



A Research Study of the Allocated Tasks of Females in the Era of the Prophet ﷺ and the Cohorts

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Abstract

Islam has given a high position to women which no other religion has given. If the teachings of different religions and laws of the world are associated with this new unique and noble role of Islam, which Islam has given to the dignity and respect of women. Restoration, giving it a proper place in human society, rescuing it from oppressive laws, unjust customs and men's selfishness, egotism and arrogance, then the eyes of the objectors will be opened, and an educated and faithful person will have to bow his head in recognition and respect. In Islam, the position of a Muslim woman is high and influential, and she has been blessed with countless rights. ALLAH exalted the woman, but ignorant people made her a toy of flame and play. The records of history show that in every era, women suffered sufferings and carnages, and how brutally they were thrown into what kind of low places, but when the cloud of mercy of Islam came, the status of women changed at once.

Keywords: Islam, Religion, Pride, Redeeming, Blessed, Places, Era

Islam has given the highest status to women, in the eyes of Islam both men and women are equal in terms of humanity. Therefore, for a man, his masculinity is not something to be proud of, nor is his femininity a matter of shame for a woman. In the life of every distinct, women play an effective role in one way or another. Women have great importance in laying the foundation of a balanced and developed society. There are many verses about the position of women in the Holy Qur'an and the Sunnah of the Prophet ﷺ. Whether a woman is a mother, sister, wife or daughter. Islam has described the rights and duties of each of them in detail.

For any human being, mother is the source of life, she is the reason for his arrival and survival in this world, so thanking her, treating her well and serving her is one of the most important rights of a woman. . The right of the mother is more than that of the father in terms of good behavior and good behaviors, because the mother has to face more difficulties in the birth and training of the child. And Islam, keeping all these anguishes in front, declared the mother as deserving of better treatment, which is a great favor of Islam to women.⁶

Daughters have the right to life

During the age of ignorance, some Arab tribes used to bury girls alive. The Holy Qur'an strongly threatened him and gave him the right to live and said that whoever turns away from his right, God will have to answer him on the Day of Judgment. Allah says:

﴿ وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴾⁷

(And when the girl who was buried alive will be asked for what sin she was killed).

﴿ " وَكَذَلِكَ زُيِّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴾⁸

Likewise, many polytheists have been made good by their partners to kill their children in order to put them to death and confuse their religion upon them, and if God had willed, they would not have done so. Leave them to know and their lies.

In Islam, both men and women are human beings and both of them are a great masterpiece of nature in terms of their creation and attributes as humanity. Who is the most respected person in the entire universe in terms of his qualities and features?

Right to acquire knowledge

Human progress depends on knowledge and no person or nation can survive without knowledge. It is not only for men or a certain class, but Islam declared knowledge as a duty and opened its doors for both men and women and removed all the hindrances and limitations that stood in the way. drew special attention to and encouraged him, as the Prophet ﷺ said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ⁹

Acquiring religious knowledge is a duty on every Muslim.

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⁶ Women in Islam: The Enlightenment, Bayt al-Azhar Electronic, 7th July, 2021".

⁷ Surah At-Takwir, 81: 8-9

⁸ Surah Al-An'am, 6: 137

⁹ Ibn Majah, Abu Abdullah bin Yazid Al-Qazwini, Ibn Majah, Sunan, (Beirut: Dar al-Fikr, 1415 AH), Hadith Number: 224

In another place, there is a tradition of Abu Saeed Khudri that the Messenger of Allah, may God bless him and grant him peace, said

" مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ، أَوْ ثَلَاثُ أَخَوَاتٍ، أَوْ ابْنَتَانِ، أَوْ أُخْتَانِ، فَأَحْسَنَ صُحْبَتَهُنَّ، وَاتَّقَى اللَّهَ فِيهِنَّ فَلَهُ الْجَنَّةُ " ¹⁰

"He who brings up three girls, educates them, marries them and treats them well (even later), then for him will be Paradise."

Islam addresses both men and women and has made everyone bound by worship and morals and Shari'ah which is not possible without knowledge. Without knowledge, a woman can neither protect her rights nor accomplish her responsibilities; Therefore, the education of men as well as women is very important.

Right to choose husband

About the choice of husband, Islam gave freedom to women. The will of the girls and their permission has been declared essential in every situation. The prophet says:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا تُنْكَحُ الثَّيْبُ حَتَّى تُسْتَأْمَرَ، وَلَا تُنْكَحُ الْبُكَرُ حَتَّى تُسْتَأْذَنَ، وَإِذْنُهَا الصَّمُوتُ " ¹¹

"A married woman should not be married unless she is consulted, and a virgin should not be married without her permission."

