriage, divorce, and so on, the law has clearly stated that no one can take his decision on it, whatever action will be taken; her will and happiness will be followed. The Prophet says.

"The husband and women should not marry without her consent and the marriage of a virgin should not be done without her approval."<sup>37</sup>

There is another verse<sup>38</sup> "لا تنكحوا اليتامى حتى تستأموهن" The word 'Yatamā' is very much in focus here. If the father is not a good and kind, good father, it is very possible that a cruel guardian would make the girl a victim of oppression, and the sharia never deprive her to the right of consent in her decision. So, in particular, it is directed to be consulted so that women are not subjected to any kind of harassment. These matters are related to her own personality. Beyond this, the Prophet ﷺ is guided by:<sup>39</sup> "أمرنا النساء في بناتهن" "Consult women about their daughters. This verse shows that the areas she has the experience and are well aware of her loss or profit and her thoughts are of special attention and importance, which we cannot ignore in any way. This pattern is not specific with any one of the lives of the most famous. But it is related to all kinds of problems and all aspects. We can consult with the history pages. The famous treaty of Ḥūdebīā, the conditions between the Quraīsh and the Muslims. Initially, the majority of Muslims were unhappy with them. One of the conditions was that Muslims would return this year without performing pilgrim. Because of this condition, Prophet ﷺ ordered the companions to open the ihram and sacrifice the altar, but the feelings of the companions were so much changed that the order did not appear to be being followed. When Prophet ﷺ sadly mentioned this to Umm-e-Salmah, she advised, not to talk to anyone, you act upon yourself. Then, look this how people follow it. So when you followed his advice, the companions saw you and immediately started following Prophet ﷺ.<sup>40</sup>

Thus, the correct opinion of umm-e-Salma was immediately put to rest. About Ḥazrat Umar:

"In Ūmar period, if he found any good opinion by women he accept it because of its good aspect."<sup>41</sup>

At the time when Ḥazrat 'Ayesha was preparing to take the story from the qatlīn of Ḥazrat Usmān, in one of her speeches, she said: "People were going against 'Usmān and blaming his actions. Prophet ﷺ consulted us about their news, so we found 'Usmān innocent, faithful, and loyal in all these situations, while the noise-makers found the fājir cheater and the hotlists."<sup>42</sup>

From these words it comes true that Ḥaẓrat ‘Ayesha was constantly studying the actions of the government and its responsibilities. The other words show that Ḥaẓrat ‘Ayesha had a very close relationship with the people's issues and issues and people were very close to the political issues and she tries to solve them. After Ḥaẓrat ‘Usmān, who would be made a Caliph, the famous personalities of Basra consult with tribes chief along with Ḥaẓrat Ṭalḥa and Zūbair, and then they consult with Ḥaẓrat ‘Ayesha. He founds agreed for the Hazart ‘Alī and he accepts Ḥaẓrat ‘Alī regime.<sup>43</sup>

### **Practical Co-operation**

In the way That Islamic society has benefited from the woman's opinion and understanding on various political and non-political issues, she has been helping with her practical skills in the way she has been building the society. Traditions suggest that sometimes the Caliphate has also obtained these services from her. From Ḥaẓrat Abdullah Ibn Abbās, Khawārij asked if the Messenger of Allah ﷺ had taken the women to Jihād.

The Prophet ﷺ took Umm-e-Suleīm and some women from Ānṣār to war, to drink water and to beat the wounded. Some social and religious works have also been taken from them, such as Umm-e-Varka bint Abdullah says: "The Prophet ﷺ came to her house and appointed a caller for him who called a 'Āzān' and ordered them to obey his family."<sup>44</sup> Similarly, Ḥaẓrat Abdullah Ibn Umar ordered one of his maids to perform the night prayer of Ramadān (Tarawīḥ) to the women of their house.<sup>45</sup>

The Islamic history shows it clearly that Islamic society has imposed many religious and social responsibilities on women and those Muslim women have fulfilled their responsibilities along with their domestic duties.

### **Muslim women's responsibility in the present era**

In today's time, the responsibilities of Muslim women have increased many times. Her job is not just to look after the house, but to care for the new generation, who deserves individual attention and good education. The house is a small state. Children's upbringing and training, their respect for Islam, their rise in Islamic letters to prove a true partner of men in life and encourage them to maintaining balance, to reduce the burden of their responsibilities and to have the right attitude towards household income and expenses. .

In shortly, religiously trends and work conscious women can play very important and good role in society. Some of the negative emotions that are emerging in society are that women can remove them by her individual efforts at the initials stage. She can easily provide physical and spiritual harmony to her husband and can teach her children lesson of trust, religious thoughts by the help of her action in the home. She can create prestigious life in low income. She can help the men by means of her courage, devotion in connection with religious and worlds improvement. She can morally help their neighborhood and can calm and harmony in their homes by the help of her acts. By the help of religious gathering she can creates interest for religious and can care the rights of neighbor and also creates pious harmony in the

environment. Sacrifices for the religion, she can enter her name in those women for whom Prophet ﷺ has declared their home as battlefield of Jihād.

### Conclusion

The history of Islamic society tells us that the women always take part equally with men in the development of society. In Maḳḳah, Bilāl and Sohaib were badly tortured in men but the women of that time in Maḳḳah just like Sumyya, Ūmm-e-Ammāra, Ūmm-e-Umaīs and Zunaīra were also badly tortured. In the same way in Madīnah, the women from the Ansār also take part to made sacred environment along with their men at Madīnah to remove evil practices from the society. They tolerate brutality and put her in danger. They pay full beliefs and trust with their fathers, husbands and brothers. Presently, it is women's duty that they secure and protects their neighbor, friends, children and their relatives from the evil practices and also themselves. They should teach the illiterate, non-educated women and make them as for the present era. It the duty of the well-educated women that they mold their men in their houses weather they are their fathers, husbands, sons or brothers which involves in evil practices and they should co-operates with persons who are preaching Islam. If she co-operates such persons then their houses will be converts like a paradise in the world.

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