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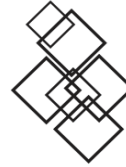
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TOPIC

**THE ROLE AND SERVICES OF WOMEN IN THE DISPENSATION OF ISLAM:
AN EXPLORATORY ANALYSIS**

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THE ROLE AND SERVICES OF WOMEN IN THE DISPENSATION OF ISLAM: AN EXPLORATORY ANALYSIS

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Abstract

Women have rendered valuable services to protect the basic beliefs and traditions of Islam. If today's women can realize their ideals, their role in serving the religion can be very wonderful. At the beginning of Islam, the way women sacrificed their lives and wealth for the sake of religion and nurtured the newborn plant of Islam they are an example for women to follow until the Day of Judgment. If the life services and character of the righteous Ummah are studied, then this fact becomes clear that the services of these pure and holy women at the beginning of Islam are favors for the entire Ummah. It is clear from the study of the Qur'an, Sunnah, and history that the role of women as well as men are indispensable in Da'wah. Equal responsibilities have been imposed on men and women regarding "Amr bil-Ma'ruf and Nahi-anil-Munkar." Women played an equal role alongside men in the process of establishment of religion during the Prophet's era. Women have always played a prominent role in the struggle for Da'wah and Iqamat-i-Din. In the beginning of Islam, despite the difficult conditions, women stood together step by step. Today, religion is going through a very critical period. The values and traditions of religion are being violated; in such a situation, women have to play the role of the women of the early centuries. There is a need for education and training of women of today as in the golden era of Islam in such a way that they can play their role in spreading Islam's message of peace and security.

Keywords: Da'wah, Qur'an, Sunnah, Iqamat-i-Din, Islam, Women Role.

Introduction

The role of women in the service of religion in the early history of Islam was a torch for women until the Day of Judgment. Women actively participated in the preaching of Islam along with men. This makes the fact very clear that the history of Islam is incomplete without mentioning the timeless services of women. The services of Muslim women in the promotion of religion

will always be remembered. This honor is no less than the honor of excelling in acceptance of Islam was also achieved by the most righteous woman Umm al-Mu'minin Sayyida Khadija Al-Kubra. It is an undisputed fact that the completion of society without women is impossible. The Lord of the universe has given the greatest position to woman in the form of mother. The human race has come into being because of the woman; even one hundred and twenty-four thousand prophets who brought the message of the development and guidance of humanity have also been born from her existence. Although Allah Almighty has made man the protector and shelter of woman, she has significant capacity in mental, intellectual, educational, research, and administrative matters. It is so strong in itself that determination of all kinds of situations. (Abu Bakr, 1988).

"لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ"

.(The Qur'an, Surah Al-Nisa 4:32, n.d.)

Which echoes the same sentiments about fairness and equality in earnings for both men and women. Islam has given equal status to men and women in the right of reward and has made success conditional on faith and action. That is, success in this world and the hereafter will be the destiny of the one who is adorned with good deeds. In another place, Allah says:

"مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ اُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ

بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ" (The Qur'an, Surah Al-Nahil 16:97, n.d.)

Whoever does good deeds (whether male or female) while he is a believer, we will certainly keep him alive with pure life and will certainly give him his reward for the good deeds he used to do. According to these blessed verses, men and women are equal in taking every good and righteous action and their reward, and there is no difference between them. If mothers have good and righteous thoughts, they can train their children based on goodness and piety. In the same way, women who play their role in the struggle for Da'wah, propagation of religion, and spreading of Islam will deserve its reward. This duty does not discriminate between men and women. A woman's responsibility is not limited to household affairs or serving her husband and children:

"وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ"

(The Qur'an, Surah Al-Toba 9:71, n.d.)

And believing men and believing women are friends and helpers of each other. They enjoin good things and forbid bad things. According to the above-blessed verse, the role of women is very important in the promotion and establishment of religion along with men. History is a witness that along with men, women also actively participated in the propagation of Islam and

did not spare a moment in spreading the religion of Islam. The pages of history are filled with the great achievements of eminent women in da'wah and propagation of religion, promotion of love for the Prophet ﷺ and promotion of character. This research article will present some topics regarding the role of women in the service of religion.

