Historical perspective of the status of women in Islam

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ABSTRACT

The issue of women and the family is among most controversial issues raised after the advent of Islam and great changes in social issue. This issue has attracted a lot of questions has alloways being controversial and the subject of many ideas and the theories; therefore, its historical study will help in this regard. In this article we try to express the changes that Islam brought to the issue of women. This article deals with the status of women in the family, society and politics in the prophetic era and great transformation occurred with the advent of Islam in the field of cultural and social position of women using the historical method.

Keywords: Woman, Family, Society, Politics and prophetic era

INTRODUCTION

Women have always been the issues of thinkers and researchers attention, and this issue has become very important especially after the formation of the feminist movement in the nineteenth century in the West that originated the emergence of some extremist thoughts and ideas about women's rights. Feminism emerged in the intellectual horizon of humanism caused heavy damages to women's identity and value in the name of women's rights, then Declaration of Human Rights was affected, and to implement their ideas, treaties and international conventions such as "Women Political Rights" convention and "consent for marriage "convention and etc. were emerged as far as the UN named 1976 to1985 the women decade. Women movement had many intellectual, cultural, social and political consequences one of the most important was challenging religious ideas on the status, rights and duties of women. Meanwhile, the Islamic view on women is questioned and attacked so far as the Islamic provisions about women were considered violation of human rights and equality between men and women and Islam was considered as a religion of men and their interest’s provider. Thus, the great Islamic scholars explained the Islamic view on the status and rights of women based on original sources of Islam, Especially the Quran and Hadith and presented different answers given the serious differences that result from inaction or passivity against the women's movement. In the meantime, the share of historical research on the place of women in Islam gained less interest, while history provides clear evidences of Islam efforts in defense of women's rights, and identification and women's
security based on wisdom and reason and not emotion and slogan; As far as Islam should be considered the forefront of women's rights. Comparison of pre-Islamic women to and post-Islamic changes in the history of women is one of the brightest pages in the record of Islam. The current article will look at the status of women in Islamic history on the issues mentioned.

A) The social status of women in the prophetic era:

The presence of women in society and their participation in social activities in the history of Islam is clear that can easily be understood by reviewing the historical sources. The principle of social activities for women is not condemned by Islam, but in some cases is desirable. Careful reading of the verses as enjoining and forbidding the evil verses, allegiance, hejrat and the obligatory zakat show the Quran agrees with women social presence. On the other hand, the verses that suggest the presence of women show the quality and condition of it. Therefore, according to the importance of social participation of Muslim women and different views about this discussion, the issue is followed regarding “permit the presence of women in society” and "principles governing the presence of women”.

1- Permit the presence of women in society:

Permit to the presence of women in society is considered obvious and inevitable with the ongoing discussions and Islamic studies as well as provision of social activities of women in healthy environment in our society. But according to the thoughts and works of scholars and Islamic thinkers in history, we find that this was not as today's transparent and clear. There have been reported strict ideas on dealing with women and social interactions since the beginning of Islam. The Prophet (PBUH) order to men about allowing their wives to attend the mosque and prayer suggest there may have been severity in male behavior towards women in society.

The Prophet (PBUH) in response to protests by the second caliph to one of their spouses for her leaving home allowed women leaving to meet their needs, later, despite repeated assertions by the Prophet (PBUH), some stopped women from leaving home to attend the mosque (Abu Al-Faraj Ali Ibn Hossein Ibn Heyatham Al-Esfahani, p. 64). Perhaps, the reports on the conduct of the Prophet family and their speech in order to avoid faith believing women from meeting men can help some to doubt about the presence of women in society. To clarify the behavior and words can destroy any misunderstanding. Some historical reports read that Hazrat Fatima Zahra (AS) also covers herself at presence of the blind man and states the reason that although he cannot see me, but I could see he and he could feel my breath. It is the culmination of Islamic chastity and modesty that is not easy to achieve. Also, the Prophet (PBUH) in response to a question about the best way for a woman, said: It is better for women not to see non-mahram men and not to be seen by them. In order to understand this story it should be said: The Prophet (PBUH) use of the term “best” is to indicate the fact that this behavior is preference and advantage. In other words, his expression as it is the preferred and ideal. While there is no need to connect women to men women should be in touch with any man and it never means the legal ban. Conduct of Fatima and women approved by the Prophet (PBUH), reveals the fact that, if necessary, women social, economic, cultural and political activities is not contraindicated.

