

## Women's rights in the light of Islam

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### Abstract

Before Islam, women lived a life of total oppression. They had no rights. They were looked down upon. The Arabs themselves used to treat women badly. Women were also deprived of their basic rights. Woman was considered a bad thing. It was considered ominous. Men had the right to choose the best things for themselves and set aside the worst kind of things for women. Prior to Islam, the polytheists of Arabia used to bury their daughter alive as soon as they were born for fear of maintaining their honor and dignity and not bowing down to anyone. Women were treated worse than animals and they had no respect whatsoever. There were rituals in the name of marriage which made woman a useless thing. The woman did not have any kind of honor, chastity or respect. Islam has given women a dignified life. Islam gave respect to women in society, gave them their true identity, gave them their rights, gave them equal respect and dignity and gave them equal status with men. Islam has removed the curse of perpetual curse on women and made them sacred. This article deals with the pre-Islamic status of women and the respect and dignity that Islam has given them.

**Key words:** Woman, Ominous, Curse, Rights, Respect, Dignity, Virtue.

Before Islam, women lived in their society as oppressed. Women were also deprived of their basic rights, dignity, respect, sanctity and humanity. In the world, women were considered sinister. They were treated badly. Women were treated like animals. Arab men also had a bad attitude towards women. They hated their daughters. They rejoiced at the birth of a son and hated the birth of a daughter and daughters were buried alive so that they would not have to bow down to another because of their daughters. The polytheists of Makkah believed in daughters for the sake of Allah Almighty. Allah Almighty mentions this in His Word as follows:

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وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ<sup>1</sup>

Translation: "And they attribute to Allah that which they dislike."

That is, these people make daughters for the sake of Allah, He is pure from these daughters and they like sons for themselves. It is clear from this verse that they also preferred sons for themselves and hated daughters. They believed that angels were daughters for the sake of Allah and preferred sons to daughters for themselves.<sup>2</sup>

In pre-Islamic times, women were looked down upon. There was pride and arrogance for men. Women did not get any share in it. Even in ordinary matters of life, men liked the good things for themselves and gave the bad things to the women. Women were despised, even to the point of adopting animals. The Allah Almighty has described this matter in His Word as follows:

”وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِلَّذِينَ كُفِرْنَا وَحُزْمٌ عَلَيْنَا وَإِنْ يَكُنْ مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ“<sup>3</sup>

Translation: “And they say, 'What is in the bellies of these animals is exclusively for our males and is forbidden to our females. But if it is (born) dead, then all of them have share therein. He will punish them for their description. Indeed, He is Wise and Knowing.”

This verse shows that even in the case of baby animals in the womb of mother animals, woman was considered inferior to man. Hazrat Abdullah bin Abbas (رضى الله عنهما) has explained this ignorant thing as follows: He says that milk is the most desirable thing for the people of Arabia. They forbade what they wanted for women and only men drank it. They considered themselves only worthy to drink milk. The same thing happened in the matter of animals. When a goat gave birth to a male baby, the man would take possession of it as if it belonged to him and if it gave birth to a female baby that was not slaughtered but let it go freely. If it gave birth to a dead baby, then all men and women used to participate. Allah Almighty forbade the Muslims to do so.<sup>4</sup>

Abu Ja'far al-Tibri, in his commentary on this verse, states from Sudi:

”فهذه الانعام ما ولد منهما من حي فهو خالص للرجال دون النساء واما ولد من ميت فيكمله الرجال و النساء“<sup>5</sup>

Translation "Any living child that is born from these animals is only for their men to eat and it is Haraam for their women and men and women share in the stillbirth (all eat)". (Thus men were preferred over women).

### Burying newborn girls alive

In the age of ignorance, woman did not have any status or place. In the age of ignorance, the polytheists did not consider a woman worthy of any rank and position. Therefore, the <sup>6</sup> polytheists used to feel resentment at the birth of a girl, get angry at the newborn and hate her.

That's why they used to bury their newborn daughters alive. However, they were well aware of the fact that the world system is governed by marriage and the birth of a girl is essential for marriage and the birth of a woman is an essential element for the growth and development of the human race. Besides, the constitution of the world is incapable of functioning, but still they persisted in their stubbornness and ego and went through such a heinous act. This is how Allah Almighty describes those who are angry and hating the birth of girls.

”وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ  
مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ“

Translation: “And when one of them is informed of (the birth of) a female, his face becomes dark and he suppresses grief. He hides himself from the people because of the shame of this (bad news according to his opinion). Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.”

The Arabs had a vile ritual of burying girls alive. Allah Almighty says in Qur'an:

”وَإِذَا الْمَوْءِدَةُ سُئِلَتْ ﴿أَبَىٰ ذَنْبٍ قُتِلَتْ﴾“<sup>^</sup>

Translation: "And when the girl (who was) buried alive will be asked, for what sin she was killed."

Hazrat Imam Ibn Katheer has narrated an incident:

“Hazrat Qais bin Asim (رضى الله عنه) came to the court of the Messenger of Allah (ﷺ) and said, “O Messenger of Allah! In times of ignorance, I buried my daughters alive. Upon hearing this, the Prophet (ﷺ) said, 'Release one slave from each daughter in return.' On hearing this, Hazrat Qais bin Asim (رضى الله عنه) said: O Messenger of Allah! I have a lot of camels. The Prophet (ﷺ) said, 'Then it is better to sacrifice one camel for each daughter.’”

