

- Ibn Kathir Dameshi, Ismail ibn Omar, Al-Badayeh and al-Nehayeh, Beirut: Dar al-'Alam and Ketab, 1424 AH
- Ibn Sad, Al Tabaqat al- Kubra, research: Mohammed Abdolqader Ata, Beirut: Dar al-kotob Al-Elmieh, vol. 8, 1410AH
- Ibn Tavous, Ali ibn Musa, Sa'd al-Sou'd Lenofus Manzud, Qom: Dar al-ZaKhaer, first print,
- Without Date
- Isfahani, Abu al-Faraj Ali ibn al-Hussein, Maghatel al-Talebin, Qom: Sharif Razi, 1993
- Isfahani, Abu al-Faraj Ali ibn al-Hussein, Al- Aqani, Beirut: Dar-Ehya –Al-TRATH, 1415AH.
- Kalbi, Abu Manzar hesham ibn Muhammad, al-Asnam, translated by Seyyed Mohammad Reza Jalali, Tehran: Nashr NO, 1364
- kalbi, Abu Manzar hesham ibn Muhammad, Jomohreh Al-Nasab, Mahmud Fardous-al-Azam, Dar al-'Yaghzeh al-Arabiya, Without Date
- Kamali, Seyyed Ali, Quran and Female Place, Tehran: Had Publishing, 1369
- Karimi, Hamid, Women's Rights, Tehran: Young Andisheh Center, 1386
- Massoudi, Abolhassan Ali ibn Hossein, Morooj Al-Zahab and Ma'aden Al-Jovhar, Tehran: Cultural Science, 1365
- Mofeed, Mohammad ibn Noman Al Ekhtesas, Research: Ali Akbar Ghaffari, Qom: The Society of Teachers, No Date.
- Nour Hasan Fatideh, Tahereh, Women's Rights in the Qur'an and Ahdin, Tehran: Farhang Gostar, 1379
- Qaravi Naeini, Nehleh, Shieh Honors, Tehran: Publishing Tarbiat Modares University, 1387
- Qorashi Kenji, Abi Abdullah Mohammed ibn Yusuf, Kafyeh al-Taleb, Najaf: al-Qora, 1937
- Shams al-Din, Mohammad Mehdi, AlMasael, No place: Al menar, No Date
- Tabari, Mohammed ibn Jarir, History of Al-Omam and Al-Molouk, Research by Ebrahim Mohammad Abolfazl Beirut, No publisher, No Date
- Tabatabaee, Seyyed Mohammad Hossein, Al-Mizan, Translated by: Seyed Mohammad Bagher Mousavi Hamedani, Tehran: Publishing Mohammadi, V 2 and V 16, 1347
- Vahedi, Ali, Asbab al-Nozoul, Cairo: Al-halbi Institute, 1388 AH
- Yaqoubi, Ibn Vazeh, Al-Boladan, translation by Dr. Mohammad Ebrahim Ayati, Tehran: Book Publishing, 1356
- Zarkalli, Kheiroddin, al-A'lam, Beirut: Dar Elm, 1399 AH
- Zobeiri, Abu Abdullah al-Musab, ibn Abdullah al-Zubiri, Nasab Quraish, No publisher, 1407AH