2-Principles governing the social presence of women:

Undoubtedly, no one can claim that the presence of women in the Muslim community has approved unconditionally. The principles governing the social presence of women can be expressed in two general principles "Family interests” and "community mental and spiritual tranquility."

A. Family interests:

Family is the best place to bond men and women. It has the highest regard for their integrity and provides the best environment for a child's character formation. Looking at the specific talents and abilities of women we well discover that the family is the best place to develop her talents and abilities. Family lofty status in the Islamic attitude has been called the best social foundation with especial attention given to its interests compared with other institutions. Therefore, the regulation of social relations and social participation model should work on strengthening and weakening of family ties in the activities. Islam in defining the roles of men and women, regarding the family as the base has given certain meaning to other social functions. Given above Islam prescribe women social activities when that does not impair her mission to the family. Several traditions explain the functions of women in the family and express her reward efforts in this holy institution quoted by religious figures. For example, the famous story of Asma 'bint Yazid Ansaryh can be noted. Prophetic age women with unhealthy perception of their work at home copmared to men social struggles as jihad, Friday prayer and pilgrimage, sent a representative with a mind full of questions to the Prophet (PBUH). Asma (representing women) had posed the doubt on little amount of women’s share of social presence with loud words that the Prophet (PBUH) praised her. In his response, the Prophet rewarded and valued the mission of women in the home as the contract obligations and encouraged women to maintain the family.

B. Community mental and spiritual tranquility:
God in his wisdom for firm creation and survival of the human race has created woman with elegance and special attractions with the emergence of the attractions and beauty in the field of family and personal relationships among partners and not in the community and public relations with the non-mahrams. One of the principles governing the presence of women in society is to maintain social mental calmness and lack of sexual attraction in relationships with others. Islam, to reach this goal, puts limits on male-female relationships in the community. Obeying moral and legal provisions in this regard by Muslim women creates a healthy society for more active and effective social participation. The moral and legal provisions can be demonstrated in the three pillars of “the look”, “the cover” and “the socializing and mixing”.

Boundaries of male-female relationships in the community

- The look:

Since dirty look is a way and ensuring unrestrained sexual deviation in the community, the Holy Quran ordered believing men and women to observe chastity at their look:

“Say to the believers they should lower their gaze and guard their private parts that are purer for them. Allah is aware of the things they do. Marry those among you who are spouseless and the virtuous among your male and female slaves (thereby freeing them), if they are poor, Allah will enrich them of his bounty; Allah is embracing, knowing.” (Noor: 30-31)

Careful attention to revelation of the verses storied by Imam Baqir (AS) has introduced us to the historical context of the verses of the revelation. A young man from the Ansar came across a woman in Medina Street, those days; women threw their head scarf behind the ears. When the woman passed the young man, the young man followed her looking at her until they entered into the alley; there was a piece of bone or glass stuck in the wall as his face was ripped with. As the young woman was absent from his sight, he found his chest and clothes in the blood, he swore God that he would visit the Prophet and tell him the story. Young went with it. The Prophet (PBUH) asked him: “what is the story?” The young man said the story. Gabriel came and brought the verse [31]. Thus, the believing men and women must watch their eyes and cover their look off non-mahrams. Women in early days of Islam prayed with the Prophet (PBUH). Women were ordered not to finish their prostrate before men, in order to protect women from looking at forbidden, because men's clothing was cut short [31]. Other verse is required permission to enter the privacy of parents. “And when children reach the age of puberty, let them ask permission as those before them asked permission. As such Allah makes clear to you his verses. Allah is the knower, the wise.” (Noor: 59). A man asked the Prophet (PBUH) asked whether, if visit my mother, I should ask for permission? He replied: Do you like to see her naked? Said no; the Prophet said: Then get to. It is crystal clear that the wisdom of this statement is to maintain chastity of look and destroy the grounds for prohibited. It is also observed in prophetic behavior. The Prophet (PBUH) when at others home did not stop facing the door, but on the right side or left there and asked for permission The Prophet (PBUH) in practice forbided believers from forbidden looks. Once, he turned Fazl ibn Abbas face that was busy look dirty to a woman. Another narrative reads that a woman fell from the camel in front of the Prophet (PBUH), he turned away from the scene not to look at forbidden.