Financial rights

The maintenance of a woman is the accountability of the man in every situation. If there is a daughter, it is the accountability of the father. If it is a sister, it is the accountability of the brother, if it is a wife, then the husband is obliged to support her, and if it is a mother, then her expenses are the accountability of her son, so that the honor and dignity of the woman is protected in every situation. Or if she gives money, land, or property to her children of her own free will, or bequeaths it to someone, it is her own will, but her maintenance is obligatory on her husband.

(وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا) ¹²

And the food and clothing of nursing mothers will be the accountability of the father according to the constitution. A person is not hurt beyond his strength.

(لِيُنْفِقَ ذُو سَعَةٍ مِّنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا) ¹³

You should spend your wealth according to your wealth. And whoever is short of sustenance should spend according to what God has given him. God does not hurt anyone except according to what He has given. And God will soon give prosperity after hardship.

A woman is a mirror of moral values

The personality and character of a woman reflects the moral values of a family because a woman is the main factor in the formation of a family. Although women have been carrying out this accountability assigned by nature for centuries, the thing to consider is that why do we feel the need to discuss this topic today? And although a woman is well aware of her responsibilities, duties and role, then the question arises, what is the purpose of examining and revising this natural role of a woman today?

Allah Almighty started the creation of mankind with Hazrat Adam (ﷺ) and He created Hazrat Hawa (ﷺ) from Hazrat Adam (ﷺ). As if both men and women were created from the same sex. It was possible that Allah Ta'ala would have created many men and women at the same time and the human race would have proceeded from them at the same time, but by giving existence and life to the human race from a single existence, nature created one class. He gave man the idea of a family and created a kinship relationship between them, which he connected with love. As the Prophet, ﷺ, said:

الرَّحِمُ شَجْنَةٌ مِنَ الرَّحْمَنِ، فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ ¹⁴

"Relationship is a branch of the Most Merciful, so whoever joins it, Allah will join him."

And on the other hand, the important thing is that in this whole process, Allah, the Exalted, made the woman the main role by giving her the duty of creating the human race, and a special part of His "Mercy" was given to the woman as "Rham". Deposited in the case of Creation is only an attribute of God, but He made woman His instrument in the world. It is as if Allah, the Exalted, has given the special attribute to bind humanity together, which is the feeling of mercy and compassion, and He has entrusted this feeling to the woman, which shows the fact that a woman's role in building a family and keeping it stable is evident. Character is key which can never be ignored.

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¹⁰ Tirmidhi, Abu Isa Muhammad bin Isa, Al-Jami' Al-Tirmidhi, (Riyadh: Darussalam, 1st edition, 1418 AH), Hadith Number: 1916

¹¹ Tirmidhi, Abu Isa Muhammad bin Isa, Al-Jami' Al-Tirmidhi, (Riyadh: Darussalam, 1st edition, 1418 AH), Hadith Number: 1107

¹² Surah Al-Baqarah, 2: 233

¹³ Surah At-Talaq, 65: 7

¹⁴ Tirmidhi, Al-Jami' Al-Tirmidhi, Hadith Number: 1931

existence, nature created one species. He gave man the idea of a family and created a kinship relationship between them, which he connected with love.

In Islamic society, the family begins with the marriage of a man and a woman, which is actually the first requirement for the establishment of a family, that is why marriage has a special importance in Islamic culture and teachings. In this regard, the Prophet ﷺ emphasized marriage with simplicity and gave this standard for marriage

تُنكح المرأة لأربع: لمالها، ولحسبها، وجمالها، ولدينها¹⁵

A woman is married on the basis of four things. His wealth, lineage, beauty and piety. You should get a pious woman.

In another hadith, it is said that he said

إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَأَتَّخُوهُ، إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ¹⁶.

"If someone gives you a message of marriage, whose religion and morals you are satisfied with, then marry him to your heart's content. If you do not do this, there will be chaos in the land."

From these orders, the importance of family establishment and stability in Islamic teachings is clear. Because a family is the basic unit of society. In a family, there are all the systems that come before us in a large form in the society, for example, economic system, educational system, social system, internal and external system. All these systems, which are seen in a limited form in the family, become extensive in the society. And this is the reason that if the system of this unit of the society is correct, it will have an effect on the whole society.

Financial Responsibilities of Cohorts

Since the article under review is related to the assigned responsibilities of women, the economic activities of the Cohorts are examined in the following lines, how they performed economic activities in their periods so that they can be a torch for contemporary women. Can prove the way.

