



ISLAMIC REFORMS FOR THE STATUS OF WOMEN

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ISLAMIC REFORMS FOR THE STATUS OF WOMEN

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ABSTRACT:

In the beginning of Islam, the position of woman was extremely terrible. Women had lost their respect and honor. Usually men were losing their wives in gambling games. Killing wives by their husbands was like a killing of pet animal. Women were victim of sexual harassment. Divorced and widowed women were not allowed to remarry. They were not entitled to receive any rights. Women were classified against even in the matter of food. Men would certainly treat their wives with injustice, harshly and seize all of their rights. They were practically made untouchables, during the menses. They had to face many worst restrictions and customs. Women were viewed as an embodiment of sin, evil and disgraces. Among many nations, the custom of disposing of daughters by killing was common. There was a doubt, whether women were human beings and whether God had granted them a soul or not. But Islam taught the world that women are as much a human beings as men. Islam did justice to women. They gained all their rights that they had not earlier imagined. In short, women were raised from dishonor to honor and dignity by Islam.

KEYWORDS: Reforms, women, dower, inheritance, crises, restrictions, rights

INTRODUCTION:

Before the advent of Islam, the position of woman was very awful. They were victim of sexual anarchy. They had to marry with many people, at the same time. After wedding every bride had to spend some days at

religious leaders. Women were deprived from Conjugal rights in Buddhism. Women were considered as the source of all evils by the Judaism and the Christianity. She was regarded as an embodiment of evils in the world, due to this among many nations; the custom of burying of daughters alive was common. They were deprived from inheritance and dower. There were many worst restrictions and customs for women. During the menses, the women were practically made untouchables. During the waiting period, women had to spend one year in their dirty clothes in a bad house. Orphan girls were in more miserable situation. Woman was neither permitted to receive any training in culture; she was neither entitled to receive any education, nor economic and social rights. The condition of women, in Egypt, China, Iran, Rome, and other centers of civilization was same. The slogan of woman's rights, woman's education and woman's emancipation are an echo of the revolutionary call raised by the Islam who changed the way of thinking about women. All worthless and cruel customs are removed by Islam. In fact the concept of giving the women their rights and a place of dignity in society has been created in human beings by Islam.

(1).Sexual anarchy & erotic crisis for women and Islamic reforms;

(i).In India Women had to marry with many people at the same time .After wedding every bride had to spend the first week at religious leaders for the first opportunity of sexual intercourse in India. The religious leaders considered it as a sexual and erotically partner. This shameful task had been treated as a religious obligation in India according to the sect of Shaktak-met” “In Rome, any slave girl getting married had to spend her first nuptial night with the owner even Christian bishops did not refrain

from taking advantage of this permissibility. In Room marriages between slaves were not legal, and between the slaves and the free were prohibited under frightful penalties. One of the punishments was, if a free woman married with a slave, she was to be put to death and the slave burnt alive. Having many husbands at the same time was practiced by the half-Jewish, half-Sabaeen tribes of Yemen (¹)”A Jewish chief Fityun, was corrupt;

” كان لهم ملك يقال له الفطيون، وقد سن فيهم سنة أن لا تدخل امرأة على زوجها

حتى يكون هو الذي يقتضها قبله“

“Fityun was their (Jews) chief, and he required every maiden to share his lustful bed before her nuptials... (²)” “In Yemen when Atoodah killed Aryat at this point Abrahah Al-Ashram said to Atoodah, “O `Atoodah indicate what you demand because you have slain Aryat;

فقال عتودة: حكمي ألا تدخل عروس من أهل اليمن على زوجها منهم حتى أصيبها

قبله فقال: ذلك لك

Atoodah answered, "My choice is that I should have the first opportunity for sexual intercourse with every bride from the people of Yemen before she enters the possession of her husband," and this was granted to Atoodah by Abrahah... Riyhanah the wife of Abu Murrah al-Fayyad Dhu Yazan was one of the nobles and beautiful woman of Yemen;

¹. Sayyed Sulaiman Nadvi ,Rasool-E-Wahdat, ,p:17, Dawah Academy International Islamia University Islam Abad.1999 /Ameer Ali, Syed, Spirit of Islam ,P;244,229,188 S,K Lahiri & Co.54, College Street Kalcutta, I902
².Shaha,Buddin Abu Abdullah ,Mu'jamul-Buldaan Vol:2,P:242 Publisher Dar-e- Sadir Bairot Eddition 2nd year,1995

” فانزعها الأشرم من أبي مرة، فاستنكحها “

Al-Ashram took her away forcibly from Abu Murrah and forced her for marrying (3)” When khusro pervez heard of the beauty of the daughter of Nauman bin manzar,he ordered Nauman to send his daughter forthwith to the royal harem.Nauman’s Arabic pride could not tolerate this and he refused .Khusro ordered that Herah ,be occupied and Nauman captured...Khusro sent a force of twenty thousand to capture Nauman’s family.A bloody fight ensued between the Arabs and the Persians at Dhu Qar.Blood flowed in stream and thousands died in the battle.All this bloodshed was just to satisfy the erotic desire of a king for a beautiful woman.In the Battle of Dh u Qaar,Persians were defeated by the Arabs;

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ ذِي قَارٍ: ” هَذَا أَوَّلُ يَوْمٍ انْتَصَفَتْ فِيهِ الْعَرَبُ،
مِنَ الْعَجَمِ

“The Holy Prophet said on the day of Dhu Qar ;This has been the first military encounter in which the Arabs have secured their just due from the non-Arabs(Persians)(4)” In Persia Mazdak announced for community that like fire, water and fodder, women and wealth were equally available to all men. The common people were caught in this sexual storm. Everyone could walk into everyone else's house;

³.Abu Jafir ,Muhammad bin Jareer , Ta'rikh al-rusul wa'l muluk, Vol:2, p:129,142

⁴.Attabraani, Al Mu'jam Al Kabeer, Hadith No:1238

“The Holy Prophet said on the day of Dhu Qar ;This has been the first military encounter in which the Arabs have secured their just due from the non-Arabs(Persians)⁽⁵⁾” In Persia Mazdak announced for community that like fire, water and fodder, women and wealth were equally available to all men. The common people were caught in this sexual storm. Everyone could walk into everyone else's house;

فيغلبونه على منزله ونسائه وأمواله

And take possession of his house, wife and property. A situation was emerged quickly in which;

لا يعرف الرجل منهم ولده، ولا المولود أباه

Neither parents could recognize their children, nor children could recognize their parents ⁽⁶⁾.The whole of Persia was thrown into sexual anarchy .Thus women were suffering and victim of sexual harassment.

(ii)In the name of religion the practice of sexual anarchy and erotic crisis in India were common. In India a large number of temples and the palaces of the kings and noblemen had converted into the places of evil, fornication , immorality and corruption. The worship of the "lignum" (the sexual organ) was customary in India. There was a religious sect in which naked women were worshipped by men and the naked men were worshipped by women in India. Due to this erotic crisis, chaos and corruption swept over the land. During the Haj season the Arabs would go round the Ka'abah in perfect nakedness and considered it as a religious

⁵.Attabraani, Al Mu'jam Al Kabeer, Hadith No:1238

⁶.Abu Jafir ,Muhammad bin Jareer ,Ta'rikh al-Rusul wa'l muluk;Vol:2, P:92-93

Islamic Reforms for the Status of Women

obligation (7)”. In his last Khutba the Messenger of Allah strictly banned and forbade to perform Tawaf in nakedness situation:

وَلَا يَطُوفُ بِالْبَيْتِ عَرِيَانٌ

“And no naked person is allowed to perform Tawaf of the Ka'bah (8)”.