- The covering boundaries:

Islam, to reduce the vulnerability of women has ordered for women's clothing. Hijab reduces the grounds for moral deviations, and also gives women security and safety. Several evidences from the Holy Qur'an indicate that in the pre-Islamic Arab society, women to participate in society did not use appropriate covering. The Qur'an forbids the pattern and instructions for women’s clothing indicate some defects and deficiencies in women's clothing from the time. Some historians also confirmed this point. Woman covering has been proposed in two chapters of the Quran Once, in verse 59 of Ahzab Sura and again in more detail in verse 31 of Noor. Quran commands the proper coverage because the coverage was not so that hides beauty and adornment of women in pre-Islamic time society. God Almighty to preserve the morals of society prohibited Muslim women to expose their body even to the non-believer women. According to the tradition; the reason was that non-believers described Muslim women for their husbands [8]. Aisha said after the revelation of the verse of Surah Noor, immigrant (Mohajer) women covered their head and shoulder with the thickest wool clothings. Um Alsalameh says that after the revelation of the verse of Surah Ahzab Ansar women got out of their homes in black covers, so that it seemed to a crow had sat on their heads [3]. Another Quran verse forbids the the prophet wives as the old pattern of women to show off their beauty to others [31]. According to the verses of the Quran, other women can not be excluded from the prohibition of show off. In narrations by the Prophet the boundaries to a certain woman's dress is described. Imam Sadiq (AS) of the fathers of the Prophet (peace be upon him) narrated that he said that a woman is not permitted during the period of maturity to show off her hair (Jalaluddin Suyuti, p. 660). In another report, the Prophet (PBUH) recommends one of his companions to provide the scarf lining up to under it not shown. Women, who did not adapt to the new situation, were met with the Prophet protest. It is reported that the Prophet (PBUH) addressed Abu Bakr's daughter, Asma, who had used a thin covering: "O Asma, when a woman reaches the age.
of menstruation, it is not permitted except his face and hands to above the ankle be visible to others” [18]. Although the boundaries of the guise of traditions and verses mentioned needs legal guidelines, but the need to cover women from non-mahram to men in social interactions and show off the beauty is well understandable.

- The socializing and mixing:

Islam approves association between man and woman in social, healthy and free from intrigue and corruption environment. A look at the history of Islam shows the story of the interaction and dialogue between women and the religious leaders. Women narrated for companions of the Prophet (PBUH), or kept the the words of the Prophet (PBUH) and his companions. What is forbidden about social activities of women is not to socialize with men but the seducing the social activities. Walking, speaking and other social aspects should not be taken so tempting and seductive. With the accurate look at some of the verses and traditions Infallibles we get tips on the subject. The Qur'an warns women not to show off their provocative points and avoid corruption by their motion and creating exciting sound, “Say to the believers they should lower their gaze and guard their private parts that are purer for them. Allah is aware of the things they do” (Noor: 31). Some Arab women were wearing anklets in order to understand their feet, beat their feet firmly on the ground; the verse forbids them from doing so. In addition to dignity in steps and gestures, poise and dignity in speech and avoid speaking about exciting are considered among healthy interaction constituents. Quran and Hadith looked at the issue of speaking from two aspects: music and spoken word content. “O wives of the prophet, you are not like other women. If you fear (Allah), do not be to complaisant in your speech, lest he in whose heart there is a sickness may desire (of his mother); but speak honorable words” (Alzab: 32). The verse has ordered women to be careful about their music of speech and sometimes the subject is too provocative and exciting. In the traditions of men and women have been prohibited from telling joke. Among other things prohibited in the company of men and women is adorned the woman with fragrance in the presence of non-mahram men. The Prophet (PBUH) finds a woman who freshener herself with fragrance to please men in adulterous situation. Another narration finds this woman worthy of divine curse. Another problem in regulating social distance between men and women is prohibited alone man and woman from passers. Being corrupt is so obvious and important that the Prophet (PBUH) in one of its allegiances with women took their oath not to be with men in privacy. The privacy of the place of women than men at the time of the Prophet (PBUH) in Mosques and in battles is recognition of the efforts by him to reduce the mixing between men and women in society. The Prophet (PBUH) never shock hand with women in any of his allegiances and his hand never touched non-mahram. There are narrations in traditions about conduct of Hazrat Zahra (SA) in the separation from non-mahram mentioned earlier.