Another narration reads: “Hazrat Qais bin Asim (رضى الله عنه) said: I buried my eight daughters alive. In reply, the Holy Prophet (ﷺ) said: If you wish, sacrifice one camel for each girl. Another tradition mentions burying twelve girls alive. The Prophet (ﷺ) ordered the release of one slave for every girl.<sup>9</sup>

"In the age of ignorance, polytheists used to bury girls alive because of their ego and fear of their shame and poverty."<sup>10</sup>

Allah Almighty has made human very honorable. He has declared it Haraam to inflict any kind of harm on a person and has also given a lot of encouragement to serve human. As a human whether he is a man or she is a woman is sacred. Allah Almighty states the prohibition of killing human beings as follows:

”قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا  
أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۖ مَن نَّزَرْتُمْكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ  
وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ“

Translation: “(O Prophet) Say, Come, I will recite what your Lord has prohibited to you. (He commands) that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by (legal) right. This has He instructed you that you may use reason.”

Every human being is incomplete without a spouse. Nikkah is a process by which a person finds peace and contentment. It has been the practice of honorable people to marry for the next generation, ie children. Magnanimous people adopt the Halal method of marriage for his sexual desires, satisfaction and attainment of children. Like every man, a woman wants to live a dignified life by getting married. Marriage is essential for maintaining the continuity of children and completing the family. Even in this case before Islam, the Arabs were completely free and even nomadic. Nikkah is a way of honor and chastity, but since in those days women were deprived of honor, respect, dignity, chastity and infallibility, due to which a woman was considered a useless thing even after performing a sacred duty like Nikkah.

The following are the methods of marriage that were prevalent among the Arabs before Islam. Attempts are being made to explain the matter to them by giving them the name of marriage or Nikkah, in fact the only thing that can be said is the process of having a son and fulfilling one's sexual needs. These methods are:

### 1. Ordinary or common Nikkah

Even before Islam, there was a common practice of Nikkah among the Arabs, including the proclamation of Nikkah, the holding of a ceremony, the gathering of Nikkah, the sermon of Nikkah, the presence of witnesses in Nikkah and the setting of a Haq Mahar (Exchange, price of Nikkah). This was the method of Nikkah that was prevalent among the Magnanimous people, which is now prevalent among Muslims according to regular Islamic teachings. This method was used only in modest and honorable families who hated evil and embraced good.

### 2. Nikkah-ul- Ba'ulah (نكاح بعولة)

This method of marriage was common among the Arabs. This was a method of marriage in which a man owned more than one woman. In this method, the status of woman was like that of cattle and property. Like someone gathers a herd of cattle and he is called their owner. This is exactly what happened in the way of Ba'ulah.

### 3. Badal Zoj (Exchange of spouses)

Badal Zoj means exchanging spouses. Exchange marriage. In this way, men exchanged their wives. There was no proposal and no acceptance and no Mahar was set. In it, when someone liked another's wife, they would bargain among themselves, of which the woman did not even know. Just a short meeting would be held and wives would be exchanged. All this was decided in this small meeting.

### 4. Nikkah of Mut'ah (متاعه كما نكاح)

It was a method of marriage in which there was no Nikkah sermon and no ceremony was held and no witness was present. Only boy and girl, man and woman would agree on a certain Mahar for a certain period of time and have sex with each other. It expires automatically when the deadline expires. There was no need for divorce and no need for khula (خلع). In this type of Nikkah, if a child was born, it was not named after the father, but was attributed to the mother. This Nikkah was a kind of intimacy and a ploy to avoid the stigma of doing wrong in the eyes of society at the cost of sex. Which was adopted by the people.

### 5. Nikkah-ul-Khudn (نكاح الخدن)

Khudan in the dictionary means friend and mistress. That is the marriage of friendship. It was also a common practice among the Arabs for sexual gratification in which a man could keep a woman with him without a Nikkah sermon, without a Mahar, without a ceremony and without any witnesses. That is, when a man liked a woman, he would make secret contact with his beloved woman. Then he would establish a marital relationship with her. This marriage was also a way to get a kind of sexual satisfaction. This relationship would have been established by mutual consent of both and would have ended by mutual consent. In the same way, no divorce or khula was required. Even during this relationship, if a child was born, it was not attributed to the father, it was attributed only to the mother. This method is still common in European societies today. In the age of ignorance, this kind of relationship also had a ritual and legal status. Allah Almighty forbids such matters in His Word. Allah says in Qur'an:

”وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحِ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ  
فَعَلَيْتِكُمُ الْمُؤْمِنَاتِ ۗ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ ۖ بَعْضُكُمْ مِنْ بَعْضٍ فَإِنِ كُفِرْتُمْ مِنْ أَهْلِيهِمْ وَ  
أَتَوْهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرٍ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّ  
أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۗ ذَلِكَ لِمَنْ حَشِيَ الْعَنَتَ مِنْكُمْ  
ۗ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ“

Translation: “And whoever among you cannot (find) the means to marry free, believing women, then (he may marry) from those whom your right hands possess of believing slave girls. And Allah is most knowing about your faith. You (believers) are of one another. So marry them with the permission of their people and give them

their due compensation according to what is acceptable. (They should be) chaste, neither [of] those who commit unlawful intercourse randomly nor those who take (secret) lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free (unmarried) women. This [allowance] is for him among you who fears sin, but to be patient is better for you. And Allah is Forgiving and Merciful.”

#### **6. Nikkah-ul- Zageenah (نكاح الضغينه)**

In the age of ignorance, after the war, the property, animals and prisoners of the conquered nation came under the control of the conqueror. For the conqueror, the wealth, women, slaves and war materials of the conquered became all permissible. All this came into the possession of the conqueror and he became its owner. The booty also included women of the conquered nation. The winner could do whatever he wanted to these women, whether he was intimate with them, whether he sold them, whether he stopped doing anything like that, whether he gave them to another person or whether he gave them as a gift. Thus a free woman would fall into the hands of the conqueror and become a slave. In that case, no sermon would have been required, no acceptance, no Mahar.