(iii). In a sport namely Flora, naked women competed in race contests in Rome. While in Islam, to remain naked is strictly prohibited. Once the Holy Prophet said:

لَأَنْ أَخْرَجَ مِنَ السَّمَاءِ فَانْقَطَعَ نَصْفَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَنْظُرَ إِلَى عَوْرَةِ أَحَدٍ أَوْ يَنْظُرَ أَحَدٌ إِلَى عَوْرَتِي

“By God, it is better for me to be dropped from the skies and torn in two than that I should look at the shameful parts of somebody or that somebody should look at my shameful parts (9)” The Messenger of Allah said about the following women;

وَنِسَاءٌ كَاسِيَاتٍ عَارِيَاتٍ مُمِيلَاتٍ، مَائِلَاتٍ رَعُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا،

“ and women who are clothed yet naked, Mumilat Mailat (walking with an enticing gait or turning away from righteousness and leading others astray) with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its fragrance (10).” The Arabs were lost to all

7. Abdul Malik Bin Hisham, Al Seerah Al Nabawiyah Vol:1,P:187

8. Sahih Bukhari Hadith No:1622

9. Sarakhsi, Shamsuddeen, Al-Mabsut Vol:10,P:155

10. Sahih Muslim Hadith No;2128

Islamic Reforms for the Status of Women

sense of shame to such a degree that the famous poet and prince Imra ul-Qais, in his Qasida takes delight in narrating his illicit sexual intercourse with his own cousin and this Qasida was hung on the wall of the Ka' ba. Due to this shameful poetry he will enter in Hell. The Holy Prophet said;

”امرؤ القيس صاحب لواء الشعراء إلى النار

“On the Day of Resurrection, the banner of the poets of "ignorance" will be in the hands of Imra-ul-Quais, and all of them will march towards Hell under his leadership (11)”

(iv).In Rome females and males took bath together in public baths. In the reign of Caliph `Umar, some women, had developed the tendencies of going to public baths along with the non-muslim women.Hazrat Umar strictly warned. “Qais bin Harith narrated that;

” كَتَبَ عُمَرُ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجُرَّاحِ: بَلَّغْنِي «أَنَّ نِسَاءَ مَنْ نَسَاءَ الْمُسْلِمِينَ قَبْلَكَ يَدْخُلْنَ الْحَمَّامَ مَعَ نِسَاءِ الْمُشْرِكَاتِ فَانَّهُ عَنْ ذَلِكَ أَشَدُّ النَّهْيِ، فَإِنَّهُ لَا يَحِلُّ لَامْرَأَةٍ تُوْمَنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، أَنْ يَرَى عَوْرَاتَهَا غَيْرَ أَهْلِ دِينِهَا“

`Umar(R.A) wrote to Hadrat Abu `Ubaidah "I hear that some Muslim women have started going to public baths along with the non-Muslim women. It is not permissible for a woman who believes in Allah and the Last Day that she should expose her body before the women other than of her own community ” “When Hadrat Abu`Ubaidah receipt and read this letter,he cried out:

¹¹.Musnad Ahmad Hadith No:7127

” اللَّهُمَّ أَيُّمَا امْرَأَةٍ دَخَلَتْ الْحَمَامَ مِنْ غَيْرِ عِلَّةٍ، وَلَا سَقَمٍ، تُرِيدُ بِذَلِكَ أَنْ تَبْيُضَّ وَجْهَهَا
فسود الله وجهها يوم تبيض الوجوه“

“May the face of the woman who goes to the public baths to whiten her complexion be blackened on the Last Day (12)”

(v)“Due to some exercises of self-mortification, the monasteries had become houses of prostitution. Within their four walls newborn babies were being slaughtered; the priests and religious attendants of the church had developed illicit connections even with forbidden relatives; the crime of the unnatural act had spread like an epidemic in the monasteries, and the practice of confession had become a means of immorality in the churches” Further fornicating women were chosen for marriage without any hesitation. For instance; Queen Theodora, who was openly and publically given the title of fornicating woman in Constantinople, king Justinian had chosen her for his marriage....(13).But in Islam such practice is prohibited,for instance; Anaq was a prostitute woman, a companion Marthad went to Allah’s Prophet and said"O Messenger of Allah! May I marry her,but the Messenger of Allah forbade him to do so

«يا مرثد... فلا تنكحها»

¹².Abu Bakar Abdur razaq Bin Hamam ,Al Musannif ,Hadith No:1136/Ibn-e- kathir,Al Adaab Wal Ahkaamul Mutalliqa bidakhoolul hamaam,Vol:1,P:28,Publisher Darul watan Riyadh,Eddition 1st,1997

¹³.William Edward Hartpole Lecky, M.A. History of European Morals From Augustus to Charlemagne; Vol:1,P:470 Edition 9th London Longmans, Green, And Co. 1890 /Edward Gibbon, The Decline And Fall Of The Roman Empire Vol:4,p:215

Islamic Reforms for the Status of Women

OMarthad.... So do not marry her ⁽¹⁴⁾.

(v)In Arabia, there were many prostitution's house. In Madinah, a regular house of prostitution, was also made by the chief of the hypocrites of Madinah (Abdullah bin Ubayy),in which six beautiful slave girls were kept. One of these prostitutes slave-girl accepted Islam and refused to work in prostitution house. On denying, she was tortured by Ibn Ubayy.

” فَأَقْبَلَتِ الْجَارِيَةَ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَشَكَتَ إِلَيْهِ فَذَكَرَهُ أَبُو بَكْرٍ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ بِقَبْضِهَا“

“She came to Hadrat Abu Bakr, and complained .This (issue) was brought to the notice of the Holy Prophet by Hadrat Abu Bakr. The Holy Prophet ordered that the woman be taken away from him ⁽¹⁵⁾.”In these circumstances,the following Holy verse of the Qur'an(24:33) revealed;

” وَلَا تُكْرَهُ وَافْتِتِكُمْ عَلَى الْبِغَاءِ“

“And do not compel your maids to prostitution” After the revelation of this holy Verse the prostitution was also banned.The Messenger of Allah said:

لَا مَسَاعَاةَ فِي الْإِسْلَامِ

“There is no place for prostitution in Islam ⁽¹⁶⁾”.The earnings of the prostitution were also forbidden by Islam. The Holy Prophet said;

” مَهْرُ الْبَغِيِّ خَيْثُ“

¹⁴.Jami-At-Tirmidhi Hadith No:3177

¹⁵.Tafseer Ibn Kathir, Vol:6, P:51

¹⁶.Sunan Abi Dawood, Hadith No;2264

Islamic Reforms for the Status of Women

“Prostitution earnings is polluted (¹⁷)” In the day of ignorance the slave-girls were used for the culture of music for economic purpose and entertainment. So buying, selling and trading in singing girls was also a common practice in pre-Islamic Arab, but Islam strictly banned it. The Messenger of Allah said;

"لا يَحِلُّ بَيْعُ الْمَغْنِيَاتِ، وَلَا شِرَاؤُهُنَّ، وَلَا التَّجَارَةُ فِيهِنَّ، وَلَا أَثْمَانُهُنَّ"

"It is not lawful to buy and sell and trade in singing girls nor is it lawful to take their price (¹⁸)”

(2).Some forms of marriage in the era of ignorance and Islamic reforms;

