

Investigating the role of women companions in promoting Islam based on the components of allegiance, migration and Jihad

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Abstract

The women of the Companions always played an influential role in the political and social developments of the early Islamic period. One of the important manifestations of the influence of women companions is their role in promoting and spreading Islam. Accordingly, this study seeks to investigate the role of women companions in promoting Islam by relying on the components of allegiance, migration and Jihad. The findings of the research indicate that, looking at the historical events of the beginning of Islam, we see that women companions alongside men in all important political and social events and scenes of this period, such as accepting the invitation of the Prophet of Islam and preserving And in promoting this religion, they have had a decisive presence and participation, and in this way, they have not hesitated from enduring torture to participating in the battlefield and sacrificing their lives and property and that of their loved ones. And with other measures such as accompanying in allegiance, migration to Abyssinia and Medina and jihad in Islam with measures such as water supply and treatment of patients in war, etc., they have made their name immortal along with the names of devotees and martyrs of this period of history. They have been prominent for Muslim women throughout the ages to this day.

Keywords: Women of the Companions, Prophet of Islam, Islam, Allegiance, Emigration, Jihad.

Introduction

Establishing the unity of human society on the axis of right and justice, establishing freedom and liberty, and building a humane world are among the lofty goals of Islamic teachings. In the religion of Islam, all human beings of all races and tribes, both men and women, are addressed and considered. God says to the Prophet of Islam: "We did not send you unless you are a bearer of good news and a deterrent to all people." (Surat al-Saba, 28) Islam is based not only on prejudiced feelings, but also on the ignorant society of that time. Had; He did not pay attention, but fought against it, and the Holy Qur'an stated in full clarity: "O people, We created you all from a male and a female, and made you into groups and tribes, so that you may know one another. The most honored of you in the sight of God is the most pious of you." (Surat al-Hujurat, verse 13)

By accepting the call of Islam and allegiance to the Prophet of Islam, men and women considered themselves responsible and committed not only to living themselves as the basis of monotheism and justice, but also to the extent that they are able to promote righteousness and eliminate oppression of the oppressed. The deprived and do not spare any effort to ward off sedition and corruption. They were also obliged to

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participate and stand against the aggression of the enemies in any way possible and to the best of their ability. According to the religion of Islam, everywhere is the realm and property of God and all beings are created by him and the Qur'an introduces itself as the book of guidance for all human beings and by accepting this life-giving religion, all human beings become members of the great Islamic society and take it with them. After believing in God and the Prophet of Islam, Muslims, intellectually and ideologically, came to understand and understand the truths that they sacrificed and took part in for the realization of the Islamic society and the promotion of the religion of God and informing all human beings and freeing them from all captivity and misguidance. Were preparing. In view of the above, this study shows that the women of the Companions, in spite of the limitations imposed on them by their backward society, by accepting the invitation of Islam and under the influence of its teachings, as a rightful and obligated human being in all Political and social movements similar to men played an effective and active role in the spread of Islam. The present study seeks to investigate the role of female companions in promoting Islam by relying on components such as allegiance, migration and jihad.

1. Women of the Companions and allegiance

- The concept of allegiance

Alliance to the substance of the sale, literally means to shake hands during the transaction and accept it. (Proceedings of the International Conference on the Biography of the Great Prophet of Islam (PBUH), 2006; Ibn Manzoor, 1/577) In the past, it was a custom among the Arabs that when selling goods, the seller and the buyer shook hands, and this practice It was a definite indication of the deal.

Alliance in the term means making a covenant to obey and accept the emirate or presidency of someone like a sultan or ruler. (Dehkhoda, 1993, 3/4549) This commitment and covenant of obedience, in the past was researched by shaking hands, but today other methods are done.

Ibn Khaldun writes in explaining the meaning of allegiance: "It should be known that allegiance is making a covenant with obedience and obedience. The pledgee made a pact with his emir that he would submit to him in matters concerning himself and the Muslims, and that he would not quarrel with him in any of these matters, and that he would impose the duties that he entrusts to him and oblige him to perform those duties. He would obey the task, and if they did, they would pledge allegiance to the emir and make a pact with him. They would put their hand in the emir's hand in order to strengthen and emphasize the pact, and because this method was similar to the seller and buyer, it was called "allegiance "It has been said that the source is 'ba' (buying and selling) and interrogation with the hands has become allegiance, and this is its meaning in the custom of the word and the common usage of the Shari'a." (Ibn Khaldun, 1/400)

In Islam, this custom has been used for obedience in the covenant with the leader and imam of the community. (Ibn Manzur, 8/26) Thus, allegiance in Islamic political law is a way in which those who pledge allegiance accept the rule and sovereignty of the one with whom they pledge allegiance and declare that they will obey his orders.