#### **7. Nikkah Shigar (نكاح شغار)**

That is, a marriage of convenience. In this type of marriage, a person would marry a girl or a woman living under his care or guardianship to a man on the condition that I would marry my daughter, sister or any woman relative to that man. Even in this marriage no Mahar is fixed nor is it considered necessary. Nowadays in our villages of Sindh nikah shigar is common in case a person marries his daughter or sister to another person on the condition that the girl who is his daughter or sister etc. marries this man or his son or brother in return, although a formal Mahar is fixed. But in real there is a girl in return of a girl. This type of marriage is common among the poor here.

#### **8. Nikkah Istibza'a (نكاح استبضاع)**

This method was common among the Arabs in the time of ignorance. In it, a man used to send his wife to a polite and respectable handsome young man to have sex with her. During this time, he lived far away from his wife. He was not even touched. From this non-Huhram man (who is not close relative, with whom Nikkah is permission able), when she became pregnant, she would come back to her husband. Then the husband used to have intercourse with her or never did it until the birth of a child, it was done so that the boy would be born with a good character.

Less than ten, that is, more than one, then two, three, four to nine such men used to have intercourse with a woman. Then when that woman became pregnant and some days after delivery, she used to call those with whom she had been in intercourse. No man could deny this call. Then when all the men were gathered, the woman would tell them that you all know the relationship I had with you, now I have given birth to this child. Then she would call the name of

any of the men she loved, saying: O so-and-so! This baby is yours. The man whose name was mentioned was considered father of that child and the man did not dare to deny it.

It was also common in the time of ignorance that a lot of people used to come to a woman. The woman did not stop them from coming to her. The men used to intercourse with this woman. Such women used to put flags on the doors of their houses so that everyone would know. Anyone who wanted to come to these women and intercourse with them was permitted. Then, when a woman became pregnant, she would call all the men with whom she had intercourse, then she would call morphologist and after seeing form and structure of that child he would look at any of the men who looked like a child. The child was attributed to him, then he became the father of that child and that child became his offspring. No man could deny that at all.

#### 9. Nikkah Al Rahat (نكاح الربط)

That is, collective marriage. In it, ten people used to intercourse with the same woman. Then when she had a child, she would call all the men who were with her in relation, then she would say to whomever she wanted or whatever she liked, that this child is yours, then that child attributed to him and the man could not deny.

#### 10. Nikkah-ul-Bighaya (نكاح البغايا)

That is, to belong to prostitutes. There were only two differences between this and the Nikah al-Rahat. In the first marriage, more than ten men did not accompany, but in the marriage of Al-Bighaya, more than ten men accompanied. Secondly, in this Nikah al-Rahat, it was in the hands of the woman to attribute the child, but in the marriage of al-Bighaya, it was in the hands of the man about the child.

#### 11. Nikkah-ul-Muqt (نكاح المقت)

In the time of ignorance, it was also customary that after the death of the father, his wife also inherited the eldest son in his inheritance, then if the stepmother found him beautiful and young, then that son would take her for himself. It depended on the intention of his eldest son. If he wanted, he would give the stepmother to someone and take the Mahar of the stepmother for himself. Islam strictly forbids this kind of filthy ritual.

”وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا ۗ وَسَاءَ سَبِيلًا“<sup>۱۳</sup>

Translation: “And do not marry those (women) whom your fathers married, except what has already occurred, Indeed, it was an immorality and hateful (to Allah) and was evil as a way.”

#### 12. Nikkah-ul- Jam'a (نكاح الجمع)

According to this custom in the time of ignorance, the wealthy people used to buy slave women to increase their wealth, then collect them, then send them to learn various arts like literature and music, then their Separate houses were built for them. A special kind of flag was placed on



their doors so that everyone would know that these are women to whom everyone can come for intercourse and enjoyment. Such women were known as Qeenat (قينات).

The status of women can be assessed in the above methods. The above-mentioned methods are such that due to which a woman was only a companion for intercourse. In these ways, the woman did not have any kind of honor and respect. The status of women was like that of animals and possessions, which were bought and sold.

”أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْبَبَتْهُ، أَنَّ التِّكَاحَ كَانَ فِي الْجَاهِلِيَّةِ عَلَى أَرْبَعَةِ أَنْحَاءٍ، فَكَانَ مِنْهَا: نِكَاحُ النَّاسِ الْيَوْمَ يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلَيْتَهُ فَيُضِدُّهَا ثُمَّ يَنْكِحُهَا، وَنِكَاحُ آخَرَ كَانَ الرَّجُلُ يَقُولُ لِامْرَأَتِهِ إِذَا طَهَّرَتْ مِنْ طَمَئِنَّا: أُرْسِلِي إِلَى فُلَانٍ فَاسْتَبْضِعِي مِنْهُ، وَيَعْتَرِلُهَا زَوْجُهَا وَلَا يَمْسُهَا أَبَدًا حَتَّى يَتَبَيَّنَ حَمْلُهَا مِنْ ذَلِكَ الرَّجُلِ الَّذِي تَسْتَبْضِعُ مِنْهُ، فَإِذَا تَبَيَّنَ حَمْلُهَا أَصَابَهَا زَوْجُهَا إِنْ أَحَبَّ، وَإِنَّمَا يَفْعَلُ ذَلِكَ رَغْبَةً فِي نَجَابَةِ الْوَلَدِ، فَكَانَ هَذَا التِّكَاحُ يُسَمَّى نِكَاحَ الْإِسْتِبْضَاعِ، وَنِكَاحُ آخَرَ يَجْتَمِعُ الرَّهْطُ دُونَ الْعَشْرَةِ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ كُلُّهُمْ يُصِيبُهَا، فَإِذَا حَمَلَتْ وَوَضَعَتْ وَمَرَّ لَيَالٍ بَعْدَ أَنْ تَضَعَ حَمْلَهَا أُرْسِلَتْ إِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ يَمْتَنِعَ حَتَّى يَجْتَمِعُوا عِنْدَهَا، فَتَقُولُ لَهُمْ: قَدْ عَرَفْتُمْ الَّذِي كَانَ مِنْ أَمْرِكُمْ، وَقَدْ وَلَدْتُ وَهُوَ ابْنُكَ يَا فُلَانُ، فَتُسَمِّي مَنْ أَحَبَّتْ مِنْهُمْ بِاسْمِهِ فَيَلْحَقُ بِهِ وَلَدَهَا، وَنِكَاحُ رَابِعٌ يَجْتَمِعُ النَّاسُ الْكَثِيرُ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ لَا تَمْتَنِعُ مِمَّنْ جَاءَهَا وَهِيَ الْبَغَايَا، كُنَّ يَنْصِبْنَ عَلَى أَبْوَابِهِنَّ رَايَاتٍ يَكُنَّ عَلَمًا لِمَنْ أَرَادَهُنَّ دَخَلَ عَلَيْهِنَّ، فَإِذَا حَمَلَتْ فَوَضَعَتْ حَمْلَهَا جُمِعُوا لَهَا وَدَعَا لَهُمُ الْقَافَّةُ، ثُمَّ أَلْحَقُوا وَلَدَهَا بِالَّذِي يَرُونَ فَالْتَأَطَّهُ، وَدُعِيَ ابْنُهُ لَا يَمْتَنِعُ مِنْ ذَلِكَ، فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدَمَ نِكَاحَ أَهْلِ الْجَاهِلِيَّةِ كُلَّهُ، إِلَّا نِكَاحَ أَهْلِ الْإِسْلَامِ الْيَوْمَ“<sup>14</sup>

