

Ma'arif-e-Islami Research Journal

eISSN: 2664-0171, pISSN: 1992-8556

Publisher: Faculty of Arabic & Islamic Studies

Allama Iqbal Open University, Islamabad

Journal Website: <https://mei.aiou.edu.pk/>




Vol.21 Issue: 02 (July-December 2022)

Date of Publication: 23-December 2022

HEC Category (July 2022-2023): Y



mei.aiou.edu.pk

Article	Status and role of women in Islamic Society			
Authors & Affiliations	1. Dr. Ali Muhammad Bhat <i>Assistant Professor, Department of Islamic Studies, Islamic University of Science and Technology, India { alimohd1265@gmail.com}</i>			
Dates	Received: 28-07-2022 Accepted: 10-09-2022 Published: 23-12-2022			
Citation	Dr. Ali Muhammad Bhat, 2022. <i>Status and role of women in Islamic Society</i> [online] IRI - Islamic Research Index - Allama Iqbal Open University, Islamabad. Available at: < https://iri.aiou.edu.pk/?p=74722 > [Accessed 25 December 2022].			
Copyright Information	<i>Status and role of women in Islamic Society</i> 2022 © by Dr. Ali Muhammad Bhat is licensed under Attribution-ShareAlike 4.0 International			
Publisher Information	Faculty of Arabic & Islamic Studies, Allama Iqbal Open University, Islamabad			
Indexing & Abstracting Agencies				
Tehqiqat 	IRI 	Asian Indexing 	Australian Islamic Library  www.AustralianIslamicLibrary.org	HJRS  HEC Journal Recognition System

Status and role of women in Islamic Society

Dr Ali Muhammad Bhat
Assistant Professor, Department of Islamic Studies
Islamic University of Science and Technology, India
(alimohd1265@gmail.com)

Abstract

In contemporary era, Muslim world is witnessing thought crisis in all aspects of life. In this regard Muslim scholarship is witnessing challenges in relation to status and role of women in the Islamic society. The diminished status and role of women as per Islamic teachings, is outcome of either direct bearing of their so called male dominated social setup or through illogical criticism about the status of women in Islam. The way Muslim women are viewed in the world is a significant issue which needs to be re-joined. In different societies, women are viewed in terms of their needs. Her existence is used as an adornment of the market as poster sign and honor less as smudged. In this article an endeavor is made to acme, the position, Islam gave her is most unique a better template for her social character and a program to work as a dignified soul which has increased her honor and chastity.

Key Words: Women. Role, Status, Islam, Feminism

In Islamic Society women do enjoy respect, security, marital rights, maintenance, guardianship and custody of their children. Property rights of Muslim women are protected by Sha'riah and she can deal with it in a legal way as per her choice without any outside interference, even her husband. She has exclusive right to decide about his life partner. She is allowed by Sha'riah to move outside her home, but the basis of the law—the verses in the Qur'an that set out rules and regulations for her life indicates clearly that her wifely role is her primary one. In some societies she is considered to be the root of all sins. In modern times, a woman is nothing more than an advertising tool and a toy for entertainment. She has been adorned with every sign of entertainment. Moreover, feminist movements of the West have even snatched her home and womb of purity. These movements have made her a free homeless bird and tarnished her status and character.

Different civilizations and societies of the world before Islam had variant views about the status and role of women in their societies. The important aspect was, women were very oppressed and deprived of social dignity and respect. There is no role for woman anywhere because she was considered the root of every problem. Even in Christianity, woman is considered as the root cause of every evil.¹ The same situation is of other religions about women but Islam has included gender sensitive in social and educational life in the resources for her development. The dignity and status that Islam has bestowed to women is unparalleled in the history of nations and in the history of world religions.² Islam not only established the rights of women but also gave them the same status as men and brought the full human existence to a complete completion. The fact is that Islam has declared woman to be a precious gift of nature in every form, be it mother, sister, wife and daughter. Without her partnership, everything of man is dull and blurred.³ Without woman, the universe is not only incomplete but also a vicious refuge. Allah Almighty has

made man her protector and shelter. The woman is like a tree in her own right. According to Carl Taurus and Carl Wade, the position that the Qur'an gave to woman after the advent of Islam was unmatched in the world. It has been declared as an important part of the society.⁴ The Qur'an has taken it to a high place of greatness and has become the protector of her rights. *وَكُنْ مِثْلَ الذِّبْيِ عَلَيْهِنَّ* (Al-Baqarah: 2)