- History of allegiance in Islam

Alliance is common in the political culture of Muslims and even among pre-Islamic Arabs and has a long history. Evidence shows that allegiance was not a Muslim invention, but was a common tradition among Arabs. This was done in different ways. The Arabs laid their hands on him and declared their allegiance

Investigating the role of women companions in promoting Islam based on the components of allegiance, migration and Jihad

when they accepted the most important head of their tribe or leader or when they undertook to do something for him. (Tabari, 1989, 2 / 809- 810)

Accordingly, the Arabs were familiar with the issue of allegiance, and for this reason, when the people of Yathrib pledged allegiance to the Prophet of Islam in Aqaba, their approach to the issue of allegiance was a familiar one. (Makarem Shirazi and others, 1989, 22/70)

After the advent of Islam during the time of the Prophet of Islam, allegiance continued; But the meaning of it was more a declaration of support and obedience to the Prophet of Islam and the Islamic government. The biographers have recorded the series of allegiances of Muslims and neo-Muslims to the Prophet of Islam. (Hamidullah, 1986) These allegiances were based on obedience to God Almighty and the Holy Prophet of Islam and abandoning disobedience to God and His Messenger, and according to it, Muslims were committed to obey the orders of the holy religion of Islam and the nascent rule of Islam.

- The presence of women companions in allegiance

The Holy Qur'an accepts for women allegiance to the government, which is the most obvious manifestation of the political covenant in society. "O Prophet of Islam, when women come to you in faith to swear allegiance to you, not to associate anything with God, not to steal, not to commit adultery, not to kill their own children, and not to slander the illegitimate children they have left behind. And do not disobey you in goodness, swear allegiance to them and ask God for forgiveness for them; Because God is Forgiving and Merciful." (Ibn Shahr Ashob, 1992, 22; Shahidi, 1993, 46) The history of the beginning of Islam also shows the realization of this political act by women. Ibn Sa'd in the book *Tabaqat al-Kubra* with the general title of "We are sold against the Messenger of God women" has devoted pages to how women pledge allegiance to the Prophet of Islam and the content of pledges (Ibn Hisham, 1982, 1/447). From this book, he named seventy women who took part in allegiances. (Ibn Sa'd, 1903, 13-15)

Historically, the first presence of women in allegiance was in the era of the Prophet of Islam's mission in the thirteenth year of the *Besat* in Aqaba. This allegiance took place when the Muslims were being persecuted by the opposition and the infidels, so much so that the Messenger of God (PBUH) glorified the mountain of patience and perseverance before God. (Jafarian, 2006, 386) In such circumstances, twelve people from Yathrib (ten from the Khazraj tribe and two from the Aws tribe) came to the Prophet of Islam and after getting acquainted with Islam, pledged to defend the Messenger of God. (Ibn Hisham, 1/444; Ibn Kathir, 1985, 2/195; Ayati, 1982, 168; Hamidullah, 44)

Some scholars have called this allegiance "the allegiance of women"; Because after the conquest of Mecca, the Messenger of God pledged allegiance to Muslim women on the basis of these conditions. In this allegiance, too, there was no obligation to jihad, and this is the meaning of the allegiance of women. (Ibrahim Hassan, 1946, 1/95; Ibn Kathir, 2/178; Samhudi, 1/223)

Hassan Ibrahim Hassan considers another reason for this so-called allegiance to the allegiance of women to be the presence of a woman named Afra, the daughter of Ubayd ibn Thalaba, who was the first woman to pledge allegiance to the Messenger of God. (Ibn Hisham, 1/430, Tabari, 3/1070) However, the main sources of those present in the allegiance of the first Aqaba are 12 men and have not written anything about the presence of a woman named Afra in this allegiance; However, the presence of his children has been mentioned as Awf and Mu'adh. (Ibn Athir, 1966, 2/95)

In Dhi Hajjah the following year (thirteen Ba'athists), 75 Muslims (73 men and two women) came to Mecca from Yathrib with Musab ibn Umayr, the representative of the Messenger of God in Yathrib, and declared their readiness to obey the Prophet of Islam. He made a new allegiance known as the "second Aqaba allegiance." (Ibn Hisham, 2/109) According to the sources, in this allegiance were two women named Asma, the daughter of Amr ibn Uday from Bani Salma and Umm Mani and Nasibeh, the daughter of Mu'ab ibn Amr ibn Awf from Bani Mazen known as Umm Amara. (Majlisi, 1983, 14 / 26-27)

