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Migration of women in the historical narratives in the book “Asad al-Ghaba fi Maarifa al-Sahaba Ibn Al-Atheer

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Abstract---The research aims to identify the names of immigrant women and their historical narrations in the book “The Lion of the Forest in the Knowledge of the Companions” by Ibn Al-Atheer Al-Jazari (d. 630 AH), where the migration of women was divided into three chapters, migration to Abyssinia in the first time, migration to Abyssinia in the second time and migration to Medina. Twenty-two women participated in those migrations, and they were distributed as (4) who migrated in the first migration to Abyssinia, and (14) women who migrated in the second migration to Abyssinia. As for the migration to Medina, the number of female migrants reached (4). The number of historical narrations in all migrations reached 63, divided by (11) historical narrations of immigrant women to Abyssinia the first time, and (24) narrations of immigrant women in the second time to Abyssinia, and (28) narrations of immigrant women to Medina The historical narratives indicated many aspects of the lives of immigrant women, as they indicated how they migrated and lived and the events that they encountered in their lives in the new areas in which they lived. In light of this, the research recommends dealing with the issue of migration in detail in many studies, especially those related to men because they are more numerous and their migration was more difficult, as they were subjected to injustice and torture in Mecca

Keywords---migration to Abyssinia, migration to Medina, historical narratives.

Introduction

Islam gave women special care in all the circumstances in which it passed, and this is confirmed by the honorable biography of the Prophet and the biography of the rightly-guided caliphs after him, as religious texts and historical events were compatible with caring for women and emphasizing their pioneering role in life. And the scholar is on “the conditions of women in Islam to find wonderful images of justice, honor and fairness. Islam did not deprive her of a right required by her innate formation, nor did it impose a duty that she could not bear, nor did it distance her from the circle of personal and social responsibility, nor did it separate her from enjoying the civil rights that qualify her for her. Innate self-disciplines, and social conditions. Islam has made it clear that women and men are equal in rights and duties in life, and that women have basic rights equal to men in them, and this is confirmed by the Holy Qur’an by the Almighty saying: “ And due to the wives is similar to what is expected of them, according to what is reasonable “ { Surah Al-Baqarah: 228}.

Therefore, it can be said that Islam emphasized women and their rights and prohibited their killing, and thus it is certain that she participated in the events affecting him, including the migration incident, as the migration incident - as presented in the previous chapters - is one of the prominent events in Islamic history, and since migration was like that, the It makes sense that women should have a prominent role in that migration. This was the case, as women migrated side by side with men from areas where it was difficult to perform their rituals to other areas that were safe for them, and this is what was shown in the history books and translations that dealt with migration, as there is no book without them that did not address women and their migration. The book “Asad al-Ghaba fi Maarifa al-Sahaba” by Ibn al-Atheer al-Jazari is one of the most important historical books that dealt with the migration of women. She participated in the migration event, so it is natural that her migration is divided as is the migration of men, as women participated in the first migration to Abyssinia, and also participated in the second migration to Abyssinia, and also they participated in the migration to Medina.

Chapter One

The First Migration of Women to Abyssinia

This chapter includes the migration of women for the first time to the Kingdom of Abyssinia, where they went with the men in their migration, and the number of women in this migration is (4) women. Ibn Al-Atheer mentioned the translations of women with their historical accounts, and those translations and narrations can be mentioned as follows:

Ruqayya, daughter of Prophet Muhammad, peace be upon him (d. 2 H):

The first narration: “On the authority of Musab bin Abdullah, that Khadija was born to **Prophet Muhammad**, peace be upon him, Fatima, Zainab, Ruqayya, and Umm Kulthum.”

The second narration: “On the authority of Abu Al-Aswad, that Khadija gave birth to **Prophet Muhammad**, peace be upon him, Zainab, Ruqayyah, Fatimah, and Umm Kulthum”.

The third narration: “On the authority of Muhammad bin Fadala, he said: I heard that Khadija was born to Prophet Muhammad, peace be upon him Zainab, Umm Kulthum, Fatimah and Ruqayyah.” The fourth narration: “On the authority of Anas, he said: Uthman left emigrating to the land of Abyssinia, with him was his wife Ruqayya, the daughter of **Prophet Muhammad**, peace be upon him. So he withheld their news from the Prophet, may God bless him and grant him peace, and he would go out and ask about their news, and a woman came to him and told him that she had seen them. So the prophet said: He is the first to emigrate with his family after Lot, peace be upon him.”