Unparalleled practical manifestations of generosity and generosity of companions:

The financial sacrifice of companions for the sake of religion is also an example of the Holy Prophet. In the Qur'an, where men who give charity are mentioned, this role of women is also described. Allah says:

"إِنَّ الْمَصَدِّقِينَ وَالْمَصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَّفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ"

(The Qur'an, Surah Al-Hadeed 57:18, n.d.)

Verily, the men who give charity the women who give charity and those who lend to Allah as a good loan will have their (reward of charity) increased many times over, and for them will be great honor. There will be a reward. Once the Holy Prophet (PBUH) encouraged charity and charity in his Eid sermon. There was a gathering of Companions. Hazrat Bilal's skirts were spread out and the Companions used to throw their earrings, necklaces, and finger rings. Syedna Jabir bin Abdullah narrates:

"قَامَ النَّبِيُّ يَوْمَ الْفِطْرِ فَصَلَّى، فَبَدَأَ بِالصَّلَاةِ، ثُمَّ خَطَبَ، فَلَمَّا فَرَغَ نَزَلَ، فَأَتَى النِّسَاءَ، فَذَكَرَهُنَّ وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلَالٍ، وَبِلَالٌ بَاسِطٌ ثَوْبَهُ يُلْقِي فِيهِ النِّسَاءُ الصَّدَقَةَ، قُلْتُ لِعَطَاءٍ: زَكَاةَ يَوْمِ الْفِطْرِ، قَالَ: لَا، وَلَكِنْ صَدَقَةً يَتَصَدَّقْنَ حِينَئِذٍ، تُلْقِي فَتَخَهَا، وَيُلْقِينَ، قُلْتُ: أَتَرَى حَقًّا عَلَى الْإِمَامِ ذَلِكَ، وَيَذَكِّرُهُنَّ؟ قَالَ: إِنَّهُ لِحَقٌّ عَلَيْهِمْ، وَمَا لَهُمْ لَا يَفْعَلُونَهُ؟"

On the authority of Hazrat Jabir bin Abdullah RA, he said that on the day of Eid-ul-Fitr, the Holy Prophet (PBUH) stood and prayed, that is, he started with the prayer, then gave the sermon, and when he finished, he got down and went to the women, advising them. He said while he was supporting Hazrat Bilal's hand Hazrat Bilal was spreading his clothes in which the women were giving alms.

(Abu Abdullah, 1981a).

Hazrat-Ibn-Abbas (may Allah be pleased with him) narrated:

"أَنَّ رَسُولَ اللَّهِ خَرَجَ وَمَعَهُ بِلَالٌ، فَظَنَّ أَنَّهُ لَمْ يُسْمِعْ فَوَعِظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ،

فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْقُرْطَ وَالْخَاتَمَ، وَبِلَالٌ يَأْخُذُ فِي طَرَفِ ثَوْبِهِ."

The prophet of Allah came out (from the ranks of men once on the occasion of Eid) and Bilal were with him. He thought that the

women did not hear (the sermon well). So he gave them separate admonitions and ordered charity (on hearing this sermon), a woman started throwing earrings (and a woman) rings, and Bilal started collecting (these things) in the folds of his clothes. While the men showed courage and bravery in making sacrifices for the propagation of the religion, the women of Islam also set wonderful examples of loyalty, devotion, and love for Allah and His Messenger. Men as well as women actively participated in the preaching of Islam. They remained steadfast in all circumstances, enduring all trials and tribulations. These women were put to the end of hardships and oppression, but they proved that women are not behind men in any way with their selflessness and piety.