However, men have a degree of responsibility over women. This level of power is not for unjustified use, but is the correct use of it by staying in the level of justice. Explaining this blessed verse, Amin Ahsan Islahi Sahib Tadbar-ul-Quran writes that the Qur'an, along with the right of return of the husband, has also stipulated that it is only for the purpose of reform, that is, to live a married life with happiness and love. This is not intended to harass a woman, otherwise it would be a very cruel exercise of his rights which could lead to the wrath of Allah.⁵ Syed Qutb Shaheed says that some people have taken this phrase to mean that men generally have superiority over women. This doesn't mean man has exclusive rights over women.⁶ In the human world in general and in the Muslim world in particular, the position that Islam has given to women is no less than that of men, because when it comes to reform, the role of women is more desirable in the inner home than that of men because It is not possible for a man, being able to play any special role in the inner house and child care. This is a natural thing because a woman is more patient than a man.⁷ Women bravely face all kinds of taciturn situations. On the basis of such determination, diligence and perseverance, Allah Almighty has placed Paradise under her feet.⁸ Woman is the caste from whose womb the constellation of Prophets (sws) was born who have brought the message of integrity and guidance for humanity. In the Qur'an and the history of Islam, there are mentions of many famous women from Eve to Ayesha, which include Abraham's wives Sarah, Hagar, Pharaoh's wife Asiya, Umm Musa, Hazrat Maryam, Umm Al-Muminin. Hazrat Khadijah Al-Kubra, Umm Al-Mumineen Hazrat Ayesha, Umm Al-Mumineen Hazrat Umm Salma, Syeda Hazrat Fatima, Hazrat Samia, and many other women whose deeds have left a deep impression on Islamic culture and civilization.⁹ The importance of women in reforming society is decisive and undeniable. In this case, her role is key because the foundations of reforming society starts from her lap to end of the life. Like men God laid down a condition of piousness and virtuousness. Smith and Haddad believe that in Islamic history some women were as tall as men, especially Maryam, Khadijah, Fatima and Ayesha, who were perfect men in this respect and their character and steadfastness guaranteed to rule over the humans and their steadfastness forced even Prophets to take suggestions in some crucial matters.¹⁰

The child raised in the arms of a righteous woman is pious, virtuous and morally very high. She is a figure of justice, patience and a friend of man. Her patience is a silent lesson for man to understand some concepts necessary for world affairs that is why Allah Almighty has bestowed a high status to her. She is the core for human development and an immutable part for running world affairs. It is a requirement of nature that if a woman's pregnancy is stopped, she will become like a withered plant. Therefore, pregnancy does not weaken the woman but makes her an important link in human development. There is no denying fact that the virile personality is very different from the female and an soothing case for understanding the significance of both the

sexes Their body structure is fundamentally design by nature differently in order to person their role to fulfil human desires.¹¹ While Allah Almighty knows very well (and this is also a natural expression of it) which thing to keep in which place and condition, where and how. The feminist movement, which seeks to assert her rights under the guise of feminist domination, seeks to give the impression that Allah Almighty has established male domination in the universe by rebelling against such a system of justice which is utterly a brute thinking. Sayyid Badi-ud-Din Shah writes that Allah Almighty has established this whole system on the basis of justice and balance. If balance and moderation had not been established in the various objects of the universe, then it will end in natural catastrophes. In such circumstances if man is essential part of the universe women too is basic tool of the universe of which whole system is based on justice and balance.¹²

Studying the ancient and modern ignorance about this makes it is clear that women are treated equally in both the times. The only difference is that in ancient times, she was forced by situation to do wrong while as in modern times, she is hypnotised to do the same. The idolaters of Makkah used to oppress the women in order to snatch the rights of their wives. They kept them in hover, neither they leave them nor divorce them completely.¹³ Islam responded bluntly and not only allowed to live her life freely but also gave her the right to claim khula against oppression. In this case, it is the responsibility of the judge to address such issues and restore the rights of women, because the female race is of the human race. To threaten women causes humanity to suffer. The Prophet (peace and blessings of Allah be upon him) declared in blunt words about this: *النساء شقائق الرجال* i.e. women are from the same sex as men.¹⁴ Islam is the guarantor of women's social rights and gave women a position that they cannot think of even after hearing the slogans of freedom.¹⁵ Along with Muslim women if a non-Muslim women do a careful study of Sha'riah definitely she will infer that no one other than Islam provides more rights, dignity and honour to her. The French researcher Dr. Gastavili writes: "Islam has a very useful and profound effect on the cultural condition of women. It is much more useful than Europe's "inheritance law" and "women's rights" and is determined by the nature of women."¹⁶

