

Have women been whitewashed from Islamic history

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Introduction

Islam has positioned heaven in the feet of women when they get the owner to be mothers; they are the cause of the entering of the fathers to paradise. Islam reached as a direction for all mankind and as a facilitator in the existence of women, improving their position instantly. The morality of women is an idea that was formerly ignored and then was sustained, adopted, and protected. From being just a sheer commodity in the houses, women grow into a foundation of self-respect and self-esteem. The Friends of the Prophet (saws) have seen the love of the Prophet (SAWS) for his daughters and his sincere conduct with his daughters and were shocked to the point that it was not even thinkable to demonstrate females with this kind of affection (Spencer, 2005)

Muslim women have taken part in the bequest of Islam as benefactresses, researchers, jurists, leaders, soldiers, businesswomen, and lawful specialists. The Prophet's family was observed by all his Friends as an inspiration of direction. Prophet's wife, Hazrat Khadija (RA), is, furthermore than his friend and companion, a rich businesswoman and merchant, who backed the Prophet (saws) morally and economically. When the Prophet (SAWS) was granted prophethood; Aisha bint-a- Abu Bakr (RA), communicated spans of information from him, and she became a great jurist and researcher; Umm Salama (RA)'s guidance was acknowledged by the Prophet (SAW) himself, at the period of the agreement of Hudabiyah, Hafsa (RA), which is the daughter of Umar Ibn Al-Khattab was the 1st person to be delegated with the hand-transcribed Qur'an afterward the passing of her father (Dols, 1974).

Significant Role of Women in Islamic History

The input of women in the protection of Hadith was a major work. A review of the transcripts discloses that the majority of the significant compilers of Hadith from the initial era acknowledged most of them from the women instructors.

In the 4th century, Fatima-bint Abdur-Rehman, famous as As-Sufiyyah the reason for her great piouness; Fatima granddaughter of Abu Dawud reputation; Amat al-Wahid, the grand-daughter of the notable jurist Umm al-Fath Amat As-Salam, al-Muhamili, the descendant of the judge advocate, Jumuah bint Ahmad, Abu Bakr Ahmad, whose lessons were at all times attended by respectful listeners (Hussain, 2004)

Fatima bint al-Hasaan ibn Ali-Aad-Daqaq aal Qushayri was a Hadith researcher of the 5th and 6th centuries who was famous not merely for her piouness and mastery of writing but then also for her

information of hadith and the superiority of the isnads (chains of speakers) she identified. Even more famous was Karamah-al-Marweziyyeh, who was deliberated as the finest consultant on the Sihah of Al-Bukhari in her period. Abu Dharr, who belongs to Herat, was one of the prominent researchers of that time; he devoted such a moral reputation to her expert that he directed his learners to learn about Sahih under no one else for the excellence of her grant. Amongst her learners were Al-Humaydi and Al-Khatib al-Baghdadi.

Fatima bin Muhammad, who is famous as Shahadah, the Author, acknowledged the honored designation of Musnida Isfahan (who is the prodigious hadith specialist of Isfahan). She originated in a Sufi cabin which her husband made more liberally. Her speeches on Sahih al-Bukhari were taken by a huge gathering of learners, and numerous even incorrectly appealed that they were her learners or students(Mernissi, 1996)

Renowned as a specialist on Sahih-al-Bukhari is Sit-al-Wuzra, who, moreover her expertise in Islamic rule, conveys speeches on the topic of Sahih in Damascus (Syria) and present Egypt. Similarly, Amat al-Khaliq and Umm al-Khayr are viewed as the last pronounced hadith researcher of the Hijaz(Baden, 1992).

In 17th century Damascus (Syria), there was Umm-al-Darda; she teaches the hadith and fiqh, in the mosque. Ilyas-ibn-Mu'awiyah is a significant researcher of her time and a judge advocate of undisputed worth, deliberated her to be higher than all the other hadith researchers of the era(Roded, 2008)

Important Muslim Women in History

Khadija b. Khuwaylid

Earlier to her well-known marriage to the Prophet Muhammad (SAW), she was a significant personality in her right. She was a popular dealer, and she was one of the leading personalities of Mecca. She frolicked as a dominant protagonist in Backup and spreading the new trust of Islam, and has the honor of being the 1st Muslim woman. As the Prophet Muhammad (SAW) himself is thought to have said in a hadith well-maintained in Sahih Al-Muslim. It states that God Almighty had never given me anybody superior in this life than Khadija. (Lapidus, 2002)

Nusayba b. Kab al-Andsiyya

She is moreover identified as Umm 'Ammara; she was a family member of the Banu Najjar community, and she was one of the earliest women who changed her religion to Islam in Medina. As a Companion of the Prophet (SAW), there were numerous intrinsic worth accredited to her. She is supremely remembered, though, for taking part in the Battle of Uhud, in which she has taken a sword

and safeguarded and struggled with the Meccans. She safeguarded the Prophet Muhammad (SAW) from opponents in the fight and often continued numerous spear injuries and arrows as She Company herself in the lead of to defend him. It is being said that after she persistent her 12th coil, she becomes comatose, and the 1st question she inquired when she woke up (the next day in Medina) was, “did the Prophet Muhammad (SAW) survive.” (Tucker, 2008)

Khawla b. al-Azwar

She is one of the contemporaries of the Holy Prophet (SAW). She is famous for her contribution to the Fight of Yarmuk with the Byzantines. In accord with the later narratives of Islamic subjugation, she has the ability and hostile capability of the famous Muslim general Hazrat Khalid bin Wahid(Roded, 2008).