(Abu Abdullah Muhammad bin Ismail, 1981b)

Umm al-Mu'minin Sayyida Khadijah-tul-Kubra

The first honor of confirming the prophethood of the Holy Prophet (peace be upon him) has come to a woman. After the revelation of the first revelation, Hazrat Khadija said comforting and encouraging words to the Holy Prophet (PBUH), which eased the burden of his condition. The life of Umm al-Mu'minin Sayyidah Khadijah Al-Kubra (ra) is a great example of understanding and wisdom, wisdom and prudence, service and obedience, kindness and compassion for the poor. She was the richest woman in Makkah. She sacrificed all her wealth for the sake of religion. Ibn Atiya wrote in his commentary:

“وقيل: أغني بالكفاف لتصرفه في مال خديجة”

"It has been said that due to the financial support of Sayyida Khadija, the Messenger of Allah (peace and blessings of Allah be upon him) became rich and autonomous ".(Ibn Attiyah, 2001).

Therefore, the Messenger of Allah ﷺ paid off the debts of the debtors from the wealth of Hazrat Khadijah; and solved the problems of orphans and needy; During the incident of Sha'be Abi Talib, Sayyida Khadija spent her wealth for Banu Hashim and Banu Abdul Muttalib. Hazrat Abu Talib and Umm al-Mo'mineen Sayyida Khadija spent all their wealth on the cause of Islam and the besieged people. During the siege in Sha'be Abi Talib, Hakeem bin Hizam, the nephew of Sayyida Khadija, used to bring camels loaded with wheat and dates, and through countless dangers and hardships, Banu Hashim and other Muslims. (Al-Fakihi, 1993).

Generosity of Umm al-Mo'minin Sayyida Ayesha Siddiqah

The most prominent attribute of Umm al-Momineen Sayyida Ayesha Siddiqah was her generosity. Hazrat Abdullah bin Zubair used to say that I have never seen anyone more generous than him.

"أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ بَعَثَ إِلَى عَائِشَةَ بِمِائَةِ أَلْفٍ، فَقَسَمَتْهَا حَتَّى لَمْ تَتْرُكْ مِنْهَا شَيْئًا، فَقَالَتْ بَرِيرَةُ: أَنْتِ صَائِمَةٌ، فَهَلَّا ابْتِغَيْتِ لَنَا بِدِرْهَمٍ لَحْمًا؟ فَقَالَتْ عَائِشَةُ: «لَوْ أَنِّي ذَكَّرْتُ لَفَعَلْتُ»."

Once Amir Muawiyah sent one hundred thousand dirhams to her service. In the evening, everyone she gave alms and kept nothing for themselves. Bareera said: You were fasting, you would have saved one dirham for us to buy meat. Hazrat Ayesha said: If I had remembered, I would have done so. (Abu Abdullah Muhammad, 1990).

It is a tradition that once Hazrat Munkadir bin Abdullah, may Allah have mercy on him, a relative of the mother of the believers, Hazrat Ayesha Siddiqah, came to her service and mentioned some of her needs. Siddiqah said to him: Whatever I got, I will send it to you first. It was only a little late that someone offered ten thousand dirhams in her service, then She started saying:

"ما أسرع ما ابتليت، وبعثت إلى المنكدر بعشرة آلاف."

O Ayesha! How quickly you have been tempted by wealth. Therefore, she immediately sent all those ten thousand dirhams to Hazrat Munkadir bin Abdullah. (Ibn al-Jawzi, Abu al-Faraj Abdul Rahman bin Ali bin Muhammad bin Ali bin Ubaidullah (579 AH), 1988).

Umm al-Mu'minin Hazrat Souda Bint-e-Zam'ah

Generosity was the prominent characteristic of Umm al-Mu'minin Hazrat Souda bint-e-Zam'ah. Apart from Umm al-Momineen Hazrat Ayesha Siddiqah, she was the most prominent in this attribute. According to Tabaqat Ibn Saad:

"أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَعَثَ إِلَى سَوْدَةَ بِنْتِ زَمْزَمَةَ بِغُرَّارَةٍ مِنْ دَرَاهِمٍ فَقَالَتْ: مَا هَذِهِ؟ قَالُوا: دَرَاهِمٌ. قَالَتْ: فِي الْغُرَّارَةِ مِثْلُ التَّمْرِ. يَا جَارِيَةُ بَلِّغِيَنِ الْقِنْعَ. قَالَ: فَفَرَقْتُمَا."