An Orientalist Walter writes in his views on Islamic civilization: "I tell you that those who accuse Islam of fantasy and women luxury are ignorant and weak-minded. All these accusations are unjust and untrue."¹⁷ Another European writer, Professor DS Margolit, criticizes Christianity and Judaism in terms of feminist rights, writing in plain words: Both religions (Christianity and Judaism) do not allow her to own property and to be as economically prosperous as men. The real status of women was a bondage in those religions and cultures and societies that were at the mercy of men. But Prophet Muhammad (pbuh) gave women dignity and respect as well as autonomy and the right to live with self-confidence.¹⁸

The rights that Islam has bestowed on Muslim women is the result of the fact that Muslim women emerged as a shining star in Islamic history and made great sacrifices for the sake of Islam. The history of Islam is incomplete without mentioning the sacrifices and services of women. Women, along with men, increasingly participated in the preaching and defence of Islam. The role of Muslim women in the early history of Islam is also a unblemished lesson for modern day Muslim women.¹⁹ Hazrat Khadijah (may Allah be pleased

with her) is the first woman to be blessed with the privilege of accepting Islam, the secret companion of the Prophet Muhammad (peace be upon him). Hazrat Khadija not only accepted Islam first but dedicated her whole life and life and property for the sake of Islam. The Prophet Muhammad (peace and blessings of Allah be upon him) said: The best women in knowledge are Maryam and Khadijah.²⁰ - His greatest blessing to women is that he told the world that a Muslim woman can do scientific, religious, social, political, reforming and good deeds for the Ummah even behind the passages.²¹ Hazrat Ayesha have a unique place among the wives of the Prophet Muhammad (pbuh) and the most intelligent as well as wise. She had high and unique position on the basis of her intelligence, intellect and exposition of knowledge. The Prophet (peace and blessings of Allah be upon him) said: Half of my religion will be safe because of 'Aa'ishah. Eight thousand Companions of Rizwan Alayhim Ajmeen took a tour on the science of Hadith and theology in the discipleship of Hazrat Ayesha Siddiqah. It is narrated on the authority of Hazrat Imam Zuhri that: If the knowledge of all the women and wives of the ummah is collected, then the knowledge of Hazrat Ayesha (RA) at the topmost.²² Acquiring knowledge is the duty of every Muslim (without distinction between men and women). Allah Almighty blessed Hazrat Ayesha with a high academic position and she achieved a high profile scholarship of her era. Hazrat Ayesha benefited from the blessed company of the Holy Prophet Muhammad (pbuh). Hazrat Urwah bin Zubair Mufti of Madinah says about the scholarly position of Hazrat Ayesha (may Allah be pleased with her): I have been in the company of Ayesha (may Allah be pleased with her). I have not seen a greater scholar or narrator better than her. I asked Aunt, where did you learn medicine? She said, "If I got sick, something would be prescribed for my treatment, someone else would get sick and some medicine would be prescribed for him. I memorize all those medicines verbally."²³ The Prophet (peace be upon him) said that half of my religion will be safe because of Ayesha. Islam has given the idea of a full social life for women. She was respected as a daughter, sister, wife and mother in every way. A woman can do anything with the protection and sanctity of her virginity. The Companions used to approach Ayesha to ask her questions. Barda ibn Abi Musa narrates from his father Abu Musa al-Ash'ari that there is no such thing as the Companions of the Messenger of Allah (peace and blessings of Allah be upon him) had a hadith. Whenever the companions of the Prophet (peace and blessings of Allah be upon him) encountered a problem, we asked 'Aa'ishah about it, and we found out about it.²⁴

The Holy Prophet (pbuh) himself arranged education for Hazrat Hafsa (RA). She excelled in *tafaqu fi deen* and became great scholar of jurisprudence. She was well versed in poetry, science, medicine and history and philosophy. The Prophet's uncle, Hazrat Safiyya, was a very brave and fearless woman. During the war, she used to take the wounded out of the battlefield without fear and danger and bandage them. She bared great bravery on the occasion of the Battle of Trench (*Jung Khandaq*). When a Jew tried to attack Muslim woman, she struck her hard and killed her.²⁵ Hazrat Umm Amra was a famous Companion, fought in the battle of Uhud bravely while the disbelievers of Makkah spread the rumour of Prophet Muhammad's martyrdom. She protected her bravely and for her bravery Prophet (peace and blessings of Allah be upon him) in these words said: wherever I turned my ever whether right and left, I saw Umm Amra fighting in his defence.²⁶