(i).Aishah (R.A) narrated; Arabs practiced four forms of marriage; .The marriage of the Muslims today is one of these forms....(ii).The second form of the marriage was the marriage of Istibdaa. A man sends his wife to another man for getting pregnant by sexual intercourse after the purifying from menstruation. “The husband would stay away and avoid touching her, until the pregnancy became clear through the other person.(iii).In the third form of marriage , a group of ten men, would have sex with a woman...When she gave birth...she would call the men to come to her.... She would say to them, "You indeed know what you did, and I have given birth. And so he is your son, O so-and-so and she would mention the name of the man whom she loved (to have as her child's father). Her child would be ascribed to that man, and he could not refuse (to be the father)... (iv).As for the fourth form of marriage, many people would enter upon a woman (and engage in sexual intercourse with her), and she would not

¹⁷.Sunan Abi Dauood Hadith no;3421

¹⁸.Tafseer Tabari Vol :20,P:126

refuse anyone who came to her. They were the fallen women who would install banners over their doors; whoever wanted them would enter upon them (and have sex with them). If one such woman became pregnant and then delivered a child, they (i.e., the men who had sex with her) would be gathered for her, and Kaafaahs (people who were recognized for their expertise in being able to discern relatives through physical attributes) would be sent for them. Then, the Kaafaahs would ascribe the child to the one they thought (was the father); the child would then be ascribed to him, and would be called his son. And he wouldn't refuse to accept him as his son such were the rules of the game that everyone followed according to custom.

فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدَمَ نِكَاحَ أَهْلِ الْجَاهِلِيَّةِ كُنْهُ إِلَّا نِكَاحَ أَهْلِ
الإِسْلَامِ الْيَوْمَ

So when Allah sent Muhammad, the marriage of ignorance was destroyed by him (PBUH), except for the marriage of the Muslims today (19)”

(v).**Secret illicit relations**; some scholars say;

”وَقَالَ الدَّوْدِيُّ: ذَكَرَتْ عَائِشَةُ أَرْبَعَةَ أَنْكَحَتْهُ وَبَقِيَ عَلَيْهَا أَنْحَاءٌ لَمْ تَذْكُرْهَا. الْأَوَّلُ:
نِكَاحَ الْخَدْنِ

And Dawudi said that Aishah (R.A) narrated the four types of marriages that were practiced in Jahiliyyah while other types of marriages that were practiced in Jahiliyyah were not described by her. One was Secret illicit

¹⁹.Sunan Abi Dawood Hadith No; 2272

relations (20) Secret illicit relations are strictly prohibited in Islam. Quran(4:25) satates;

” وَلَا مَتَّخِذَاتِ أَخْدَانٍ “

“Nor may have secret illicit relations”

(vi); Temporary or short-term Marriage (Mut'ah); some scholars said;

” وَقَالَ الدَّأُوْدِيُّ: ذَكَرَتْ عَائِشَةُ أَرْبَعَةَ أَنْكَحَتْهُ وَبَقِيَ عَلَيْهَا أَنْهَاءٌ لَمْ تَذْكُرْهَا... نِكَاحِ الْمَتَّعَةِ “

“Dawudi said that Aishah(R.A) narrated the four types of marriages (that were practiced in Jahiliyyah) while other types of marriages (that were practiced in Jahiliyyah) was not described by her. One was temporary Marriage (Mut'ah).Temporary or short-term marriage was a common practice in Jahiliyyah , In the beginning of Islam Mut'ah remained Permissible,but was finally banned on the day of Khaibar ;

” عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ”نَهَى عَنِ مَتَّعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ“

“Narrated 'All bin Abi Talib,On the day (of the battle) of Khaibar, Allah's Messenger forbade the Mut'a (temporary marriage) (21)”

(vii).Nikahul badl(replacement of wives); Some scholars also mention;

¹⁹.Abu Muhammad Mahmood bin Ahmad ,Umdatul Qari Sharrah Sahih Bukhari, Vol:20,P: 123,Publisher Dar-e- Ehya Al-Turath, Bairoot

²¹.Sahih Bukhari Hadith No:4216

كَانَ الْبَدَلُ فِي الْجَاهِلِيَّةِ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ: إِنزِلْ لِي عَن امْرَأَتِكَ، وَأَنْزِلْ لَكَ عَن امْرَأَتِي“

In the era of Jahiliya, Badl(replacement of wives) was another form of marriage... One man would say to another, "Give up your wife to me, and I will give up my wife to you (22)”

(viii). **Nikaah Ash-Shigaar**; Nikaah Ash-Shigaar was another form marriage; This custom of Ash-Shighar, is also stated in a Hadith;

وَالشَّغَارُ أَنْ يَزُوجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يَزُوجَهُ الْآخَرُ ابْنَتَهُ، لَيْسَ بَيْنَهُمَا صَدَاقٌ

“Ash-Shighar, which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying Dower (Mahr) (23)” This form of false marriage was strictly banned by Islam, Allah’s Messenger said;

«لَا شَغَارَ فِي الْإِسْلَامِ»

“There is no Shighâr in Islam.” (24)” Except for the marriage of the Muslims today, all forms of marriages were strictly banned by Islamic reforms.

(3). Worst restrictions & customs for women and Islamic reforms;

Women had to face many Worst restrictions and customs in the day of Ignorance. She was considered a bad omen. The Messenger of Allah used to say;

²².Abu Muhammad Mahmood bin Ahmad ,Umdatul Qari Sharrah Sahih Bukhari, Vol:20,P:123

²³.Sahih Bukhari Hadith No:5112

²⁴.Sahih Muslim Hadith No:1415

كان أهل الجاهلية يقولون: إنما الطيرة في المرأة ...

The people of the day of ignorant used to say; indeed there is bad omen in the woman... (25)

(i).Classification in the matter of food; Women were classified even in the matter of food according to the self-made law of the Arabs.Qur'an(6:139) states;

”وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِلذَّكَورِ نَآءُ مُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا ۗ وَإِنْ يَكُنْ مَيِّتَةً فَهُمْ فِيهِ

شُرَكَاءُ“

“They say, “Whatever is in the wombs of these cattle is purely for our males, and forbidden to our wives.”, all of them share in it, if it be born dead”In the matter of food this classification was abolished by Islam.

(ii).The cruel custom of wailing and its negation in Islam; slaping cheeks, tearing clothes and crying by women when afflicted with a calamity was a common practice in the days of ignorance. But Islam strictly banned it. The Holy Prophet said;

”لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ“

“He is not one of us, who slaps the cheeks, tears the clothes and calls to the ways and traditions of Jahiliya (26)”

(iii).Cruel practice of divorce and Islamic reforms; In the day of jahiliya ,a man could divorce his wife and then take her back ...he could continue this process endlessly.... this cruel practice was removed by

²⁵.Tafseer Roohul Ma,aani Vol:14,P:187

²⁶.Sahih Bukhari Hadith No:1294

Islamic reforms with the revelation of the following Verse of the Qur'an,(2:229)

الطَّلَاقُ مَرَّتَيْنِ فَمَا مَسَاكُ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ...

“The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness...”

(iv).Practice of Zihhaar and Islamic reforms; Zihhaar was also a common practice in the day of ignorance, which involves a man saying to his wife, You are like the back of my mother which means that, as with one's mother, one will certainly not have sex with his wife, so it is a kind of vow. and was forbidden by Islam Qur'an(58: 2-4) states:

الَّذِينَ يُلْطَهُوْنَ مِنْكُمْ مِّنْ نِّسَائِهِمْ مَّا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ

Those of you who declare Zihar against their wives, they are not their mothers. Their mothers are none else but those who gave birth to them. Undoubtedly they utter an evil word and a lie; and Allah is surely Most-Forgiving, Very-Merciful. Those who declare Zihar against their wives, then retract what they said, obligated on them is to free the neck (of a slave) before the two (spouses) touch one another. This is what you are advised, and Allah is well aware of what you do. But whoever does not find (a slave) has too fast for two consecutive months before the two (spouses) touch one another. Then the one who is not able to do so has to feed sixty indigent Persons. This is (laid down) so that you believe in Allah and His Messenger.”

