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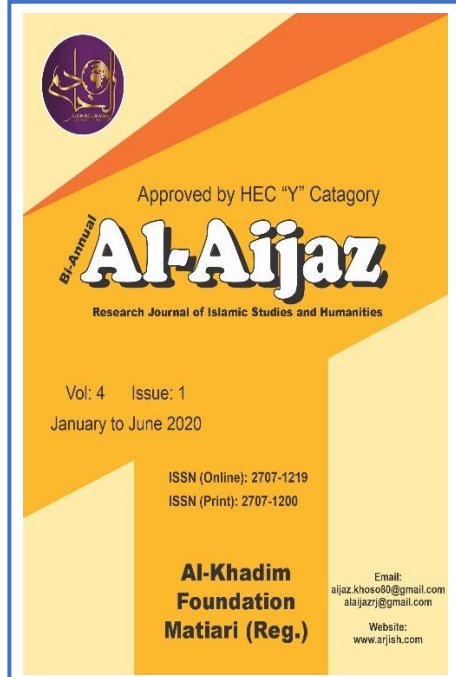
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### TOPIC:

Participation of Muslim Females in Defense (A Sharia Judgment)

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## Participation of Muslim Females in Defense (A Sharia Judgment)

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### Abstract

Society has two basic elements for its buildings; man and women, both are most important pillars for society's roots to grow and development, same as both are responsible to save the society which they made on the cost of their blood and sacrifices. For the survival of society these sacrifices can be performed in normal life and for defense too presenting them as an effective and responsible entity. In the light of Sharia's obligations on the top the list and sometime crucial for Elman and Kufr is "Defense". When some non-Muslims Attacks on Muslim Government or Muslim community its obligatory for Muslim Ummah to stand up for their Defense, that attack can be from every angle and category of life now going on each level. Make strategy for fight as the attackers made. In this context for achieving the national aims of defense, females participations matters a lot. People who are destroying the natural rights of nations, if there would be no proper setup to cope down with them then there would be no life of Dominating nations in the world. So it's good to adopt small evil to end the great evil. It's a law of nature, permanent rule and act of life too. Current time is effecting all fields of life same as the war Dimensions, its compulsory to Judge the current participation and need of Muslim females (the most important and huge part of nation) in defense along with men according to Shariah. Moreover, it consists introduction, methodology, data interpretation, conclusion and bibliography.

**Keywords:** Defense, Islam, Women, Jihad, Muslim, Shariah, Farz-e-Kifaya

### Introduction

There is no difference that jihad is not obligatory on women, because Almighty Allah has separated men from their weaknesses in the nature and texture. Allah has exempted all in the religion and has given the wise commands for all under one wisdom. At times, we do not know the wisdom of Allah, but the wisdom of God is not empty. Allah does not have the duty of jihad on women, but Allah has much wisdom that are best known to His creator and wisdom. It is also a great fact that jihad is a great reward for Allah, which we see to know that it is only for men, but this is not the case, jihad is obligatory on men but more like this. The reward is also for women with men. This statement of the Prophet (peace be upon him) clearly indicates.

Apart from killing in the way of Allah, there are seven reasons for martyrdom.

The Prophet (peace and blessings of Allah be upon him) said to those women who considered martyrdom to be killed only in the way of Allah and a companion whose baggage was ready for Jihad but died before going to Jihad. Aside from physical jihad, the places of martyrdom that are permissible include women rather than those with men. If Islam had deprived women of the reward of martyrdom, no woman would be called a martyr, but we find numerous women martyred in the hadeeth which reinforce the fact that there is a status of martyrdom for women.

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One of the important points women should understand is that if they do not have physical jihad, do not be satisfied, in today's enlightening period, step by step is to fight. The woman will fight jihad, self-will, language and even invitation to invite. He will fight against all the evils which may jeopardize his honor, such as adultery, mixing, dancing, drunkenness, and nihilism, and patience. That is why they should capture the Jihad Balanphus Coliseum in obedience to Allah, who can protect them from capture and every evil.