- 49- Ibn Athir, Ezzoddin, Asdol-Qabeh, V1, p129.
- 50- Asqalani, Ibn Hojar, al-Esabeh, Research by Adel Ahmad Abdulmovjud, V1, p278.
- 51- Asqalani, Ibn Hojar, al-Esabeh, Research by Adel Ahmad Abdulmovjud, V2, p215.
- 52- Asqalani, Ibn Hojar, al-Esabeh, Research by Adel Ahmad Abdulmovjud, V1, p278.
- 53- Ibn Saad, Al Tabaqat al- Kubra, research: Mohammed Abdolqader Ata, V5, p48.
- 54- Blazari, Ahmad ibn Yahya, Ansab Al-AShraf, Research: Soheil Azkar, V5, p320.
- 55- Ibn Saad, Al Tabaqat al- Kubra, research: Mohammed Abdolqader Ata, V8, p210.
- 56- Blazari, Ahmad ibn Yahya, Ansab Al-AShraf, Research: Soheil Azkar, V9, p376.
- 57- Ibn Khalkan, Shamsuddin, vafyat Alayan and Anaba, translated by Ahmad ibn Muhammad ibn Shoja Sanjari, V2, p224.
- 58- Birouni, Abou Reiyhan, Asar- al-Baqieh, V1, p302.
- 59- Hemawi, Yaqout, Abdullah, Mojam Al-Boladn, V2, p303.
- 60- Ibn Saad, Al Tabaqat al- Kubra, research: Mohammed Abdolqader Ata, V8, p218.
- 61- Asqalani, Ibn Hojar, al-Esabeh, Research by Adel Ahmad Abdulmovjud, V8, p339-340.

References:

The Holy Quran

- Afat, Muhammad, Shahirat al-Nesa, Beirut: Ezzod al-Din Institute, 1411 AD
- Asqalani, Ibn Hojar, al-Esabeh, Research by Adel Ahmad Abdulmovjud, Beirut: Dar al-Kotob Al-Elmieh, V 12, 1415 AH
- Bent al-Shati, Ayesheh Abdulrahman, Nesa al-Nabi, Beirut: Dar al Ketab, 1399AH.
- Blazari, Ahmad ibn Yahya, Ansab Al-AShraf, Research: Soheil Azkar, Beirut: Dar al-Fekr, V10, 1417 AH
- Birouni, Abou Reiyhan, Asar- al-Baqieh, Tehran: Amir Kabir, 1363
- Fattahizadeh, Fathiyeh, Woman in Islamic History and Thought, Qom: Boostan Publishing, 2011.
- Hemawi, Yaqout, Abdullah, Mojam Al-Boladn, Tehran: Printing Offset, 1965
- Ibn Abdol ber, Abdullah ibn Muhammad, Alestiab Fi Al- Marefat –al Sahabeh, Research : Ali Muhammad Bajavi, Beirut: Dar Al Jeel, V4, 1412 AH
- Ibn Athir, Ezzoddin, Asdol-Qabeh, Beirut: Dar al-Fekr, 1409 AH
- Ibne Heshem, al-Sireh al-Nanabvieh, Cairo: Printing by Mostafa Sagha and Ibrahim Ebari, 1963.
- Ibn Khalkan, Shamsuddin, vafyat Alayan and Anaba, translated by Ahmad ibn Muhammad ibn Shoja Sanjari, Correction: Dr. Fatemeh Modaresi, Urmia University, 1380