(4).Punishment for those who accuse the chaste women or rode them;

Islam prescribed the punishment for Safeguarding the honour and dignity of the women that can be judged by the following argues; Qur'an (24:4) prescribed the Law of Qazf;

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجِدُوهُمْ ثَلَاثِينَ جَلْدَةً

“Those who accuse the chaste women (of fornication), but they do not produce four witnesses, flog them with eighty stripes ”In the reign of Umar (R.A) a Muslim lady was riding on a donkey in Syria. A Jew pushed her and she fell off and the Jew rode her. When Umar (R.A) came to know at this;

فَأَمَرَ عُمَرُ بِأَنَّ يَهُودِيَّ فُصِّلَ

Umar issued orders for crucifying the Jew (27).” One reason of the battle of Banu Qainuqaa was that a woman was rode by a Jew ...

(5).Preservation of the woman life during war; during war, killing of the women was also a common practice in the pre-Islamic world. While in the sight of Islam killing of the women is strictly prohibited. During the Battle of Uhud Abu-Dujana rushed to kill a person who was inciting the enemy to fight the Muslims. Abu Dujana raising a sword over the parting part of person's head when he came to know that this person was a woman. He spared her saying:

فَأَكْرَمْتُ سَيْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَضْرِبَ بِهِ امْرَأَةً.

“I respect the Prophet 's sword too much to use it on a woman (28)” Once on seeing the corpse of a woman in a battlefield, in anger, the Prophet (SAW) he stated that; Woman was not a combatant, (why had she been killed?)

²⁷.Abu Ubayd al-Qasim b. Sallam, Kitab al-amwal, Vol:1,P:235 ,#:486

²⁸.Ibn Hisham Al-Seerah Al-Nabawiya Vol:2,P:69

«مَا كَانَتْ هَذِهِ تُقَاتِلُ فِي سَبِيلِ اللَّهِ»

'This (woman) was not one of those who were fighting (29)' He (PBUH) banned this practice;

«فَنَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِ النِّسَاءِ»

“So Allah's Messenger forbade the killing of women... (30)”

(6).Disposing of daughters by killing and Islamic reforms:

Women were regarded as an embodiment of evil, disgrace and wickedness. For this cause, the merciless custom of disposing of daughters by killing them had become common. Due to the birth of a daughter, a father became upset; Qur'an(16:58-59) states;

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ﴿٥٩﴾

“And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief” “He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? ”In order to avoid the disgrace, Arabs killed their daughters. At the time of childbirth a pit was kept dug out ready...

“وإن ولدت بنتا ألقتها في الحفيرة.”

“If a girl was born, she (mother of girl) was immediately cast this girl into ditch for burying alive) (31)”. And if sometimes the mother or the people of

²⁹.Sunan Ibn Maja Hadith No:2842

³⁰.Sahih Bukhari Hadith No:3015

the family disapproved of it, then after some months or years she (daughter) was buried alive in a ditch by her father. Once a person (Wazeen) mentioned this cruel practice in the presence of Allah’s Messenger;

“إِنَّا كُنَّا أَهْلَ جَاهِلِيَّةٍ وَعِبَادَةَ أَوْثَانٍ، فَكُنَّا نَقْتُلُ الْأَوْلَادَ كَ”

“When we were in the day of Ignorance, We used to worship the Idols and kill children (³²)” On the day of Judgment, the innocent infant would be asked, about this cruel. Qur’an(81:8-9) states;

“وَإِذَا الْبُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ”

“And when the female (infant) buried alive shall be questioned”. Islam strictly banned this cruel practice. In Quran (60:12) Allah Almighty commanded;

“وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ”

“And they will not kill their children” The Messenger of Allah said;

“إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ كَ وَوَأَدَّ الْبَنَاتِ”

“Allah has forbidden for you... and to bury your daughters alive (³³)” Allah’s Messenger said;

“الْوَائِدَةُ وَالْمُؤَدَّةُ فِي النَّارِ”

³¹.Muhammad Bin Muhammad Bin Ali, Kitabul Arbaeen Fi Irshad-us-Saareen Ela Manazilil Mutaqeen, Vol:1,P:219

³².Sunan Darmi,Hadith No:2

³³.Sahih Bukhari,Hadith No:2408

“The woman (Nurse) who buries her infant daughter alive, and the (Mother of) girl who is buried alive, both (Nurse and Mother) are in the Fire⁽³⁴⁾” According to tafseer Mazhary;

“وَأَدَّةٌ هِيَ الْقَابِلَةُ وَالْمُوَدَّةُ لَهَا هِيَ الْأَمْرُ وَلَا يَكُنُ فِي الْحَدِيثِ الْإِهْذَاءُ التَّأْوِيلُ”

“Wa,ida means; woman (Nurse) who buries infant girl and Walmau’odato means; infant mother on which behalf infant girl was buried alive, except this, the interpretation of that Hadith is impossible” Islamic scholars say;

“الوَادُ كَبِيرَةٌ لِأَنَّهُ قَتَلَ النَّفْسَ بِغَيْرِ حَقٍّ”

“Al-waad (Burying alive infants or killing them) is a major sin and a heinous brutality⁽³⁵⁾” Islam told his followers that the birth of a daughters did not bring any shame; educating her and bringing her up was a means of salvation, that can be judged in the following Ahadith;

“مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ فَصَبَرَ عَلَيْهِنَّ، وَأَطْعَمَهُنَّ، وَسَقَاهُنَّ، وَكَسَاهُنَّ مِنْ جِدَّتِهِ كُنَّ لَهُ حِجَابًا

مِنَ النَّارِ يَوْمَ الْقِيَامَةِ”

“Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection⁽³⁶⁾”.

³⁴.Sunan Abu Dawud Hadith No:4717

³⁵.Tafseer Mazharee, Vol:10 ,P:206 , Publisher Maktabah Rasheediyah Pakistan, 1412 A.H

³⁶.Sunan Ibn-e-Majah, Hadith No: 3669

”مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ أَوْ ابْنَتَانِ أَوْ أُخْتَانِ فَأَحْسَنَ صُحْبَتَهُنَّ وَاتَّقَى اللَّهَ فِيهِنَّ

فَلَهُ الْجَنَّةُ“

“Whoever has three daughters, or three sisters, or two daughters, or two sisters and he keeps good company with them and fears Allah regarding them then Paradise is for him⁽³⁷⁾”

”مَنْ كَانَتْ لَهُ ابْنَةٌ فَلَمْ يَبْدِهَا، وَلَمْ يُيْهِنَهَا، وَلَمْ يُؤْتِرْ وَلَدًا عَلَيْهَا، - قَالَ: يَعْنِي الذُّكُورَ - أَدْخَلَهُ اللَّهُ

الْجَنَّةَ“

“The one who has a daughter born to him and he does not bury her alive, nor keeps her in disgrace, nor prefers his son to her, Allah will admit him to Paradise ⁽³⁸⁾”.

”مَا مِنْ رَجُلٍ تَدْرِكُ لَهُ ابْنَتَانِ، فَيُحْسِنُ إِلَيْهِمَا مَا صَحِبَتَاهُ - أَوْ صَحِبَهُمَا - إِلَّا أَدْخَلْتَاهُ الْجَنَّةَ“

“ There is no man whose two daughters reach the age of puberty and he treats them kindly for the time that they are together, but they will gain him admittance to Paradise⁽³⁹⁾”.

”مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا، فَأَحْسَنَ إِلَيْهِنَّ، كُنَّ لَهُ سِتْرًا مِنَ النَّارِ“

“The person who is put to a test because of the birth of the daughters and then he treats them generously, they will become a means of rescue for him from Hell⁽⁴⁰⁾”.

³⁷.Sunan Tirmizi Hadith No:1916

³⁸.Sunan Abu Dawud,Hadith No:5146

³⁹.Sunan Ibn Maja Hadith No:3670

“أَلَا أَدُلُّكُمْ عَلَىٰ أَفْضَلِ الصَّدَقَاتِ ۖ ابْنَتُكَ مَرْدُودَةٌ إِلَيْكَ، كَيْسَ لَهَا كَاسِبٌ غَيْرُكَ”

“The Prophet said: "Shall I not tell you of the best charity? A daughter who comes back to you and has no other breadwinner apart from you (41)”.

Thus Islam removed this cruel practice

(7).Marrying with nearest relatives and having many wives and Islamic reforms;

In the beginning of Islam, marrying with own sisters was tradition in Indian society .The Rajahs of Sindh set the example of marrying their own sisters(42).In Persia the Marital arrangements with nearest relatives such as sister, mother and daughter... were not illegal or objectionable. That is why Yezdegerd II, who reigned during the middle of the fifth century CE, married his own daughter (though that was no crime in the opinion of the Zoroastrians who considered such marriages positively meritorious) and afterwards killed her and Bahram Chobin in the sixth century had marital relations with his sister(43)”. According to Hadrat 'Ali, marriage with the nearest relative among the fire worshipers had begun in Persia... to be married to two sisters and to have many wives at the same time was permissible in Arabia”. Some Arabs (i.e fire worshipers) get married with daughter like The Chief of Tameem Tribe; Zurarah bin tamimee;

“ وكان تزوج ابنته ثم ندم”

⁴⁰.Sahih Bukhari Hadith No: 5995

⁴¹.Sunan Ibn-e-Majah,Hadith No:3667

⁴².Akbar Shah Najeeb, Abadi Tareekh-E-Islam,Vol:1,P:67

⁴³.Henry Smith Williams, LL.D. The Historians' History of the world, Vol:8 ,P:84/Ibn-e- Jareer , Ta'rikh al-rusul wa'l muluk,Vol:5'p:308(English Edition)

“He had married with his own daughter and shamed after marrying (44)”Islam came and removed such practices.

(8). Right of Seeking knowledge; Woman was not entitled to receive education, nor training in culture. In Hinduism, the woman stood debarred from being educated in the Vedas. The slogan of women’s education is raised by the Islam. According to Islam, it is obligatory for every Muslim woman and man to acquire knowledge without any distinction between man and woman. Islam does not stand in her way. Allah’s Messenger said;

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ

"Seeking knowledge is a duty upon every Muslim man and Muslim Woman (45)"The Holy Prophet had enjoined the Muslims to educate their slave-girls, too. A Tradition says:

أَيُّمَا رَجُلٍ كَانَتْ عِنْدَهُ وِلْدَةٌ، فَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمِهَا، وَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبِهَا، ثُمَّ أَعْتَقَهَا
وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ

"If a person has a slave-girl, then he educates her liberally and trains her in the best manner and culture, then sets her free and marries her, he has a double reward (from his Lord)(46)"

(9).Worst restrictions during the menses and Islamic reforms; the woman was practically made untouchables during the menses in homes “The Jews considered the women utterly unclean during the menses. They

⁴⁴.Abu Muhammad Abdullah Bin Muslim Bin Qutaibah,Al-Ma’arif,Vol:1,P:621 ,Eddition;2nd year;1992

⁴⁵.Muhammad bin Al-Farra,Tafseer Al-Baghvi, Vol:2,P:405, #:1142

⁴⁶.Sahih Bukhari Hadith No: 5083

would not take the meals cooked by them nor drink water touched by their hands nor even sit on the same carpet with them. In short, the women were practically made untouchables in their homes. As the Ansar had also adopted the same customs when the Holy Prophet migrated to Madinah, they asked him about the monthly course. The Holy Prophet instructed that during the monthly course only cohabitation was prohibited and all other relations with the women would remain the same as before ...

”كَانَتِ الْيَهُودُ إِذَا حَاضَتِ الْمَرْأَةُ مِنْهُمْ لَمْ يُؤْكُلُوهُنَّ وَلَا يُشَارِبُوهُنَّ وَلَا يُجَامِعُوهُنَّ فِي الْبُيُوتِ،

“When one of their Womenfolk menstruated, the Jews would not eat or drink with them, or mix with them in their houses”. The Companions asked the Prophet(PBUH) about that;

”فَأَمَرَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُؤْكُلُوهُنَّ وَيُشَارِبُوهُنَّ وَيُجَامِعُوهُنَّ فِي الْبُيُوتِ، وَأَنْ

يَصْنَعُوا بِهِنَّ كُلَّ شَيْءٍ مَّا خَلَا الْجِبَاعَ“

“So the Messenger of Allah commanded them to eat and drink with them menstruating women) and to mix with them in their houses, and to do everything with them except intercourse (47)”

(10).Worthless customs for women during waiting period and Islamic reforms;

Once the Holy Prophet described the worthless custom of women during the waiting period;

⁴⁷.Sunan Nasai Hadith No:369

”لَقَدْ كَانَتْ إِحْدَاكُنَّ تَبْكُثُ فِي بَيْتِهَا، فِي شَرِّ أَحْلَاسِهَا - أَوْ: فِي أَحْلَاسِهَا فِي شَرِّ بَيْتِهَا - فَإِذَا مَرَّ كَلْبٌ رَمَتْ بَعْرَةً، فَهَلَا، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا“

“Previously, when one of you was bereaved of her husband she would stay in her dirty clothes in a bad unhealthy house (for one year), and when a dog passed by, she would throw a globe of dung. No, (She should observe the prescribed period ‘Iddah) for four months and ten days (48)”

”قَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ“

“(The Holy Prophet said); In the Pre-Islamic Period of Ignorance a widow among you should throw a globe of dung when one year has elapsed”

”قَالَ حُمَيْدٌ: فَقُلْتُ لِرَازِيَةَ، وَمَا تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ ۖ فَقَالَتْ رَازِيَةُ: «كَانَتْ الْمَرْأَةُ إِذَا تَوَفَّى عَنْهَا زَوْجُهَا، دَخَلَتْ حِفْشًا، وَلَبِسَتْ شَرَّ ثِيَابِهَا، وَلَمْ تَمَسَّ طَيْبًا حَتَّى تَبْرِبَهَا سَنَةً، ثُمَّ تُؤْتِي بِدَابَّةٍ، حِمَارٍ أَوْ شَاةٍ أَوْ طَائِرٍ، فَتَفْتَضُّ بِهِ، فَقَلَمًا تَفْتَضُّ بِشَيْءٍ إِلَّا مَاتَ، ثُمَّ تَحْرِبُهُ فَتُعْطَى بَعْرَةً، فَتَرْمِي، ثُمَّ تُرَاجِعُ بَعْدَ مَا شَاءَتْ مِنْ طَيْبٍ أَوْ غَيْرِهِ» سِئَلِ مَالِكٌ مَا تَفْتَضُّ بِهِ ۖ قَالَ: تَبْسُخُ بِهِ جُلْدَهَا“

“Humaid said: I said to Zainab, "What does throwing a globe of dung when one year had elapsed mean?" Zainab said, "When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her skin (body) against it. The animal against which she

48. Sahih Bukhari Hadith No:5706

would rub her skin (body) would scarcely survive. Only then she would come out of her room, whereupon she would be given a globe of dung which she would throw away and then she would use whatsoever she liked or the other⁽⁴⁹⁾” “During this period, the widow wears modest clothes, and does not wear the sort of make-up that encourages suitors to propose marriage to her. Once the waiting period is over, no one, from either her family or that of her deceased husband, has the right to dictate to her what to do with her life. She is totally free to decide for herself within the established traditions and teachings of Islam. She is free to wear all the adornments permitted for Muslim women, to receive marriage proposals, and to give her consent to marrying anyone she chooses, unimpeded by any antiquated or unreasonable traditions or customs. She has only God to please and fear...