### **Methodology**

It is clear by the title that the method of this research paper would be descriptive.

### **Data Description**

#### **Defense a compulsory Element in Islam:**

God's orders have hidden betterments for human beings ,each and every order is connected with some conditions same as Jihad (Fight) "Kital" is one of the important term of Jihad and has two types

1. Offensive (To be attacking somebody/something rather than waiting for them to attack you.)
2. Defensive(protecting somebody /something against attack)

It's compulsory that to continue resistance against evil forces till the universal peace established in the world. Key points of these God's commands divide the obligations into individual and collective circles. First type of slayer (Kital) is continuous system of fight an Assume fight implies (Farz-e-Kifaya). Some people are examples from this kind of are females and servants. Both have to do care of their authoritative like husband and Boss. On this case when the fight is going on continuously and there is no danger of lives, esteem, property and religious but the Resistance activities are continued.

If situation calls for defense than in this case the obligatory situation exist on top priority that all the persons should go for it except children and orphans. Wife and servant should take part without the husband and lord's permission for Jihad. Farz-e-Kifaya and Farz-e-Ain is conditioned by Nafir-e-aam (equal order for every one). "Farz-e-Kifaya is applicable for fight when there is a cold war is going on continuous bases and a proper number of fighters are available to defend but if non-Muslims attackers attack on Muslims community than war would be as farz-e-ain. Now the wife, servant and everyone should have to take part without the permission because the situation is like Farz-e-ain. Current situation of the Muslim world is open to everyone to Judge the cheap attacks of Islam's enemies. Muslim world is effected by Islam's enemies. Like electronic media's tricks and vulgarity which is burning our society and values by misguiding young minds. And Drowns attacks are also the result of Islam's enmity. World can observe that cruelty in Iraq, Bosnia, Afghanistan, Rohingya, Palestine, Kashmir, Gaza and much more in Muslim countries all around the world.

Current terrorism which created the war situation in the whole world is the result of Islam's hatred pride of super power, superiority complex, political and material competitions, ritual prejudice, dominating race of governments and much more like that. It has been become a universal Issue, Intelligence authorities are helpless to cope down with it. Massacre has become a hot topic for 21<sup>st</sup> century and that century is fighting its war of terrorism

according to modern and complicated tricks on huge cost. When the situation is like that the whole world is in war position than it's critical to decide that who will fight now? Fight: By which means? Which resources? Which technology? We know that in this situation male and females are responsible to protect their land, respect, lives, property, religious and holly things. Both have to give answer to their new generation about their rights and owned.

**Defensive participation of females in past:**

Females participated in war for defense in past now it's very important to know its origins and needs. We also know that females were involved to help the warriors during the period of Hazrat Muhammad Peace be upon him and after that period. Like Hazrat Aisha (R.A), Hazrat Khula (R.A), Hazrat Sauda (R.A), Hazrat Safia (R.A), Hazrat Ammara(R.A), Hazrat Rabeya (R.A), Hazrat Aatika (R.A), Hazrat Um-e-Aimn (R.A), Hazrat Maieza (R.A), Hazrat Kaiebia (R.A), Hazrat Um-e-Salma, e.t.c. were the top of the list to participate in wars for fight ,help ,rescue ,medication and defense.

Historical participation of females in war would be an instrument to verify or testify the current participation of females in warfare by Islamic point of view, because the current situation and requirements have been changed. Position of Islam and Muslims is very important related to this issue in this modern world and to know that position in history. Different arguments are placed for it; let's see how the sensitive modern period permits in which conditions?

War is a big hurdle, not just for a single one but the whole state. In this crucial situation many rules and regulation would be unable to follow so such type of situation some time gets so much objective state that everyone can get shake on its place and there would be no important issue for government to handle but war. (Umri, 2002)

It is cleared that the participation of female for defense was not aimless. "Determinant and noble women were as incentives for female warriors. Arabians were bound to get victory if females were with them, they were thought if they defeated those females would be degraded. (Shibli Naoumani, 2011) Imam Noa,avi says "Sahabias served a lot in wars besides slayer, like to provide water, replace the injured from battlefield, handed over the arrows, provide foods, feminine accomplishments and dug graves. (Nauvevi, 1972) So prove that females were successful not just in household activities but in other outdoor defensive and aggressive activities also.