The youngest daughter of Prophet Muhammad (pbuh) being of unique Character and worked as shield for her father during Makkan period. In the beginning of Islam, she fought the oppression of the Quraysh chiefs with great courage, bravery, fortitude and saved the Holy Prophet (sws) from many persecutions and sufferings.²⁷ This makes it clear that a woman can play her role in any field, and was not created to give birth to children only. The development and well-being of any society depends, not only on men but also on women at equal footing. There is no denying that in modern times, a woman has been given no position other than an marketing tool. Her dress does not give her any status other than a toy, whereas in comparison, a man has continued his dominance by wearing a suitable dress. It is possible that men are earning more due to this criminal procedure than a women. It is Islam which elevated her status in human society and accepted all-round role of women important religious, moral and social. In ignorant Arabia and Europe, women were not given any right to inherit property. The birth of girl child was considered nuisance and most of tribes used to bury them alive. In modern times, modern thinkers of democratic and secular systems are performing same acts in the name of family planning. Even though it has been made a crime to find out the sex, but behind the acts of family planning is a complete reflection of the age of ignorance. On the contrary, Islam has honoured women. The history of Islam has been full of brilliant traditions regarding "women's rights". Islam also gives women the right to participate in legislation based on the Qur'an and Sunnah. Because a dynamic society cannot be established as long as individuals (both male and female) do not fulfil their mutual responsibilities and do not remain negligent about their duties. But in contemporary era, it is a tragedy that a woman demands more rights but dodges to fulfil her duties.²⁸ As far as the role of women in society is concerned, the fact remains that more than half of the world's population is made up of women and important functions such as better education and training of children for the survival of the human race, child nurture and care is not possible without her role. The role of a woman as a mother is very important, Hazrat Omar used to said, "Give me good mothers and I will give you a good nation".²⁹

Women were encouraged to participate in both religious and educational activities.³⁰ During Prophetic era they attended congregational prayers in the mosque, they were given opportunities to participate in educational meetings and play an active role at various social levels. In the Prophet's time special care was taken for permanent circles for the education of women were established in the Prophet's Mosque and some of the women Companions were appointed as the Imams of the congregational prayers for women in their homes.³¹

In present globalization era women must play strong role and support as pioneering revolution for the revival of Islam. To achieve such goal, women have to strive for moral and spiritual, education and trained herself as religious consciousness and with Islamic revolutionary thoughts.³² The scope of da'wah is universal in nature and every God consciousness human being is responsible for dissemination of religious knowledge without any gender difference.³³ Rights of inheritance are divine in nature and Islam provided her share in order to safe guard her from any calamity which later force her to beseech or spread her hands before people. Islam, entitled women for her share in inheritance, put some legal restrictions and prevent women from

giving-up this right under any social pressure. For example, Jalil al-Qadr Tabi'i Amir Shabi says that a Quraysh girl was told by her brother to gift, her inheritance from her father's property before marriage. After marriage she felt the need of property to run her household affairs. Caliph Umar intervened to get it back and directed Judges that gifted property by women must be put at halt and considered it illegal unless she pass a year or give birth to a child in her husband's house.³⁴ In determining the status of women in the light of the Holy Quran;

“O people! Be careful of (your duty to) your Lord, Who created you from a single being and then made its mate of the same (kind) and then spread out of you many of them, both men and women.”³⁵

Quran put maintenance of women obligatory duty on men but doesn't gave exclusive rights to use their power indiscriminately. Explaining etymologically *Qawamiyyat*, Maeil Khair abadi say that *Qawwam* means an entity that maintains its institution, factory or house and does not allow it to collapse and prevent it from collapsing.³⁶ The radix of human creation (both male and female) is same and are socially equal in status. Conservative scholarship consider man as superior on the basis of permanence and virile. This view has also been rejected by Allah in the Qur'an and said that the reward with Allah is privilege is equal for both. Whoever of them does a good deed will receive full and equal reward. Allah says:

"Their Lord accepted their prayer (and said): 'I do not waste the deeds of any of you who do good deeds'" .³⁷

Islam bound heir apparent (male) for maintenance for a woman and entrusts him to provide food, clothing, shelter, education and medical care. In contrast, Western countries who raise the slogan of women's freedom and equality doesn't have any such duty bound verdicts. He has also made it mandatory for women as members of society to earn a living so that they can bear their own burden. Such a situation forced Western women to lost her and become a toy and a showpiece. Maulana Maududi in his famous book "Parda" discusses various aspects of women's emancipation in great detail and presents the Islamic point of view, targeting the example and attitude of the modern Western world as;

“It is necessary to regulate the sexual power of man by bringing it under moral discipline so that building a pure and virtuous civilization instead of being lost in vagrancy and hegemonic emotions”.³⁸ He further writes that; “In the Islamic social system, the limit of freedom for a woman is to open her hands and mouth as per need and necessity and can move out of the house according to her needs”.³⁹