(11). Permission to go out from houses for genuine needs;

in really necessary cases, for genuine needs, women have been permitted by Islam to go out. The Holy Prophet has told women:

قَدْ أَذِنَ اللَّهُ لَكُمْ أَنْ تَخْرُجْنَ لِحَوَائِكُنَّ

“Allah has permitted you to go out of your houses for genuine needs⁽⁵⁰⁾”

(12)Entertaining and Humorous ;(i); Hazrat A'ishah states:On the day of `Eid some Ethiopians were playing with shields and spears.Allah's Messenger had shown me this performance:

حَتَّى إِذَا مَلَلْتُ، قَالَ: «حَسْبُكَ» قُلْتُ: نَعَمْ، قَالَ: «فَاذْهَبِي»

⁴⁹.Sahih Bukhari Hadith No:5336 & Hadith No:5337

⁵⁰.Sahih Bukhari Hadith No:5237

When, I got tired. The Prophet asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he(PBUH) told me to leave (51).The holy prophet used to invite Ansar girls for playing with Hazrat 'A'ishah.(ii) Once two small girls were singing in the house of Prophet(PBUH). Abu Bakr came and protestingly said, "Musical instruments of Satan in the house of Allah's Messenger!" on the 'Eid day and Allah's Messenger said;

«يَا أَبَا بَكْرٍ، إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا»

"O Abu Bakr! There is an 'Eid (festival) for every nation and this is our 'Eid (festival) (52)." (iii)'Aishah,said that she was with the Prophet on a journey, she said:

فَسَابَقْتُهُ فَسَبَقْتُهُ عَلَى رِجْلَيْهِ، فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ فَسَبَقَنِي فَقَالَ: «هَذِهِ بِتِلْكَ السَّبَقَةِ

"And I raced with him on foot, and I beat him. When I gained weight, I (again) raced him, and he beat me. He said: "This (win) is for that race (53). (iv)" "Once an old lady wished the Holy Prophet to pray for her entrance in Heaven. The Holy Prophet responded:

إِنَّ الْجَنَّةَ لَا تَدْخُلُهَا عَجُوزٌ

"No old lady will go in Heaven...for Allah says,We shall create them anew and make them Virgins (54)"

⁵¹.Sahih Bukhari Hadith No:950

⁵².Sahih Bukhari Hadith No:952

⁵³.Sunan abu Dawud Hadith No:2578

⁵⁴.Tafseer Ibn Kaseer Vol:7,P:532/ Qur'an 56:35-36

(13).Conjugal rights; Women were deprived from Conjugal rights. Having sex relations with the women was not permissible in Buddhism. According to Judaism and Christianity, women were considered as the sources of all evils. Monasticism practically forbade married life and ruthlessly discarded the institution of marriage. Islam discourages the life of celibacy. For the commencement of conjugal life, the affluent members of society are instructed by Islam to arrange the marriage of the spouseless. Qur'an (24:32) states;

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ

“Arrange the marriage of the spouseless among you, and the capable from among your bondmen and bondwomen “In Christian Monasticism practically forbade married life... celibacy is the highest moral virtue, and chastity meant that one should strictly abstain from sexual relation even if it was between husband and wife. Buddhism did not recognize salvation for the one having sex relations with the woman.... In the reign of prophet-hood there were some Companions, who had developed such tendencies, but;

«أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ التَّبَتُّلِ»

“The Messenger of Allah forbade celibacy⁽⁵⁵⁾” “The Messenger of Allah said: “When someone whose religion and character you are pleased with proposes to (someone under the care) of one of you, then marry to him.

“إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةً فِي الْأَرْضِ، وَفَسَادٌ عَرِيسٌ”

⁵⁵.An-Nassai,Sunan An-Nasai, Hadith No: 3213

If you do not do so, then there will be chaos (Fitnah) in the land and abounding discord (Fasad) (⁵⁶).When Akkaf bin Wadaa Al Hilali didn't get marry without any excuse...Allah's Messenger said;

فَأَنْتَ إِذَنْ مِنْ إِخْوَانِ الشَّيَاطِينِ، إِمَّا أَنْ تَكُونَ مِنْ رُهْبَانِ النَّصَارَى. شَرَّارُكُمْ عَزَابُكُمْ، وَأَرَادِ لُ
أَمْوَاتِكُمْ عَزَابُكُمْ.

“So you are from the brothers of the Satan's, either you are from the monks of the Christians the most bad from you are those who adopt celibacy and died off in celibacy condition(⁵⁷)”.“A group of Companions of the Prophet asked the wives of the Prophet about what he did in private;

... فَقَالَ بَعْضُهُمْ: لَا أَتَزَوَّجُ النِّسَاءَ

“One of them said: I will not marry women ... Allah's Messenger came to know and said;

«مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا؟ لَكِنِّي أُصَلِّي وَأَنَامُ، وَأَصُومُ وَأُفْطِرُ، وَأَتَزَوَّجُ النِّسَاءَ،
فَمَنْ رَغِبَ عَنِّ سُنَّتِي فَلَيْسَ مِنِّي»

“What is the matter with people who say such and such? I pray and I sleep, I fast and I break the fast, and I marry women. Whoever turns away from my Sunnah is not of me (⁵⁸)”

⁵⁶.Mohammad Ibn 'Eisa At-Tirmidhi, Jamia At-Trmidhi,Hadith No:1084

⁵⁷.Al-Haismy,Abul Hasan Noor-ud-din Ali Bin Abi Bakar, ,Majma-Uz-zawaid,Vol:4,P:250,Publisher,Al Qudsi,Al Qahirah, year;1994

⁵⁸.Muslim Hadith No:1401

فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي صَائِمٌ. فَكَانَ عَثْمَانُ بْنُ مَظْعُونٍ مِمَّنْ حَرَّمَ النِّسَاءَ
فَقَالَ: "أَفْطِرُ". فَأَفْطَرَ، وَأَتَى أَهْلَهُ

'Uthmaan bin Maz'oon (a certain Companion) is one who had been abstaining from having conjugal relations (for a long time) with his wife... (for devoting himself to worship), The Prophet (PBUH) ordered him, "Go to your wife immediately He (Uthmaan bin Maz'oon) replied, O Prophet of Allah "I am with fast" The Prophet of Allah ordered again "Break the fast (and go to your wife).So he break the fast and came to his wife (59)"

أَتَتْ امْرَأَةً إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَقَالَتْ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ زَوْجِي
... يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ وَأَنَا أَكْرَهُ أَنْ أَشْكُوهُ

A woman came to 'Umar Ibn-e- Al-Khattab, saying, "O Leader of the Believers, my husband fasts during the day and stands in prayer during the night; I dislike complaining about him... the mosque distracts my companion from my bed; his worship day and night keeps him from my side and allows him no rest; so I cannot praise him concerning the affairs of women...on the behalf of 'Umar(R.A)...Ka'b Ibn-e- Sur al-Azdi decided and said to her husband,you have three days and their nights in which to worship your Lord and she will have a day and a night (60)"
"When Abou Obeidah sent to Omar news of his capture of Antioch, Omar gently up-braided him that he had not let the troops have the

⁵⁹.Tafsir Ibn e Kaseer ,Vol:3,P:172

⁶⁰.Abu Abdullah Muhammad bin Ahmad ,Tafsir Al-Qurtubi Vol:5,P:19 Darul kutub Al Misriyyah Al-Qahirah Edition 2nd 1964

women."If they want to marry in Syria, let them;and let them have as many female slaves as they have occasion for (⁶¹)”

(14).Freedom in the choice of husband; the women have been granted full freedom in the choice of their husbands. Nobody has got the right to give their away in marriage without their wish and consent. And if a woman marries a Muslim by her free choice, nobody can stop her from doing so.