Translation: “Aisha (رضى الله تعالى عنها) wife of the Prophet (ﷺ) said “Marriage in pre-Islamic times was of four kinds.” One of them was the marriage contracted by the people today. A man asked another man to marry his relative (sister or daughter) to him. He fixed the dower and married her to him. Another kind of marriage was that a man asked his wife when she became pure from menstruation to send for so and so and have sexual intercourse with him. Her husband kept himself aloof and did not have intercourse with her till it became apparent that she was pregnant from the man who had intercourse with her. When it was manifest that she was pregnant, her husband approached her if he liked. This marriage was called istibda’ (to utilize man for intercourse for a noble birth). A third kind of marriage was that a group of people less than ten in number entered upon a woman and had intercourse with her. When she conceived gave birth to a child and a number of days passed after her delivery, she sent for them. No one of them could refuse to attend and they gathered before her. She said to them “You have realized your affair. I have now given birth to a child. And this is your son. O so and so. She called the name of anyone of them she liked and the child was attributed to him. A fourth kind of marriage was that many people gathered



together and entered upon a woman who did not prevent anyone who came to her. They were prostitutes. They hoisted flags at their doors which served as a sign for the one who intended to enter upon them. When she became pregnant and delivered the child, they got together before her and called for the experts of tracing relationship from physical features. They attributed the child to whom they considered and it was given to him. The child was called his son and he could not deny. When Allah sent Muhammad (ﷺ) as a Prophet, he abolished all kinds of marriages prevalent among the people of the pre-Islamic times except of the Muslims practiced today."

Before Islam, people used to openly confess their evil, i-e adultery, in the gatherings as well. Many people even forced women to commit such heinous acts. Abdullah bin Abi Salul used to force his slave women to make money through it and to gain glory through it. Islam condemns such acts. This verse was revealed in this prohibition.

”وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ لَا يَجِدُونَ  
عِمَّا مَلَكَتْ أَيْمَانُكُمْ فَمَكِّتَبُوا لَهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۗ وَأَتَوْهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ ۗ  
وَلَا تُكْرَهُوا فَتْيَتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۗ وَ  
مَنْ يُكْرِهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ“<sup>15</sup>

Translation: “But let them who find not [the means for] marriage abstain (from sexual relations) until Allah enriches them from His bounty. And those who seek a contract (for eventual emancipation) from among whom your right hands possess - then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek (thereby) the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is (to them), after their compulsion, Forgiving and Merciful.”

In the days of ignorance, the Arabs did not have a fixed number of wives. People used to boast about having more wives. Islam prevented this and fixed the number of polygamy at four wives at a time and also set the conditions for polygamy. So Allah says in Qur'an:

”وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثَلَىٰ وَرُبَّكَ فَإِنْ  
خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۗ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ۗ“<sup>16</sup>

Translation: “And if you fear that you will not deal justly with the orphan girls, then marry those that please you of (other) women, two or three or four, but if you fear that you will not be just, then

(marry only) one or those who are in your right hand possession (slave women). That is more suitable that you may not incline (to injustice).”

### Deprivation of women's right to property

Before Islam, a woman had no right to own any land or property. The woman was not given any share of the inheritance. It was said that men had to fight to protect their tribe and family. It was a far cry for a woman to get a share in the inheritance. On the contrary, only the woman was included in the inheritance and distributed. Hazrat Ibn Abbas (رضى الله تعالى عنهما) said: When a woman's husband died, her husband's heirs would inherit her. At the same time, they would marry her if they wanted to and they would not marry anyone they did not want. In this way, the father in-law's family of this woman asserted its right over her more than maternal relatives of this women. This verse was revealed to him. Allah Almighty says:

”يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ  
مَأْتِنْتُهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ  
فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾“

Translation: “O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take (back) part of what you gave them unless they commit a clear immorality. And live with them in kindness, for if you dislike them - perhaps you dislike a thing and Allah makes therein much good.”