B) The political status of women in the Prophetic era:

Political participation of women in Islam has long been discussed by Islamic scholars with different views on this subject presented. In a general perspective, the different trends in this field can be summarized in three: absolute prohibition, absolute permission and government posts prohibition and permission in other fields. Each of the trends has given the reasons investigated in its place. Since the main reasons of all three is historical evidences of prophetic era, to study the political participation of women in the era of the Prophet seems appropriate and necessary. With a glance at Prophetic era we see large and small changes that constitute the replacement of authority in society. Undoubtedly, the role of women in these developments can not be ignored. However, due to the characteristics of mental and physical condition and internal affairs, men presence in these areas was more active; the participation of women in all aspects was domestic, but women in the Islamic era were not negligence of their political situation and they played active and effective role. Most historical evidences are dedicated to performance of men due to their presence in the political arena. However, studying the undercount and scattered evidences of women in politics an image of this partnership can be developed. In this section, the participation of women in four areas of allegiance, migration, war and safe-conduct will be explained.

1- Allegiance:

Allegiance is of the main manifestations of Islam’s political participation. Muslims pledged allegiance to the Prophet (PBUH) does not mean voting for them a prophet but by allegiance, alliance maintains that what the prophet said to work and support them. Allegiance to the Prophet of Islam is of a great importance that the Quran knows it to swear to God allegiance. “Those who swear allegiance to you swear allegiance to allah. The hand of Allah is above their hands. He who breaks his oath breaks it against his self, but for he that keeps his covenant made with Allah, Allah shall give him a mighty wage.” (Fath: 10). The political importance of allegiance can understand from the words of one of allies in the second Aqaba Allegiance. Abbas bin Abadeh abani Fasleh Ansari addressed allies: “you are indeed his war allies on the Red and Black people”. Undoubtedly one of the great movements of the Holy Prophet (PBUH) objective was to seize the political sovereignty of society and its perfect
governance. Muslims accepted support and stability allegiance with the Prophet to reach this goal. Women allegiance to the Prophet (PBUH) has been reported in many historical sources. Ibn Asad has made access to statistics, names and biographies of women in allegiance with the Prophet (PBUH) easy. He wrote biographies of six hundred women in three classifications of Quraysh women and its allies, Ansar women and unknown women. In the book entitled “Almahbar” 361 women in allegiance with the Prophet (PBUH) are mentioned. Other books including Alastib, Assad Alghabah, and Alasabh also mentioned allies’ names. Although there are differences in these names, but it does not impair to prove the presence of women in the political arena. Women were in allegiance with the Prophet (PBUH) along with men in the first and second Treaty of Aqaba. The both alliances held between the Prophet (PBUH) and the people of Yathrib one year of each other. The both allegiances situation that and hard circumstances incurred by on Muslims reveals the importance of the two treaties. In the first Aqaba treaty a woman named Afra Bent Abid Ibn Salabe was in the presence of men. A year later, a higher number of people of Yathrib were in allegiance. They had converted to Islam by efforts of the first Treaty of Aqaba allies and Mosab Ibn Amir being in charge of teaching the Quran and the teachings of God to the people of Yathrib by the Prophet (PBUH). The spirit of the treaty is help support the prophet unto life and jihad in his stirrups. Some know the importance of this treaty to that of Badr battle. There were two women named Nasibe bint Ka'b and Asma bint Amr attended with men. Rizwan allegiance is another allegiance with women participation. The Prophet (PBUH) decided to travel to Mecca in the sixth year of Hijra to hold Umrah. Many Muslims gathered by his order without any weapons of war to go to Mecca. The probability of an attack and massacre of Muslims by idolaters enhanced when they were on the way. The crisis was the possibility of insecurity and the return of some Muslims, so Muslims swore allegiance with the Prophet (PBUH). They vowed to remain of his faith until the last moment. God in the Quran about the treaty says, “Those who swear allegiance to you swear allegiance to allah. The hand of Allah is above their hands. He who breaks his oath breaks it against his self, but for he that keeps his covenant made with Allah, Allah shall give him a mighty wage”. (Fath: 10) A number of Muslim women were in the treaty. Those like Amara Ansaryh, Nasibe bint Ka'b, Umm Hisham bint Hareseh Ibn Numan, Um Manzar and Salma binnt Qeis Ibn Umar. The Prophet (PBUH) took swore of allegiance from women who migrated to Medina. The following verse clearly states the provisions of the treaty: “o prophet, when believing women come to you and swear loyalty to you upon the condition that they will not associate anything with allah, and will not steal, nor commit adultery, nor slay their children, nor fabricate slander between their hands and their feet, nor disobey you in any honorable thing, supplicate to allah for forgiveness for them, allah is the forgiving and the most merciful” (Momtaheneh: Verse 12). After the conquest of Mecca, women swore allegiance with the Prophet (PBUH) after men. Tabari said: People met in Mecca in allegiance to the Messenger of Allah in Islam… when the Messenger of Allah had finished of the allegiance of the men swore allegiance to women. The provisions of allegiance with women depended on the time and place conditions. The common element of all was belief in Islam and the oneness of God. The other provisions of this allegiance were the allegiance to obedience, allegiance to the advice, allegiance to the victory of jihad and allegiance to patience on the practice of Islam. The author thinks that some tried to prove that the nature of allegiance and oath of allegiance women and men differed and women allegiance was informal and worthless without enforcement, according to the fact that the Prophet (PBUH) did not shack hand in their allegiance to women and the provisions of allegiance were allegiance to the good and not by authority and sovereignty. However, this claim can not be accepted because the allegiance of men and women in the second Aqaba allegiance and also Rizwan and given that in principle the prophet did not swore allegiance with enforcement, like allegiance to a child, or mad, , it can be said that the value of allegiance status of women equal to that of men.

2- Hegira (migration):