It is clear through the historical narratives reported by Ibn al-Atheer that Ibn al-Atheer did not criticize the sequence of the daughters of the Prophet ﷺ according to the presented narratives, except that he confirmed that Ruqayyah is older than her sister Umm Kulthum and it would have been better to deal with those narratives and show the right and wrong places in order for the reader to complete them. A clear vision who is the eldest of the Prophet’s daughters, PBUH, with confirmation that the biographers mentioned the most minute details of the Prophet’s life

Sahla bint Suhail (D. 54 AH)

The first narration: On the authority of “Ibn Ishaq, in the name of the one who emigrated to the land of Abyssinia: and Abu Hudhaifa bin Utbah bin Rabia bin Abd Shams, and with him was his wife, Sahla bint Suhail bin Amr, the brother of Banu Amer bin Loay, who was born to him in the land of Abyssinia Muhammad bin Abi Hudhaifa.”

Laila bint Abi Hathma (D. 59 A.H.)

The first narration: “On the authority of Abdul Aziz bin Abdullah bin Amer bin Rabi’ah, on the authority of his mother Laila, she said: Omar bin Al-Khattab was one of the hardest people against us in our Islam. He said, "Where are you, Umm Abdullah? I said: You have harmed us in our religion, so we go in the land of God where we are not harmed in the worship of God. He said: God has accompanied you. Then he went, so my husband, Amer bin Rabi’ah, came to me, and I told him what I saw of Omar’s tenderness. He said: Do you hope that he will deliver? I said, "Yes.”

And through what appears from this narration, it is clear that the companions of the Messenger of God wished that Omar Ibn Al-Khattab (may God be pleased with him) would embrace Islam, not because of his tenderness, because everyone knows how strong Omar was, but God wanted to guide Omar, especially that the Messenger of God, may God bless him and grant him peace, called on God Almighty with his saying. Oh God, honor Islam in one of the two ages: Amr bin Hisham Abu Jahl, or Omar bin Al-Khattab”.

Hind bint Abi Umayya (died 57 AH)

The first narration: On the authority of Umm Salamah, she said: “When Abu Salama gathered to go out to Medina, he left his camel and carried me, and he carried my son Salama with me, then he went out leading his camel, and when the men of Bani Al-Mughirah bin Abdullah bin Omar bin Makhzoom saw him, they stood up to him and said: This is your soul that you beat us to, do you see this friend of ours? What do you let go of in the country?”

They took the camel’s snout from his hand, and took me, and Banu Abd al-Assad became angry at that, and they came to Salama and said: By God, we will not leave our son with her when you took her from our friend. My husband, Abu Salama, went until he reached Medina, and he separated me from my husband and between my son. She said: I used to go out every morning and sit on the ground, and I kept weeping, until the evening of a year or so, until a man from my uncle, from Bani al-Mughirah, passed by me and saw what was wrong with me. He had mercy on me and said to Banu al-Mughirah: Don't you get out of this poor thing? You separated between her and her husband and her son, and they said to me: Follow your husband if you wish, and Banu Abd al-Assad returned my son to me at that, so I left my camel and put my son in my lap, then I went out to want my husband in Medina, and I have no one of God’s creation with me. I went to my husband, and even if I was in the process of softening, I met Othman bin Talha bin Abi Talha, the brother of Banu Abd al-Dar, and he said: Where are you, O daughter of Abu Umayyah? She said: I want my husband in Medina. He said: Is anyone with you? I said, “No, by God, but God and this son of mine.” He said: “By God, you have no left.” So he took the camel’s snout and went with me to lead me. By God, I did not accompany a man from the Arabs, whom I see as more generous than him. Al-Rawah got up to a camel, so he presented it and left it, then he came late for me, and said: Ride, and if I ride and I ride on my camel, he came and took his step, so he led me until we disembark, and he still did that until he brought me to Medina. Your husband was in this village and Abu Salama was staying there, so you entered it with the blessing of God Almighty, then he left and returned to Makkah.”