Um-e-Saeed bint-e-Saad bin Rabieh (R.A) said "We were took part in Gazwaths (wars) and were used to parcel leather water bags carriage on our backs, we provide water to fighters served them and were bound to shift the injured to medina. (Ibne Hajar Al-Asqalani, 1997) Females were used to dig graves except those things mentioned above, that participation was being continued from Nabvi period to sahaba's period like Hazrat afira bint gafar in yarmuk war,um-e-abban,Hazrat asma in yarmuk,Hazrat ume Ammara in yamama war and in sub-continent like names of Dilshad sultan,Hafsa markina,Zeenat mehaal,chand bibi,Razia sultana's participation for defensive activities are proven by history obviously it was permitted at that time by the government and Islamic scholars also it shows.

Wars which were fought under the period of Hazrat Umer Farooq (R.A) females and children were properly used for digging graves. That's proved if homeland calls for its survival and sovereignty, female's services should be valid because the Islamic history is full

about female's participation for defense. As we saw the bravery of Walid bin Zareef's sister resisted in favor of his brother against his murder to the opponents and proved her braveness. (Nadvi, 1986) Recently attributed (her name on government coin) by government old British Muslim spy girl of World War 2 Noor ul Nisa Anayaat also one another example of female's responsible behavior in war for the benefit of her state. Means that chronologically and historically proved that the female's struggle and role for defense is commendable from the start and it's continue till now.

### **Sharia and Scholar's points of view about female's participation in defensive activities:**

Moulana Jalal-u-din Umri Said: Hazrat Muhammad (Peace be upon him) spent his initial life in resistance to the kufars (Non-Muslims). Few were for exaltation of Islam and numerous were against; they were to create war condition for Muslims. In this situation it was contrary to the political prudence's that not to get female's cooperation in war. (Umri, 2002) That's why the help and services of females were taken during war because that was according to time prudence's so if the situation repeats or more critical and if "Muslims face war, and calamity time came and situation demands that collective force of the nation should use for defense, so in such type of situation Islam permits the nation's females to take part in battles. (Moudoodi, 1994)

It is also very important to discuss here that the conditional participation of females in battles is extremely not meant that to ignore the household activities or hand over that basic responsibility to someone else. Conditions should be follow to take part in battles, because physically, naturally and psychologically females are created to do some different tasks in life. Recently done research survey report is over 900 men and women ranging in age from 16 to 65 found that women scored much higher than men on interest scales for domestic activates and office work whereas men scored much higher in adventure, mechanical activities, athletics and military activities. (Lehy, 2004)

Moulana Modudi said: it is also much important in this perspective that who is created specifically to be a mother, is absolutely not fit for bloodshed and killing it is equal to demolish their nature if they have arrows and daggers. (Russ)

Moulana specifies the females concerning to their basic responsibilities and nothing else. While we observe historically it's proved that Dean-e-Islam does not prohibited and discourages the females to defend and be aware for their dignity and survival in crucial time. About it there is another point of view proposed is that, Islam at least permits the females to defend with weapons individually but commonly it is the female's recruitment in army and to get extra services is not a part of its basic policy. (Russ) Means that there are not strict rules for female's recruitment in army while there is a peace generally in society. But at the time of war historically we found that females participated in battles having no proper training for fights and were not a part of trained cops of any defending institutes. Famous hadith describing the real picture of that issue which is:

عن انس بن مالك انه سمعة يقول كان رسول الله يدخل على ام حرام بنت ملحان فتنظمه وكانت ام حرام تحت عبادته بن صامت فدخل عليها رسول الله فاطعمه و جعلت تفلتي راسه، فنام رسول الله ثم استيقظ وهو بضحك قالت فقلت: و ما بضحك يا رسول الله؟ قال ناس من امتي عرضوا على غزاة في سبيل الله، يركبون ثبج هذا البحر ملو كما على الا سراة او مثل الملوك على الاسراة شك اسحاق قالت فقلت: يا رسول الله ادع الله ان يجعلني منهم فدعا لها

