



Women's Agency and Social Contribution in the Prophetic Era: Four Analytical Case Studies

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Abstract:

Women's roles and contributions during the Prophetic era offer significant examples of women's agency in the Islamic framework. This study examines the agency of women and their social contribution through four case studies: Zaynab bint Jahsh رضي الله عنها, Asma bint Abi Bakr رضي الله عنها, Khawla bint Tha'labah رضي الله عنها, and Nusaybah bint Ka'b رضي الله عنها. Explore how these women used their abilities, faith, personal circumstances, and responsibilities to contribute to their families and the wider Muslim community. It uses a historical and analytical approach based on relevant Qur'anic verses, Hadith, Seerah, historical accounts, and related literature. The study shows that these women contributed economically, through charitable work, family obligations, knowledge, courage, calls for justice, and social responsibility. Their experiences demonstrate that women's personal development and social participation could exist alongside faith, moral responsibility, and Islamic principles. The study concludes that the lives of these Sahabiyat رضي الله عنهن offer examples of how women's personal abilities and agency can lead to meaningful social contributions and constructive participation in contemporary muslim society.

Keywords: Women's Agency; Social Contribution; Prophetic Era; Sahabiyat; Women's Social Participation; Islamic History

1. Introduction

Allah has endowed women with considerable capacity to effect positive change within their families and communities. A woman may serve simultaneously as caregiver, knowledge seeker, skill developer, and community servant whilst remaining grounded in her Islamic faith. Islam does not diminish these capacities; rather, it directs them toward purposeful and meaningful ends. The Qur'an establishes an unequivocal principle of shared moral responsibility:

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong..." (Qur'an 9:71). [1]

This verse provides foundational recognition of women as morally responsible agents within the community, affirming that both genders bear equal accountability for collective welfare.

This principle manifested concretely during the Prophetic era. The women surrounding Prophet Muhammad صلى الله عليه وسلم were not passive recipients of religious instruction. They engaged actively in learning and teaching, assumed meaningful responsibilities, supported their families and communities, advocated for justice, and demonstrated resilience in the face of adversity. Their lives exemplify a fundamental reality: religious commitment and social contribution are not mutually exclusive pursuits. Faith, rather, provides the ethical foundation upon which capabilities may be directed toward responsibility, service, and the pursuit of good. This historical model remains profoundly relevant to contemporary discourse on women's empowerment and social participation. Modern conceptions of success frequently divorce personal development from religious obligation, whereas the Prophetic model presents a more integrated understanding of agency. It demonstrates that a Muslim woman may cultivate her abilities and contribute meaningfully to society without compromising the principles of modesty, moral integrity, and devotion to Allah. The experiences of these women challenge the assumption that religious commitment inherently restricts women's contributions to society. Instead, they illustrate how personal capability, faith, and social responsibility may coexist within a cohesive Islamic ethical framework.

This study examines four women of the Prophetic era, each exemplifying distinct dimensions of female agency within Islamic tradition. Zaynab bint Jahsh رضي الله عنها illustrates economic independence directed toward charitable welfare. Asmā bint Abī Bakr رضي الله عنها demonstrates resilience, responsibility, and service amid challenging circumstances. Khawlah bint Thalabah رضي الله عنها represents moral and legal advocacy in the pursuit of justice. Nusaybah bint Kab رضي الله عنها demonstrates exceptional courage and dedication to community welfare and protection. Through comparative case-study analysis, this study explores how individual abilities were transformed into substantive forms of social contribution whilst remaining grounded in Islamic values. The examination reveals that Islamic modesty, religious commitment, personal agency, and meaningful social participation are not inherently contradictory dimensions. The Prophetic model illustrates their integration within a balanced framework of responsibility, faith, and service. These women are not merely historical exemplars to be admired; they constitute a framework through which contemporary Muslim women may recognize the abilities entrusted to them by Allah and employ them responsibly for the benefit of individuals, families, and wider society.

2 Zaynab bint Jahsh رضي الله عنها Life, Social Contribution, and Legacy

2.1 Family Background and Early Life

Zaynab bint Jahsh رضي الله عنها was one of the well-respected Muslim women of the first Muslim community, and then one of the **Mothers of the Believers** by marrying Prophet Muhammad صلى الله عليه وسلم.