Certainly, hegira is of the most important indicators of political participation of women in society is Islam. Hegira in one hand rejects idolatry and infidelity rule and on the other hand, provides the grounds for conveying the message of God's divine rule to people. Undoubtedly, this political move is associated with great difficulty and severe hardships of exile, loss of property, and endangerment of the family, so that people without faith cannot tolerate it. This political religious movement is of great value and position so that it was a source of pride for the community and Islam. The second Caliph, to brag, speaks big about his sooner migration to Medina addressing Asma bint Amis who was among immigrants to Ethiopia and then migrated to Medina. Asma notifies the Prophet (PBUH). The Prophet (PBUH) says that the honor of two migrations is recorded in her record: "people are honored with one migration while yours is two honors" [31]. The value and importance of migration based on Qur'an is to the point that one of the conditions of the marriage of Muslim women with the Prophet (PBUH) has been migrated to the land of Islam (Ahzab: 50). Of course, migration fully affects when migrant person is in purity of faith. Migration was of a value if was for Allah and love for his
Messenger, and if the players had other motives it was not worthy. Women migrants to Medina were asked about their motives and the purity of intention was the key to honor their migration in Islamic community. The depth of faith and purity of immigrant women can be seen in the historical reports, it is said that the men in Mecca to inhibit the migration of women to Medina spread the gossip that queen women to achieve their desires and sexual income, go to Medina. This poisoned atmosphere could not lead to weakness of Muslim women (Taqi Al-din Ahmed Ibn Abdul Halim, p.55). Perhaps it is assumed that Muslim women have been forced to migrate because of the subordination for their husbands. This notion is wrong for two reasons: first, that when the migration of women is taken into account by Quran and considered valuable with compliment, this implies that women choose to migrate, and second a number of women migrated without accompaniment despite opposition from parents or their husbands. In this regard, we can mention examples as Sabieh Bint Harith, Umm Al-Hakam Bint Abyofyan. Women are present at early Islamic history hejrat, including the migration to Abyssinia, which was conducted in two phases. In the first phase of migration to Abyssinia, four women named Roqaye Bent Rasol Allah (PBUH), Sahale Bent Suhail Ibn Amr, Leila bent Abihashmh and Um Salama and 21 women like Asma bent Al-Hussein, Umkolsum bent Suhail Ibn Omar, Umayya bent Khalaf, Um Habiba Bent Abisofyan, Barka Bent Yasar, Fatima bent Safvan Ibn Umayya, Fareah Bent Abisofyan, and Asma bent Salama were mentioned. The immigrant women were from different tribes and different levels of society, seems convertors to Islam were not only the poor and needy, but also women of the proprieted classes believed in Islam by listening to the Word of God and the words of the Prophet of Islam. With increasing persecution of Muslims by the pagans and idolaters and the provision of appropriate field in Yathrib, the Prophet (PBUH) ordered Muslims to migrate to the city. Migration to Medina is a decisive turning point in the history of Islam. It is so important that God says in the Quran: “those who believe and migrated, and fought for the cause of Allah with their wealth and their persons; and those who sheltered them and helped them shall be guides to each other. And those who believe, but their women or their parents or their husbands. In this regard, we can mention examples as Sabieh Bint Harith, Umm Al-Hakam Bint Abyofyan, Abda bent Abdalazi and Sabieh Bent Harith.

3- War and Jihad:

One of the manifestations of political participation of women in early Islam is participate in the war. In Islam, jihad is not obligatory for women. Women's physical and mental characteristics certainly affect such a judgment. A look at the history of other nations also supports this idea that the human community fighting on the battlefield is entrusted to men and women are exceptions. Non-obligatory jihad for women does not mean their indifference to the problem and its value. Several reports are available showing women followed the virtues of jihad in Allah's way in early days of Islam. One day, the Prophet (PBUH) spoke of jihad that jihad Umalhkm Sokayne Bent Abiqvas asks about women jihad. In another meeting, Asma bent Yazid Ansaryh speaks about the exclusion of women from Jihad and the Prophet