The second narration: “On the authority of Umm Salamah, she said: When her waiting period ended, Abu Bakr sent her to propose to her, but she did not marry him. So the **Prophet Muhammad**, peace be upon him, sent Omar Ibn Al-Khattab to her, so I said: Tell **Prophet Muhammad**, peace be upon him, that I am a woman other than me, and that I am A misfortune woman, and none of my guardians is a witness. So Prophet Muhammad, peace be upon him, came and mentioned that to him, and said: “Go back to her and say to her: As for your saying that I am a woman other than me, I will pray to God, and your jealousy will go away. One of my guardians is a witness, so none of your guardians is a witness, nor is he absent who dislikes it.” She said to her son Omar: Get up, and **Prophet Muhammad**, peace be upon him, married him

The third narration: “On the authority of Ibn Ishaq: The Messenger of God, may God bless him and grant him peace, married her in the year three, after the Battle of Badr.”

The fourth narration: “On the authority of Muharib bin Dathar: Umm Salamah recommended that Saeed bin Zaid pray for her, and Marwan bin Al-Hakam was the governor of Medina.” The fifth narration: “On the authority of Al-Hasan bin Othman: The governor of the city at that time was Al-Waleed bin Utbah bin Abi Sufyan, and her two sons, Omar and Salama, the sons of Abi Salama, and her nephew Abdullah bin Abdullah bin Abi Umayyah entered her grave.” It appears through the historical narratives about Hind bint Abi Umayya that she mentions her emigration to Medina, her marriage to the Prophet (PBUH) and her death, and neglects the rest of the events that Hind experienced in her life, especially in her migration to Abyssinia, as well as the invasions of the Prophet (PBUH) and during the era of the Rightly-Guided Caliphs, and perhaps Ibn Aether did not prove to him those narratives and therefore did not mention them.

Chapter Tow

The second migration of women to Abyssinia

This chapter includes the second migration of women to Abyssinia, where Ibn al-Atheer mentioned a large group of women who migrated to Abyssinia in order to escape the torture that Muslims face in Mecca:

Asmaa bint Umays (died 38 AH)

The first narration: “On the authority of Omar Ibn Al-Khattab, he said: Yes, the people were it not that I had preceded you in the emigration.”

The second narration: “On the authority of Ubaid bin Rifa’a Al-Zarqi, that Asma bint Umays said to the Prophet, peace be upon him: “If Jafar is born, the evil eye will rush to them, so should I enslave them?” He said: Yes.

From what appears from the two narrations, it is clear that the narrations that Ibn al-Atheer narrated on the authority of a few names, despite their high status and their fame in books as the author of the two migrations and the prayer of the two qiblahs.

Umm Ayman (died 12 AH)

- **The first narration:** On the authority of “Abu Umar: She is said to be the slave of the Messenger of God, and the servant of the Messenger of God, peace be upon him.
- **The second narration:** “On the authority of Anas: Umm Ayman cried when the Messenger of God, may God bless him and grant him peace, was arrested, and it was said to her: What makes you weep for the Messenger of God, may God bless him and grant him peace.
- **The third narration:** “On the authority of Ibn Shihab: It was about Umm Ayman, Umm Osama bin Zaid, that she was the maid of Abdullah bin Abdul Muttalib, and she was from Abyssinia. Then Zaid bin Haritha married her, then she died five months after the Messenger of God, may God bless him and grant him peace, and it was said: six months, and it was said: Abu Bakr and Umar used to visit her just as the Messenger of God.

It becomes clear to us through the foregoing historical narratives on the authority of Umm Ayman that she refers to her emigration to Abyssinia and Medina, and

her role in caring for the Prophet, peace and blessings be upon him, in his childhood, and the statement of the generosity of the Prophet, may God's prayers and peace be upon him, to her. The breaking of the news of the sky.

Umm Habiba bint Abi Sufyan (died 44 AH)

- **The first narration:** "On the authority of Qatada: When she returned from Abyssinia to emigrate to Medina, the Messenger of God, may God bless him and grant him peace, proposed to her and he married her."
- **The second narration:** "On the authority of Ibn Ishaq: The Messenger of God, may God bless him and grant him peace, married her after Zainab bint Khuzaymah al-Hilaliah."
- **The third narration:** "On the authority of al-Zuhri: The Messenger of God, may God bless him and grant him peace, married her while she was in Abyssinia."
- What appears from the historical narratives on the authority of Umm Habiba is the incident of her marriage to the Prophet, and this does not represent the entirety of her busy life.

Habiba bint Ubaid Allah bin Jahsh (d....? e)

On the authority of Musa bin Uqbah: Habiba bint Ubaid Allah bin Jahsh, the daughter-in-law of the Messenger of God, may God bless him and grant him peace, the mother of Habiba, the daughter of Abi Sufyan bin Harb, the wife of the Prophet, may God bless him and grant him peace, with her mother to Abyssinia, and with her I returned to Medina.