رضي الله عنها Zaynab was born in a respectable Qurayshi family and was the daughter of Jahsh ibn Riyab and Umaymah bint Abd al-Muttalib, the paternal aunt of the Prophet صلى الله عليه وسلم. Her family background gave Zaynab رضي الله عنها social status in the community. She was not remembered merely because she belonged to a noble Qurayshi family or because she became the Prophet's wife; rather, her character became associated with worship, generosity, dignity, and service to people. The later life of Zaynab رضي الله عنها demonstrated that respect in the Prophetic community was not limited to family ties and social background; it was also expressed through faith, character, and contributions. [2, 3]

2.2 A Marriage that Challenged an Established Social Custom

A major turning point in Zaynab's life was her marriage to Zayd ibn Harithah رضي الله عنها followed by her marriage to the Prophet صلى الله عليه وسلم. However, the significance of this marriage was beyond the personal circumstances because it was associated with the reform of an important social custom in pre-Islamic Arabia. Prophet Muhammad صلى الله عليه وسلم had adopted Zayd رضي الله عنها the Qur'an explicitly established that adopted children were not to be treated as biological sons in matters of lineage and legal consequences. The end of Zayd's marriage to Zaynab was accompanied by divorce. Allah then ordered the Prophet صلى الله عليه وسلم to marry Zaynab and explained the significance of this marriage in the Qur'an: there should be no restriction upon believers regarding marriage to the divorced wives of their adopted sons after their marriage has ended.[4] This marriage challenged an established custom of pre-Islamic society where adopted sons could not become biological ones in terms of inheritance and other aspects of family law. Hence, the marriage of Zaynab رضي الله عنها became part of an important social reform in the developing Muslim community. Authentic Hadiths associate the marriage of Zaynab رضي الله عنها with the revelation about proper manners of entering the Prophet's house and observance of the hijab. [5] Zaynab's personal life thus led to wider transformation in the social and legal structure of Muslim society.

2.3 Work, Charity and Service to Others

Zaynab bint Jahsh رضي الله عنها is known primarily for her generous nature and care for people in need. What makes her example particularly significant is that she was not content with spending money coming to her; she herself worked with her hands and gave away her earnings in charity. Aisha رضي الله عنها narrated that the Prophet ﷺ said that the first wife who would come to him after his death would be the one with the "longest hand." Later, the Companions realized that this meant Zaynab رضي الله عنها because of her great charity. An important note in Sahih Muslim concerning her personality is that she worked with her hands and gave away her earnings in charity. [6] Her contribution consisted of two aspects **personal effort and social welfare**. She utilized her abilities to earn something and then spent the earnings on helping other people. Thus, she provides an excellent example to consider when discussing the economic and humanitarian contributions of Muslim women during the Prophetic era. Her life shows that a woman could be productive, could earn and spend her earnings for the benefit of others.

2.4 Zaynab رضي الله عنها as a Model for Muslim Women Today

The life of Zaynab bint Jahsh رضي الله عنها gives several lessons that are still useful for Muslim women today. Her life shows that a woman can be socially influential without neglecting her faith and religious values. She used the abilities and resources that she had, worked with her hands, and spent the earnings on people who were in need. However, at the same time, there is another important aspect of her legacy that is connected with the social importance of her marriage and the solution she provided to the existing problem concerning adoption and family

relations. Therefore, for contemporary Muslim women, the Sahabiyat رضي الله عنها should not be considered only as historical personalities to admire; it is more reasonable to study their life experience and the values that determined their decisions. The life of Zaynab رضي الله عنها teaches women to acquire practical skills, to be productive, and to help people in need, using their abilities and resources. In this sense, social influence does not mean only popularity and money but also benefits brought to others. Thus, following Zaynab's example means making faith a source of responsible actions and turning personal abilities into service to society.

3 Asma bint Abi Bakr رضي الله عنها: A Life of Courage, Sacrifice and Service

3.1 Family, Faith and Character

Asma bint Abi Bakr رضي الله عنها, known by her kunya **Umm 'Abdullah** and remembered by the title **Dhat al-Nitaqayn** (the Woman of the Two Belts), was one of the most distinguished women among the Companions of the Prophet Muhammad صلى الله عليه وسلم. She was the daughter of Abu Bakr al-Siddiq رضي الله عنه, the Prophet's closest companion, and the elder sister of Aisha رضي الله عنها, Mother of the Believers. She later married al-Zubayr ibn al-Awwam رضي الله عنه and became the mother of two sons who would each leave their own mark on early Islamic history, Abdullah ibn al-Zubayr رضي الله عنه and Urwah ibn al-Zubayr رضي الله عنه.