A study of a European woman reveals the fact that she has become accustomed to hooligan life style. She is acclimatised habit of sleeping late in the morning and at night too. According to Yurzeal Seamon; women has left her house hold job and is made addicted to worldly desires, due to such activities she is no longer a woman but play boy of the western world.. Another thinker, Jeom, writes that these women have extreme level of hatred about rules and regulations of cultural living. She entirely forgot natural way of living and slaughtered innate womanist wisdom. Such adoption neither made western woman as man nor left her to be a woman due to her physical nature and configuration and acts of Manish character.⁴⁰ Islam has prearranged woman the status of a responsible being. Being head of family, reform in household affairs is not possible without her role. Allama Sheikh

Mohsin Ali Najafi says that ancient *Jahiliyyah* deprived a woman of her humanistic status while as *Jadid Jahiliyyah* deprived her from femininity. On the contrary, the Qur'an neither deprives of her humanistic nor her femininity status instead declare her as husband's life partner. In such a way being humans are of equal status, but both have their own role in their gender jurisdiction required for happy life. *وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً*: The human race was not spread through multiple families, but from a single family consisting of Adam and Eve. That is why the natural needs of all human beings are the same. So the system of life and the law for its regulation are the same.⁴¹

In pre-Islamic era, there were no significant rights for women in the Arabian Peninsula. Apart from acknowledging the status of women, she did not have the right to live in society. The status of women in society was undesirable, they were oppressed and persecuted and have no share, even in ordinary affairs of life, men would keep good things for themselves and give useless things to women. This behaviour of ignorant Arabs is explained by Quran as; 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; And We created you in pairs.⁴²

In unison, Islam never left her free for vulgar life style, but gave a perfect and complete constitution of life to live in with moral code of life. Islam is strongly against the undue freedom and misbehaviour of men like women. The honour and dignity of a woman in society and the protection of her trustworthiness is hidden in her modesty and privacy. Allah Almighty has commanded general Muslim women while addressing the wives of the Holy Prophet (pbuh) declared them each other's life partner and spouse and in Arabic language partner is called "joint".⁴³ But this relationship will lost long when there is trust and equality of status and trust.⁴⁴ He envisioned men and women to walk side by side, step by step, and both of them, being each other's spouses, deserve respect, comfort and ease so that they can have a good married life.⁴⁵ First of all, there was a woman behind the Holy Prophet (sws) who offered prayers and there was also a woman who spent her wealth in the way of Islam, namely Hazrat Khadija (ra). The Prophet (peace and blessings of Allah be upon him) called the best wife the most precious wealth of the world.⁴⁶ How important was the support of a woman to the Prophet Muhammad (pbuh), that he revealed his secret of prophecy to a woman. On the faith and self-sacrifice of Hazrat Khadija (RA) who first to confirm the Prophet-hood and the first narrator of the biography of the Holy Prophet Muhammad (pbuh). In Islam, there is no restriction on women acquiring wealth because Hazrat Khadijah (RA) herself was a great business woman and the Holy Prophet (pbuh) did not impose any restrictions on doing business. If a woman's earnings were haram, then Hazrat Muhammad (PBUH) would not spend Hazrat Khadijah's wealth in the work of Prophet-hood. Islam did not impose any restrictions on women for economic activities and livelihood.⁴⁷ Similarly, In Islam, the rights of the wife are the duties of the husband and the rights of the husband are the duties of the wife. In Islam, a woman's duty is to obey her husband and to protect her home in her absence.

In Islamic society, it is by no means appropriate for a person to give a girl a lower status than a boy and does not need to ignore her education. Iqbal's teachings, women's education, women's hijab, birth control and many such

topics are a beacon and a source of salvation for many modern woman. The majority of those who invite Muslims to adopt Western thinking are those who are simply fascinated by the temporary glare or material superiority of the West, have no real or profound awareness of Western thought, they brought women out of her house and made her a gizmo of market. Since Iqbal is an orthodox Muslim as well as deeply aware of the intellectual foundations of Western civilization,⁴⁸

The European Civilization is considered immortal! But its fruit is death for human beings! The knowledge that makes a woman Nazan

Ambassadors of knowledge called it death. If women remain ignorant of religious knowledge But for the love and passion knowledge and art is death⁴⁹

Iqbal was a staunch supporter of women's liberation. But they also opposed Western-style freedom for women. And in Iqbal's eyes, such freedom is like poison sugar. So says;

I can't decide anything about this debate

I can't understand, whether it is poison, that sugar

What is the use of saying something that is even worse?

The children of civilization are already angry with me

Only a woman's insight can reveal this secret.

They are compelled, they are disabled

What's more, femininity is more elegant and valued than an emerald necklace!⁵⁰

In the hadith of Sahih Bukhari, the Holy Prophet (pbuh) said: If a man has a slave girl then he should give her good education and teach her good manners then he should set her free and arrange marriage for her, there is a double reward for him.⁵¹ In your opinion, it is the duty of both men and women to acquire knowledge in order to eliminate all kinds of discrimination and narrow-mindedness in acquiring knowledge.