- 10- Ibn Saad, Al Tabaqat al- Kubra,v8,p219.
- 11- Ibn Athir, Ezzoddin, Asdol-Qabeh
- 12- Ibn Saad, Al Tabaqat al- Kubra,v8,p219.
- 13- Ibn Saad, Al Tabaqat al- Kubra,v4,p25.
- 14- Zarkalli, Kheiroddin, al-A'lam,p306.
- 15- Ibn Saad, Al Tabaqat al- Kubra, Khameseha II,p7.
- 16- Zobeiri, Abu Abdullah al-Musab, ibn Abdullah al-Zubiri, Nasab Quraish,p81.
- 17- Ibn Sad, Al Tabaqat al- Kubra ,v4,p181-182
- 18- Asqalani, Ibn Hojar, al-Esabeh, Research by Adel Ahmad Abdulmovjud,v8,p16.
- 19- Tabatabaee, Seyyed Mohammad Hossein, Al-Mizan, Translated by: Seyed Mohammad Bagher Mousavi ,V16,p319.
- 20- Ibn Kathir Dameshi, Ismail ibn Omar, Al-Badayeh and al-Nahiya,V4,p166.
- 21- Ibn Saad, Al Tabaqat al- Kubra,V8,p219.
- 22- Asqalani, Ibn Hojar, al-Esabeh, Research by Adel Ahmad Abdulmovjud,V8,p15.
- 23- Blazari, Ahmad ibn Yahya, Ansab Al-AShraf, Research: Soheil Azkar, ,V2,p43.
- 24- Ibn Abdol ber, Abdullah ibn Muhammad, Alestiab Fi Al- Marefat –al Sahabeh, Research : Ali Muhammad Bajaviv3,p17.
- 25- Asqalani, Ibn Hojar, al-Esabeh, Research by Adel Ahmad Abdulmovjud,v8, p15.
- 26- Ibn Saad, Al Tabaqat al- Kubra,V8,p222.
- 27- Mofid,Mohammad,Al-Ekhtasas, p70.
- 28- Isfahani, Abu al-Faraj Ali ibn al-Hussein, Maghatel al-Talebin,p35.
- 29- Zobeiri, Abu Abdullah al-Musab, ibn Abdullah al-Zubiri, Nasab Quraish,p44.
- 30- Qaravi Naeini, Nehleh, Shieh Honors,p35.
- 31- Afat, Muhammad, Shahirat al-Nesa,p92-93.
- 32- Ibn Abdol ber, Abdullah ibn Muhammad, Alestiab Fi Al- Marefat –al Sahabeh, Research : Ali Muhammad Bajavi,V4,P1861.
- 33- Blazari, Ahmad ibn Yahya, Ansab Al-AShraf, Research: Soheil Azkar,V4,p284.
- 34- Isfahani, Abu al-Faraj Ali ibn al-Hussein,Al Aqani,V2,p251.
- 35- Ibn Athir, Ezzoddin, Asdol-Qabeh,V6,p199.
- 36- Ibn Athir, Ezzoddin, Asdol-Qabeh,V6,p253.
- 37- Ibn Abdol ber, Abdullah ibn Muhammad, Alestiab Fi Al- Marefat –al Sahabeh, Research : Ali Muhammad Bajavi,V4,p1909.
- 38- Ibn Sad, Al Tabaqat al- Kubra, research: Mohammed Abdolqader Ata,V4,p18.
- 39- Asqalani, Ibn Hojar, al-Esabeh, Research by Adel Ahmad Abdulmovjud,V8, p48.
- 40- Massoudi, Abolhassan Ali ibn Hossein, Morooj Al-Zahab and Ma'aden Al-Jovhar,V2,p300.
- 41- Bent al-Shati,Ayeshah Abdulrahman,Nesa al-Nabi,p231-232.
- 42- Ibn Hesham , Al-sireh Al –Nabavieh,V2,p646.
- 43- Ibn Saad, Al Tabaqat al- Kubra,V1,p323.
- 44- Tabari, Mohammed ibn Jarir, History of Al-Omam and Al-Molouk,V11,p611.
- 45- Ibn Sad, Al Tabaqat al- Kubra,V1,p77.
- 46- Tabari, Mohammed ibn Jarir, History of Al-Omam and Al-Molouk,V2,p244.
- 47- Ibn Kathir Dameshi, Ismail ibn Omar, Al-Badayeh and al-Nehayeh,V3,p350.
- 48- Blazari, Ahmad ibn Yahya, Ansab Al-AShraf,V1,p448.

For example, the role of the khasam tribe was dealt with because the tribe was very influential in the social, political, and cultural events of the early Islamic period.

Regarding the status of women in Islam, a number of women in the Khasam tribe were introduced.

Becoming Muslim and pledging allegiance to the Prophet was the common denominator of all these women.

Some of these women were familiar with knowledges such as: medicine, poetry, literature, and hadith, and some of these women participated in the emigration, and some of the women were also called the Paradise sisters by the Prophet.

From the political point of view, the women of Khasam were divided into two categories:

The first group, along with their children, continued the path of the Prophet.

The second group, a small number of women and their children, rose to the opponents of the Prophet.

The purpose of this article is to identify the women of the khasam tribe in the early days of Islam and to introduce a number of the women of this tribe who were more famous.

It is hoped that this research will be able to introduce parts of Islam history.