Aisha b. Abe Bakr

A personality that needs practically no introduction, Hazrat Aisha was the wife of the Prophet Muhammad (SAW), who had maybe the utmost impact on the Muslim community afterward his expiry. She has played a dominant part in the radical antagonism to the 3rd and 4th caliphs Uthman bin Affan and Ali bin Abu Talib have even prominent an army against the latter at Basra. Though she has taken retirement from a radical lifetime after she lost the war, she continued to play a significant part as a spreader of Islamic education. She is one of the main speakers of the hadith in the Sunni custom(Roded, 1994).

Zaynab b. Ali

Zaynab b. Ali was the granddaughter of the Prophet (SAW) from his daughter Fatima and her spouse Ali bin Abu Talib. She was one of the furthestmost memorable and venerable women of the Ahl al-Bayt (Family of the Prophet (SAW)) and played a dominant role both during and later the Massacre at Karbala, where her comrade al-Husain and 72 of her cousins and other comrades were exterminated by the Umayyad's. For a moment, she was the operative frontrunner of the Ahl al-Bayt and assisted as the main protector of the source of her brother, al-Hussain; she protected her cousin Hussain from being convinced to pass by the ruler of the city and, when shown to the Yazid bin Murawiya at Damascus in Syria, provided such an emotional and powerful dialogue in the regal law court that enforced the caliph to discharge her and the detainees were being taken to Karbala. (Moghadam, 1994)

Rabia al-Adawiyya

One of the most significant spiritualists (or Sufis) in the Muslim custom, Rabia al-Adawiyya, spent most of her initial life as a slave in the southern part of Iraq earlier to the attaining of her liberty. She is deliberated to be one of the earliest originators of the Sufi school of Heavenly Love, which highlights the loving of God for His sake, despite than out of the distress of penalty or wish for the prize (Hambly, 1998)

Women in Islamic Society

The woman has a complete pecuniary rank that is not fewer than that of the man. She has the right, in a similar approach that a male does have, to own all kinds of treasure it be in the custom of possessions, property, or currency. She has the right by Islam to consume her capital in any way she desires to as long as it is permitted by the Sharia. So she could purchase, trade, sell, exchange, deliver awards and credits, take loans, exchange their possessions, etc. All of these activities do not necessitate the accord of any man, whether this is her husband, father, or brother. In his sahih Al-Bukhari headings one chapter: "A woman is allowable to freed slaves and offers largesse to somebody except to her partner or husband, except she is spiritually unbalanced. In this, he stated that Umm al-Muminin, the spouse of the Messenger of Allah (SAAS), Maimunah bint Al-Harith frees a girl born as her slave deprived of inquiring for the Prophet's (SAAS) approval. When she stated this to him, he said: 'If you had given her to your maternal uncle as a gift, your reward (with Allah) would have been greater.' ("The Role of Women in Islam," n.d.)

Educational Role of Muslim Women

There is no disbelief that the woman has a significant role in the education of the child. Any educator or anybody else cannot take the place of women. The teacher can deliver the children the result of the info and awareness with which a compendium of information may be organized, but the results females can provide them cannot be provided by any teacher or anyone else except her. This is the reason the Islamic researchers have commended to selection of a woman who can play a significant role in educating the children. Furthermore, it is essential to select such a woman earlier in their marriage. Emphasizing a similar fact, they state that the education of a child must be beforehand birth by selecting good mothers (21). Abu Aswad ad dealer, told his sons, I prepared well earlier to your birth, in your childhood, and in your youth. His son replied How moral was prepared to us earlier to our birth, he said I had chosen the finest mother for you, due to whom you cannot be mocked in public. This is one of the mother's 1st rights to their offspring to select such a mother who is devout, pure, substantial, and can upgrow their child fine. They can determine their matters; they can have a judgment upon their spiritual matters because a child has the inheritance of his mother's personality and ethical and divine abilities, and these potentials remain in his entire life. It is essential for a

mother that she should prepare herself with instructive and decent armaments to raise her children. Muslim Women have played a significant role in teaching their children according to Islamic regulations. Women scholars have played a vital role in the growth and preaching of Islam(Shaban, 1978)

Conclusion

There are no fewer than 8,000 factual Muslim women who have played significant parts in the protection and growth of Islamic civilizations ever since the period of the Prophet (PBUH) himself. These were special women who not only contributed to culture but positively transformed it. The greatest outstanding was their ability for intelligent attainment and the admiration and gratitude they have gotten for it(Nasir, 2009).

Islam has given special privileges and importance to women. Islam has professed the woman as a complement to the man. Islam says that the best person is one who is more sympathetic to her family. A Muslim woman has been given the privileges to stand in, care for, and best education. It is the teaching of Islam that has made women significant in society, and their significance will always be remembered in Islamic history(Afshar, 2001)

Women can never be whitewashed from Islamic history because Islam could not spread to the whole world without the contribution of Muslim women. They have contributed to every aspect of life from the contribution to the war to the providing treatment to the injured people of the war. They have played a significant role in the education sector. God has also admired the services of Muslim women. Islamic History is widely filled with the role and significance of the women who have played a very important role in the prosperity of Islam, and women cannot be whitewashed in Islamic history.

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