There is another narration from Ibn Abbas (رضى الله تعالى عنهما) that when a person died and he had a slave woman, any of his friends would put a cloth on that slave woman. Now no one else could make a claim on this captive. If she was beautiful, he would have married her and if she had not been beautiful, he would have kept her with him for the rest of her life.”<sup>18</sup>

This whole thing used to happen to women in times of ignorance. The woman was very poor in the society. There were also some women in the same society who became the owners of a property and got a share of the property and it came into their ownership. This uniqueness was bestowed on only a few women, including Um-ul-Muminin Hazrat Khadijah (رضى الله تعالى عنها), who was the owner of her own business, but as a whole, the condition of women in this society of ignorance was very dilapidated. They were helpless all their life. They needed a man in everything. If we look at the condition of Western countries which make big claims about women's rights nowadays, they have also failed to give women their rightful place and rights. They also made the woman a mere object of pleasure and used it like tissue paper then put it in the trash. As a result, the family system in their society is ruined, they have to prove their loyalty

to their Mahram (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence) relatives and blood relations and also have to show love. Divorce is also very common among them. The effects of which also fall on women and children. Now we will mention the status of woman which Islam has given her.

### The status of women in Islam

Islam freed women from the shackles of slavery, oppression, humiliation and exploitation and gave them the status of honor and respect. Islam abolished all such vile rituals and practices which were contrary to the status and dignity of women. Islam gave woman her basic rights in society, gave her a place of honor and respect, enabled her to live a dignified life, made her honorable and dignified, gave her honor and status in society, Islam gave her dignity as a human being It gave equal status to man. It kept men and women equal in terms of creation. Allah says in Qur'an:

”يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا رُجُوعًا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَ  
نِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١٩﴾“

Translation: “O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer.”

Allah Almighty has given equal status to both man and woman in terms of creation by saying that He created them from one soul. The woman was considered sinister and humiliated. According to the Christian faith, Satan seduced Eve (عليها السلام) and caused Adam (عليه السلام) to leave Paradise. Allah Almighty said in His Word that Satan whispered to both of them i-e it was not the fault of Eve (عليها السلام) alone. He said:

”فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ  
مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٠﴾“

Translation: “But Satan caused them to slip out of it and removed them from that (condition) in which they had been. And We said, "Go down, (all of you), as enemies to one another, and you will have upon the earth a place of settlement and provision for a time.”

Islam also removed the stain on the woman and removed the curse of perpetual ugliness on her, due to which she was humiliated and disgraced. Islam has made men and women equal in earning rewards. Both were given the right to be punished accordingly. In this case too, men and women are equal. The Almighty says:

”فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ“<sup>٢١</sup>

Translation: "And their Lord responded to them, Never will I allow to be lost the work of (any) worker among you, whether male or female."

That is, men and women have been placed on an equal footing in practice. Islam also abolished the practice of burying daughters alive. This was also an ugly act which was completely against the honor and dignity of humanity. This was a great injustice to women. Islam has liberated women from such oppression. Islam has taken care of women, their protection, their literature and respect, their training, their sustenance and meeting their basic needs, etc., and feeding and nurturing them. It entrusted the responsibility of dressing, education, training, accommodation and treatment to the man and ordered him to fulfill this responsibility. Make the man the guarantor of the woman's needs, so that the woman can get the position that the Creator has given her. Islam has given a dignified status to women out of a life of humiliation. In the age of ignorance, the method of marriage which was in fact a means of satisfying the lust of a man and in which the humiliation and disgrace of a woman was abolished, all of them were abolished and a woman was made lawful for a man in a dignified manner. It ordered to adopt a noble method of marriage. At the same time, It made the man obligated to marry in a dignified manner and guarantee all his basic needs. Islam has given women a dignified life. She was honored and respected. The greatness and rights that Islam has given to women are briefly mentioned

### **The right to honor and chastity**

Islam gave respect and dignity to women in the society. It made it obligatory to protect her chastity and purity. It gave the woman the right to virtue. Islam obliges men to protect women's dignity, chastity and purity and to protect their rights. Allah Almighty commanded Muslim men to look down on women. It also forbade them to look at them so that they would not be compelled by the ego to fall into obscenity. Therefore, Allah Almighty said in the Qur'an:

”قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا أْفْرُوجَهُمْ ۚ ذَٰلِكَ أَرَىٰ لَكُمْ لِكُلِّ شَيْءٍ مَّيَاسًا تَتَوَعَّونَ“<sup>٢٢</sup>

Translation: “(O Prophet) tell the Muslim men to reduce (some) of their vision and guard their private parts, that is purer for them. Indeed, Allah is acquainted with what they do. ”

Islam also forbids looking at women so that they do not fall into sin, because looking at women creates natural attraction and increases the risk of falling into sin. Islam commands women to look down on men as well. The Qur'an states:

”وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا لِيُضْرِبْنَ

مُخْبِرِهِنَّ عَلَىٰ جُيُوبِهِنَّ“<sup>٢٣</sup>

Translation: “And (O Prophet) tell the Muslim women to reduce (some) of their vision and guard their private parts and not to expose their adornment

except that which (necessarily) appears thereof and to wrap (a portion of) their headcovers over their chests.”

In these verses, Allah Almighty has commanded both men and women to keep their eyes down.

### The right to privacy

Islam also gives women the right to privacy. Other people are also ordered to respect their right to privacy. The Allah Almighty says:

”يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَعَلَىٰ أَهْلِهَا ۗ ذَلِكُمْ حَايَةٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٤﴾ فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۗ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۝”<sup>٢٤</sup>

Translation: “O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded. And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you. And Allah is Knowing of what you do.”

It was the blessed habit of the Prophet (ﷺ) that whenever He visited anyone, he would greet them from outside so that his family would know and they would allow Him to enter. If He did not get an answer the first time, He would greet him again. If He still did not get an answer, He would greet him a third time. If He did not get an answer for the third time, He would return.