Muhammad recalls their mission in the family and introduces it as equal to Jihad, other question gained the same answer [25]. Women’s patience and resistance to war and its effect on soldiers’ morale and diminished the negative consequences of war is not denied and is a manifestation of the political participation of women. Their strong faith and understanding of the place of war and jihad in Islam led to be patient and resistant to the death or suffering of loved ones. Hend bent Amr, the wife of Amr Ibn Jamuh, returning from the battle of Uhud, came accros a group of women from Medina. They asked about the war, she said: the Prophet is alive and some of the believers were martyred. The women asked him about her camel cargo. She, with strength and endurance replied that the bodies of his wife and his brother returned from the field. The other her four children were also martyred in the war. In another instance Samra’ bent Qays reported the martyrdom of his father, brother and wife. She only asked The Messenger health and ensuring it said: “Each calamity after gravely missed Messenger of God” [4]. Despite the lack of necessity of war on women, their presence has been reported in most of the wars of Islam, included in the war of Uhud, Khaybar, Banigarizeh, conquered Mecca and Hunayn. So, lack of women names is not because of the lack of women in some of the wars but the historian’s negligence. However, there is no doubt that they have not participated in some wars for specific reasons such as distance traveled, hard way, the lack of facilities. . . Pointed out that the there was women political involvement in the pre-Islamic era, as well. But the difference is that the presence of women of ignorant age was motivated by prejudice and rooted in tribal and clan interests, but Muslim women went into battle in the path of God. One of the aspects of the participation of women in Islam in the fields of war was propaganda activities. Women's epic poems were strengthening the combat morale of...
the fighters. Women at Khyber war explain their presence in the war for the Prophet (PBUH) as: “we compose poems and help in the way of Allah”. The Prophet (PBUH) agrees with them. The other dimension of women participation in the fields of war with numerous historical reports is that it implies their supports the activities and efforts of front. Activities like watering and feed, food preparation, sewing water cases, giving medical care, nursing and care to the wounded, soldiers' devices and weapons protection, equipment preparation . . . In the battle of Uhud, Hazrat Zahra (AS) in addition to dealing with the wounds of the Prophet (PBUH) said: “Allah’s wrath on whom wondered the Prophet (PBUH) face”. Also, a group of Ansar women attended this war, including Um Salim who has been reported to drink and treat wounded. She also participated in the Kheybar and Hunayn fightings [31]. The Prophet (PBUH) asked a group of women about their Khyber combat participation motivation. They responded: “We went out to give soldjers arrows and water the thirsty and remedy the wound . . . help in the way of Allah”, the Prophet (PBUH) allowed them to present the and at the end of the war came to share them. Um Aiyeh says about her mission in the seven war with the prophet: “I was feeding them and follow them in their saddlebags and healing from the wounded and the sick”, during the Bani qarizeh war, when Saad Ibn Mu’az was wounded he was transferred to the tent of a woman named Rafideh to be treated [1]. It should be recognized that women normally did not participate in the fighting and war. Apart from a handful of cases, women do not have control of the military. This was so; the Prophet (PBUH) surprised seeing Um Salim carrying weapons in the battle of Uhud, and asked her about it. She responds: “I took it to kill any enemy approaching me”. Also, great courage and sacrifice in exceptions in the battle of Uhud can be Amara bint Ka’b. She was busy watering the warriors that sees Muslims had left the Prophet (PBUH) and escaped. She says I went to the Prophet and battle with swords and spears and arrows, and I was busy taking pagans away from the Prophet until I got injured. She injured his assailant, and falls. The Prophet about her heroism said: “whenever I looked at right and left, I saw her fighting for me.” Interestingly, the Prophet (PBUH) knows her better than some of the men in Uhud. Also, in Muslims fled during the battle of Uhud, Safiye Bent Abdulmutallab attacks escapees to blame for the escape. She also in Khanaq Battle faced with Jewish fighters threatens women and children and blows him with a devastating hit [31].