The Holy Quran has repeatedly repeated the word trade because Allah Almighty has blessed the profession of trade. The great virtue of trade has also been mentioned in the hadith. The Prophet (ﷺ) said that out of ten parts, nine parts of Allah's sustenance have been placed in trade.¹⁷

Hazrat Asma bint Makhzumah used to trade in perfume among the cohorts. Ibn Saad says that her son Abdullah bin Rabi'ah used to buy perfume from Yemen and send it to her, and she used to sell it. When they filled our bottles with perfume, it was as if they said, "Iktban li alikan haqi" write down the money that I owe to you.¹⁸

عَنْ سَهْلٍ، قَالَ: "كَانَتْ فِينَا امْرَأَةٌ تَجْعَلُ عَلَيَّ أَرْبَعَاءَ فِي مَرْزَعَةٍ لَهَا سِلْقًا، فَكَانَتْ إِذَا كَانَ يَوْمَ جُمُعَةٍ تَنْزِعُ أَصُولَ السِّلْقِ فَتَجْعَلُهُ فِي قِدْرٍ، ثُمَّ تَجْعَلُ عَلَيْهِ قَبِيضَةً مِنْ شَعِيرٍ تَطْحَنُهَا فَتَكُونُ أَصُولَ السِّلْقِ عَرْقَهُ، وَكُنَّا نَنْصَرِفُ مِنْ صَلَاةِ الْجُمُعَةِ فَتَسَلِّمُ عَلَيْنَا فَتَقْرُبُ ذَلِكَ الطَّعَامَ إِلَيْنَا فَتَلْعَقُهُ، وَكُنَّا نَتَمَتَّى يَوْمَ الْجُمُعَةِ لَطَعَامِهَا ذَلِكَ"¹⁹.

It is narrated from Hazrat Sahl bin Saad that a woman used to grow a vegetable (salaq, beetroot) in her field. And she used to prepare food for us. We used to wait for Friday for the whole week (that we would get food after Friday prayer).

During the Prophet's era, many Cohorts were also associated with the profession of medicine. Cohorts used to accompany the Messenger of Allah (peace and blessings of Allah be upon him) in wars and performed the duty of dressing the wounded.

عَنْ الرَّبِيعِ بِنْتِ مُعَوِذٍ، قَالَتْ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "نَسْفِي وَنُدَاوِي الْجَرْحَى، وَنَرُدُّ الْقَتْلَى إِلَى الْمَدِينَةِ"²⁰.

Rabi bint Mu'awz (may Allah be pleased with her) narrated that we used to accompany the Prophet (peace and blessings of Allah be upon him) (in the expedition), give water to the Muslim soldiers, bandage the wounded, and carry those who were martyred to Madinah. were

During the Prophet's era, nursing was a well-known profession and many women were involved in this profession. The Holy Qur'an said that these nurses should be compensated according to the constitution. Allah says:

(وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنْمِيَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ)²¹

And let mothers breastfeed their children for two whole years. This (commandment) is for him who is to complete the period of breastfeeding, and he who has a child is answerable for feeding and clothing them (mothers) in accordance with the law.

Halimah Sadia breastfed the Prophet (ﷺ) and Umm Burda breastfed his son Hazrat Ibrahim. So the Prophet (peace and blessings of Allah be upon him) handed him over to Umm Burda.²²

¹⁵ Bukhari, Muhammad bin Ismail, Sahih Bukhari, (Karachi: Qadimi Kutub Khana, 1961), Hadith Number: 5090

¹⁶ Tirmidhi, Al-Jami' Al-Tirmidhi, Hadith Number: 1058

¹⁷ Ibn Hajar Al-Asqalani, Ahmed bin Ali bin Muhammad, Al-Matalib Al-Aliya bi Zawaid Al-Masanid Al-Thamaniya, (Saudi Arabia: Dar Al-Asima, 1419 AH), Vol. 7, p. 352

¹⁸ Abu Ghuddah, Zaki Al-Sayyid, 'Amal Al-Mar'ah Bayn Al-Adyan Wal-Qawanin Wa Da'at Al-Tahreer, (Dar Al-Wafa' for Publishing and Distribution, 1st edition: 2007), p. 174

¹⁹ Bukhari, Muhammad bin Ismail, Sahih Bukhari, Hadith Number: 938

²⁰ Bukhari, Muhammad bin Ismail, Sahih Bukhari, Hadith Number: 2882

²¹ Surah Al-Baqarah, 2: 233

²² Ibn Saad, Al-Tabaqat Al-Kubra, Edited by: Muhammad Abdul Qadir Ata, (Beirut: Dar Al-Kutub Al-Ilmiyah, 1st edition: 1990), Vol. 8, p. 220

The religion of Islam allows everything according to obligation, but it also sets rules and regulations for the welfare of humanity, from which there is no room for exceptions.