-
- 1- Kamali, Seyyed Ali, Quran and Female Place,p21
 - 2- Fattahizadeh, Fathiyeh, Woman in Islamic History and Thought,p15
 - 3- Karimi, Hamid, Women's Rights,p13.
 - 4- Nour Hasan Fatideh, Tahereh, Women's Rights in the Qur'an and Ahdin,p38-39.
 - 5- Shams al-Din, Mohammad Mehdi, AlMasael, p49
 - 6- kalbi, Abu Manzar hesham ibn Muhammad, Jomohreh Al-Nasab,p375.
 - 7-Yaqoubi, Ibn Vazeh, Al-Boladan, translation by Dr. Mohammad Ebrahim Ayati ,p98.
 - 8- Kalbi, Abu Manzar hesham ibn Muhammad, al-Asnam, translated by Seyyed Mohammad Reza Jalali, p130.
 - 9- Ibn Saad, Al Tabaqat al- Kubra, research: Mohammed Abdolqader Ata ,V1, p348.

10) Ommeh Khaled ibn Yazid

She was the daughter of Hashim ibn Otbeh ibn Rabieh, She belong to the Khasam tribe and she also was the wife of Yazid ibn Mu'avieh⁽⁵⁶⁾.

Abu Hashem Khaled ibn Yazid, son of Ommeh Khaled was a poet and he had ability in medicine, Kimia, and because of his knowledge, he was called "Hakim al-Marwan"⁽⁵⁷⁾. According to his command, the Kimia books were translated from Greek and Coptic to Arabic, and this was the first time that a book of foreign language was translated into Arabic in the history of Islam.

Abu Reihān Beerouni considered the knowledge of Khaled and he was the first one to know his knowledge from Daniel the prophet⁽⁵⁸⁾. Khaled lived with his family in Dameshgh for some time and then he went to Homs. He had built an alcazar in Homs, and during the time of Hamavy, there was remain of Khaled alcazar the in Homs⁽⁵⁹⁾.

11) Lobabeh Soghara

The main name of Lobabeh Soghra was "Asma" and she was the daughter of Hareth ibn Hozn ibn Bajir , her mother was Fakhteh bent Amer ibn Motab.

After immigration to Medina Lobabeh became Muslim and she swore allegiance to the Prophet⁽⁶⁰⁾.

12) Hazileh Bent Hareth ibn Hozn ibn Bajir

Hazileh was the daughter of Hareth ibn Hozn ibn Bajir ibn Hozm and sister of Lobababeh Kobra who became Muslim after immigration to Medina and swore allegiance to the Prophet⁽⁶¹⁾.

Result:

In this article, using important religious, historical, and documentary sources, the Islamic views on the status of women in Islamic societies were first presented and showed that Islam does not discriminate between men and women.

One of the effective ways of familiarizing with the events of early Islam is recognition of the role of the tribe in society.

became Muslim with the advent of Islam and married with a person from her tribe, Abdullah ibn K a'b ibn Khasami⁽⁴⁸⁾, and the result of this marriage was a girl named Ameneh Who married Abdullah bin Ja'far, her cousin, who was the son of Asma Bent Omais Khasami.

7) Asma bent Anas ibn Modrek Al -Khasami

Asma bent Anas ibn Modrek Al -Khasami was born in a well-educated, high school family in the 16th year of Ali al-Fayl, (about 36 years before emigration).

Her father was a judge of Okaz and big man of tribe

The people called Anas the "Anas al-azeem", and mother of Asma was Tamazor one of the great women of Qoraish, and her uncle was valeed ibn Moghaireh(One of the Qoraish's amirs)⁽⁴⁹⁾.

Immigration of Asma bent Anas ibn Modrek Al –Khasami to the Medina:

Anas ibn Modrek Al –Khasami asked his daughter to divorce from her husband (Khaled ibn valeed) and go to Medina with her family and leave her husband⁽⁵⁰⁾, but Asma stayed in Mecca and waited until her husband became Muslim in the seventh year AH (before the conquest of Mecca) and both of them migrated to Medina⁽⁵¹⁾.