Given this lineage, it would be easy to read her importance simply as a reflection of the men around her. Yet her own conduct, recorded in her own words, suggests otherwise. She emerges from the sources as a woman of independent judgment, sound faith, and considerable resilience, qualities that were tested repeatedly across her long life.

One incident captures this balance well. When Asma's mother, who had not yet embraced Islam, came to visit her, Asma رضي الله عنها was uncertain how she ought to respond and put the question directly to the Prophet صلى الله عليه وسلم: should she maintain the relationship? He told her that she should. The episode is small in scale but telling in what it reveals, a woman careful enough about religious propriety to seek guidance, and secure enough in her family bonds to want to preserve them. [7]

3.2 Courage During the Hijrah

Asma's best-known contribution to the early Muslim community came during the Hijrah, the migration of the Prophet صلى الله عليه وسلم and Abu Bakr رضي الله عنه from Makkah to Madinah. As the two men prepared to leave, Asma رضي الله عنها took charge of provisioning their journey. By her own account, she found she had nothing to tie the food container with except her own waist belt. Her father told her to cut it in two, and she did, using one half to secure the provisions. It is from this simple, improvised act of resourcefulness that she came to be called Dhat al-Nitaqayn, the Woman of the Two Belts. [8]

The gesture may sound modest, but its context was anything but. The Hijrah was a perilous undertaking, and everyone who assisted the Prophet صلى الله عليه وسلم and Abu Bakr رضي الله عنه did so at real personal risk. When men from Quraysh came looking for her father, Asma رضي الله عنها gave nothing away. What her role demanded, in other words, was not a single moment of bravery but sustained discretion and nerve under sustained pressure, arguably a harder kind of courage to maintain than a single decisive act.

That this courage was not confined to her youth becomes clear decades later. After her son Abdullah ibn al-Zubayr رضي الله عنه was killed, al-Hajjaj attempted to justify his treatment of him to her directly. She was neither intimidated nor deferential. She told him plainly that whatever harm he had done to her son's worldly life, he had done far greater harm to his own standing in the Hereafter. The exchange is preserved in *Sahih Muslim*, and it shows a woman well into old

age still meeting power with the same steadiness she had shown as a young woman helping her father flee Makkah. [9]

3.3 Wife, Mother, Scholar and Hardworking Woman

Asma's significance to Muslim society was not limited to the Hijrah. Her own narration in *Sahih Muslim* gives an unusually candid account of what her early married life with al-Zubayr رضي الله عنه actually involved.

Al-Zubayr رضي الله عنه owned very little at the time, apart from a horse, and the couple's daily life was built around hard, physical labour. Asma رضي الله عنها fed and watered the horse herself, ground date stones to use as its feed, patched its water container when it needed repair, kneaded dough for the household, and carried date stones from al-Zubayr's land on her own head, a considerable distance from Madinah. [10]

On one occasion the Prophet صلى الله عليه وسلم passed her carrying this load and offered her a ride, but she turned it down, mindful of al-Zubayr's protective temperament and what he might think. It was only later, when Abu Bakr رضي الله عنه sent her a servant to take over the horse's care, that the burden lifted, and she described the relief in terms close to being set free. Details like these are worth pausing on, because they give us something the more formal biographical accounts often leave out: a sense of what daily life actually cost the women of this generation.

Her role as a mother carried the same weight. While pregnant with Abdullah ibn al-Zubayr رضي الله عنه, she made the journey from Makkah and gave birth at Quba shortly after arriving. She brought the newborn to the Prophet صلى الله عليه وسلم, who performed the tahnik for him and prayed for him. [11] Abdullah went on to become one of the most consequential figures of the early Muslim community, and it is difficult to separate his formation from the mother who raised him.

Beyond her household, Asma رضي الله عنها was also a serious transmitter of Prophetic knowledge. She is recorded as a narrator of hadith across the major collections, including *Sahih al-Bukhari* and *Sahih Muslim*, and biographical narrator databases attribute some 110 narrations to her across their listed sources. [12] Taken together, her life touches nearly every dimension through which a woman of her time could contribute: sustaining a household through hard labour, raising a son of lasting influence, preserving and passing on Prophetic knowledge, and remaining an active moral voice in her community.