رسول الله ثم وضع راسه، ثم استيقظ وهو يضحك فقلت: وما يضحك يا رسول الله قال: ناس من امتي عرضوا على غزاة فيسبيل الله- كما قال في الاول- قالت فقلت: يا رسول الله، ادع الله ان يجعلني منهم، قال: انت من الاولين فركبت البحر في زمن معاوية بن ابي سفيان فصرعت عن دابتها حين خرجت من البحر فهلكت" (Ibne Hajar Asqlani, 2001)

Hazrat Anas said that he listen to Hazrat Muhammad (Peace be upon him) that you was at the house of Um-e-Haram bin-t-Milhan and she served food who was the wife of Ibada-bin-Samit she picked lies from your head. Once Hazrat Muhammad (Peace be upon him) was slept there and awoke with great smile. She asked about it you replied that I saw some people who were fighting on the sea waves like kings are on beds. She requested to Hazrat Muhammad Peace be upon him that pray. I would be among them. Hazrat Muhammad (Peace be upon him) prayed and slept again, you awoke with smile you replied the same mention above on asking second time and she requested again for pray. Hazrat Muhammad (peace be upon him)said that you are from first batch and that predication came true in the period of mauvia-bin -sofiyan when she was in boat during war period and slipped while coming out and died.

Through this hadith it seems there was no clear cut prohibition for female's participation in battles. Second thing we observe is that the series of female's participation was continued till the period of Sahaba's. If female's participation was prescribed than there would be no pray of warriors done for um-e-Haram by Hazrat Muhammad (peace be upon him) We also mentioned that the participation of females is proved from Gazawah Badar, that is the period of Hazrat Muhammad (Peace be upon him) presence. If at this time those were participated than now they can also take part, with some conditions, like before because we know that period is more unsecure. No one can secure his honor, property and lives. Moulana Ameen Ahsen Islahi said: there are some examples in hadith and history books that females were participated in battles with their males along the army. But that participation for defense was not as an obligation on females like males. (Islahi, 2005)

In this context we know that statement is true. Males are specified for battles and defense females are not specified for this but they are permitted to take part in war just in critical condition and that condition is particularly such type of, in which war is fixed as Farz-e-Ain, very minor difference exist here.

1. Were females permitted or ordered to take part in defensive activities?
2. In which period they are permitted in which conditions?
3. What are the limits of female's participation now?
4. What was the limit of females activities during war in past?
5. Who will mention their responsibilities and performances linked to the situation and examined on which parameters?

We know that Hazrat Muhammad (Peace be upon him) did not directly invited or encourage females to participate in wars. (Islahi, 2005) But in case of need and compulsion it can be permitted and if Islam is being exalted and enemies are being defeated by the number of females than Hazrat Muhammad (Peace be upon him) permitted but after complete investigation and object oriented justification. "According to the Arab's custom if some females were participated in war with their males and relatives just for care the injured and provide them first aid, food and aid they were permitted to take part for such type of things. (Islahi, 2005) But historically there are no signs found about the proper fighting trainings

and institutes and male trainers like now. hadith mubarika is:

عن ابن عباس ان النبي كان يغزو بالنساء فيداوين المرحى و يحز ين من الغنيمة و اما بسهم فلم يضرب لمن-- (Albani, 2011)

Hazrat Abdullah (R.A) said females were participated in war with Hazrat Muhammad (peace be upon him) they provide bandages first aid to the injured but they were not included in plunder, that hadith is also verifying that females were not the part of proper army fighter's cops if they were to be! Than the proper salary and plunder share would have be offer them.