8) Salma bent Anas ibn Modrek Al –Khasami

Salma was another daughter of Anas ibn Modrek Al -Khasami, who became Muslim with father and other members of her family during of first Aqabeh covenant and they migrated to Medina⁽⁵²⁾, Salma married with Abdullah ibn Hanzahleh al-Ghassil al-Malaekeh.

They owned two children: Fatima and Anas⁽⁵³⁾, Abdullah ibn Hanzaleh was the Leadership

Of the uprising in Medina (Hareh) in 63 AH that Abdullah and his children was martyred there⁽⁵⁴⁾.

9) Riteh Bent Al-Hajjaj ibn'Amer al-Khasami

She was wife of Amro ibn 'As ibn Wa'el. She accepted the religion of Islam and swore allegiance to the Prophet on the day of the conquest of Mecca⁽⁵⁵⁾.

woman who became Muslim in Mecca after Khadijeh and found a high place for the Prophet⁽³⁷⁾. Lebabah Kobra is a migrant to Medina, after her husband (Abbas) became Muslim, They immigrated to Medina (shortly before conquering Mecca) Lababeh Kobra and Abbas had many children inclusive:

Fazl, Qosm, Abdollah, Obeidollah, Tamam, Kassir, Ommeh Habib⁽³⁸⁾.

4) Meimoonah Bent of Hareth ibn Hozn

Her complete relation was Meimoonah Bent of Hareth ibn Hozn ibn Bajir, and her mother was Khuleh Bent Amro ibn Ka'b Khasami⁽³⁹⁾. Her sisters were: Asma, Ommeh Fazl, Ommeh Khaled ibn Valid, Zeynab bent Khozimeh, Salma bent Omais⁽⁴⁰⁾.

In the seventh year of the Hijri, the Prophet married Meimoonah when he was going to Mecca to perform Hajj Umreh⁽⁴¹⁾, and verse 50 of the chapter of the parties was revealed about this issue⁽⁴²⁾.

Meimoonah narrated some traditions from the Prophet and the narrator of her narrations was her nephew Yazid ibn'Asam⁽⁴³⁾.

She died in the year 61 Hijri at the age of 80 and she was the last wife of the Prophet be upon who died⁽⁴⁴⁾.

5) Fatima Bent Mohr al-Khasamieh

Fatima Bent Mohr al-Khasamieh was a lady of poet and knowledgeable in the before of Islam and she had studied many books and she was famous for the beauty of his poems and also for her precise predictions in the pre-Islamic period⁽⁴⁵⁾. Fatemeh was contemporary with Abdulmutaleb the grandfather of the Prophet (PBUH) and Abdullah the father of the Prophet.

The most famous prediction of Fatima Bent More was the light that was seen on the face of Abdullah (the father of the Prophet), and Fatima told Abdullah the poetry⁽⁴⁶⁾.

A few years later, Fatima's prophecy was fulfilled and Muhammad son of Abdullah came to the Prophet and Islam emerged and Fatima came to the Prophet and became a Muslim by the Prophet⁽⁴⁷⁾.

6) Salame Bent Omais

Salama Bent Omis was another female member of the Khasam and she was sister of Salma, Meimoonah and Ommeh Fazl, who

eighth year AH and the Prophet came to the house of ja'far ibn Abi Taleb and loved his children⁽²³⁾. Abdullah was a great and generous person, and in the history named him "Javad, Bahr al-Jujud and Ghotb al-Sakha" and Imam Ali called Abdullah in the line of his children and And Abdullah married Zainab (daughter of Ali).

The other son of Asma was named Own and married with Imam Ali's daughter, Omme Kolthoum⁽²⁴⁾.

After the war of Honaim Asma married Abu Bakr⁽²⁵⁾ and owned a son named Mohammed whose place of birth was Zolhalifeh⁽²⁶⁾. Muhammad ibn Abu Bakr became the ruler of Egypt after the battle of Jamal and Seffein, and was martyred in the year 38 AH⁽²⁷⁾.