3.4 Asma as a Legacy of Purpose and Courage

Asma bint Abi Bakr رضي الله عنها leaves a legacy that brings together **faith, courage, responsibility, knowledge and service**. Her significance lies not in one extraordinary incident but in the consistency of these qualities throughout her life — from preparing provisions during the Hijrah and protecting a trust under pressure, to enduring hardship in her household, transmitting Hadith and standing with remarkable courage after the death of her son.

Her life provides young Muslim women with a practical model of purposeful living: to use whatever abilities and resources Allah has given them, to remain trustworthy when tested, to seek and transmit beneficial knowledge, to fulfil responsibilities with dignity and to stand firmly for what is right. Asma رضي الله عنها therefore should not merely be remembered as *Dhat al-Nitaqayn*; she should be studied as a woman whose personal character developed into meaningful social contribution.

Her life demonstrates that a woman's influence can emerge through many interconnected roles, and that sincere, purposeful action can become a lasting legacy.

4 Khawla bint Thalabah رضي الله عنها: A Voice Heard by Allah

4.1 Personal Background and Individual Agency

Khawla bint Thalabah رضي الله عنها was an Ansari woman linked with the tribe of Khazraj of Madinah and a companion of the Holy Prophet Muhammad صلى الله عليه وسلم. She was the wife of Aws ibn al-Samit رضي الله عنه, an Ansari companion and the brother of 'Ubadah ibn al-Samit رضي الله عنه.

The biographical literature and Hadith literature mention Khawla bint Tha'labah رضي الله عنها as a Companion and narrate traditions from her, reported through different transmitters including Abdullah ibn 'Abbas, Abu Salamah ibn Abd al-Rahmān, Qatādah, and others. [14]

She is notable for having a legacy that is very important in relation to showing a kind of female agency based on the Islamic context. She knew that an issue related to her marriage and dignity could be taken up to religious authority and that it required attention.

She is not shown as the ideal Muslim woman who is quiet regardless of the situation. Rather, she is seen as a woman who was confident enough to ask for justice while remaining connected to her religion and community. [14, 15]

4.2 Zihār: When Khawla's Personal Grievance Became Qur'anic Revelation

Khawla رضي الله عنها is known especially for the incident connected with the revelation of Surah al-Mujādilah (58:1–4). During a dispute between Khawla and her husband, Aws ibn al-Samit رضي الله عنه, he pronounced zihār, an expression from the pre-Islamic period in which a husband compared his wife to the back of his mother. Khawla رضي الله عنها then went to the Prophet صلى الله عليه وسلم and complained about her husband and the situation in which she found herself. [15]

The Qur'an then revealed:

"Surely, Allah has listened to the argumentation of the one who debates with you concerning her husband and complains to Allah." (Qur'an 58:1). [16]

The following verses explained that zihār was a false and sinful expression and established an expiation before marital relations could resume: freeing a slave, then, if unable to do so, fasting for two consecutive months, and, finally, if unable to do that, feeding sixty poor people (Qur'an 58:2–4). [16]

According to the narration in *Sunan Abi Dawud* 2214, Khawla came to the Messenger of Allah صلى الله عليه وسلم complaining about her husband. She continued to press her case until the Qur'anic verse beginning with the declaration that Allah had heard the woman who argued concerning her husband was revealed. Her concern that Aws was an elderly man who would find it difficult to fast for two consecutive months was also mentioned, after which the issue of providing food to sixty poor people was addressed. [15]

This instance is important not only because it solved a personal problem, but also because her private experience became the source of divine guidance with general applicability. Her complaint was preserved in Qur'anic revelation that continues to be recited by Muslims, demonstrating that Allah had heard her concern. [16]

4.3 Beyond the Marital Incident: Knowledge and the Report Concerning Umar رضي الله عنها

The contribution of Khawla should not be confined to one incident because the sources dealing with the Companions also mention her as a transmitter of knowledge. The narrations from her demonstrate that her presence in the early Muslim community was not linked exclusively to one event but also to the transmission of knowledge. [14]

A well-known historical report also portrays her as a woman whose words were worthy of respect from the authorities. According to the report related to Umar ibn al-Khattab رضي الله عنه, he stopped during his journey and listened to an elderly woman. When someone expressed surprise that the leader of the Muslims spent such a long time listening to her, Umar reportedly identified her as Khawla bint Thalabah رضي الله عنها and referred to the revelation concerning her complaint. [17]