Umm Amareh participated in the allegiance of Rezvan and many battles with the Prophet of Islam. These women, along with other pledgers, secretly came to the Prophet of Islam in Mina at night and pledged allegiance to him. According to Ibn Hisham, the allegiance of women to the Messenger of God was allegiance with language. (Ibn Hisham, 2/97) They pledged to defend the Prophet of Islam and obey his orders, just as they defend their children and family. (Tabarsi, 60-61)

Regarding this allegiance, Ibadah Ibn Samet, who was also present during the allegiance of Aqaba I, says: "The covenant that I made with the Prophet of Islam was a covenant of war so that we would always be obedient and obedient and not make excuses in vain and not surpass him. Let us not engage with him in our leadership, let us be truthful and let us not be afraid of anything in the presence of God." (Waqidi, 1983, 2/435) Allegiance to the Prophet of Islam was repeated once again during the peace of Hudaibah. At this time - in the sixth year of AH - Mecca was still the base of polytheism and the pagans occasionally attacked the Muslims. The Prophet of Islam went to Mecca in Dhi Qada in the sixth year of AH with a group of many Muslims to perform Umrah. Four women (Umm Salma, Umm Amara, Umm Mani, and Umm Amer Ashhali) accompanied the Prophet of Islam on this journey. (Ibn Sa'd, 1903, 2 / 118-119)

During the allegiance of Rezvan and during the conquest of Mecca, the women of the Companions pledged allegiance to the Prophet of Islam. In these allegiances, there was no difference between men and women. (Ibn Jozi, Bitā, 3/703; Ameli, 1426 AH, 22/291; Klini, 5/527)

2. The emigration of the women of the Companions

- The concept of migration

"Emigration" has been one of the eternal laws of life and a factor in the development and success of human nations and peoples. Hence, in Islam, it is considered as one of the important elements of political culture that has guaranteed the survival and continuity of this heavenly religion. Emigration literally means cutting, separation and separation. (Dehkhoda, 14/2703)

There are two possible meanings for emigration: the general term, which means leaving one's homeland and moving from one geographical area to another, and the specific term, which is the departure of Muslims from one area to another, to preserve their religion and to gain God's approval. Is. (Ibn Athir, 1964, 5/244)

According to the verses of the Qur'an, emigration is considered a religious duty for Muslims (Tabarsi, 8/291) because whenever the atmosphere is dominated by rebels, people may gradually be influenced by the spirit of society. Accordingly, God Almighty commands Muslims to emigrate so that they do not lose their way to guidance due to living in a disbelieving society or being oppressed by the oppressors. (Mughniyeh, 1981, 2/233) Emigration is always associated with hardship and suffering, and for this reason, the status of immigrants in Islam and their influential role in the spread of Islam is very high, and God has considered this group worthy of His vast mercy. Al-Imran, 195; Repentance, 20; Baqara, 218)

Investigating the role of women companions in promoting Islam based on the components of allegiance, migration and Jihad

At the time of the Messenger of God, like other divine Prophet of Islams, this important necessity arose for the Muslim Ummah, and Muslims used emigration as a way to save Islam and spread its teachings throughout the world. The Muslims made two great migrations, one to Abyssinia and the other to Medina.

- The presence of women companions in migration

Much has been said about migration in Islam, but little has been said about the presence of women in this difficult and glorious ascent. The importance of the presence of the women of the Companions in this field is that despite their many feelings, they overcame all their worldly interests and stood up to help and preserve the religion along with the men.

Numerous verses from the word of God refer to the presence of women in migration. Verses 98 and 97 of Surah An-Nisa 'are used in such a way that women, like men, have a duty to migrate from the rule of disbelief to the Islamic land. In verse 50 of Surah Al-Ahzab, God Almighty makes the condition of the permission of women to marry the Prophet of Islam their migration to the land of the Islamic government, which highlights the importance of the migration of Muslim women more than before. (Tabatabai, Al-Mizan, 1968, 16/503)