After the death of Abu Bakr Asma married Imam Ali⁽²⁸⁾ and had two sons who were martyred in Karbala⁽²⁹⁾.

Also, Asma was of the narrators of prophetic hadiths, and many of the elders of Shi'a and Sunni Quoted from her⁽³⁰⁾.

Some historical sources have identified the deaths of Asma in 38 AH⁽³¹⁾.

2) Salma Bent Omais and her political and cultural performance

Salma, the daughter of Omais ibn Ma'ad, was a member of the women of Khasam tribe who with her three other sisters called from the Prophet as sisters of Paradise⁽³²⁾.

She was married to Hamzeh ibn Abdulmutalleb.

In the first days of the emergence of Islam, Salma became Muslim with her other sisters, and after the emigration of the Prophet to Medina⁽³³⁾, Selma and her husband (Hamzeh ibn Abdulmutalleb) migrated to Medina. Selma Bent Omais was a well-educated and poetess woman⁽³⁴⁾. Salma and Hamzeh ibn Abdulmutalleb gave birth a girl named Oameh

(Fatima bent Hamzeh) Oameh fter the death of her father until the seventh year of Hijri was alone in Mecca, and then her aunt (Asma) took charge of her⁽³⁵⁾.

3) Lobabeh Kobra:

She was the sister of Asma, Salma and Meimooneh, and her origin belonged to Khasam tribe from mother⁽³⁶⁾. She was the first

Abdullah then called Najashi the name of his son Abdullah. At that time, Asma took 'Abdullah son of Najashi and made him a brother to Abdullah her son, and this was the reason that, Asma found a high place for the people of Abyssinia⁽¹⁵⁾. Asma tried in Abyssinia in propagating Islam, so that everyone who became Muslim came to Asma first time and then became Muslim⁽¹⁶⁾.

Asma learned the sciences and skills and later used this techniques, for example, in the year tenth of AH, she participated in the holy shrine Mecca. At the time of the Prophet's illness, with her experience, she provided a mixture of Indian recurrence and a few drops of olive oil and she poured in the mouth of the Prophetshe and Prophet said: "She learned this technique from Abyssinia."⁽¹⁷⁾.

Asma was also aware of the science of dream interpretation. Asma in Abyssinia learned science of dream interpretation. Some companions of the Prophet also came to Asma to interpret the dream. The names transmitted the culture of carrying the coffin from Abyssinia to Medina, and Asma was the first who had been learned the making of coffin from Abyssinia⁽¹⁸⁾.

Immigration Asma Bent Omais to Medina:

Asma with Jafar ibn Abi Taleb and other emigrants of Abyssinia migrated to Medina in the seventh year of Hijri and simultaneously with the conquest of Kheibar, Asma went to the house of the Prophet (PBUH) and asked about the status of women and said: Why women are not considered with men while they are constantly in a state of problem.

After this conversation, the verse 35 of surah al-Ahzab was revealed to women⁽¹⁹⁾. After the arrival of Asma in Medina, some of the people called her Baharieh or Habashieh⁽²⁰⁾.

After describing this story by the Asma to the Prophet, the Prophet said to the Asma:

"For us is one migration, and for you two emigrations, you migrated to Abyssinia while we were in Mecca and then you again migrated to Medina"⁽²¹⁾.

The Prophet has called Asma a Heavenly women and believers⁽²²⁾. Asma's wife was killed in the Battle of Mu'tah in the

The name of the famous wife of the khasam tribe:

- 1- Asma bent Omais
- 2- Salma bent Omais
- 3- Ommeh Fazl
- 4- Meimoonah bent Hareth
- 5- Fatemeh bent Mor
- 6- Salameh bent Omais
- 7- Asma bent Anas
- 8- Salma bent Anas
- 9- Reeteh bent Monbeh al haj
- 10- Ommeh Khaled
- 11- Lobabeh Soghra
- 12- Hazeelah bent Hareth ibn Hozn

The description of the women of the khasam tribe:

- 1) Asma bent Omais

Asma bent Omais ibn maad ibn hareth was from khasam tribe, her mother was khoulah⁽¹⁰⁾ and Asma had three sisters: one of them was Meimounah the wife of the Prophet and one of her sisters was Lobabeh wife Abbas ibn Abdul Muttaleb and the other one was Salma wife of Hamzeh . Asma married Ja'far ibn Abi Taleb⁽¹¹⁾, Ja'far ibn Abi Taleb from the Supreme looked like the Prophet. Asma also entered to Islam in the Mecca before the arrival of the Prophet to the house of Argham⁽¹²⁾.

Hijrat of-Asma to Abyssinia and the scientific and cultural achievements of this migration:

In the second migration of Muslims to Abyssinia⁽¹³⁾, Asma imigrated with her husband Ja'far ibn Abi Taleb, migrated to Abyssinia. During several years in Abyssinia, they had three sons: Abdullah, Mohammad and Own⁽¹⁴⁾. At the same time, with the birth of Abdullah ibn Ja'far, Najashi (the king of Abyssinia) also had a son and asked Jafar ibn Abi Taleb what was your son's name? Ja'far bin Abi taleb said:

(8) Famous women of Khasam tribe in the early of Islam

Khasam ibn Anmar ibn Arash ibn Amro ibn al-Ghavth ibn nebt ibn Zeyd ibn Kahlan ibn Saba'a(6). The habitat and place of the people of this tribe was in the Serat area of Yemen, and the most important cities of their places of life can be called the Tabaleh, Bisheh and Jarash⁽⁷⁾.

This tribe was pagan before Islam and their idol was "Zhul - Khasleh".

After Islam, when Jarir ibn Abdullah Bajali, the representative of Bajaileh, came to Medina, and Prophet ordered him to demolish the idol "Zhul -Khalseh".

This idol was a white stone and beautiful with a crown shape. Jarir came to his tribe and with the help of Bani Ahmas attacked to the idol "Zhul -Khalseh" and killed a hundred men from Bahaelleh and two hundred men from Khasam tribe⁽⁸⁾, who turned that idol, and destroyed Zhul—Khalseh.

After the demolition of the idol "Asass ibn Zahar" and "Anass ibn Madrak", which were the head of the tribal group, came to the presence of the Prophet and said :

"We believe in Allah and His Messenger and what is brought from Allah⁽⁹⁾, and the Prophet wrote a treaty for them to act in accordance with their commands."

Of course, apart from the general Islamist process of the clan that occurred in the 9th year, some of the members of tribe were among the former in Islam, and since the beginning of the Islam, they have been struggling for Islam.

After the demise of the Prophet (s), the people of this tribe participated in the events of the political, social and cultural events of the early Islam. Also, during the streams, the activities of the members of this tribe are divided into two groups.

Considering the fact that the early Islam community is composed of several tribes, this research seeks to introduce and express the performance of the women of the clan of khasam in the Islamic society using historical and documentary material, which in the table below is brought lists the names of some of the famous women of this tribe and their performance in the history of Islam.

Introduction:

Islam views women as an important issue of life and the complementarity of human life in social and ethical issues, and accepted the woman as an effective member of the community and shared her in social affairs⁽¹⁾. In the Qur'an; important steps have been taken to revive the woman's personality. It is emphasized that the woman is half the figure of every society, and their personality certainly play an important role in the formulation of the human society⁽²⁾. On the one hand, the woman in the Quran's thinking can be as evolving as a man and the way to the Almighty for men and women alike and open⁽³⁾, and on the other hand, the look of the Qur'an is to the woman according to the assignments that the woman has in the family and society, and here the sentence It is equal to the equality of the woman and the man⁽⁴⁾. According to this way of thinking to the woman, the Islamic legislate has been formed⁽⁵⁾. Accordingly, the presence of women in the community is not only not ugly, but accepted, since this presence requires a pattern and the history of the early Islam is one of the best in this era. The early Islamic society consisted of several tribes. The early Islamic society was composed of several tribes and therefore we studied the role of khasam tribe women, one of the great Qahtani tribes, that this tribe played a significant role in the social, political and cultural developments of the early Islamic period. In this article is discussed the value and position of the woman in Islam and of course there were some difficulties including: the lack of resources, especially about women, as well as the scant and scattered attention of the women of Khasam tribesmen, regardless of their role and function. For this reason, the necessity of writing this article was felt to be able to provide a new way and a deep attitude to the analysis of the character of the women of this tribe. Writing this article had creatively and using authoritative and hands-on resources and this article is new and historical and documentary and it is hoped to take a new step in the history of Islam and fill the research gap.