لَا تُنْكَحُ الثَّيْبُ حَتَّى تُسْتَأْمَرَ، وَلَا تُنْكَحُ الْبُكَرُ حَتَّى تُسْتَأْذَنَ

“A matron should not be given in marriage until she is consulted, and a virgin should not be given in marriage until her permission is sought (⁶²)”

(15).Right of khula; Woman was deprived from the right to obtain separation (khula') from her cruel and impotent husband.While Islam has given right to obtain separation (khula') from a cruel and impotent husband.Qur'an(2:229) states;

فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ

“There is no sin on them in what she gives up to secure her release”

(16).Right to remarry; Divorced and widowed women were not allowed to remarry. So in Indian society,upon the death of husband a widow would often commit sutttee (suicide). Women would burn themselves to death.. This practice had become common in India. Thus, on the death of their husbands women were condemned to a state of eternal misery. They lived

⁶¹. John William Draper,A History of the Conflict Between Religion And Science.p: 100

⁶².Sunan Tirmidhi Hadith No:1107

as slave-maids of the brothers of their husbands or their other young. In Arabia before the advent of Islam;

عَنِ ابْنِ عَبَّاسٍ: كَانَتِ الْمَرْأَةُ فِي الْجَاهِلِيَّةِ إِذَا تُوِّفِيَ عَنْهَا زَوْجُهَا فَجَاءَ رَجُلٌ فَأَلْقَى عَلَيْهَا ثَوْبًا، كَانَ أَحَقَّ بِهَا

“Narrated Ibn Abbas that: in the days of Jahiliya when a husband of a woman died a man who put the clothe on her had more right to her (63)”But Islam strictly banned it; Qur’an (4:19)states;

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا

“O you who believe, it is not lawful for you that you should forcibly take women as inheritance” The orphan girls were in more Miserable situation in the day of ignorance;

” فَكَانَ الرَّجُلُ فِي الْجَاهِلِيَّةِ تَكُونُ عِنْدَهُ الْيَتِيمَةُ، فَيُلْقِي عَلَيْهَا ثَوْبَهُ، فَإِذَا فَعَلَ ذَلِكَ بِهَا لَمْ يَقْدِرْ أَحَدٌ أَنْ يَتَزَوَّجَهَا أَبَدًا، فَإِنْ كَانَتْ جَمِيلَةً وَهَوِيهَا تَزَوَّجَهَا وَأَكَلَ مَالَهَا، وَإِنْ كَانَتْ دَمِيمَةً مَنَعَهَا الرِّجَالُ أَبَدًا حَتَّى تَمُوتَ، فَإِذَا مَاتَ وَرِثَهَا. فَحَرَّمَ اللَّهُ ذَلِكَ وَنَهَى عَنْهُ

“During the time of Jahiliyyah, the caretaker of a female orphan would cover her with his rope, and when he did that, no man would marry her. If she was beautiful and he desired to marry her, he married her and took control of her wealth. If she was not beautiful, he did not allow her to marry until she died, and when she died he inherited her money. Allah prohibited and out lawed this practice (64)”

⁶³.Tafseer Ibn Kaseer Vol:2,P:239

⁶⁴.Tafseer Ibn Kaseer Vol:2,P:425

(17).Economic Rights;In the day of Ignorance women were deprived from inheritance;

وَكَانُوا فِي الْجَاهِلِيَّةِ لَا يُوْرَثُونَ النِّسَاءَ

An in the day of Ignorance, Women were not allowed to inherit wealth⁽⁶⁵⁾.The Holy Qur'an narrates this Arabian custom of the pre-Islamic days in the following words, Qur'an(89:19) states;

” وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا“

“And you devour the inheritance with a sweeping gulp ” When Aus ibn Thaabit died his wife came to Allah's Messenger and said, "O Messenger of Allah, Aus has died, and has left behind a young son and two daughters. His two nephews, Suwaid and 'Arfatah, came and seized his entire estate. I said to them, 'Marry his two daughters,' but they refused." The Messenger of Allah commanded the two nephews, saying;

أَلَّا يَفْرَقَا مِنْ مَالِ أَوْسٍ شَيْئًا،

"Do not move (or spend or use) anything at all from the estate of Aus (66)“And the following Verse of the Qur'an(4:7) was then revealed:

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَدَرْتُمْ

“There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large a legal share ” Islam grants the women very extensive rights of inheritance. They get their share of inheritance from their fathers, husbands, off springs

⁶⁵.Tafseer Al-Qurtubee, Vol:5,P:46

⁶⁶.Tafseer Qurtubee, Vol:5,P:47

and other near relatives. Besides, they are entitled to receive nuptial money from their husbands. All the wealth that they receive is their own property and they possess full proprietary rights over it without any right of interference by their fathers, husbands, or any other relatives. Then, if they invest their money in business, or earn with their own hands, they are the owner of the fruits of their labour.

(18).Right of dower;

.In pre-Islam Arabia, the payment of dower was not given to her. Sometimes, the dower was taken by the guardians of the girl. To get rid of this cruel practice, Qur'an(4:4) states:

“وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً”

“Give women their dower in good cheer”.

(19).The rights of the woman over her husband; Prior to Islam, men would certainly not treat their wives with justice; rather the opposite took place: they would treat them harshly and usurp all of their rights. Islam then came and did justice to women; they gained rights that they never could have previously dreamt of, and their husbands were instructed to treat them well and with kindness that can be judged in the holy verses and the Ahadith for instance; Qur'an(2:228) states;

“وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ”

“And women shall have rights similar to the rights against them... ” Wife has rights on her husband;Allah’s Messenger said;

“وَإِنَّ لِرِّوَجِكَ عَلَيْكَ حَقًّا”

“And your wife has a right on you ⁽⁶⁷⁾” Her husband is responsible for it.A Hadith states;

“وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ”

“A husband is a guardian of his family and is responsible for it ⁽⁶⁸⁾” “A man asked the Prophet; “What are the rights of the women over their husbands?” He (PBUH) said:

“أَنْ يُطْعِمَهَا إِذَا طَعِمَ، وَأَنْ يَكْسُوَهَا إِذَا اكْتَسَى كِسَا”

"That he (husband) should feed her,as he feeds himself and clothe her as he clothes himself...⁽⁶⁹⁾” According to Islamic Law, it is an obligatory to provide all the expenses and all the basic requirements of the family, by the husband otherwise his wife can take reasonably money from his wealth what is sufficient. Once Hind bint 'Utba said to the Prophet “Abu Sufyān is a miserly man and I need to take some money of his wealth.” The Prophet said;

خُذِي مَا يَكْفِيكَ وَوَلَدَكَ بِالْمَعْرُوفِ

“Take reasonably what is sufficient for you and your children ⁽⁷⁰⁾”

(20)The Right to Intercede;

Islam honours women and gives them the right to intercede on behalf of others. For example; Salmah bint Qais applied this right shortly after the Battle of Banu Quraizah.After the surrender of Banu Quraizah a Jewish

⁶⁷.Sahih Bukhari Hadith No:1975

⁶⁸ Bukhari Hadith No:2409

⁶⁹.Sunan Ibn Majah Hadith No:1850

⁷⁰.Sahih Bukhari Hadith No:7180

man named Rifaa'ah ibn Samaa'al Al-Qurazee asked Salmah to try to get him asylum. Salmah went to the Prophet and said: “May my mother and father be sacrificed for you, bestow upon me Rifaa'ah (i.e., free him for me), for indeed. He claimed that he would pray and eat from the meat of camels;

فَوَهَبَهُ لَهَا

The Prophet then freed him (Rifaa'ah) for her ⁽⁷¹⁾”

(21) Dealing with most kindly and honourable manner; Islam instructs his followers to treat kindly with women. The Messenger of Allah had also a great love for his daughter Fatimah (R.A). When, Fatimah, came to him he (PBUH) stood up to receive her.