The role of women in the establishment and stability of the family

It has become clear that the importance of the family system is definite, but in the context of the current situation, the accountability of a woman in the establishment and stability of a family has not been limited only to training, but in view of the demands of today's era, women have an economic role. And the social accountability is much greater than before. Economic conditions require that a woman should contribute to the maintenance of the family along with the man. For which it is very important for a woman to be educated, for which she has to go out of the house and get education in the society and along with education, she has to contribute to the development of her family and society through employment or business. It is as if the scope of a woman's role has expanded from home to society. Economic and social roles, which were hitherto an optional obligation, have now become indispensable.

But it should be clear here that with the increase in these issues, women have not been freed from their basic responsibilities, but have become more bound and responsible than before. The rapidly changing conditions and increasing tasks have changed the role of women, the same woman is facing many problems. Although the current conditions require change, but society or family, a woman is still judged on the same old traditions that were prevalent before this era. Today, when a woman struggles to get an education and get a job, the family and the society do not give her the ease and comfort that she deserves and at the same time demand that she should take care of the education of the children and the maintenance of the family. Tasks should meet the requirements of today's times. Due to this moral contradiction, a vacuum is being created in the society which is not only affecting the affiliation between man and woman at the individual level, but it is also destabilizing our family system.

In all these situations, a strong reaction is coming from the woman's side, which is giving rise to two extreme groups of thought. One section seems to be propagating the concept of a completely independent woman in the form of Awrat March and the other section is convinced of restricting women completely to four walls. The reason for all these problems is that women are becoming victims of impoverishment and this is directly affecting our future generations. Therefore, our family and social system can be severely damaged as a result. A clear example of which is the western society where the family system has declined. The growing number of "child crosses" and "old homes" is a practical proof of this.

Since all these facts, the question arises that how can these problems be resolved? Before that, it is important to consider what were the reasons for this deterioration in the Western society. Western society exempted women from their tasks under the guise of protecting them in the name of rights. And the woman named freedom from responsibilities as feminism. As if the problem in this whole process was caused by not understanding the role of women. In Islamic society, the family begins with the marriage of a man and a woman, which is actually the first requirement for the establishment of a family, that is why marriage has a special importance in Islamic culture and teachings. In this regard, the Prophet ﷺ emphasized marriage with simplicity and gave this standard for marriage

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسْبِهَا، وَجَمَالِهَا، وَلِدِينِهَا، فَاتَّقِرْ بِذَاتِ الدِّينِ تَرَبُّتٌ يَدَاكَ".²³

Abu Huraira (RA) narrated that the Prophet (PBUH) said that a woman is married on the basis of four things: because of her wealth, because of her family honor, because of her beauty, and because of her religion. If you marry a pious woman and get success, if you don't do it, your hands will be dirty (i.e. you will regret it in the end).

Therefore, the situation today demands that the role of women should be understood, she should be provided with all the resources and opportunities that will keep her in tune with the modern demands and she should also be given moral and practical support so that she can fulfill all her potential. Be able to handle affairs and tasks. And on the other hand, a woman should not completely ignore her first duty in the race of development. Rather, he should ensure that his family remains the focus of his attention. The man should cooperate with the woman in domestic affairs and the woman should try to contribute to the economic responsibilities with her, which will stabilize the family and bring up the children in a trusting, prosperous and safe environment, which will not only help the family but also The society will be able to have good values.

Women's education in the era of the Prophet ﷺ and the era of the Cohorts

The education and training of women and their excellence in it can be seen from the beginning of Prophethood, so when the first revelation was revealed from the cave of Hara, the first verses of this revelation "Surah Iqra" who heard and remembered them first, he Hazrat Khadijah was the wife of Prophet Muhammad (ﷺ). In these verses (Surah Iqra) there was a command to read and reflect on human creation, and this command was for both men and women. Therefore, from the beginning of the Prophet's era, both classes engaged in the knowledge of the Qur'an. Hazrat Khadijah (RA) stayed with him for ten years after the first prophethood of his death, and whatever part of the Holy Qur'an was revealed by the Messenger of Allah (PBUH), Hazrat Khadijah (RAH) used

²³ Bukhari, Muhammad bin Ismail, Sahih Bukhari, Hadith Number: 5091

to listen to it and remember it. The daughters of the Holy Prophet ﷺ used to learn and memorize the Quranic verses, just as the men of Makkah believed and read the Quran, so the women believed and memorized the Quran and followed it. The incident of going to sister Fatimah's house and seeing her reciting the Qur'an is recorded in the books of biographies and hadiths.