This narration is known from early historical sources and biographical literature. However, it should be treated as historical information rather than as a ṣaḥīḥ Hadith in the same category as the Qur'anic verses and the well-known zihār report. [17]

Nevertheless, the report highlights an important aspect of the social role of women: Khawla's concerns could reach the highest level of Muslim authority. Combined with the Qur'anic revelation and reports concerning her transmission of knowledge, she represents more than a woman who defended her rights. She also reflects a society in which a woman's concerns could be voiced, heard, and taken into consideration. [14, 16, 17]

4.4 Conclusion: When Allah Preserved a Woman's Voice

The example of Khawla bint Thalabah رضي الله عنها clearly demonstrates how Islam took into account the concerns, dignity, and right of a woman to seek justice. Instead of remaining silent about her marital grievance, she appealed to the Prophet صلى الله عليه وسلم and continued seeking an answer to her problem while turning to Allah with her complaint. In the first verse of Surah al-Mujādilah, Allah declares that He had heard the words of the woman who pleaded concerning her husband, and the ruling that followed extended beyond her individual case. [15, 16]

Thus, this woman's experience became part of the guidance of the Muslim community. This is particularly important in contemporary Muslim society, where women's concerns may sometimes be ignored. Her example demonstrates that respect for family, obedience to Allah, and patience do not mean remaining silent in the face of injustice. At the same time, Khawla's approach was not based on rebellion but on the desire to discover what was true and just. [15, 16]

In conclusion, the example of Khawla demonstrates that a woman's voice can be heard when it is expressed with faith, wisdom, and responsibility.

5 Nusaybah bint Kab (RA): Courage When the Community Needed It

5.1 Background and Family Legacy

The bravery of Nusaybah bint Kab رضي الله عنها, famously known by her kunyah Umm Umārah, was so remarkable that the Messenger of Allah صلى الله عليه وسلم is reported to have said about her during Uhud: "I did not turn right or left except that I saw her fighting in my defence." [18]

Nusaybah رضي الله عنها was an Ansari woman from the Khazraj and one of the two women who took part in the Second Pledge of Aqabah. She was married to Zayd ibn Āsim رضي الله عنه, with whom she had two sons, Abdullah and Habīb رضي الله عنهما, and later she married Ghaziyyah ibn Amr رضي الله عنه. Her family itself became known for remarkable faith and sacrifice. Her sons participated in the struggles of the early Muslim community, and Habīb رضي الله عنه was later martyred by Musaylimah.

Imam al-Dhahabi رحمه الله describes Umm Umārah as a virtuous Mujahida and mentions her participation at Aqabah, Uhud, Hudaibiyyah, Hunayn and Yamāmah. [18, 22]

5.2 Uhud: From Care to Courage

At Uhud, she went to provide water and care for the wounded. But when the battle turned, and the Muslims began to retreat, she moved towards the Messenger of Allah صلى الله عليه وسلم and began defending him with a sword and bow. She suffered numerous wounds but remained beside him.

When her son Abdullah رضي الله عنه was wounded, she immediately treated his wound and encouraged him to continue fighting. The Prophet صلى الله عليه وسلم witnessed her courage, and when she asked him to pray that she and her family accompany him in Paradise, he صلى الله عليه وسلم supplicated for them to be his companions in Paradise. ” [18]

When the man who had wounded her son appeared, the Prophet صلى الله عليه وسلم pointed him out, and Umm Umārah رضي الله عنها confronted him and struck him. Her courage at Uhud was therefore not merely about fighting; she was a mother caring for her son, a caregiver tending to the wounded, and a believer standing firmly beside the Messenger of Allah صلى الله عليه وسلم at a moment of great danger. [18, 22]

5.3 A Legacy of Sacrifice Beyond Uhud

Her service continued beyond Uhud. She participated in Hudaibiyyah and Hunayn, and later, during the caliphate of Abu Bakr رضي الله عنه, she fought at Yamāmah against Musaylimah al-Kadhdhāb. There she suffered many injuries and lost one of her hands. Her son Habīb رضي الله عنه had been martyred by Musaylimah, while her other son Abdullah also fought in the battle.

Her life demonstrates how sacrifice became a family legacy. Yet Umm Umārah رضي الله عنها was not only a Mujahida; she was also a mother, caregiver, and narrator of Hadith.