«إِذَا دَخَلْتُ عَلَيْهِ قَامَ إِلَيْهَا فَأَخَذَ بِيَدِهَا، وَقَبَّلَهَا، وَأَجْلَسَهَا فِي مَجْلِسِهِ كَ»

When she (Fātimah) entered upon him, he would stand up for her, take her by the hand, kiss her, and sit her where he was sitting...⁽⁷²⁾”. The Messenger of Allah had also a great love for his foster-sister. For instance when Shaimaa', (the foster-sister of the Prophet) was captured....

فَبَسَطَ لَهَا رِدَاءَهُ كَ

He (PBUH) spread his own sheet of cloth for her, talked affectionately and presented her with a few camels and goats, adding that she might go to her people if she chose or live with him. Family attachment induced her to prefer home and she was escorted back to her native place with all honour

⁷¹.Ibn Hishaam ;Seerah An Nabawiya Vol:2,P:244

⁷².Sunan Abu Dawud,Hadith No: 5217

(⁷³)".On one occasion the Prophet and Hazrath Safiah fell down from the camel, People ran for help, the Prophet said that Hazrath Safiah should be attended first. The instructions to treat kindly with women has been given in, Qur'an(4:19);

“وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ”

“You should live with them in an honourable manner” Same is stated in Ahadith like as;

“اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا”

“Deal kindly with women” Who does not deal kindly with women is not best in the sight of Islam. In the Era of Prophet-hood once seventy women were beaten by their husbands. These women went to the family of Muhammad for complaining. The next day Allah's Messenger said:

لَقَدْ طَافَ اللَّيْلَةَ بِأَلِ مُحَمَّدٍ سَبْعُونَ امْرَأَةً، كُلُّ امْرَأَةٍ تَشْتَكِي زَوْجَهَا، فَلَا تَجِدُونَ أَوْلِيَّكُمْ خَيْرًا رَكُمْ

“Last night seventy women came to the family of Muhammad, each woman complaining about her husband. You will not find that those are the best of you (⁷⁴)” Allah's Messenger said;

إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيبَانًا أَحْسَنُهُمْ خُلُقًا وَأَلْطَفُهُمْ بِأَهْلِهِ

“Indeed among the believers with the most complete faith is the one who is best in conduct, and the most kind to his family” In the same context he(PBUH) also said;

⁷³.Abo Jafir Al-Tabri, Muhammad bin Jareer, Ta'rikh al-rusul wa'l muluk, V:2, P: 80-81

⁷⁴.Sunan Ibn Maja Hadith No:1851 & Hadith No:1985

“خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي”

“The best of you is the best to his wives, and I am the best of you to my wives ⁽⁷⁵⁾”. For kindness dealing with women, He (PBUH) said;

«المرأة كالضلع، إن أقمتها كسرتهَا، وإن استمتعت بها استمتعت بها وفيها عوجٌ»

“The woman is like a rib; if you try to straighten her, you will break her. So if you want to get benefit from her, do so while she still has some crookedness ⁽⁷⁶⁾.” He (PBUH) also said;

“فَاتَّقُوا اللَّهَ فِي النِّسَاءِ”

“Fear Allah with regard to women ⁽⁷⁷⁾”

(22). Woman as a source of kindness, tranquility and love;

Women are created as the source of tranquility, love and kindness. Qur’an(30:21) states;

لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

“So that you may find tranquility in them (women), and He has created love and kindness among you” The Prophet (PBUH) said:

“لَيْسَ مِنْ مَتَاعِ الدُّنْيَا شَيْءٌ أَفْضَلَ مِنَ الْمَرْأَةِ الصَّالِحَةِ”

“There is no provision in this world better than a righteous wife ⁽⁷⁸⁾” Allah’s Messenger said;

⁷⁵.Sunan Tirmidhi Hadith No:2612 & Hadith No:3895

⁷⁶.Sahih Bukhari Hadith No:5184

⁷⁷.Sahih Muslim Hadith No:1218

⁷⁸.Sunan Ibn Maja Hadith No:1855

خَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ

“The best temporary convenience of this world is a righteous woman” He (PBUH) also said:

“حُبِّ إِلَيَّ مِنَ الدُّنْيَا النِّسَاءُ”

“In this world, women have been made dear to me (79)” The Messenger of Allah had a great love for his spouses and used the same utensil and spot for drinking and eating with his wives. Aishah (R.A) said: “I would drink and pass it (utensil) to the Holy Prophet (PBUH);

فِيَضَعُ فَا لَعَلَّ عَلَى مَوْضِعِي، فَيَشْرَبُ

And he(PBUH) would put his mouth at the same place where my mouth had been and drink... The Prophet’s Persian neighbor was expert in preparing soup .Once he cooked some soup and invited the Prophet to it. But he refused to accept this invitation because the Prophet’s wife A’ishah (R.A) was excluded for invitation. But He (PBUH) accepted the invitation, when both were invited;

فَقَامَا يَتَدَا فَعَانَ حَتَّى آتِيَا مَنْزِلَهُ

So they got up and went to his (Persian neighbor) house (for drinking soup) (80)

CONCLUSION:

The share of the daughter in inheritance, the freedom of the widows from the restrictions, and to marry after the expiry of the term, the negation of

⁷⁹.Sunan Nasai Hadith No:3232 & Hadith No:3939

⁸⁰.Sahih Muslim Hadith No:300 & Hadith No:2037

marriage with step-mother, and with two real sister , eliminating the share in inheritance of the adopted son and elimination the restriction on the marriage of divorced wives or widows with adopted fathers, are the instances of Islamic reforms .In the Islamic society, women attained a high status by Islamic reforms .Islam has granted the women vast economic and social rights, elevated their status that cannot be found in any social system of the world. The effect of these Islamic reforms was that the women attained such a high status in the Islamic society that it has no example in history. Indeed, the Muslim women have the right to attain the highest place of integrity, materially, spiritually, and intellectually. Her sex is not barrier in her way. Utter equality has been established between the men and the women in the civil and penal laws. In the protection of reputation, property, life and, honour, Islamic law does not recognise any distinction between woman and man. Islam taught the world that women are as much a human beings as men. In some cases woman is more entitled to be treated with the best companionship, for instance a man said to Allah's Messenger three times, "Who is more entitled to be treated with the best companionship by me?"; The Prophet(PBUH) said three times,; "Your mother." The man asked (for the fourth time), "Who is next?" The Prophet said, "Your father". In short, Women were raised from disgrace to the place of dignity by Islam .Women attained all their rights that they not ever could have previously visualized.



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