Umm Harmala bint Abd al-Aswad (d....? H)

On the authority of Ibn Ishaq: Umm Harmala bint Eid Al-Aswad bin Judhimah bin Aqish bin Amer bin Bayada bin Subai' bin Jathma bin Saad bin Malih bin Amr bin Khuza'ah converted to Islam in the past, and migrated to Abyssinia with her husband Jahm bin Qais bin Abd bin Sharhabil.

Hasna Umm Sharhabeel (T...? H)

On the authority of Ibrahim bin Saad: Among those who immigrated to the land of Abyssinia from Bani Jamh bin Amr: Sufyan bin Muammar bin Habib bin Wahb bin Hudhafa bin Jamh, and with him were his two sons Khalid and Janada, and his wife Hasanah, who is their mother, and their brother to their mother Sharhabil bin Hasna.

Ramla bint Abi Auf (T...? H)

- **The first narration:** "On the authority of Ibn Ishaq, regarding the naming of those who embraced Islam in Makkah: Al-Muttalib bin Azhar bin Awf Al-Zuhri, and his wife Ramlah bint Abi Awf bin Subairah."
- **The second narration:** "On the authority of Abu Naim: that Ramlah bint Abi Auf and her husband emigrated to Abyssinia and gave birth to their son

Abdullah, and it was said that he was the first man to inherit his father in Islam.”

Ramla Bint Shaybah (T...? H)

The first narration: “On the authority of Abu Omar: She converted to Islam in the past, and migrated to Medina with her husband, Uthman bin Affan.” Ibn al-Atheer sees the inaccuracy of Abu Omar’s narration, so he says: “I have an opinion about it, for his saying she migrated to Medina with her husband Uthman, for Uthman migrated to Abyssinia, then to Medina with his wife Ruqayyah, the daughter of the Messenger of God, PBUH, and then after that he married Umm Kulthum, the daughter of the Messenger of God, PBUH. He did not say: She emigrated with her husband, Uthman, so that would have been correct, because she emigrated, then Uthman married her.

Sawdah bint Zama'a (died 54 AH)

- **The first narration:** “On the authority of Al-Zuhri: Sawdah is the wife of the Prophet, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, married her in Makkah after the death of Khadija, before Aisha.
- **The second narration:** “On the authority of Ali bin Al-Hussein, on the authority of his father, he said: “All that the Messenger of God, may God bless him and grant him peace, married were fifteen women, and she was the first woman he married after Khadija bint Khuwaylid Sauda bint Zam’ah”.
- **The third narration:** “On the authority of Ibn Abbas, he said: “Sawdah was afraid that the Messenger of God, may God bless him and grant him peace, would divorce her, so she said: Do not divorce me and hold me, and make my day for Aisha. So he did, { there is no sin upon them if they make terms of settlement between them - and settlement is best} (Surah An-Nisa: 128)

It appears through the narrations reported by Ibn al-Atheer about Sawdah bint Zama'a that she only mentions her marriage to the Prophet, and neglects the rest of the events that Sawdah experienced during her life and until her death.

Umm Abdullah, wife of Abu Musa al-Ash'ari (d.? e)

On the authority of al-Qurtu', that he heard Abu Musa al-Ash'ari, and his wife shouted, and he said to her: Did you not know what the Messenger of God, may God bless him and grant him peace, said? She said: Yes, then she fell silent, and when he died, it was said to her: What did the Messenger of God, may God bless him and grant him peace, say? She said: The Messenger of God, may God bless him and grant him peace, cursed the one who shaves, cuts, or boils.

Amra bint Al-Saadi (d ...? e)

On the authority of Ibn Ishaq: Ishaq in the naming of the one who emigrated to the land of Abyssinia: Malik bin Rabi'ah bin Qais bin Abd Shams bin Loay, and his wife Amra bint Al-Saadi with him.

Fatima bint Safwan (d...? e)

- **The first narration:** “On the authority of Ibn Ishaq, in the name of one of the Umayyads who emigrated to the land of Abyssinia: Amr bin Saeed bin Al-Aas, and with him was his wife Fatima bint Safwan bin Umayyah bin Muharth bin Shaq bin Raqba”
- The second narration: “On the authority of Ibn Ishaq: He died in Abyssinia, and Amr Ajnadin was killed from the land of the Levant during the caliphate of Abu Bakr, may God be pleased with him.”