Islam has declared the paradise of the believers under the feet of their mother and has given the mother the most honourable and respected position in the society. The Prophet Muhammad (pbuh) said, that he was the most deserving mother of good deeds and declared the status of mother to be three times higher than that of father. The Prophet Muhammad (pbuh) gave her a place of honour and respect. Islam not only elevated the status of the daughter at the social level but also made her entitled to inheritance. Women is the soul of human society and life cannot be complete without her. Undoubtedly, Women is the basis of human evolution and is the fulfilment of human love and sympathy.

It is very important to mention Hazrat Hajra, the wife of Hazrat Ibrahim (as) a blessed women who respected, obeyed and followed the commands of Prophet Ibrahim whole heartedly and shared the burden of divine teachings bravely in the barren land of the Makkah. By the command of Allah, he made it obligatory on all men and women to imitate their deeds till the Day of Judgment. So it is worth mentioning that these pure women and their life style are role model for modern day women and to build their self-confidence, especially those women who consider themselves free and unrestricted. Particularly for the contemporary Muslim women, they play their role as per commandments of their lord and take the time to spread the teachings of religion, study the teachings of Islam so that the sisters who are unfamiliar with the teachings of Islam, teach them basic necessary education of religion.

In fact, Islam is a religion of nature and it considers everyone an equal participant in social life. Islam has best protected all the rights of women and has given them a high position in the society whereas in western countries woman is a means of earning and respect and status has now become an issue for women all over the world. In a communist capitalist society, it is the worst. From raising children to working with men everywhere like digging roads, farming has become her obligation. With this lifestyle she has become the property of the state and has lost her dignity in the society. It is her turn. This woman has lost her identity in Russia, Britain, France and New York. She has lost her right to a legal inheritance and has been deprived of her femininity by the oppression of men. Where it was supposed to give a new generation to the world, it is forced to live an unmarried life. In addition, Islam has protected women and given them dignity and respect.

Islam needs to create a spirit of dying and sacrificing everything. Hazrat Syeda Zainab's militant and revolutionary character needs to be revived. Today again, like Syeda Khadijah, we need wives who shower their wealth in the way of Islam. In the modern world Muslim women need to realize her status and divine favour who uplift her human immoral debris to full-fledged human dignity. A generation grows up under her lap and today's daughter becomes tomorrow mother. Great mothers play great role in their children's life and mold them as true human beings. Hazrat Baba Farid-ud-Din Ganj Shukr^(ra) once said that he does not remember that I have ever left the tahajjud prayer. His mother Majida^(ra) said: My mother never fed up me without ablution. When mothers are of character, sons like Fariduddin Ganj Shukr^(ra) are born. Mothers whose feet dance to the tune of music and didn't get time from vulgarity, whose nakedness and immorality even the heavens are ashamed of such character. If the Muslim Ummah wants to see revival, it has to prepare such great daughters and great mothers who have proved to be the first line for the Islamic revolutionary struggle. No revolution or major change is possible in the world that does not involve the struggle of women. Iran's Islamic revolution also took place when women became its backbone. Western women became tycoon of western culture and use every procedures to spread it in the world. In contemporary era, it is for Muslim women to revive Islam and spread it all corners of the world. Muslim women are heirs of a divine system, and children raised in their cocoons are the future of the Islamic system. Prophet Muhammad's journey from the oppressed streets of Mecca to the hot sands of Karbala Sacrificing their livers and loved ones Hazrat Zainab and Hazrat Sakina. Daughters who sacrifice their time, their wealth and even their lives in the upbringing of their children are true representatives of glory of Islam.

Islam is the religion which reforms the mind-set of the people without any discrimination. Its teachings are universal and this global character is its miracle and adopts humans without any gender discrimination. In the Muslim world people believe more on their traditional religious character than paying any respect to its basic sources. Islam lays its responsibility on both male and female without any discrimination. A responsible being is considered with high esteem by Islam and declared him Mutaqee (pious). A pious person never oppress any one and did not snatch rights of others. Domain responsibility is the great characteristic feature of Islam and up brings them for the welfare of humanity at large. Women is held at high esteem by Islam and declared the success of life hereafter under her feet. Women need to understand such

features of Islam and never let it down due her lavish and immoral activities. She is role model of Muslim society, if she understand her responsibility and deliver her duties with great care.