Introducing the Khasam Tribe:

The Khasam tribe is one of the great Qahtani tribes that played a major role in the social, political, and cultural developments of the early Islamic period. Scientists have brought this tribe into account:

Abstract:-

Understanding the role of women in the community helps to better understand the history of Islam, as almost half of all members of each society are women, The emergence of Islam helped the growth of the status of women in society and has had a great impact so that women, regardless of family, economic, racial and political background have the right to ascend and reach the peaks of spiritual perfection and women have participated in different aspects of the society. Given that addressing the role of women as a formidable society in historical texts is largely obscured or neglected therefore research in this subject is necessary.

Due to the fact that the tribal community was composed of several tribes in the beginning of Islam, this research seeks to introduce and express the performance of the women of the Khasam tribe, this tribe was one of the great Qahtani tribes, and has played an important role in the social, political and cultural upheavals of Islam. With using historic texts, historical sources and documents, and descriptive analytical methods we could study the role of women in this tribe , Investigating the role of women in the developments in the Islamic World is a valuable topic in the history of Islam, and given the emphasis on in Islam and the particular emphasis on women's standing for the promotion, development and excellence of the community, The necessity of writing this article was felt that, in addition to being innovation, Can provide the needs of society in relation to the women and the results and achievements of this article can be used at academic research centers and fields such as : history, social sciences, women's studies.

Keywords:- Religion of Islam, tribe, khasam tribe, women, migrations, wars.

المخلص:

فهم دور المرأة في المجتمع يساعد على فهم التاريخ بشكل أفضل لأن نصف المجتمع تقريباً من النساء مع ظهور الإسلام، تغير وضع المرأة في المجتمع، بحيث كانت النساء حاضرات في مختلف مجالات المجتمع. بحث حول دور المرأة في مواضيع قيمة في التاريخ صدر الإسلام وبما أن الدين الإسلامي كان له مصلحة خاصة في تعزيز وضع المرأة ، فقد شعرنا بالحاجة إلى كتابة هذا المقال. في هذا البحث، قررنا أن نقدم ونعبر عن النساء المشهورات في قبيلة الخثعم، إحدى القبائل الكبيرة في صدر الإسلام ولعبت دوراً في التطورات الاجتماعية والسياسية والثقافية في التاريخ الاوائل الإسلام. لكتابته هذه المقالة، تم استخدام العديد من المصادر التاريخية. ومن المأمول فيه أنه في ضوء الجودة والإبداع، يمكن استخدام موضوع هذه المادة في المراكز العلمية والأكاديمية ودراسة المتحمسين للتاريخ.

الكلمات المفتاحية:- دين الإسلام -
القبيلة - النساء - قبيلة الخثعم -
الهجرة.

Famous women of Khasam tribe in the early of Islam

Hoorieh Abdollahi

Researcher of post - doctoral with support of (INSF)

habdollahik@yahoo.com

Dr. Hossein Moftakhari

(Professor and Faculty Member of the History Department of Kharazmi University responsible for the post – doctoral

نساء مشهورات من قبيلة خثعم في تاريخ أوائل الإسلام

الباحثة حوريه عبدالهي

باحثه في مرحلة ما بعد الدكتوراه برعاية (INSF)

الأستاذ الدكتور حسين مفتخري

مسؤول عن دراسة ما بعد الدكتوراه - قسم التاريخ - جامعة خوارزمي - إيران