Umm Kulthum bint Suhail (d...? H)

On the authority of “Ibn Ishaq, in the naming of the one who emigrated to the land of Abyssinia: and Abu Sabrah bin Abi Rahm, from Bani Amer bin Loay, and with him was his wife Umm Kulthum bint Suhail bin Amr”

Humayna Bint Khaled (d...? E)

- The first narration: “On the authority of Ibn Ishaq regarding the naming of the Muslims who emigrated to Abyssinia: Khalid bin Saeed bin Al-Aas, and his wife Humayna bint Khalid bin Asaad bin Amer bin Bayada from Khuza’ah”
- The second narration: “On the authority of Abu Omar: Saeed bin Khalid was born in Abyssinia, and Ummah bint Khalid”.

It appears through the two narrations that Humayna is the wife of Khalid bin Saeed, according to what Ibn Ishaq said. As for Ibn Abd al-Bar, he mentioned that her name is Umaima, as Ibn al-Atheer quoted him.

Chapter Three**Migration of women to Medina**

This chapter includes the names and translations of the female Companions who migrated from Mecca to Medina, as most of them were relatives and daughters of the Prophet, PBUH, as they sacrificed their lives to support the religion. Their translations and historical narratives can be summarized as follows:

Asma bint Abi Bakr (died 73 AH)

- The first narration: “On the authority of Abu Na’im: She was born twenty-seven years before history, and her father’s age when she was born was twenty-plus years, and she converted to Islam after seventeen people, and migrated to Medina while she was pregnant with Abdullah bin Al-Zubayr, so she gave birth to him in Quba.”
- **The second narration:** “On the authority of Asma, she said: I asked the Messenger of God, may God bless him and grant him peace, and I said: My mother came to me while she was willing and she was a polytheist in the era of Quraish, should I separate her? He said: Yes.

- **The third narration:** “On the authority of Ibn Ishaq: Asma’ lived and had a long life, and she became blind and remained until

Her son Abdullah was killed in the year seventy-three, and she lived after his killing. It was said: ten days, and it was said: twenty days, and it was said: twenty-two days, until Abd al-Malik bin Marwan’s answer came that Abdullah lowered her son from the tree, and she died at a hundred years old.”It appears from the historical narrations about Asmaa bint Abi Bakr, her birth, migration, Islam and death, and despite the comprehensiveness of the historical narrations of many events about her, she did not separate in many of the situations of her life in Medina and Mecca, such as her emancipation of slaves, where she freed all her slaves when she got sick.

Zainab bint Jahsh (died 20 AH)

- **The first narration:** On the authority of Abu Ubaidah: The Messenger of God, may God bless him and grant him peace, married her in the year three of the Hijrah.
- **The second narration:** “On the authority of Qatada: The Messenger of God, may God bless him and grant him peace, married her in the fifth year of the Hijrah.”
- **The third narration:** “On the authority of Ibn Ishaq: The Messenger of God, may God bless him and grant him peace, married her after Umm Salamah.”
- **The fourth narration:** “On the authority of Anas, he said: When the period of Zainab bint Jahsh’s waiting period ended, the Messenger of God, may God bless him and grant him peace, said to Zaid bin Haritha: “Go and tell her about me.” Zaid said: When the Messenger of God, may God bless him and grant him peace, told me that, she became great in my eyes, so I went to her So I put my back to the door, and I said: O Zainab, did the Messenger of God, may God bless him and grant him peace, send me to tell you about him? She said: I would not do anything until the orders of my Lord, the Mighty and Sublime, went to her mosque, and God revealed this verse : {So when Zayd had no longer any need for her, We married her to you}. So the Messenger of God, may God bless him and grant him peace, entered it without permission.”
- **The fifth narration:** “On the authority of Anas bin Malik, he said: “Zainab bint Jahsh used to be proud of the wives of the Prophet, may God bless him and grant him peace, and say: God brought him down from heaven.”
- **The sixth narration:** “On the authority of Aisha: None of the wives of the Prophet, may God bless him and grant him peace, would exalt me in his good standing with him except Zainab bint Jahsh”.
- **The seventh narration:** “On the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said to the women in the year of the Farewell Pilgrimage: “This is then the appearance of Al-Hasr.” He said: All of them were performing Hajj except for Suda and Zainab bint Jahsh, for they were saying: By God, do not move an animal after we have heard From the Messenger of God.