When the verses of Surah al-Shu'ara of the Qur'an were revealed in Makkah, and in them it was ordered to invite one's loved ones and relatives to Islam and warn them, the Prophet (peace and blessings of Allah be upon him) gathered his relatives, women and daughters and said:

ان ابا هريرة، قام رسول الله صلى الله عليه وسلم حين أنزل الله: وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ سورة الشعراء آية 214، قال: " يَا مَعْشَرَ قُرَيْشٍ أَوْ كَلِمَةً نَحْوَهَا اسْتَرَوْا أَنْفُسَكُمْ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا وَيَا صَفِيَّةَ عَمَةَ رَسُولِ اللَّهِ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا، وَيَا فَاطِمَةَ، بِنْتُ مُحَمَّدٍ سَلِينِي مَا شِئْتِ مِنْ مَالِي لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا"²⁴

Al-Aqrabin" "And fear the relatives of your family" was revealed, then the Messenger of Allah (peace and blessings of Allah be upon him) called out (standing on the Safa hill) "O Jamaat Quraysh! Or something like that. He (peace and blessings of Allah be upon him) said: Save your souls from His punishment by obeying Allah (if you do not desist from polytheism and disbelief). . O Bani Abd Manaf! By Allah, I will not be able to do anything for you. O Abbas bin Abdul Muttalib! I will not be of any use to you in the sight of Allah. O Safiyya, the maternal grandmother of the Messenger of Allah! I will not be able to benefit you in the sight of Allah. O Fatima! The daughter of Muhammad (ﷺ)! Take from me whatever you want of my wealth, but in the sight of Allah, I will not be able to benefit you.

In the era of the Prophet ﷺ, a few houses were the center of invitation, where education was given and the invitation to Islam was given. Among them, the house of Prophet Muhammad ﷺ was the first, where the Prophet Muhammad ﷺ invited the people of Quraish to eat. This house of Prophet ﷺ was for women. It was the center for teaching knowledge and religion and the Qur'an. The second center was 'Dar Arqam' and the third house was that of Hazrat Abu Bakr Siddiq (RA), where the Messenger of Allah (PBUH) often went and through him he would get the opportunity to learn about religion and he would read and memorize the Qur'an. . The main purpose of Prophet Muhammad ﷺ's mission was to teach and purify the divine commandments and the Qur'an. In Surah Juma'ah:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَلَنْ كَانُوا مِنْ قَبْلَ لُفَىٰ ضَلَالٍ مُّبِينٍ﴾²⁵

"He raised a Messenger from among the Umayyads, from among them who recited to them His verses and purified them and taught them the Book and wisdom, and indeed these people were in open error before him."

That is why the Prophet (peace and blessings of Allah be upon him) used to advise that I have been sent as a teacher and it is my duty to be a facilitator for people.

لَا تَسْأَلْنِي أَمْرًا مِنْهُمْ إِلَّا أَخْبَرْتُهَا إِنْ اللَّهُ لَمْ يَبْعَثْنِي مُعْتَدًا وَلَا مُتَعَتِّدًا، وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُّبِينًا²⁶."

"What Bibi will ask me, I will immediately inform her; Because Allah Ta'ala has not sent me as a hard person, but as an easy teacher.

Rasulullah sallallahu alayhi wa sallam used to teach and train women equally with men in Makkah, and women were also included in his invitation and reformation gatherings, and they too used to memorize the Qur'an in the same way as men used to memorize it. She used to remember and act on them in the same way as men remember and act. In Makkah, the Holy Prophet (ﷺ) used to visit the house of his cousin Hazrat Umm Hani bint Abi Talib. The incident of Ascension happened during her stay at her house. She said that when this journey (of Ascension) took place, the Messenger of Allah, may God bless him and grant him peace, was in my house. We offered the Fajr prayer in his company, then he said: Umm Hani! As you are aware, I offered the Isha prayer with you, then I went to Jerusalem and offered the prayer there. Narrated the incident²⁷

When the Messenger of Allah (ﷺ) migrated to Madinah, Hazrat Abu Bakr (RA) came with him and other Cohorts also came to Madinah after or before him with their families. When the Prophet's Mosque was built there, men and women used to come to the Prophet's Mosque and offer prayers. And he used to participate in educational and training gatherings, during Isha and Fajr prayers, the Holy Prophet (PBUH) used to recite large surahs of the Holy Quran, even though it was night prayer, the Prophet (PBUH) allowed women to come to the mosque and pray with the congregation and said:

إِذَا اسْتَأْذَنْتُمْ نِسَاءَكُمْ بِاللَّيْلِ إِلَى الْمَسْجِدِ فَأَذِنُوا لَهُنَّ²⁸

"When your women want to go to the mosque at night, give them permission."