5.4 Intellectual and Spiritual Agency

An equally significant dimension of Nusaybah bint Kab's رضي الله عنها agency was her intellectual and spiritual engagement. She approached the Prophet صلى الله عليه وسلم with a concern about women's recognition in matters of religious reward, asking why women were not being mentioned alongside men. In response, Qur'an 33:35 was revealed, explicitly mentioning believing men and women and promising both forgiveness and a great reward. [18, 22]

This highlights that Nusaybah's رضي الله عنها contribution extended beyond physical courage.

Her willingness to raise a religious concern and seek clarification demonstrates **spiritual awareness, intellectual questioning, and participation in communal discourse**. It also reflects the Qur'anic recognition of women as morally responsible individuals with an active role in the spiritual life of society.

6 Comparative Discussion: From Personal Agency to Social Contribution

The four case studies demonstrate that women's agency during the Prophetic era took different forms of responsibility, decision-making, and social contribution. Zaynab bint Jahsh رضي الله عنها represents the use of personal skills and economic means for charitable welfare, while Asma bint Abi Bakr رضي الله عنها demonstrates resilience, family responsibility, and the preservation and transmission of knowledge. Khawla bint Thalabah رضي الله عنها exemplifies agency by expressing a personal grievance and seeking justice, while Nusaybah bint Kab رضي الله عنها represents courage, sacrifice, caregiving, and active service to the Muslim community. These differences are significant because they show that women's agency was not confined to one particular role or type of contribution.

Despite the diversity of their experiences, a common relationship can be observed between personal ability, responsibility, and faith. Their agency was exercised within the religious and social framework of their time, rather than apart from it. Their contributions ranged from family and economic responsibilities to knowledge, advocacy, charity, caregiving, and community service. Thus, empowerment in these cases was not simply a matter of individual independence; it was also reflected in the ability to respond to circumstances, make meaningful choices, fulfil responsibilities, and use one's abilities for constructive purposes. At the same time, the differences among the four cases show that women's agency should not be understood through a single prescribed model, as the form of contribution varied according to individual circumstances and capabilities.

The comparison therefore presents a broader understanding of the relationship between personal agency and social contribution in the lives of the Sahabiyat. Their religious commitment did not prevent them from responding actively to personal, familial, and communal concerns; rather, their actions demonstrate how faith, responsibility, and individual capability could operate together. For young Muslim women, these historical examples provide different forms of contribution rather than one uniform model to follow. Collectively, the four cases demonstrate that meaningful social contribution could emerge through different abilities and circumstances while remaining rooted in Islamic principles, providing a basis for the broader findings of this study.

7 Conclusion

The lives of Zaynab bint Jahsh رضي الله عنها, Asma bint Abi Bakr رضي الله عنها, Khawla bint Thalabah رضي الله عنها, and Nusaybah bint Kab رضي الله عنها demonstrate that Muslim women in the Prophetic era contributed to society in different ways while fulfilling their personal and family responsibilities. Their contributions were shaped by their faith, knowledge, courage, abilities, and sense of responsibility. Zaynab رضي الله عنها used her wealth to support charitable and welfare activities. Asma رضي الله عنها demonstrated patience, courage, practical wisdom, and dedication to her family. Khawla رضي الله عنها raised her concern and sought justice. Nusaybah رضي الله عنها showed courage, sacrifice, and a strong commitment to protecting the Muslim community. Although their roles were different, they shared one important principle: when personal abilities are guided by faith, good character, and responsibility, they can become a source of positive social contribution.

Today, Muslim women face different challenges in balancing education, personal development, economic independence, family responsibilities, and social participation. The lives of these Sahabiyat رضي الله عنهن provide a balanced Islamic model. Their examples therefore show that Islamic values do not prevent women from using their abilities or contributing to society. Rather, Islam encourages women to use their abilities in meaningful, responsible, and beneficial ways.

The four case studies also demonstrate that the agency of women in Islam is not understood merely as individual independence. Rather, it can be expressed through responsible choices, seeking justice, using one's abilities for the benefit of others, and fulfilling duties toward family and society. Zaynab رضي الله عنها, Asma رضي الله عنها, Khawla رضي الله عنها, and Nusaybah رضي الله عنها each expressed agency according to their circumstances, while remaining connected with their faith and moral responsibilities. Thus, the journey from Personal Agency to Social Contribution provides an important and meaningful model for young Muslim women seeking a balanced, purposeful, and faith-based life.

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