- The eighth narration: “On the authority of Aisha, the mother of the believers, she said: The Messenger of God, peace and blessings be upon him, said: “Be quick to follow me, the longest of you.
- **The ninth narration:** “On the authority of Ibn Ishaq: Omar Ibn Al-Khattab sent to Zainab bint Jahsh twelve thousand dirhams, as it was imposed on the wives of the Prophet, PBUH. Omar bin Al-Khattab, and Osama bin Zaid, Muhammad bin Abdullah bin Jahsh, and Abdullah bin Ahmed bin Jahsh entered her grave.

It appears from the historical accounts of Zainab bint Jahsh, her marriage to the Prophet, her pilgrimage, and her death. Ibn al-Atheer did not mention historical accounts of her Islam and her migration to Medina and her attendance of the battles of Taif and Khaybar.

Zainab bint Muhammad (d. 8 AH)

- **The first narration:** “On the authority of Ibn al-Kalbi: Zainab was born, then al-Qasim.”
- **The second narration:** “On the authority of Aisha, may God be pleased with her, she said: “Islam had differentiated between Zainab and Abu al-Aas when she converted to Islam, except that the Messenger of God, may God bless him and grant him peace, was not able to differentiate between them, and the Messenger of God, may God bless him and grant him peace, was defeated in Mecca, and neither permitted nor prohibited.
- **The third narration:** “On the authority of Ibn Abbas, that the Prophet, may God bless him and grant him peace, “Zainab replied to Abu Al-Aas after two years with the first marriage, he did not perform a dowry”.
- **The fourth narration:** “On the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, that the Messenger of God, may God bless him and grant him peace, replied Zainab to Abu al-Aas with a new dowry and a new marriage”.

It appears from the historical narratives on the authority of Zainab, the daughter of the Prophet (PBUH), her birth and marriage to Abu Al-Aas Bin Al-Rabee'. Ibn al-Atheer stated that she migrated to Medina after the capture of her husband Abu al-Aas ibn al-Rabi` in the Battle of Badr, where she migrated to Medina, and her husband converted to Islam after that, and she returned to him with a new dowry

Aisha bint Abi Bakr (d. 57 AH)

- The first narration: “On the authority of Abu Ubaidah: The Messenger of God, may God bless him and grant him peace, married her two years before the Hijrah, and she was a virgin”.
- The second narration: “On the authority of Abu al-Zubayr: The Messenger of God, may God bless him and grant him peace, married her three years after Khadija”.
- The third narration: On the authority of Aisha, she said: When Khadija died, Khawla bint Hakim bin Al-Awqas, the wife of Uthman bin Mazoon, said in

Makkah: O Messenger of God, are you not married? He said: "Who?" I said: If you want a virgin, and if you want a dress, he said: "Who is the virgin?" She said: The daughter of God's most beloved creation to you: Aisha bint Abi Bakr. Qays, I believed in you and followed you as you are. He said: "Go and mention them to me." So she came and entered the house of Abu Bakr, and found Umm Roman or Aisha, and she said: "Oh, mother of Roman, what goodness and blessing God has brought upon you?" She said: What is that? She said: The Messenger of God, may God bless him and grant him peace, sent me to propose to him Aisha, she said: I wanted to wait for Abu Bakr, for he is coming, so Abu Bakr came, and she said: O Abu Bakr, what has God brought you in of goodness and blessing? He said: What is that? She said: The Messenger of God, may God bless him and grant him peace, sent me Aisha; he said: And is she good for him, but she is his niece, so she went back to the Messenger of God, PBUH, and mentioned that to him, and he said: "Go back and tell him, you are my brother in Islam, and your daughter is good for me." So she came to Abu Bakr, and he said: Supplicate for me the Messenger of God, PBUH. So he came and married him, when she was six years old at that time. The Messenger of God, peace and blessings be upon him, said: "Who is the dress?" She said: Sawdah bint Zam'ah, she believed in you and followed you. He said: "Go and mention her to me." She said: What is that? She said: The Messenger of God, may God bless him and grant him peace, sent me to betroth you to him. She said: I would like to go to my father and mention that to him. She said: He is an old man who has failed to perform Hajj. Your owner says? She said: She likes it. He said: Pray for her, so she invited her. He said: Muhammad bin Abdullah sent to propose to you, and he is competent and generous, so would you like me to marry you? She said: Yes, he said: So call him for me, so I called him, and he came and married her.