²⁴ Bukhari, Muhammad bin Ismail, Sahih Bukhari, Hadith Number: 4771

²⁵ Surah Al-Jumu'ah, 62: 2

²⁶ Muslim, Abu Al-Husayn Muslim bin Al-Hajjaj Al-Qushayri Al-Nishapuri, Sahih Muslim, (Makkah Mukarramah: Maktaba Nazar Mustafa Al-Baz, 1417 AH), Hadith Number: 3690

²⁷ Abdul Malik bin Hisham, Al-Sirah Al-Nabawiyah, (Beirut: Dar Al-Kutub Al-Ilmiyah, 1415 AH), Vol. 2, pp. 43-44

²⁸ Bukhari, Muhammad bin Ismail, Sahih Bukhari, Hadith Number: 865

Women used to come to the mosque with their small children for prayer and performed the prayer following the example of the Messenger of Allah ﷺ, but when the Messenger of Allah ﷺ heard the sound of a child crying, he would shorten the recitation of the Surah in the prayer, so that the mother of the child would can take care of the child. The Messenger of Allah ﷺ said:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالسَّيِّمَ وَالْكَبِيرَ، وَإِذَا صَلَّى لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ"²⁹

The Imam should lighten the prayer; that is why there are children, the elderly, the disabled and the sick in the congregation, and when he prays alone, he should pray in any way he wants.

Apart from the educational gatherings of the Prophet's Mosque, women used to present their problems and come to the Prophet's house to find out the correct answer to them and get answers to their questions. She went to the house and said to the Messenger of Allah ﷺ:

"O Messenger of Allah! My father married me to his nephew so that his lower status would be superior. I am not happy with this marriage. The Messenger of Allah, peace and blessings be upon him, gave the matter of her marriage to him." Gave that he should keep the marriage and if he wants to divorce her. The woman said that I am now satisfied with my father's action; but I did it so that the women would know that in the matter of the marriage of their children, the parents has no right over them against their will".

The publication of Islamic education in Madinah created so much awareness among women that they began to understand their rights and directly questioned the Messenger of Allah ﷺ about it. I did not deal with problems and revelations, the nature of their questions were related to women's problems, general affairs and problems of children and the elderly, and rewards and punishments, death and punishment in the hereafter. The Prophet ﷺ said:

فَبِمَا شَفَاءِ الْعِيِّ السُّؤَالُ³⁰

"Undoubtedly, the cure for ignorance is to ask."

Allah Almighty has instructed the believers to seek knowledge through questioning.

(فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ)³¹

"If you don't know, ask those who remember."

The pure wives used to ask the Messenger of Allah (ﷺ) many questions and used to participate in his scholarly and sermon gatherings in the Prophet's Mosque, etc. They used to gather especially on Eid. It was also necessary for them to participate in Eid-ul-Adha, on such occasions, along with the Eid-ul-Adha prayer, the Messenger of Allah ﷺ used to give a special sermon. In this hadith, it is also said that even if a woman is in the state of menstruation and cannot pray, she should still go and do dhikr. I participate in the assembly of God and knowledge.

In these gatherings, women read the Qur'an and hadith like men and memorized them, they not only memorized them, but also carefully observed the actions and deeds of the Messenger of Allah, peace and blessings of God be upon him, they memorized them in their hearts with their minds and when they went back, other than their families. She used to inform men and women who were not there. In the Prophet's covenant, women had a lot of passion and passion for knowledge, they did not want to miss any opportunity. Women used to participate in public meetings like this; In questioning some of the issues, shame was a hindrance; therefore, upon their request, the Prophet ﷺ appointed a separate day for answering women's questions. The Prophet ﷺ used to designate a separate place for women, so that Can ask questions with equality.

Hazrat Anas bin Malik narrates: "A woman was in a fit of mind, she said: O Messenger of Allah! I have something to do with you, (i.e. something to say which cannot be said in front of people), the Prophet ﷺ said: "O mother of so-and-so (i.e. took her name), tell me the address of the path (or street) that is suitable for you. Yes, I will reach there and answer you."

