



***The Role of Women in the Establishment of a Madani Society,
Study of the Era of Prophet (PBUH) in the Context of
Pakistani Society***

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ABSTRACT

At present, our country is vulnerable to uncertainty and extremism, both internal and external issues are affecting the integrity of the state. Academic institutes are lacking grooming skills of the new generation which consequently flourish extremism in the society. Regarding this, if the study of the Madani society of the era of Prophet (PBUH) is taken in to consideration, it will show that role of women remained very constructive at that time. Women have a positive role in almost all sectors of the life such as education, medicine, teaching and administrative sector also accompanied them. At that time women's education has been focused on in true spirit because it is eminent that if a mother is educated then society will be ruled by the people who abide by values and moral standards which minimize the danger of extremism and terrorism in the society. This paper appraises the Role of Women in the Establishment of a Madani Society, Study of the Era of Prophet (PBUH) in the Context of Pakistani Society.

Keywords: recreation, Islam, moderation, entertainment, women's recreation in Islam

Introduction:

Status of woman has always remained controversial in the history. Islam has declared the position of woman and her holiness. Islam is not convinced of discrimination in any field so; there is no difference in this religion on the basis of gender. If we talk about Pakistani society, we will know that actually we are living between the two extremes. Although, we have acknowledged this reality that without active participation of woman, the social system will not run. Yet, we are stuck in the constraints of the traditions and customs which a common man can never break. If we study the society of Medina, it is found that in keeping with the dignity of women, their involvement in all spheres of life has been encouraged. One important thing that cannot be ignored is that, whether it is the life of Mecca or the Medina, the prophet emphasized a lot on the social practices but Islamic orders and values have gained prominence in this field too. This article appraises the role of woman in the establishment of a Madani society; this study mainly focuses on the era of prophet (PBUH)

in the context of Pakistani society. It is believed that Islam obliges women to stay in their homes and it is proposed that women cannot participate in any constructive activity in society and it is forbidden according to Islam. To uncover the facts let us study some salient features of than society.

The Role of Women in the Prophet’s Era in Consultancy:

When Allah Almighty commanded His prophet (PBUH) to call and invite his close relatives to Islam Almighty said:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ¹

“Invite your close relatives”

His aunts suggested gathering people on the meal. The prophet invited more than 45 relatives, but the first invitation did not yield positive result, and then they suggested that the second invitation be made to convey them his message.² On the night of the emigration to Medina Quraysh planned to kill prophet. He was timely intimated by Raqeeqa bint Abi-saifee about their plan, so he instructed Ali to sleep in his bed on that night.³ It is narrated that at the event of Hudaibiya companions were annoyed against the Quraysh for unfair conditions. Hazrat Umm-e-Salma gave a brilliant piece of advice on that historical occasion. She suggested that prophet should perform all things to terminate Ihram without demanding from the companions. This suggestion proved to be an effective solution at that time. A woman's advice worked very well. All the companions followed you.⁴

The Participation of Women in Argumentation/Debate in the Era of Prophet (PBUH):

Once Qureshi women were discussing something with the prophet so their voices were getting louder. During this debate Omar seeks permission to come in. Everyone hurried to be behind the scenes. Prophet (PBUH) narrated the whole incident for Hazrat Umar happily. Hazrat Umar said to them, "You are afraid of me, and not of the Messenger of Allah." They replied “you are much rigid than him”⁵

Taking Oath from Women

He used to take oath on different occasions like from the new Muslims; similarly, at the event of migration to Medina, a special oath was taken at the occasion of Hudaibiya. In the same way at the time of the specific matters and circumstances the oath was taken.⁶ Women showed Great Spirit of sacrifice and loyalty for Islam so they were permitted to witness such important occasions like men before prophet (PBUH). It is narrated that Hind bint Uttaba took oath of Islam before

prophet (PBUH), similarly, Fatima bint Waleed took oath of Islam on the occasion of conquest of Makah, and moreover, at the event of last pilgrimage of prophet few women of tribe Banu-saqeef and Qanana took oath.⁷

Adaptation of Different Professions

It is narrated that a woman Hazrat Hauula was a perfume vendor; she often came to the Prophet (PBUH). She was famous with the name of Attara.⁸ A number of women would visit prophet's home to understand the religious issues and to seek the Quranic injunctions, Hadith and Fiqh. They also consulted him in various domestic issues. The holy prophet (PBUH) not only recognized Khadija's trade rights, but also participated in her trade, thus justifying the validity of men's participation/ in women's trade. Women at his time took part in different activities and they were allowed to adopt different professions.⁹

Participation in Jihad

Although it is not necessary for women to participate in jihad as men do, the study of the era of prophet (PBUH) shows that when the need arose, the Prophet (PBUH) allowed women to go to jihad with different objectives to achieve. Arabian traditions show that women took part in Jihad to bandage the wounded soldiers, to serve water to them, to help in transport and to help in relief services. It is narrated that in the battle of Uhad and Hunain the army of the enemy comprised of men and women. Women were included for two reasons: to appreciate the soldiers and secondly, to get their men adherent to the battlefield at the time of defeat. But Islam has diverted these intentions to the reward and the holy prophet (PBUH) has declared that the one which is waged just for the sake of Allah is valid.