- **The fourth narration:** "On the authority of Hisham, on the authority of his father, he said: People were looking for their gifts on the day of Aisha. To order the people to guide him wherever he is or wherever he is. She said: So Umm Salamah mentioned that to the Prophet. She said: So he turned away from me. When he came back to me, I mentioned that to him, so he turned away from me. When he was three, I mentioned that to him, and he said: "O Umm Salamah, no You hurt me in Aisha, for by God, the revelation did not come down to me while I was in the quilt of a woman other than you"
- **The fifth narration:** "On the authority of Aisha, that Gabriel, peace be upon him, came with her picture in a green silk rag to the Prophet, PBUH, and he said: This is your wife in this world and in the hereafter."
- **The sixth narration:** "On the authority of Amr ibn al-Aas, that the Messenger of God, may God bless him and grant him peace, used him against the army of that of al-Silsil. He said: Aisha. I said: Who are the men? He said: Her father.
- **The seventh narration:** On the authority of Amr bin Ghalib: "A man molested Aisha, may God be pleased with her, with Ammar bin Yasir.
- **The eighth narration:** "On the authority of Ata bin Abi Rabah: Aisha was one of the most knowledgeable of people and the best of people in opinion among the common people".
- **The ninth narration:** "On the authority of Urwah: I have not seen anyone more knowledgeable in jurisprudence, medicine, or poetry than Aisha"

- **The tenth narration:** “On the authority of Al-Qasim bin Muhammad: Aisha complained, so Ibn Abbas came and said: O Mother of the Believers, you are going ahead with excessive sincerity, over the Messenger of God, peace be upon him, and on Abu Bakr”
- **The eleventh narration:** “On the authority of Umamah: that Umar bin Al-Khattab, he said: Come close to the horses and stand up and take off their shoes, and beware of the manners of non-Arabs, and to sit at a table on which wine is drunk. God, peace be upon him, said while he was on my bed: “Any believing woman who puts her veil outside her house, she will break the veil between her and her Lord, the Mighty and Sublime”.
- **The twelfth narration:** “On the authority of Abu Na’im: Aisha died in the year fifty-seven. Allah, and Urwa, the two sons of Al-Zubayr, Al-Qasim bin Muhammad bin Abi Bakr, Abdullah bin Muhammad bin Abi Bakr, and Abdullah bin Abdul Rahman bin Abi Bakr, and when the Prophet, peace be upon him, died, she was eighteen years old”

It appears from the historical narratives on the authority of Aisha that she married the Prophet (PBUH) after Khadija and that she was a virgin at that time, and that her marriage was by the order of Gabriel (peace be upon him). Certainly, this narration is weak and the reason is that Zainab bint Jahsh was proud that God chose her husband from heaven. Likewise, her virtue appears and that she is beloved to the Prophet she and her father, to the extent that Abu Bakr refused marriage on principle because what was between him and the Prophet was as between the two brothers, so he considered her his niece. Likewise, it appears from the narrations that she has extensive knowledge, a large number of her narrations from the Prophet, and her intelligence, and that she is one of the great scholars.

It is noted that Ibn al-Atheer did not deal with many narrations on the authority of Aisha bint Abi Bakr, and the reason for this is due to two reasons: the first is that Ibn al-Atheer does not want to mention the narrations that indicate a dispute between the Companions and the fighting between them, as is the case with her fight with Ali in the Battle of the Camel, and the second Ibn al-Atheer did not want to lengthen his book, as he stipulated it by saying: “Were it not for the fear of lengthening, we would have mentioned the story of al-Ifk in its entirety, and it is more famous than to be hidden”

Conclusions

Through the foregoing in the accounts of women's migration, it is clear that they participated strongly in the migration from Mecca to Abyssinia and to Medina. Twenty-two women participated in those migrations, and they were distributed as (4) who migrated in the first migration to Abyssinia, and (14) women who migrated in the second migration to Abyssinia. As for the migration to Medina, the number of female migrants reached (4). The number of historical narrations in all migrations reached 63, divided by (11) historical narrations of immigrant women to Abyssinia the first time, and (24) narrations of immigrant women in the second time to Abyssinia, and (28) narrations of immigrant women to Medina . The historical narratives indicated many aspects of the lives of immigrant women, as they indicated how they migrated and lived and the events that they encountered

in their lives in the new areas in which they lived. The migration of women in general and the daughters of the Prophet ﷺ in particular indicated the great sacrifice that women made in order to support Islam, and also indicated that the women of the Prophet's Prophet were at the forefront of the women who migrated and sacrificed the most precious and precious for the sake of upholding the religion.