Once Hazrat Umar (RA) sent a bag full of dirhams to the service of Hazrat Souda Bint-e-Zam'ah (RA). She asked the delivery person what was in it. He said dirhams. She spoke! Dirhams are sent in bags

like dates. Having said this, She said to her maid: Bring me my cloak and at the same time distribute them. (Al-Asqalani, 2001).

She has been called the lady with long hands because of her generosity. Hazrat Ayesha (may Allah be pleased with her), Umm al-Mu'minin, says that the modest wives of the Holy Prophet (peace and blessings of Allah be upon them) gathered near him and began to say:

"أَيُّنَا أَسْرَعُ بِكَ لِحَوْقًا؟ قَالَ: «أَطْوَلُكُنَّ يَدًا»، فَأَخَذُوا قَصَبَةً يَذْرَعُونَهَا، فَكَانَتْ سَوْدَةُ أَطْوَلَهُنَّ يَدًا، فَعَلِمْنَا بَعْدُ أَنَّهَا كَانَتْ طَوَّلَ يَدِهَا الصَّدَقَةَ، وَكَانَتْ أَسْرَعَنَا لِحَوْقًا بِهِ وَكَانَتْ تُحِبُّ الصَّدَقَةَ."

"Who among us will go and meet you first in the hereafter?" He said, "Whoever will have the longest hand." Now we started measuring with wood, and Souda came out with the longest hand. We later understood that by being long-handed he meant giving more charity. And Souda, may Allah be pleased with her, was the first to go and meet the Holy Prophet (peace and blessings of Allah be upon him). Giving charity was very dear to her. In other words, she was the first among the modest wives of the Holy Prophet to die. She was long-handed in the sense that she was generous and gave a lot of charity. (But then later we came to know, etc.) The meaning is that when the Holy Prophet (PBUH) said this, we first attributed the length of the hand to its apparent meaning that the one whose hands will be the longest. She will meet him soon, but after the death of the Holy Prophet (PBUH), when Hazrat Souda (R.A.) was the first among the wives of the Holy Prophet (S.A.W.) to pass away, it was known that the length of the hand meant the abundance of charity, as if he (Peace be upon him) The meaning of the saying was that the one with the longest hands among you is the one who gives the most charity. (Abu Abd al-Rahman, 1995).

Umm Al-Momineen Sayyida Zainab

It is narrated about Hazrat Zainab's financial sacrifice and generosity:

"وكانت صالحة صَوَّامَةً قَوَّامَةً صِنَاعًا تَصَدَّقُ بِذَلِكَ كُلَّهُ عَلَى الْمَسَاكِين."

She used to do the work of tanning leather with her own hands, then sell it and spend the price she got for the pleasure of Allah.(Al-Asqalani, 1995).

Hazrat Asma Bint-e-Abi Bakr

Like her sister Umm al-Momineen, Hazrat Ayesha Siddiqa, she was extremely generous. Hazrat Abdullah bin Zubair used to say that I have never seen anyone more generous than her. Hazrat Ayesha Siddiqa left behind a forest in legacy at the time of her death as her share. But she divided it among the dear ones.

"وَقَالَتْ أَسْمَاءُ لِلْقَاسِمِ بْنِ مُحَمَّدٍ، وَابْنِ أَبِي عَتِيْقٍ: وَرِثْتُ عَنْ أُخْتِي عَائِشَةَ مَا لَا

بِالْغَابَةِ، وَقَدْ أَعْطَانِي بِهِ مُعَاوِيَةُ مِائَةَ أَلْفٍ، فَهَوْلُكُمْ."

Hazrat Asma Bint-e-Abi Bakr said to Qasim Bin Muhammad and Ibn Abi Atiq that I inherited a garden (land) from my sister Ayesha.

This is a gift to both of you. (Abu Abdullah Muhammad, 1981).