It is narrated on the authority of Abu Musa al-Ash'ari that the Messenger of Allah (ﷺ) said to me:

”مَنْ اسْتَأْذَنَ ثَلَاثًا فَلَمْ يُؤْذَنَ لَهُ فَلْيَرْجِعْ“<sup>٢٥</sup>

Translation: "When one of you asks permission three times to enter someone's house and he does not get permission, he should go back."

In order to give women privacy and their dignity, Islam has ordered women to wear hijab (cover). It showed the greatness of a woman by ordering her to take something from behind the veils even if she needed to take something from a non-mahram (who is not close relative, with whom Nikkah is permissible). So that she would not come in front of a non-mahram man.

”يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرِ نَظِيرِهَا إِذْ دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَهُرُوا وَلَا مَسْئَلَةَ نَسِيبٍ ۚ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَنْجِي مِنْكُمْ ۗ وَاللَّهُ لَا يَسْتَنْجِي مِنَ الْحَيِّ ۗ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۗ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۗ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِرُوا أَرْوَاحَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا“<sup>٢٦</sup>

Translation: “O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without

seeking to remain for conversation. Indeed, that (behavior) was troubling the Prophet, and he is shy of (dismissing) you. But Allah is not shy of the truth. And when you ask (his wives) for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not (conceivable or lawful) for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity.”

The wives of the Prophet (ﷺ) are the mothers of the Muslim Ummah. When it is necessary to ask them for something, there is a command to ask behind the scenes, so ordinary non-mahram women are included in this command in the first place.

Both men and women are commanded to keep their eyes down when they come in front of each other. In the case of a non-mahram woman or man, very strict orders have been given. It showed the dignity of women by ordering women to wear veils. It commanded the woman to establish a pure society by teaching her to keep her eyes down and to hide her adornment. Wearing a veil makes a woman's chastity more secure. It only allowed women to come in front of their mahram men and show off their adornments and ordered them to hide from everyone else.

“وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَطْرُقُنَّ  
بُحُورَهُنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ  
إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَاءِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولِي الرَّزِيَةِ مِنَ الرِّجَالِ  
أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَطْرُقُنَّ بَأْرَ جُلُوبِهنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۗ وَتَوْبُوا إِلَى اللَّهِ  
بِجَمِيعِ آيَةِ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ”<sup>٢٤</sup>

Translation: “And tell the believing women to reduce (some) of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap (a portion of) their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.”

Allah Almighty said in another place:

“يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۗ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ  
فَلَا يُؤْذَنَ ۗ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا”<sup>٢٨</sup>

Translation: “O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves (part) of their outer garments. That is

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more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful."

### **The right to education and training**

The first revelation that was revealed at the beginning of the prophethood of the Holy Prophet (ﷺ) was by *اقْرَأْ* means read. This proves that education is the basic thing for man's greatness and recognition of his Creator. The Prophet (ﷺ) was made aware of the importance of education in the very first revelation. Islamic teachings prove that good education and good training is as important for men as it is for women. Islam does not allow lack of education and training for women. It has also ordered to educate women. The Messenger of Allaah (ﷺ) said:

”وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا فَلَهُ أَجْرَانِ“<sup>29</sup>

Translation: “The Messenger of Allah (ﷺ) said A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her.”

In this Hadith, the one who give a good education and training to his slave woman is given the good news of a double reward. When there is such an incentive for a slave, giving a good education and training to one's own house and to a free woman makes sense in the first place. Islam has given women the right to education and training. The Holy Prophet (ﷺ) said:

”ظَلَبَ الْعِلْمَ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ“<sup>30</sup>

Translation: "It is the duty of every Muslim to acquire knowledge."

Women have the same right to education as men.

### **The right to good behavior**

Islam teaches to treat women well, to treat them with kindness, to treat them with love, respect and dignity. It has taught them to deal with forgiveness.

The Messenger of Allah (ﷺ) said:

”إِنَّ الْمَرْأَةَ كَالضِّلْعِ إِنْ دَهَبَتْ تُقِيمُهَا كَسَرَتْهَا. وَإِنْ تَرَكْتَهَا اسْتَمْتَعْتَ بِهَا عَلَى عَوَجٍ“<sup>31</sup>

Translation: “The Prophet (ﷺ) said: Indeed the woman is like a rib, if you try to straighten her you will break her, and if you leave her, what you enjoy from her will be with the crookedness.”

That is, by adopting a harsh attitude towards a woman, she can be broken from within, but her heart cannot be won. Yes, but with a gentle tone and respect can win her heart. It was narrated on the authority of Abu Hurayrah (رضى الله تعالى عنه) that the Messenger of Allah (ﷺ) said: “Whoever believes in Allah and the Last Day, let him not harm his neighbor and let me exhort you to be kind to women.” Accept it, because they are made of ribs and the top rib is the most crooked. If you start to straighten it, you will break it and if you leave it as it is, it will always be crooked. So accept my will to do good to the woman.<sup>32</sup>



## Property rights

Islam has given woman a place of honor. Women are given the same right to property as men. According to Islamic teachings, a woman can earn and build property and become the owner of inherited property. Allah says in Qur'an:

«لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا ۗ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ»<sup>۳۳</sup>

Translation: "For men is a share of what they have earned, and for women is a share of what they have earned."

If a woman earns money and builds her own property, it will be her property.

## The right to marriage (Nikkah)

Before Islam, the Arabs considered it permissible to marry every woman, that is, they also considered it right to marry their stepmothers. Islam has also given women the right in this regard. In case of marriage with a woman, it is necessary to get permission from the woman. If the marriage is solemnized without the consent of the woman, she is given the power to annul or maintain the Nikkah. In order to maintain the sanctity of women with whom they have a sacred relationship, Islam forbids marriage with such women. Allah says:

«حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ  
الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ الَّتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ الَّتِي دَخَلْتُمْ  
بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمُوهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ  
الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا»<sup>۳۴</sup>

Translation: "Prohibited to you (for marriage) are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your (milk) mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship (born) of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And (also prohibited are) the wives of your sons who are from your (own) loins, and that you take (in marriage) two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful."