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87. Lion of the Forest in Knowledge of the Companions, vol. 7, p. 186; See: Al-Dhahabi, History of Islam, vol. 4, p. 249; Al-Dhahabi, Sir Flags of the Nobles, vol.3, p. 455; Ibn Hajar, Al-Isbah fi Tamazu al-Sahaba, vol.8, p.234.
88. Lion of the Forest in Knowledge of the Companions, vol. 7, p. 186; See: Ibn Mandah, Knowledge of the Companions, p. 945; Abu Naim, Knowledge of the Companions, Volume 6, pg. 3211.
89. Lion of the Forest in Knowledge of the Companions, Volume 7, p. 157; See: Abi Naim, Knowledge of the Companions, Volume 6, pg. 3227; Ibn Katheer, The Beginning and the End, vol. 5, p. 322; Al-Dhahabi, History of Islam, Volume 1, pg. 592
90. Lion of the Forest in Knowledge of the Companions, Volume 7, p. 157; See: Ibn Hajar, Al-Isbah fi Ma`rifat Al-Sahaba, Volume 8, pg. 196.
91. Lion of the Forest in Knowledge of the Companions, Volume 7, p. 127; See: Ibn Saad, Tabaqat al-Kubra, Volume 8, p. 104; Abu Naim, Knowledge of the Companions, Volume 6, pg. 3223
92. Lion of the Forest in Knowledge of the Companions, Volume 7, p. 186; See: Tarikh al-Tabari, vol.3, pp. 162-163; Abu Naim, Knowledge of the

- Companions, Vol. 6, p. 3227; Ibn Hajar, *Al-Isbah fi distinguishing the Companions*, part 8, p. 232.
93. Lion of the Forest in *Knowledge of the Companions*, Volume 7, p. 186; See: Al-Mazi, *Tahdheeb Al-Kamal fi Asma' Al-Rijal*, vol. 35, p. 177; Al-Dhahabi, *Sir Flags of the Nobles*, vol.3, p. 330; Ibn Hajar, *Ithaf al-Mahra with innovative benefits from the parties to the ten*, vol. 18, p. 202.
 94. Lion of the Forest in *Knowledge of the Companions*, Volume 7, pg. 7; See: Ibn Mandah, *Knowledge of the Companions*, pg. 984; Abu Naim, *Knowledge of the Companions*, Volume 6, pg. 3254; Al-Dhahabi, *Biography of the Nobles' Flags*, Volume 3, Pg. 522
 95. Minggu, D., Benu, F. L., Gana, F., & Kase, P. (2019). Development of district health system model policy implementation for improving health services. *International Research Journal of Management, IT and Social Sciences*, 6(5), 242-260. <https://doi.org/10.21744/irjmis.v6n5.737>
 96. Ramla bint Abi Auf bin Sabira bin Saeed bin Saad bin Saham and her mother Sarma bint Al-Harith bin Auf. ; See: Ibn Saad, *Tabaqat al-Kubra*, Volume 8, p. 268.
 97. Ramla bint Shaybah bin Rabi'ah, one of the immigrant women who immigrated with her husband Othman bin Affan
 98. See: Al-Zarkali, *Al-Alam*, Volume 1, p. 306
 99. See: Asad al-Ghaba *fi Maarifa al-Sahaba* , Part 4, pg. 490
 100. See: Ibn Saad, *Tabaqat al-Kubra*, Volume 8, p. 251.
 101. See: Ibn Saad, *Tabaqat al-Kubra*, Volume 8, p. 31
 102. See: *Lion of the Forest in Knowledge of the Companions*, Part 7, p. 24.
 103. Sources and references did not refer to their lineage, see: Ibn Hajar, *Al-Isbah fi Tamazight Companions*, vol. 8, pg. 430.
 104. Surah Al-Ahzab: 37
 105. Suryasa, I. W., Rodríguez-Gámez, M., & Koldoris, T. (2021). Get vaccinated when it is your turn and follow the local guidelines. *International Journal of Health Sciences*, 5(3), x-xv. <https://doi.org/10.53730/ijhs.v5n3.2938>
 106. Umm Salamah, Hind bint Abi Umayyah Ibn al-Mughirah, al-Qurashiyyeh al-Makhzumi, Umm Salamah: one of the wives of the Prophet (may God bless him and grant him peace) he married her in the fourth year of migration.