References

- ¹ Syed Mohammed Ali, The position of women in Islam, a progressive view, State University of New York Press, Albany, 2004, p.1
- ² Lila, Abu Lughod, "Feminist Longings and Postcolonial Conditions" in Remaking Women: Feminism and Modernity in the Middle east, Princeton: Princeton University Press, 1998, p.2
- ³ Ibid, p.2
- ⁴ Amin Ahsan Islahi, Tadabur al-Quran, Vol.1, p.543
- ⁵ Syid Qutb Shaheed, Fi Zalail Quran, , Idara Manshura Islami Lahore, p.369
- ⁶ Mail Khairabadi, Islami Nizam Main Urat Ka Muqam,Aik Fitri Aur Scientific Jaizah, Markazi Maktaba Islami Publishers, Nei Delhi, 2018, pp.45-65
- ⁷ Sunan Nisai, Hadith no. 3106
- ⁸ Aisha Abdurrahman Bewley, Muslim Women: A Biographical Dictionary, Ta-Ha Publishers, 2004; Waddy Charis, Women in Muslim History, London and New York: Longman Group,1980, p.72
- ⁹ Karl Elisabeth B0rresen, Women's Studies Of The Christian And Islamic Traditions, Ancient, Medieval And Renaissance Foremothers, Springer-Science Business Media, B.V., 1993, p.235
- ¹⁰ Harold Hill and Alan Johnston. Categorizing sex and identity from the biological motion of faces. Current Biology, 11(11):880-885, 2001, Lee Ellis et al, Sex Differences: Summarizing More than a Century of Scientific, Psychology Press, New York, 2013, pp.20-40
- ¹¹ Syed Badiuzzaman, Islam Main Urat Ka Muqam, Jamiat Ahl-I Hadith, Sindh, 2001, p.70
- ¹² Ibid; p.15
- ¹³ Abu Daud,hadith no.236, Ibn Majah, Hadith no.612, Addarimi, 256, Muslim; 184, Masnand Ahmad, 61
- ¹⁴ Syed Jalaluddin Umri, Musalman Urat kay Haqooq Aur Un Par Aeterazat ka Jaiza, Idarah Tahqeeq wa Tasneef Islami, Aligarh, 1986, p.15
- ¹⁵ Sunnat-I Nabi Aur Jadid Science, Darul Ulum, vol94, issue2 feb 2010,
- ¹⁶ Ibid,
- ¹⁷ D. S. Margoulith, Muhammad and Rise of Islam, Blackie and son Limited, London, 1939, p.80
- ¹⁸ <https://urdu.arynews.tv/great-women-who-sacrifices-for-islam/>
- ¹⁹ Muhammad Sani Hussani, Sahabiyat ki Deeni Khidmat, Monthly Payam Arafat, Rai Barailiyi, Vol.46, June 2012, p.7
- ²⁰ Seerat Aisha, compiled Maulan Sulaiman Nadvi, Talkheas Muhammad Shakeel Shamsi, Iqra Welfare Trust, Bangalore, p.59
- ²¹ Tibrani, Salam bin Ahmad, Almuajam al-Kabeer, Maktaba Ulum wa Hukm al Mousal, 1983, hadith 299, 23, 184
- ²² Ali bin Abi Bakr bin Sulaiman, Mujmua al Zawahid wa Mounba al-Fawahid, Maktaba al-Qudoos, Qahira, 1994, p.949
- ²³ Imam Zahri is considered as Fiqh and Hufaz in the Fiqh of Muhannad bin Muslim bin Abdullah al Shihab al Zahri
- ²⁴ Ibn Hisham, Seerat un Nabavi, Dar alKutub al-Arab, 1990, pp.29-30
- ²⁵ Monthly, Dukhtaran Islam, May 2016
- ²⁶ Zakir Naik, Islam Main Khawateen Kay Haqooq: Jadid Yah Farsuda, Dar al-Noor, Lahore, 2006, p.50
- ²⁷ Sameera Rifaqat, Islam Nay Urat ko Muasharati Aur Samaji Satah Par Buland Muqaam Ata Keeyah Hai, <https://www.minhajsisters.com/urdu/tid/13336>
- ²⁸ Firdaus Bano, Educational Status of Muslim Women in India: An Overview, IOSR Journal Of Humanities and Social Science (IOSR-JHSS) Volume 22, Issue 6, Ver. 3 (June. 2017) PP 10-13
- ²⁹ Sahih Bukhari, Hadith no. 873
- ³⁰ Abu Daud, Hadith no.520