Participation of females is proved in war but that participation was not based on proper orders like these days females are participating for salary or as a fighter. And that system is established with the huge amount spending in it with the collaboration of intelligence institutes. We know defense is the basic right of everyone and every civilized charter permit it for the oppressed Quran Says:

فمن اعتدى عليكم فاعتدوا عليه بمثلما اعتدى عليكم' (Al-Baqarah, 2: 194)

Who has assaulted you then assault him in the same way that he has assaulted you.

To defend the oppressed should be on same parameters like we do for self-defense.

According to hadith Mubaraka:

المسلم اخو المسلم لا يظمه ولا يسلمه. (Muslim, 1991)

" Muslims are brothers; No one can do cruelty and can't give his Muslim brother in the custody of cruel".

Extract from hadith meanings: If Muslim is insulted before someone and he did not defend him while being able to than at the time of last day God will openly insult him for that.

To defend for respect and dignity is incumbent at the level of conceivable because it is haram to give access anyone at own self by the haram means. And to avoid the defense is likely to give direct access of someone to our self. So if females can defend they should; at the level of possibility, and should compete enemies courageously. "In the period of Hazrat Umar Farooq (R.A) a person invited the Banu-Huzail from the guest one man insulted the host female. The female threw a stone so forcefully and accurately that the person died. Hazrat Umar Farooq refused to pay daiyat it shows such type of cases by females and Daiyat refusing is a prove that it's permitted by Sharia and death was also non-justified. (Ahmad, 2010)

Dr. Israr Ahmed said: if such type of situation come in the battle that to take female services is inevitable, than females can take part in fights that would be an exceptional case. (Ahmad, 2010)

Moulana Yousaf Islahi Said: that is not a convincible or logical that Islam has an option about their (females) participation is an exceptional case than to apply that relaxation on general situations. To make an exception a rule and give a Justification for females to do jobs in offices, factories, or media departments. (Islahi, 2005)

It is also very important to think about it that to extract wrong way from the shariya's relaxation is worst. Because historically it is a fact whenever female is misused the destroy came ".At the time of war patriotic females served the warriors and they got children without knowing their father at the cost of their services, those were called war-God Mothers" (Moudoodi, 1994).

It is very clear that Islam does not permit of wickedness during war under the shadow of

defense it makes honorable standards mention strong conditions and clears the purpose of their participation. So there is no chance to misuse and demolish the clear standards for their own sake under the umbrella of Islam.

“Islam does not have an order for females to be prohibited. If there are a number of soldiers for battle than the department of medical is also exists. Reality is that females do not take part for strategy but they can participate for the males' protection and support” (Islahi, 2005)

If the purpose and specification of females participation is clearly mentioned and a need exist for their participation than capacity also exists not just in modern period but historically it is proved true that “first decades and after that there is no example and situation comes where females are properly prohibited for the departments of males considered specifically for them. It depends on need when male proper fighters are available; obviously males would not disturb females for those hectic services. (Ludhyanvi, 2010)

Moulana Amin Ehsan Islahi said: To take part directly and practically in army is not compulsory for females in Islam. But it is good if they take trainings of weapons usages, Defense training for sudden air attacks, first aids and such type of other techniques. So Governments will manage for those female's to get trainings while remaining in the Islam's specified limits, so that they would be able to defend if critical situation occurs and exult the Nation's dignity and get reward of Jihad. (Islahi, 2005)

Mufti Fazal Ahmed Multani replied on my quest that “females participation for food and first aid services are proved in history but face to face fight is not proved and He further cleared that females can watch army trainings like Hazrat Muhammad (Peace be upon him) showed that training of black peoples to Hazrat Ayesha R.A.While these cannot participate in trainings openly females can do work in laboratories with their males for making weapons. Professor Dr. Anees Ahmed said on my quest by Email reply that It expects a Muslim male as well as female to protect one's life, dignity, reason and security this does not mean that every Muslim male and female should learn how to ambush the enemy nor does it means either that unless Muslim woman fly most sophisticated war plans their Eiman will be in completed. But in situation where Muslim woman have to defend their honor or in emergency take an action as was in ghazwah when as enemy tried to enter a check post of madina where the famous poet companion was deputed and he was incapable of pushing the enemy the sahabiya used weapon to hurt the enemy and succeed in stopping his intervention.