If she was sick, she would free all her slaves. In Tabaqat Ibn Saad, Hazrat Fatima bint-e-Al-Munzar narrates from Hazrat Asma bint-e-Abi Bakr:

"أَنَّهُ كَانَتْ تَمْرُضُ الْمَرْضَةَ فَتَعْتِقُ كُلَّ مَمْلُوكٍ لَهَا."

When she fell ill, she freed all the slaves in her possession.

It is about her that she used to encourage her daughters and their families to give charity like:

"أَنْفِقُوا أَوْ أَنْفِقْنَ، وَتَصَدَّقْنَ، وَلَا تَنْتَظِرْنَ الْفَضْلَ فَإِنَّكَ إِنْ أَنْتَظَرْتِ الْفَضْلَ لَمْ

تُفْضِلْنَ شَيْئًا وَإِنْ تَصَدَّقْتِ لَمْ تَجِدِي فَقْدَهُ"

Spend and give charity and do not wait for more wealth to come. If you keep waiting for abundance, you will not get anything. It is recorded in the books of history that she did not save anything for tomorrow but gave everything to charity. (Ibn Sa'd, 2000).

Female Companion Presented Gold Bracelets in the Prophet's Shrine

By studying the biography of the Companions, it is known that they never acted lazily in spending their wealth in the way of God. Rather, in their view, it has always been the pursuit of God's pleasure. It is mentioned in Hadith that one evening a Sahabia came to the Prophet's service with two big gold bracelets in her hand, upon seeing which the Prophet (peace be upon him) asked, "Do you give their Zakat?" No, she replied. He said: Do you like that Allah should wear bracelets of fire on you on the Day of Resurrection? The narrator states:

"فَخَلَعَتْهُمَا، فَأَلَقَتْهُمَا إِلَى النَّبِيِّ ﷺ، وَقَالَتْ: هُمَا لِلَّهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ."

(On hearing this, this fortunate Sahabia) immediately took off that bracelet and presented it to the Holy Prophet (peace and blessings of

Allah be upon him) and said, “These are for Allah and His Messenger”. Sacrifice for the greatness of this Sahabia who, as soon as she heard the command of Shariah and the promise of divine punishment from the Prophet, immediately placed the bracelet at the feet of the Holy Prophet. (Abu Dawud, 1994)

The Passion of Serving the Religion by Obeying the Commands of God and Following the Life of the Prophet

It is worth noting that love for the Prophet ﷺ leads to the desire to follow the Prophet ﷺ. Obeying God's commandments and following the Prophet's way of life becomes easy. A true lover of the Prophet (peace and blessings of Allah be upon him) does not tolerate deviation from the followers of the Prophet (peace and blessings of Allah be upon him). This is the reason why the Companions and Sahabiyat did not deviate from following the Prophet ﷺ in the most difficult situations, and in the most difficult times. He remained always be devoted to the service of religion by obeying the commands of God and following the life of the Prophet (peace be upon him). Therefore, the companionship of the Holy Prophet (peace be upon him). The result of the great love that the Prophet ﷺ had for them was that they liked to do everything that the Prophet ﷺ did and hated what the Prophet ﷺ disliked, even eating and drinking, walking, standing and sitting. And even in wake up, they look for his footprints.

The best and highest examples set by the Companions in love for Rasoolﷺ are undoubtedly amazing and rare, some of them are mentioned below:

Umm, al-Mu'minin Hazrat Umm Salma's Passion in Obedience to the Messenger ﷺ

Hazrat Abu Musa Ash'ari (may Allah be pleased with him) narrates that I was present in the service of the Holy Prophet (peace and blessings of Allah be upon him). At that time, he was staying at Jearana between Makkah and Madinah. At that time Hazrat Bilal (RA) was also present in the presence of the Prophet (PBUH). Meanwhile, an Arab came to the Prophet's court and said: (O Messenger of Allah!) Will you not fulfill your promise to me? He said: Congratulations to you. He said that you often congratulate me. Hazrat Abu Musa and Hazrat Bilal turned towards him and said: He did not accept the good news, you both should accept it. Both of them said: (O Messenger of Allah!) We accepted it. Then the Prophet (ﷺ) called for a vessel of water, washed his hands his face in it, and then rinsed in it. After that, he said: Drink it both of you. Sprinkle the rest of the water on your faces and breasts and bless them both.