That woman wanted to talk about a matter, where there was no one, and the Messenger of Allah, peace and blessings be upon him, approved it. Undoubtedly, during the Prophet's era, the Cohorts of the Prophet (may Allah be pleased with him) and his Cohorts (may Allah be pleased with them) were great admirers of Qur'anic knowledge, and they became very sad because of the cessation of the chain of revelation after the death of the Prophet (ﷺ).

قَالَ أَبُو بَكْرٍ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعُمَرَ: انْطَلِقْ بِنَا إِلَى أُمَّ أَيْمَنَ نَزُورُهَا كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزُورُهَا، قَالَ: فَلَمَّا انْتَهَيْتُمَا إِلَيْهَا بَكَتُمْ، فَقَالَا لَهَا: " مَا يَبْكُوكِ فَمَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ؟"، قَالَتْ: إِنِّي لَأَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ، وَلَكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدْ انْقَطَعَ مِنَ السَّمَاءِ، قَالَ: فَهَيَّجْتُهُمَا عَلَى الْبُكَاءِ، فَجَعَلَا يَبْكِيَانِ مَعَهَا³².

"Hazrat Abu Bakr (RA) asked Hazrat Umar (RA) to go with him to Umm Ayman's place, because the Messenger of Allah (PBUH) used to visit Umm Ayman's place. When he met both of them, she was crying. Both of them said that the cohortship of Allah is far better for the Messenger of Allah (ﷺ) (than death). Umm Ayman replied: I am not crying because the Messenger of Allah (ﷺ) is in the cohortship of Allah; rather, the reason for

²⁹ Sulaiman bin A'isha, Sunan Abi Dawood, Hadith Number: 794

³⁰ Abu Dawood, Sulaiman bin A'isha Al-Sajistani, Sunan Abi Dawood, (Beirut: Dar Al-Kutub Al-Ilmiyah, 1414 AH), Hadith Number: 336

³¹ Surah An-Nahl, 16: 43

³² Ibn Majah, Abu Abdullah bin Yazid Al-Qazwini, Ibn Majah, Sunan, Hadith Number: 1635

my weeping is that the descent The chain of revelation was interrupted. He said that these two gentlemen also cried.

The family of Rasulallah ﷺ was at the forefront in the matter of knowledge. Pure wives did not waste any opportunity for knowledge, even if she was engaged in household chores and it became known that the Messenger of Allah, may God bless him and grant him peace, was explaining something in the Prophet's Mosque, they would leave all their work and listen to it. Hazrat Umm Salma, the wife of the Holy Prophet (PBUH), narrates her story: One day she was combing her hair, and she heard the Messenger of Allah (peace and blessings of Allah be upon him) addressing him from the pulpit: O people! As soon as he heard this, he told the woman who was combing her hair to fasten her hair (and comb it). Stop doing it), Mushatah said: I am a sacrifice to you, the Holy Prophet (ﷺ) is only saying that people! Umm Salma replied: Taf Hai on you, aren't we among the people? Then she quickly tied her hair. And in that part of the house there were shacks, from where they heard the Prophet saying: O people! On the Day of Resurrection, when I stand on the water, you will be present in groups, then some of you will be taken to the other direction. Sing, I will call to you to come to me, then the one who calls on my back will say, Leave them to their condition, they changed after you; then I will say: Go away, go away.³³

The knowledge gathering of the Holy Prophet (SAW) and his wives

The pure wives were eager to benefit from the knowledge gatherings of the Holy Prophet. This was the case with other women of Madinah, they also did not want to let this opportunity go to waste under any circumstances. She was among the first group of emigrants, where her husband was martyred; therefore, when she heard the call to prayer at the end of the period of death, she went to the Prophet's Mosque, performed the prayer, and after the prayer, the Messenger of Allah, peace and blessings be upon him, went to the pulpit. Addressed, which he remembered, this tradition of his is present in Sahih Muslim and other hadith books. It was special that when he knew that after the prayer, the Holy Prophet (PBUH) would deliver the address, he went to the Prophet's Mosque instead of his home for the prayer. It was for this reason that the Cohorts of the Prophet and the Cohorts were both distinguished in knowledge and practice, and they had achieved distinction in various sciences and arts, whether it was the Qur'an and Hadith, or poetry, literature, lexicography and medicine, or history and calligraphy, or various crafts. They achieved distinction in each art. One of the reasons for this was that in the Prophet's era, there was an environment of education and training for the children from childhood.