- Migration to Abyssinia

The persecution of the pagans towards the people who had converted to Islam was increasing day by day. The Prophet of Islam, who was more or less safe from these pressures because of Aboutaleb and according to the tribal pact, could not have witnessed the torture and imprisonment of his helpless companions more than that, and on the other hand, a force to defend them in He did not have the authority, so it was expedient for some of those who were more exposed to persecution and torture to migrate to Abyssinia, whose king at that time was known for justice and gentleness (Ibn Kathir, 2/4, Dhahabi, Tarikh al-Islam, 1987, 1/184) And he said to them: "I wish you would go to the land of Abyssinia, because there is a kingdom where no one is oppressed and there is a land of truth, may God make good for you from this affliction." Muslims migrated to Abyssinia twice. (Ayati, 119) In the first migration - which took place secretly at night in the month of Rajab in the fifth year of the Besat - 11 men and 4 women named Umm Salma (wife of Ibn Abdul Asad) Roghayeh, daughter of the Messenger of God (wife of Uthman) Ibn Amr (wife of Abu Hudhayfah Ibn Utbah) and Layli, daughter of Abi Hatma (wife of Amir Ibn Rabia Al-Ghafari) were present. They remained in Abyssinia for about two months (Sha'ban and Ramadan) until it was rumored that the Quraysh infidels had stopped torturing Muslims. Upon hearing this news, the emigrants left for Mecca for the love of meeting the Messenger of God and returning to their homeland, but soon realized that this news was nothing more than a rumor. (Ibn Sa'd, 8 / 88- 86; Naini, 2002, 72; Ibn Kathir, 2/4; Zahabi, 1/183)

In the second migration of Abyssinia, there were about 83 men and 18 women (Ibn Sa'd, 8/281), eleven women from Quraysh and seven women from other tribes. (Ayati, 8/281) Of these, eight men and three women died in Abyssinia and the rest of them later migrated from Abyssinia to Medina and were subjected to the virtue of two migrations. (Ibid, 280 and 96)

Among the women in this migration was Asma bint Umays, a faithful and precious woman who believed in the Messenger of God from the very first days of his mission. He participated in this migration with his wife Ja'far ibn Abi Talib, who was in charge of the emigrants. Asmaa remained in Abyssinia with her husband and children until the seventh year of AH, when she left for Medina with the other Abyssinian emigrants during the conquest of Khabir. Apart from Asma, Umm Kulthum and Sahlah, daughters of Soheil

ibn Amr, Ruqayyah, daughter of the Messenger of God, daughter of Abu Hathma, and Soodeh, daughter of Zamah, were also among the Abyssinian emigrants who returned to Mecca after hearing rumors of freedom and were severely persecuted. Umm Khalid is another lady who has suffered the pain of two migrations. She says: When we entered Medina, I was among the immigrants who came to the Messenger of God to convey his greetings to Najashi. We informed Hazrat. (Ibid)

- **Emigration to Medina**

After the pagans became aware of the allegiance of Aqaba and with increasing pressure and torture by them, the Prophet of Islam ordered the Muslims to emigrate to Yathrib. (Ibn Kathir, 2/215) The migration of Muslims from Mecca to Medina was so important that despite various events such as the birth, resurrection and death of the Prophet of Islam and the conquest of Mecca, etc., this event was chosen as the source of Islamic history. God Almighty also emphasizes the necessity of this migration in the verse of Surah Anfal. This event paved the way for the Muslim community to establish the Islamic political system and government.

We also see a large presence of women in the migration to Medina; The women left everything in Mecca and traveled 468 km to Medina in the dry and burning desert. In this regard, the names of many women have been mentioned in historical books, the most prominent of which are Fatemeh bint Asad and Fatemeh Zahra. Fatemeh bint Asad, the esteemed mother of Imam Ali, was one of the first emigrants to Medina, based on the great respect she placed on the Prophet of Islam. It is narrated from Imam Sadegh that he said: "Fatemeh bint Asad is the first woman who migrated to Mecca from Mecca to the Prophet of Islam." (Kolini, 1969, 1/377) Fatemeh Zahra along with others The daughters of the Messenger of God and a group of women left for Medina after the Prophet of Islam's migration. They went out in secret with Ali and because of the cold weather or for security reasons, they traveled very fast at night and hid for days during this dangerous journey until they hurried to meet the Messenger of God. (Mahallati, Bitā, 1/377; Majlisi, 40/190)

Zainab, the daughter of the Prophet of Islam, was also one of the other immigrant women. Among the other immigrant women, Hazrat Fatima was accompanied by several other women who moved to Medina accompanied by Imam Ali. These women, as well as Ali, tried to take the necessary security measures for this dangerous journey, so they were on the move at night and hid in hiding during the day. But this group was also attacked by the polytheists. (Majlisi, 40/160)

Therefore, in the matter of migration, the presence of women companions and Muslims of the beginning of Islam was passionate. Despite their great feelings, they overcame all their worldly interests and sought to help and preserve the religion of Islam from their homes and had an active and extensive presence in the two Muslim migrations (Abyssinia and Medina). The women of the Companions, like the men, immortalized their name alongside the names of the Mujahideen and the martyrs of this period in the history of Salam by playing a role in political and social currents.