In order to maintain the dignity of women and the sanctity of relationships, Islam has also made it Haraam to bring both aunts and nieces and uncles into the Nikkah of a man at the same time.

## Family rights

Islam gave human beings a high-quality family system. Islam has bestowed women an honorable place in society. Whatever forms a woman may live in, Islam has defended her at every turn and kept her sacred. Islam respects women in whatever relationship they live in. Islam has made the mother the most respected and sacred of all women's relationships. Islamic teachings describe

heaven under the feet of a mother. Achieving a place like heaven for rewards and honors is in the service of the mother. The mother deserves the kindest treatment. The Prophet (ﷺ) said:

”عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبُوكَ“<sup>٣٥</sup>

Translation: “Abu Huraira (رضى الله تعالى عنه) reported that a person came to Allah's Messenger (ﷺ) and said: Who among the people is most deserving of a fine treatment from my hand? He said: Your mother. He again said: Then who (is the next one)? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father.”

The Holy Prophet (ﷺ) considered the mother to be the most deserving of human kindness. Put the mother's greatness first. Mother is given a very high rank. Islam also honored women in the form of daughter. Before the Islam, the daughter was considered a cause of humiliation and disgrace, due to which the daughters were looked down upon for fear of losing the honor of the father, they were buried alive. Islam also gave respect and dignity to women in the form of daughters. It made her respected in the society and made her parents, siblings and other mahram relatives her protectors. It gave daughter a share in the inheritance. Allah Almighty says:

”يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ“<sup>٣٦</sup>

Translation: “Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are (only) daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half.”

In Islam, a daughter is described as a mercy. It also forbade the anger and contempt of ignorance at the time of her birth. It was forbidden to kill her for fear of hardship or poverty. Islam has also given a place of honor to a woman in the form of a sister. Make the brothers the guardians of her chastity. It also put the responsibility of maintenance on them. It also gave sister a share in the inheritance.

”وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ امْرَأَةً وَوَلَّهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثَّلَاثِ مِنْ بَعْدِ وَصِيَّةِ يُؤْطَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ“  
﴿٣٧﴾

Translation: “And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest

which was made or debt, as long as there is no detriment (caused). (This is an ordinance from Allah, and Allah is Knowing and Forbearing.”

Allah Almighty has given a share in the inheritance of a person whose parents have died and has no children to his sister.

When a woman lives as a wife, Islam has given her a respectable and honorable position. Allah Almighty has declared marital life and family relationships as His blessings for the continuity and survival of the human race. He said:

”وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۗ أَقْبَالِ الْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٣٨﴾

Translation: “And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?”

Islam commands to be kind to one's wife. There is in a hadith:

”قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ، وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا مَحْرَمٌ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي أُرِيدُ أَنْ أَخْرُجَ فِي جَيْشٍ كَذَا وَكَذَا، وَأَمْرَاتِي تُرِيدُ الْحَجَّ، فَقَالَ: اخْرُجْ مَعَهَا“<sup>39</sup>

Translation: Narrated Ibn `Abbas: The Prophet (ﷺ) said, A woman should not travel except with a Dhu-Mahram (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence), and no man may visit her except in the presence of a Dhu-Mahram. A man got up and said, O Allah's Apostle! I intend to go to such and such an army and my wife wants to perform Hajj. The Prophet said (to him), Go along with her (to Hajj).

Islam freed the woman from the ownership of the man, tied her to a sacred bond such as Nikkah, and gave the woman the right to marry, whether she was an orphan, a slave, a widow or a relative. Yes, but Islamic law has given her the right to marry. If a woman is given in marriage by one of her guardians before she becomes an adult, she is given the right to terminate or maintain the Nikkah after puberty. In Islamic teachings, this is known as the term authorization of puberty. This right is also given to women by Islam. Islam has also given the right of Mahar to women. This is the property of a woman which Islam has given her in the form of Mahar and dowry. No matter how much a woman gets in the Mahar, no matter how much it is, but Islam forbids men from taking it back. The Allah Almighty says:

”وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِنَّمَا مُبْيَنٌ ﴿٤٠﴾“

Translation: "But if you want to replace one wife with another and you have given one of them a great amount (in gifts), do not take (back) from it anything. Would you take it in injustice and manifest sin?"

The man is responsible for every need of the woman. The man is responsible for her food, shelter, clothing and jewelry. Allah Almighty has strictly forbidden beating a woman and treating her with cruelty and abuse.

”وَلَا تُنْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۗ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۗ“<sup>41</sup>

Translation: "and do not keep them, intending harm, to transgress (against them). And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest."

A woman in the form of a mother is lover with her children. When the baby is small, the mother is most in need of upbringing. Islam has given equal rights to both men and women in raising children. In case of separation between a man and a woman, a woman gets the right to sponsor small children.

”أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنِي هَذَا كَانَ بَطْنِي لَهُ وَعَاءٌ وَتُدْبِي لَهُ سِقَاءٌ وَحَجْرِي لَهُ حِوَاءٌ، وَإِنَّ أَبَاهُ طَلَّقَنِي وَأَرَادَ

أَنْ يَنْتَزِعَهُ مِنِّي، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْتِ أَحَقُّ بِهِ مَا لَمْ تَنْكِحِي.“<sup>42</sup>

Translation: A woman said: Messenger of Allah (ﷺ), my womb is a vessel to this son of mine, my breasts, a water-skin for him, and my lap a guard for him, yet his father has divorced me, and wants to take him away from me. The Messenger of Allah (ﷺ) said: You have more right to him as long as you do not marry

If a woman is upset with her husband in her married life and gets tired of her husband's attitude and she is afraid that she will no longer be able to observe the limits of Allah, then she can get rid of her husband, that is a right of a woman in Islam. Khula is also her right. It is not that she is always in the clutches of her husband. Allah says:

”الطَّلَاقُ مَرَّتَيْنِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ ۗ وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۗ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۗ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ“<sup>43</sup>

Translation: “Divorce is twice. Then, either keep (her) in an acceptable manner or release (her) with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep (within) the limits of Allah . But if you fear that they will not keep (within) the limits of Allah , then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah , so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.”

Respecting women, Islam made them an effective and dignified part of society and gave them rights in every possible way.



## **The results of the discussion**

Before Islam, women were treated worse than animals. The women were considered sinister. Women were bought and sold like cattle. They were treated as private property. In the case of women, they were also almost free from the sanctity of relationships. Women were also deprived of basic human rights. Islam has given a sacred and honorable status to women. They were given the status of humanity. Islam gave women their basic rights. As a human being, It made woman equal to man. They were honored in the society. Islam made the men protector of them in every way, the protector of their chastity, the one who bears their expenses. Islam gave women a share in the property and inheritance. They were given the right to own property. Islam made every man obliged to honor them. It gave women the right to live in a chaste society. The honor and respect that Islam has given to women has not been given by any other religion or philosophy.

## **Suggestions**

1. Every personage of a woman is worthy of respect. A woman can be in any form, but a mother's heart beats in her chest. The mother's heart is always tender and sacrificial. So men should take care of it in every way. Prioritize her legitimate desires and needs. Treat the woman kindly.
2. In our society, speakers should also make women's rights a topic in public meetings. Explain the sanctity and rights of women in the light of the teachings of Islam so that the so-called liberals of today who misrepresent the Islamic teachings to the people and raise slogans for women's rights may become aware of their propaganda.
3. Preachers and speakers should make the protection of women's chastity, their rights and their role in society their subject. Make public to the people the women who have been taught and commanded to behave in Islam.
4. Researchers should write research articles on women's rights and their role in society. In the light of Islamic teachings, make this subject easier and publish them.
5. The leaders of human rights organizations should read the correct teachings of Islam on women's rights, then work for women's rights accordingly.
6. The people must protect themselves from the propaganda of the liberals. Ask Islamic scholars and Ulama about Islamic teachings and talk about women's rights and protect themselves from liberals who are promoting negative thinking against Islamic teachings.
7. The claimants of women's rights should turn their efforts towards Islamic teachings and their assistants should also talk about women's rights in a positive way after learning about it from the Islamic scholars.

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<sup>3</sup> Al Qur'an 6: 139.

<sup>4</sup> Shafa'i, Abu Abdullah Muhammad ibn Idrees, Imam, Ahkam-ul-Quran, 2: 101, Beirut, Dar al-Ma'rifah 1393 AH.

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<sup>6</sup> Muhammad Tahir-ul-Qadri, Doctor, Human Rights in Islam, p. 353, first edition, Lahore, Minhaj-ul-Quran Printers 2004.

<sup>7</sup> Al Qur'an 16: 58, 59.

<sup>8</sup> Al Qur'an 81: 8,9.

<sup>9</sup> Ibn Kathir, Tafsir-ul-Quranil-Azeem, 4, 478.

<sup>10</sup> Shafa'i, Al Umm, 1, 626, Beirut, Dar al-Ma'rifah 1393 AH.

<sup>11</sup> Al Qur'an 6: 151.

<sup>12</sup> Al Qur'an 4: 25.

<sup>13</sup> Al Qur'an 4: 22.

<sup>14</sup> Abu Daood, Suleiman bin Ash'ath Sajistani, Sunan Abi Daood, Volume 2, Chapter: Narration of Nikkahs in the time of ignorance, Hadith 2272.

<sup>15</sup> Al Qur'an 24: 33.

<sup>16</sup> Al Qur'an 4: 3.

<sup>17</sup> Al Qur'an 4: 19.

<sup>18</sup> Ibn Kathir, Tafsir-ul-Quranil-Azeem, 1, 465.

<sup>19</sup> Al Qur'an 4: 1.

<sup>20</sup> Al Qur'an 2: 36.

<sup>21</sup> Al Qur'an 3: 195.

<sup>22</sup> Al Qur'an 24: 30.

<sup>23</sup> Al Qur'an 24: 31.

<sup>24</sup> Al Qur'an 24: 27, 28.

<sup>25</sup> Ahmad bin Hambal, Abu Abdullah bin Muhammad, Al-Musnad, Chapter: The statement of asking for permission three times, if permission is not given, the person goes back, Hadith 8300.

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<sup>27</sup> Al Qur'an 24: 31.

<sup>28</sup> Al Qur'an 33: 59.

<sup>29</sup> Bukhari, Abu Abdullah Muhammad bin Ismail, Al-Sahih Al-Bukhari, Chapter: It is necessary for a man to teach his slave woman and his family, Hadith 97.

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- <sup>33</sup> Al Qur'an 4: 32.
- <sup>34</sup> Al Qur'an 4: 23.
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- <sup>38</sup> Al Qur'an 16: 72
- <sup>39</sup> Bukhari, Al-Sahih Al-Bukhari, Chapter: Performing Hajj for Women, Hadith 1862.
- <sup>40</sup> Al Qur'an 4: 20
- <sup>41</sup> Al Qur'an 2: 231
- <sup>42</sup> Abu Daood, Sunan Abi Daood, Chapter: Who is more entitled to child rearing? Hadith 2276.
- <sup>43</sup> Al Qur'an 2: 229.