Women as teachers

Islam is the religion that education and research is its starting point. It teaches the pursuit of knowledge from the womb to the grave and gives high positions to the scholars by distinguishing between the scholars and the ignorant on the basis of knowledge. The religion of Islam is science and religion. And he is not convinced of the division of modern sciences, but he divides the sciences on the basis of useful and non-useful sciences and encourages everyone, whether male or female, in this regard. It was decided to give education to 10 children.

عَنِ الشِّفَاءِ بِنْتِ عَبْدِ اللَّهِ، قَالَتْ: " دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا عِنْدَ حَفْصَةَ، فَقَالَ لِي: " أَلَا تُعَلِّمِينَ هَذِهِ رُقِيَةَ النَّمْلَةِ كَمَا عَلَّمْتِيهَا الْكِتَابَةَ"³⁴

Hazrat Shafa bint Abdullah was told by the Prophet ﷺ that as you have taught Hafsa how to write, will you not teach her to pray for the disease of Namla?

Among the many wives of the Prophet, peace and blessings of Allah be upon him, one of the wisdom of the Cohorts, including the elimination of enmities, was to educate the pure wives of the religion of Islam and make them responsible for teaching them the religion so that the problems of women which a man could not explain. Because shame and modesty prevent it, the best bond should be settled. This is the reason that the wives of the pure learned religion with passion and then conveyed it well to the Ummah.³⁵

The total number of narrations of Hazrat Ayesha is 2210. The number of narrations of Hazrat Umm Salama is 378 and more than thirty-five cohorts and followers have narrated hadiths from her. 60 hadiths have been narrated from Hazrat Hafsa and more than twelve people have narrated traditions from her. Hazrat Maimunah bint Harith has narrated 46 while Umm Habiba has narrated 65 hadiths from the Messenger of Allah.³⁶

About a thousand traditions have been narrated from Umm al-Mu'minin, Sayyida Aisha, which she narrated from the Prophet, peace and blessings be upon him, and there are about seventy Cohorts who have narrated traditions from the Prophet, peace and blessings of God be upon him, and the great Imams are their students, Imam Ibn Taymiyyah and Imam Ibn Qayyim Joziyah are among the students of Fakhr al-Nisaa, a famous scholar. Allama Ibn Asaqr received the Prophetic inheritance from 81 and Imam Muslim from 71 women.

Summary

In the era of the Prophet, parents paid attention to the education and training of children from an early age, they used to take them to academic and religious gatherings, and women also taught children. An important reason for

³³ Abu Al-Qasim Ali bin Al-Hasan Ibn Asakir, Tarikh Dimashq Al-Kabir, (Beirut: Dar Ihya' Al-Turath Al-Arabi, 1421 AH), p. 314

³⁴ Sulaiman bin A'isha, Sunan Abi Dawood, Hadith Number: 3387

³⁵ Nadwi, Dr. Razi Ul Islam, Haqaiq Al-Islam, (New Delhi: Central Islamic Publishers), p. 83

³⁶ Nadwi, Dr. Razi Ul Islam, Ummahat Al-Muminin Aur Furoogh Ilm (Essay), <http://www.raziulislamnadvi.com/>

the success of the new generation of Ahad Nabawi and Ahad Sahaba was their high education and training by their mothers and other women in their childhood. Faith and piety would be firmly established in the hearts of children. In narrating hadiths, most of the children used to recite them after listening to them from their parents, just like the female Cohorts kept their knowledge and traditions of hadith with integrity, worked hard for knowledge, its effect later. From about 21/100 Sahabiyyah, their traditions are recorded in the existing hadith books, and after the covenant of the Sahaba, the Tabieen and the Tabieen and in the later periods until the eighth and ninth centuries of Hijri, the number of such excellent commentators of the Qur'an and hadiths is every woman. There are hundreds of mulattos in the century and the male hadith scholars and scholars of every century gotten the knowledge of hadith from the female muhaddiths and interpreters of the Qur'an and narrated from them. Most of the women used to do official teaching and teaching and did not take any recompense for it, there are also a large number of such husbands, who officially narrated hadiths with the authority of their wives. In 2539 hadiths have been quoted from female Cohorts, such female Cohorts who memorized the hadiths and narrated them, their number is more than two thousand. It is mentioned in the books of hadith, this number has been increasing due to their academic movement and the number of female teachers of some muhaddiths reaches three. Kept ahead in knowledge and wisdom and other arts until Hijri. Even today, the same movement is needed, every house should be a house with knowledge, wisdom, teaching and study, this way will move this Ummah forward.

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