Generally if we see the whole scenario of the particular issue;We come to know that Islam has a very clear behavior about the things should be handed on those parameters which are not clashed with the Quran and Sunnah.

So we will consult basic sources of Islam, Quran and Sunnah on that particular matter which is not as clear as require now on the Islamic parameters, because of their periods demand so its most important to know that if female warriors were used to treated and bandages the males in war than it's obvious the restrictions would be end in battles which were strictly fixed in the time of peace. So those restrictions which were fixed on females in the old times were not permanent but occasional. So if that strategy would be applied on the modern period's related issues it would not be against to the Islam's soul.



“Now if the time demands the flexibility about restriction than that would not be against the Islam but that flexibility should not for the some special people or creed that should be lawful for the whole ummah collectively, that’s why fuqhas tried to mold and set the Islamic Laws due to collective expediencies. So the important question is that if the Islam found 21th century except seventh century than what behavior it had about female’s rights and freedom. (Siddiqui, 1995)

We came to know through history that females were participated in wars for defense so proved that those were permitted to perform their role when time demands. So another most important question is that, in this modern period if any nation starts some programs for the survival of lives, economy, medical fields, industrial flourishing and defensive training than a large number of females could be remain neutral or non-concerning? (Siddiqui, 1995)

It’s clear if half population is ineligible for the defensive purpose than how could we make sure perfect for the system of our defense. So the time demands and Islam permits that the restrictions on the females should be cut down on the acceptable standards, it should be conditionally attach to the religious, law and modern world's compatibility.

**Major required conditions are given below:**

- 1- They should be heir, if the huge need required for their servings but that participations should not be like west's females do for sexual satisfactions of soldiers.
- 2- Should select such type of active and multitasking female soldiers who can serve positively to collective Islamic beneficiary services.
- 3-Such type of mature, literate age group should select who could perform well in army and there would no threat of notorious side.
- 4- Experts, brave and experienced females should be selected on merit for defense after strict examinations.
- 5- These selected females would be restricted not to cross the boundary to meet the males which Islam creates.
- 6: Veil instructions of Islam should be following .at any cost they would be bound not to show off their beauty to the males.
- 7-Strong and consistent females should train the newcomers in all departments of army.
- 8-Their dress code should be decent acceptable and compatible to the environment and society's values, national aims and religiously permitted.
- 9-Departmental policies should be in favor of pregnant and mother soldiers.
- 10-Their working hours should be suitable to their physical and mental capacity to get effective performances.

We know if these female helpers perform well than the male warriors can fight more devotion and focus. “If it is true the house is basic entity for females but the time changed now, the war is not remain just the war of two crops but Nations. (Qasmi, 2007) So the modern war of economic, politics, civilization and defense demands the persons play their role on their capacity.

Abdul Halim Shaka said “Imperialism which folded the Islamic world and Palestine which occupied by Jews make obligation the female's participation in war that’s why she takes part in the movement of freedom. (Abu Shakka, 2007)

## Conclusion

### In short we come to know through this study is:

1. Remain ready for defense is the act assumed by holly Quran, we know if it is not ordered to females but general order having no specification includes females too in this order.
2. The participation of females is according to consensus. It is according to sunnah.
3. General females Responsibilities are: to provide water, do bandages, do first aid to secure and serve the fighters for their basic need and help is according to ulma's views.
4. If fight is require than do fighting on front foot step is also permitted by ulma's and fuqhas and history.
5. Vail restriction can banned off in battlefield.
6. To touch the males for helping them and surviving thirsty warriors became halal.
7. So we can say that the current participation of female warriors would be according to sharia because the current Muslim world is facing the terrorism and a hidden political defensive war period. that worldwide roaming threat of everything make valid their participation with this condition that the army departments will overlook their policies separately and make changes according to the situation being more and more compatible to the sharia with the care of self and nation's dignity and requirements to get best result in defense fields with the cooperation of religious ministry and strong and efficient females.

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