3. Women of the Companions and Jihad

Another prominent manifestation of the participation of women companions in the spread of Islam has been their active presence on the battlefields. With the revelation of the divine revelations and the effort to form a religious community, the arrogant ones did not tolerate the worshipers of the servants against the Lord, and with the help of the ignorant fanatics against the Guardian of God and the believers in him, they did

Investigating the role of women companions in promoting Islam based on the components of allegiance, migration and Jihad

not refrain from any aggression. At such a time, it is obligatory for the believers to do their best to support their religion and leader. Therefore, jihad against the enemies of religion is considered a religious obligation and its value is repeatedly mentioned in the Holy Quran and the enlightened words of the infallibles.

God has repeatedly commanded jihad in the Qur'an and has basically stated the characteristics of the Prophet of Islam and his companions as concentration and severity towards the infidels. (Surat al-Fath, 29)

- Jihad of the women of the Companions in the age of Prophet of Islamhood

Simultaneously with the establishment of the Islamic government in Medina, about 75 wars (27 raids and 48 series) took place to spread Islam throughout Saudi Arabia. In these battles, although men fought against the enemy, women did not leave the battlefield with the enemies of God as much as they had their duty, and as they grew, they tried to support Islam and leadership.

In the history of the wars of the time of the Prophet of Islam, the names of several women who participated in jihad with the Imam for water supply, nursing the wounded and treating them, preparing food for the warriors and transporting the holy bodies of the martyrs to their families are recorded. Ladies such as Umm Sinan, Umm Salit, Nasibeh, daughter of Ka'b, Umm Atiyah Ansariyyah, Rabi 'bint Mu'uz, Lababa, Lily Ghaffari, Umm Salma, India, daughter of furniture, Safia, Ka'biyah, daughter of Sa'd, Umm Muta'a, Umm Salim, daughter of Malhan, India, daughter of Amr bin Hazam, Umm Alaa, Umm Al-Fadl and a few other women.

Imam Sadegh in a narration quoting Ibn Abbas referred to the presence of women in the field of jihad with the Prophet of Islam and added that for these women the spoils of war were not considered a special share (because as a fighting force in the war (Majlisi, 31/97) In order to clarify the performance of these women, how many of them are present in the scene of jihad is described: Nasibeh, who was from Bani Kharzaj, pledged allegiance to the Messenger of God in Aqaba's second and proved his support for his leader in various crises. For example, he participated in the battle of Uhud with the Prophet of Islam. He took charge of supplying water to the Mujahideen. (Ayatollahi, 2001, 123) The Imams have each expressed the value and importance of jihad. Imam Ali said: "Jihad is the foundation and pillar of religion." Imam Sadegh has also stated that: "Jihad is obligatory with every just Imam" (Ameli, 11/35)

Umm Atiyah was one of the other jihadist women whose name is Nasibeh and she is the daughter of Harith Ansari. (Tusi, 33) Safia, the aunt of the Prophet of Islam, took part in the battle of Uhud and the trench and saw in the trench war that a Jewish man was walking around the tents and was plotting against the Muslims. Hassan called the poet and warned him to fight against that Jew. Slowly Hassan got away from the fight. Therefore, Safiyya had no choice but to confront this conspiracy, so he cut the pillar of the tomb and attacked him, and by killing that Jew, he averted the danger. (Ibn Athir, 5/493; Majlisi, 20 / 244-245)

Conclusion

Historically, the first presence of women in allegiance was in the era of the Prophet of Islam's mission in the thirteenth year of the Besat in Aqaba. This allegiance took place when the Muslims were being persecuted by the opposition and the infidels, so much so that the Messenger of God glorified the mountain of patience and perseverance before God. In such circumstances, twelve people from Yathrib (ten from the Khazraj tribe and two from the Aws tribe) came to the Prophet of Islam and, after learning about Islam, pledged to defend the Messenger of God. Some scholars have called this allegiance "the allegiance of women"; Because after the conquest of Mecca, the Messenger of God pledged allegiance to Muslim women on the basis of these conditions. Much has been said about migration in Islam, but little has been said about the presence of women in this difficult and glorious ascent. The importance of the presence of the women of the Companions in this field is that despite their many feelings, they overcame all their worldly interests and stood up to help and preserve the religion along with the men.

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Investigating the role of women companions in promoting Islam based on the components of allegiance,
migration and Jihad

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