Battle of Uhad

Many women participated in this battle. It is narrated that Hazrat Ayesha and Hazrat Umme-Sulaim kept the water buckets on their backs to serve water to the soldiers. Umme-Sulait also performed the duty of serving water. Once, fabulous sheets of clothes were presented before Hazrat Umar he divided the sheets among women of medina one was left at the end one companion suggested him to give it to his wife but he refused and said Umme-Sulait deserves more than my wife because she was among those Ansari women who participated in the oath and also served in the battle of Uhad.¹⁰ .When Allah has directed the hijab (veil) in the Holy Quran, women can still go out of their homes when needed, can buy and sell in the market, attend marriage and attend prayers. Hazrat Umar himself was rigid enough to allow women to go out of their homes but when his wife seeks permission to offer prayer in the mosque he didn't refuse abiding by the commandments of the holy prophet (PBUH).

Umme-Ammara bint Ka'ab is reported to have attended various battles during the Prophet's time and also attended the second Bait-e-Aqaba, took oath before prophet (PBUH). She participated in the battle of Uhad with her husband and two children. At first she participated with the intention of serving wounded soldiers but later she took active part in the war and fought bravely she got 12 wounds on her body ,at the crucial time when Muslim army was defeated by the enemies she stayed along wither family near to the holy prophet ¹¹

Hazrat Fatima reached the battlefield after hearing the news of the Prophet (peace be upon him) being wounded.¹²

Education, a Key to Success:

Holy prophet (PBUH) said:"Attainment of knowledge is obligatory on all Muslims, male and female."On another occasion he said:"The person who goes onwards to seek knowledge is striving hard in the way of Allah, until his/her return."It is narrated that at the beginning of Islam, few Muslim men knew how to write. However, appreciably, five women accompanied them in this skill. Shiffa bint –e Abdullah, Hafsa bint e Umar, the daughter of Umar, Umm Kalsoom bint Uqbah, Ayesha bint e Saad and Karima bint-e Miqdad. One of the companions Hazrat Abu Saeed khudri reported that some women said to the Holy Prophet (PBUH): Men are at the forefront of us (in terms of gaining of knowledge). Therefore, allocate a special day for our education as well.' Thus, Holy Prophet (PBUH) specified one day for them.¹³Shiffa bint e Abdullah was recognized to have learned writing during the time of ignorance, it is reported that she was commended by the Prophet (PBUH) to teach writing to umm-ul-Momineen Hafsa:

عن عبيد الله بن عبد الله بن عتبة ، أن النبي صلى الله عليه وسلم ، قال للشفاء بنت عبد الله العدوية ، من رهط عمر بن الخطاب
: ألا تعلمين حفصة رقية النملة كما علمتها الكتابة ، وكانت الشفاء كاتبة في الجاهلية¹⁴

The holy Prophet (PBUH) said to Shiffa bint Abdullah: “Why do you not teach Hafsa the *ruqya* for ant bites, as you taught her writing?” And Shiffa knew how to write during the time of *ignorance*.

Gradually, even during the lifetime of prophet (PBUH), writing skill became the sole talent of what could be considered “formal” education. It was taught not only to children, but also adults:

Hazrat Ayesha a Great Scholar:

A great role model in the field of education of women is Hazrat Ayesha, the mother of the believers. She was one of the greatest scholars of Islam. The learned companions of the holy Prophet (PBUH) would go to her to get answers to their queries.

Hazrat Abu Musa has reported:

مَا أَشْكَلَ عَلَيْنَا أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثٌ قَطُّ فَسَأَلْنَا عَائِشَةَ إِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا¹⁵

“Whenever we had a new problem arise to us (companions), we would ask Hazrat Ayesha and find with her some knowledge regarding it”

Conclusion:

In today's world, it is intensely evident that since it is not obligatory for a woman to work, but still it is not prohibited for her to adopt any profession within the boundaries fixed by Shariah. Studies show that women participated in different fields of life and it is historical evidence that from the time of ignorance women adapted different types of professions. The mention of Hazrat Khadija in relation to trade is not required of any introduction. Holy Prophet (PBUH) used to go to Syria with the money of Hazrat Khadija, many women used to make clothes to sell them for their earnings. It is reported that Hazrat Ayesha purchased a veil from a woman. It is also narrated that Hazrat Zainab used to sell crafts which she made not to earn for financial support but for the charity and reward. Attainment of knowledge holds within in its fold all of its branches, both religious and contemporary knowledge, which are prolific for mankind. It is noteworthy that this is not restricted to the purview of the conventional religious sciences. Instead, many verses of the Holy Quran encourage man to consider and think over the creation of the universe. Thus, it would be unjustified to allow women to just participate in learning of the religious sciences and forbid her from seeking a wider scope of knowledge, misconception about teaching women is also prevailing in the society and classic religious scholars deem it necessary for women to gain knowledge from female teachers. It is worth mentioning fact that if the rules of attire and dress are appropriately observed then men can teach female students. This is also evident from the hadith where the Holy Prophet (PBUH) himself made arrangements for the education and training of women where one day was specifically allocated for women in Masjid-Nabwi.

Recommendations:

It's worth mentioning fact that basic need of the day is to make people aware of the values of injunctions of Islam because what we quoted from the sacred era of prophet (PBUH) can only be implemented in our society with special reference to the permission of work or getting women out of their houses is totally revolving around the adherence of society to the shariah injunctions otherwise, society will face worst consequence. Secondly, it is proved fact that society can never show progress without active participation of women. Thirdly, our youth is quickly being attracted to western philosophy hence, the need of the hour, rather than opposing women's education, is to erect those causes which have created problems and losses in place of benefits in this regard. Moreover, to eliminate the evil of terrorism and extremism from the society every individual of

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the country is obliged to take constructive part in this regard because after 9/11 scenario was totally changed for the Muslim world specifically, Pakistan has faced and till date facing external pressure as well as internal terrorist attacks have badly affected the peaceful environment of our beloved homeland. It's our duty to devote our efforts to take back peace, prosperity, unity and love for Pakistan.

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