-
- ³¹ Muhammad Tahir al-Qadri, Islam Main Khawateen Kay Haqooq, Minhaj al-Quran, Publications, Lahore, 2005, p.6
- ³² Surah An-Nissa, Verse-7
- ³³ Musanif Ibn Abi Seeba, vol.14, p.191, vol.16, p.219
- ³⁴ Surah An-Nissa, Verse-1
- ³⁵ Mail KhairAbadi, Op. Cite, 2018, p.26
- ³⁶ Surah Aal-Imran:35
- ³⁷ Syid Abu Aala Maududi, Pardah, Markazi Maktaba Islami, New Delhi,(nd) pp.. 20-30
- ³⁸ Ibid
- ³⁹ Mail Khairabadi, Op. Cite, p.40
- ⁴⁰ Allama Sheikh Muhsin Ali Najfi, Balag al-Quran, Dar al-Quran al-Kareem, Islamabad, 1436A.H., pp.105-110
- ⁴¹ وَقَالُوا مَا فِي بُطُونِ إِذِهِ الْأَنْعَامِ خَالِصَةٌ إِذْكَورًا وَمُخْتَرٌ عَلَىٰ أَرْوَاحِنَا وَنَ كُنْ مَيْتَةً فِيهِمْ فَيُدْخِرُهُمْ رَبُّكَ فِي جَنَّةٍ عَالِيَةٍ قَائِمَةٌ فِيهَا جَنَّاتٌ مِّنْ أَعْنَابٍ وَالْمُتَّكِرُونَ فِيهَا عَلَىٰ أَصْنَانٍ وَعَلَىٰ فِيهَا ضُحًى كَالَّذِي نَفَعْتُمُ النَّارَ إِذْ كُنْتُمْ فِيهَا كَاكِبِينَ ۚ وَقَالَ اللَّهُ لَنْ آخِذَنَّهُمْ بِبُحْبُوحَتِهِمْ أُولَٰئِكَ فِي الْعَذَابِ مُتَسَاوِينَ ۚ وَأَنزَلْنَا فِيهَا صُفْرًا كَالْبَدَاخِ ۚ وَالْأَنْعَامَ حَمِيصَةً تَقْبَعُونَ عَلَىٰ أُصْنَافِهِمْ عَنِ النَّوَاسِ ۚ وَالشَّجَرُ فِيهَا كُنُوزٌ مَّا يَدْرِي بَرٌّ ذَالٌ ۚ وَلَقَدْ جَاءتْ رُسُلًا بِآيَاتِنَا فَتَلَاؤا وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهَا عَذَابًا أَلِيمًا ۚ وَقَالَ اللَّهُ لَنْ آخِذَنَّهُمْ بِبُحْبُوحَتِهِمْ أُولَٰئِكَ فِي الْعَذَابِ مُتَسَاوِينَ ۚ وَأَنزَلْنَا فِيهَا صُفْرًا كَالْبَدَاخِ ۚ وَالْأَنْعَامَ حَمِيصَةً تَقْبَعُونَ عَلَىٰ أُصْنَافِهِمْ عَنِ النَّوَاسِ ۚ وَالشَّجَرُ فِيهَا كُنُوزٌ مَّا يَدْرِي بَرٌّ ذَالٌ ۚ وَلَقَدْ جَاءتْ رُسُلًا بِآيَاتِنَا فَتَلَاؤا وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهَا عَذَابًا أَلِيمًا ۚ وَقَالَ اللَّهُ لَنْ آخِذَنَّهُمْ بِبُحْبُوحَتِهِمْ أُولَٰئِكَ فِي الْعَذَابِ مُتَسَاوِينَ ۚ وَأَنزَلْنَا فِيهَا صُفْرًا كَالْبَدَاخِ ۚ وَالْأَنْعَامَ حَمِيصَةً تَقْبَعُونَ عَلَىٰ أُصْنَافِهِمْ عَنِ النَّوَاسِ ۚ وَالشَّجَرُ فِيهَا كُنُوزٌ مَّا يَدْرِي بَرٌّ ذَالٌ ۚ
- ⁴² Surah An-Nissa:1; Surah Naba:8
- ⁴³ Al-Qamoos Jadida, Word: Zaouj
- ⁴⁴ Ghulam Farooq Baloach, Saida Maingal, Sinf Masawat: Tareekhi Tanazur Main Ba Hawala Khususi Baloachistan, Mujallah Tarikh wa Saqafat Pakistan, April-2016, pp. 120-130
- ⁴⁵ Sahih Muslim, Hadith no. 3649
- ⁴⁶ Masnad Ahmad, Sahih ibn Habab, Jalaludin Umri, Op.Cite, p.54
- ⁴⁷ Javaid Nama, p.28
- ⁴⁸ Kuliyaat Iqbal, Aurat Aur Taleem
- ⁴⁹ Kuliyaat Iqbal, Azadi Niswan
- ⁵⁰ Sahih Bukhari, Kitabal-Jihad, Bab Fazal min Aslam, vol.3 p. 1096
- ⁵¹ Hafiz Firoog Hassan, Azwaji Mutahirat, Maktab Urdu digest, Lahore, 1996, P.305