They both obeyed the order by taking the vessel, and then Hazrat Umme Salma (who was watching this whole situation from inside the curtain) Asked them loudly.

"أَفْضَلًا لِّأُمَّكُمَا. فَأَفْضَلًا لِّهَا مِنْهُ طَائِفَةٌ."

Of this (blessed) water (some portion) must also be left for your mother. These two Companions saved that water and offered it in her service (as a blessing). In this whole hadith, serving the religion means obeying and following the Prophet ﷺ and accepting the command of the Messenger ﷺ without question. The love of Hazrat Sayyida Asma bint-e-Abi Bakr Siddique, may Allah bless him and grant him peace. Companions used to preserve the objects related to the Messenger of Allah ﷺ as souvenirs and the color of love and affection they expressed in the use of these objects is remarkable. When Hazrat Ayesha Siddiqa (R.A.) prepared for the journey, she gave the Jubba Mubarak of her master, the Holy Prophet (S.A.W.), to her sister-in-law Hazrat Asma (R.A.), which she kept with great love and manners. It was a sign of her devotion to this blessed person that when someone in the house was sick If it happened, she used to take out this holy robe of her beloved, wash it, and drink its water to the patient, which would cure him.

Hazrat Abdullah, the slave of Hazrat Asma bint-e-Abi Bakr (RA) narrates in a long hadith: Hazrat Asma (RA) while telling him about the holy face of the Holy Prophet (peace and blessings of Allah be upon him) said: This is the blessed face of the Messenger of Allah (peace and blessings of Allah be upon him). Then she took out a Jubba and showed it to him, which was a thick-striped Kisarwani (attributed to the Sultanate of Kisra) Jubba, with a collar of debaaj and a thick border of debaaj attached to its legs. Hazrat Asma herself said while describing the details of this jubba:

"هَذِهِ كَانَتْ عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَتَّى قُبِضَتْ، فَلَمَّا قُبِضَتْ قَبَضْتُهَا وَكَانَ

النَّبِيُّ ﷺ يَلْبَسُهَا، فَتَحْنُ نَغْسِلُهَا لِلْمَرَضَى يُسْتَشْفَى بِهَا."

This blessed Jubba was preserved with Hazrat Ayesha until her death, when she died, I took it and this is the blessed Jubba that the Holy Prophet (PBUH) used to wear. So we wash it and give its water to the sick, and by its means and blessing, healing is sought (for those sick). Hazrat Asma (RA) had this knowledge of love and affection for the Prophet (PBUH) that whenever he saw the blessed face of the Prophet (PBUH), tears would come to her eyes. She used to get sad. (Abu Husayn ibn al-Hajjaj n.d.).

Hazrat Umm-e-Anas's Love for the Holy Prophet ﷺ

Hazrat Anas (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him) came to (our) house and there was a musket hanging there. He ﷺ drank water from it while standing. He says:

"فَقَامَتْ أُمِّي فَقَطَعَتْ فَمَّ الْقِرْبَةِ وَقَالَتْ: لَا يَشْرَبُ مِنْهَا أَحَدٌ بَعْدَ رَسُولِ اللَّهِ ﷺ."

(After the Messenger of Allah ﷺ left) my mother got up and cut off the mouth of this musket and said: (I have done this) so that no one else could drink water from this musket after the Messenger of Allah ﷺ. That is, no one else's lips should touch this place and it should be preserved with us as a blessing. (Sulaiman bin Ahmad, 1995).