4. Safe-conduct:

Harboring enemies of Islam is one of the manifestations of political participation. Women had the right to use the political capacity. Umm Hani, during the conquest of Mecca, sheltered two acquaintances of her and the Prophet (PBUH) accepted. Of course, there are reports on women’s shelter in the pre-Islamic era, including Sabiieh Bent Abdeshamsh and Hmaeh Bent Ofagh Ibn Mohlem, but we can say that in the ignorance time, the women requests to safe conduct their families were not rejected because of their privileged status to their husbands or their special status, but in Islam this became political rights of Muslims, including women’s. The Prophet (PBUH) after taking his daughter Zainab safe conduct for Abulas Ibn Rabi said: “Believers are hand on them and hire them as inferiors; we hired who you have hired” [31]. Cultural status of women in Islamic society of prophetic era is of the historical importance and addressing it requires a broader scope. Given the importance of the cultural status of women in this period, we prefer to address this issue in more detail in another opportunity.

Conclusion:

The issue of women in Islam as the most important thought issues is very important in terms of historical thought, as well. Looking at the history of Islam, especially the prophetic era, we find that women were active in different social, political and cultural fields. However, the social presence of women followed some rules and regulations that support the interests of the wider social function and the family. In fact, Islam, based on the originality of the family, opposed any social presence of women in that harm it. Based on Islam women may have healthy and effective participation in society. Participation of women in allegiance and migration and military affairs in the phrophetic era is examples of their sociall activity, as well as the multiplicity of women traditionist narrator and poet and orator women knowledgeable in Islamic sciences and cultural studies. Nevertheless, the issue of women as well as other social issues deviated from the main path after the death of the Prophet (PBUH) and the creation of improper Islamic states. The course of Islamic community deviation after the death of the Prophet (PBUH) of the woman issue requires more room to be studied.

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