Hazrat Umm-e-Sulaim's Visit to the Prophet ﷺ:

Ibn Abdul-Barr wrote that Hazrat Umm-e-Sulaim RA was the foster mother of the Prophet SAW, she breastfed the Prophet SAW. Her sister was Umme Haram, who was the foster aunt of the Holy Prophet. These two sisters loved the Holy Prophet ﷺ very much. Since these two were among the mahrams of the Holy Prophet, the Prophet ﷺ often rested at their home, which made them very happy. On the occasion of the Battle of Hunain, Hazrat Abu Talha came to the Holy Prophet ﷺ laughing and asked: Do you know that Hazrat Umm-e-Sulaim has a dagger with her? He asked her: What will you do with it? Hazrat Umm-e-Sulaim began to say: Whenever a polytheist comes near me, I will tear his stomach open. It is a faith-enhancing hadith that even women had such a passion for serving religion that they fought with great courage against the enemy of religion. It was this high character due to which they devoted their life to the service of religion. (Abu Husayn, n.d.-b).

The Devotion & Love of a Female Companion of Bani Dinar to the Prophet ﷺ

Hazrat Saad bin Abi Waqqas (may Allah be pleased with him) narrates:

"مَرَّ رَسُولُ اللَّهِ ﷺ بِأَمْرَأَةٍ مِنْ بَنِي دِينَارٍ وَقَدْ أُصِيبَ زَوْجُهَا وَأَخُوهَا وَأَبُوهَا مَعَ رَسُولِ اللَّهِ ﷺ بِأَحَدٍ فَلَمَّا نَعَوْا لَهَا قَالَتْ: فَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ قَالُوا: خَيْرًا يَا أُمَّ فُلَانٍ، هُوَ بِحَمْدِ اللَّهِ كَمَا تُحِبِّينَ، قَالَتْ: أَرُونِيهِ حَتَّى أَنْظُرَ إِلَيْهِ فَأَشِيرَ لَهَا إِلَيْهِ حَتَّى إِذَا رَأَتْهُ قَالَتْ: كُلُّ مُصِيبَةٍ بَعْدَكَ جَلَلٌ."

The Holy Prophet (PBUH) passed by a woman from Bani Dinar whose father, brother, and husband were martyred in front of him on the day of the Battle of Uhud. When she was told this, she said: What

is the condition of (my master) the Messenger of Allah (peace and blessings of Allah be upon him)? The Companions said: O mother of so and so! By the grace and grace of Allah, he is safe. As you wish, she said: Make me visit him so that I can see him. So I pointed to the Holy Prophet (peace and blessings of Allah be upon him) to (show) him until she saw him (peace be upon him) and said (peace be upon him). Then all troubles are easy. (I do not care about any trouble). (Ibn Hisham, 1990).

میں بھی باپ بھی شوہر بھی برادر بھی فدا

اے شہ دین تیرے ہوتے ہوئے کیا چیز ہیں ہم

Let's dwell on this incident and ask ourselves whether we are paying the right to love the Prophet ﷺ. Are we true in our claim? If you study the lives of the Companions of the Messenger of Allah, peace and blessings be upon him, you will know how they paid the love of the Prophet, peace and blessings of God be upon him.

The Incident of a Sahabia Receiving Blessings from the Donation of the Prophet ﷺ

Muhammad bin Soofa narrates from his father that he narrated that he came to Hazrat Amr bin Harith RA to rent a house, so he (showing a house of his) said: Rent this (mine) house. , because this house is very blessed for its occupants. I asked: What is the reason for this blessing? He said: Once I attended the service of the Messenger of Allah (peace be upon him) and saw that a camel had been slaughtered there. He ordered to distribute its meat. He (PBUH) said to the person who was distributing it: Amr should also be given this (meat). He said to the person who distributed it: Give Amr a share of this (meat) too. But he did not give me a share and forgot about me. When the second day came, I attended the service of the Messenger of Allah, peace and blessings of Allah be upon him. He (peace be upon him) said: Did you (yesterday) receive your share (of the meat) that I ordered? He narrated that I said: O Messenger of Allah! He didn't give me anything. He says (at that time) He took a handful of dirhams and gave them to me. I came to my mother with those dirhams and said: Take these dirhams, these have been given to me by the Messenger of Allah ﷺ with his blessed hand. You keep them; we will use them when the time comes. Then time passed until I bought this house. My mother told me: When you decide to pay for this house, don't pay until you call me. I will pray for your blessing on money. (He narrates that) when I prepared that money, I called my mother. She told me:

"خُذْ هَذِهِ الدَّرَاهِمَ، فَتَرْتَهَا فِيهَا ثُمَّ خَلَطْتَهَا بِهَا وَقَالَتْ: اذْهَبْ بِهَا."

These are those dirhams (which the Messenger of Allah ﷺ touched with his holy hand) then she spread those dirhams over all the money and mixed them and said: Take this money and this blessed money. Buy a house from so, we have bought this house with the blessing of those dirhams. (Abu Ya'ali, 1984).

The Sacrifice of Personal Desire of Fatima Bint-e-Qais for the Sake of Mustafa ﷺ

Fatimah Bint-e-Qais (RA) was a good and beautiful companion, she had a relationship with a wealthy companion like Hazrat Abdul Rahman bin Auf (RA). When she consulted the Holy Prophet (PBUH), he said: Marry Osama.

"أَمْرِي بِيَدِكَ، فَأَنْكِحْنِي مَنْ شِئْتَ."

O Messenger of Allah! My matter is in your power to marry whomever you want. (In other words, this happiness is enough for me that I will be married by the order and choice of the Prophet ﷺ).

(Ahmad bin Hanbal, 1999).

A Companion's Death in Love of the Prophet ﷺ

A woman came to the service of Umm al-Momineen Sayyida Ayesha and said:

"اَكْشِفِي لِي عَنْ قَبْرِ رَسُولِ اللَّهِ ﷺ، فَكَشَفَتْ لَهَا عَنْهُ فَبَكَتْ حَتَّى مَاتَتْ."

Make me visit the blessed grave of the Holy Prophet (PBUH). Sayyida Ayesha opened the blessed room. She (the Companion was so overwhelmed by the love of the Prophet that after visiting him) she kept crying and left crying and died. (Abu Abdullah Muhammad, n.d.).

A Companion's Will to Bury Necklace with the Deceased Donated by the Prophet's ﷺ

On the occasion of the Battle of Khyber, the Holy Prophet (peace and blessings of Allah be upon him) gave a necklace to a Sahabia with his blessed hand. There was no end to her happiness. She valued this necklace very much. She did not part her neck throughout her life. Every time she looked at the necklace, the love was excited. When the time of her death came, she bequeathed:

"Bury this necklace with me."

She did not like to part with this necklace even after her death, because it was given to this female companion as a reward for playing a better role in the service of the religion, which she

never liked to part with. This also shows that women used to stand by the side of men even on the most difficult occasions for the exaltation of Islam.

Conclusion

Women have rendered valuable services to protect the fundamental beliefs and values of Islam. If today's women make these righteous Ummah their ideals, their role in serving the religion can be very wonderful. In the beginning of Islam, the way women sacrificed their lives and property for the sake of religion and nurtured the new plant of Islam, is a role model for women to follow until the Day of Resurrection. If the life services and character of the righteous Ummah are studied, then this fact becomes clear as day that the services of these pure and holy women in the beginning of Islam are favors for the entire Ummah. It is clear from the study of the Qur'an, Sunnah, and history that the role of women as well as men is indispensable in Da'wah. Equal responsibilities have been imposed on men and women regarding "Amr al-Ma'ruf and Nahi an al-Munkar". Women played an equal role alongside men in the process of establishment of religion during the Prophet's era.

Women have always played a prominent role in the struggle for Da'wa and Iqamat-i-Din. In the beginning of Islam, despite the difficult conditions, women stood together step by step. Today, religion is going through a very critical situation. The values of religion are being violated. The new generation is moving away from its civilization and culture by being influenced by modern ideas, in such a situation woman have to play the role of the women of the early centuries.

There is a need for the education and training of women today as in the golden era of Islam in such a way that they play their role in spreading the message of peace and security of Islam. They should prepare a future generation that will fulfill the duty of reforming the society and bringing the peaceful face of Islam to the world.

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