

Women's Rights in the Holy Quran in the Light of Seerah al-Nabi (PBUH)

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ABSTRACT

Islam treated all mankind on an ethical basis. Differentiation is neither a credit nor a drawback for the sexes. Islam has specific guidelines, limitations, responsibilities, and obligations for both men and women. Muslim women are the subject of much concern in the Holy Quran. The Holy Quran appears to be weighed in many in favor of women. In the present era, Muslim women are unaware of most of their rights mentioned in the Holy Quran. In Islam, rights were given to them by Allah through revelation and no one can reverse them. Men and women both are equal in the sight of Allah in terms of their rights and duties. Both are equal in their humanity. The Holy Quran granted the women to work, to acquire knowledge and protection from slander, backbiting, and ridicule. The women's right to inheritance is of great concern. Women have a legal right and to be a witness in contracts. Quran bestowed a woman civil, societal, political, and economic rights. Islam also secures the rights of divorced women and widows. A descriptive and analytical research methodology will be implemented in this study. This article is the study of the rights of women according to the law of the Holy Quran in the light of Seerat-un-Nabi(ﷺ). It is concluded that Islam has bestowed all the fundamental rights of women mentioned in the Holy Quran.

KEYWORDS:

Rights of Women, Fundamental Rights, Laws of Holy Quran, Equal status, Islamic teachings.

Introduction

Peace and security are the main attributes of Islam. Its purpose is to establish a system in the world based on the eternal principles of justice and fairness in which every person gets his right and no one can oppress anyone, so that man can live in harmony in society. This system of Islam is based on human equality. Before the arrival of Islam, women were much oppressed and in a miserable condition. They have no social respect in society. They were considered the cause of all evils and despicable. The arrival of Islam was a message of freedom for women from the shackles of slavery, humiliation, and oppression. Islam eradicated all the ugly rituals that were against the human dignity of women and granted women the rights that made them deserving of

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the same respect in society as men deserve. The issue of women's collective rights and duties is so clear and distinct in Islam that no special research is required to understand it. This is perhaps one of the most obvious of our social issues that the Qur'an and Hadith have described in detail. The statuses of women in the family, the status of women in collective life, and so on are thoroughly described in Islam. The article under discussion, an attempt has been made to focus on the reform of the status of women, and women's rights in the light of the Qur'an and Hadith.

Review of Literature

Women's rights have been an important issue in Islamic history. There is a lot of data on this subject in the Holy Quran and Hadith. The commentaries of the Quran and hadith and the books of jurisprudence also commented on the women's rights. After the establishment of an Islamic State in Madinah the basic human rights were given great importance. Islam granted the basic rights to every person regardless of sex, race or nation. Different thinkers have described these rights. The basic rights were first mentioned by Muslims scholars in the 5th century. Al-Shaṭībī in his book, *Al-Mawafqāt*,¹ stated that "They have been safeguarded in every religion." Muhammad al-Ghazalī² has stated the number of these rights in his book, "*Haqūq ul Insān bain al taleem alIslām wa Ailān Alamūm al Mutahida*" as 12³; Maulana Abu'l 'Ala, Maudūdī, has mentioned 21 basic human rights in his book, "*Islāmī Riāsat*"⁴ and Dr Muhammad Tāhīr, Al-Qādrī has stated 27 basic human rights in his book, "*Al-Haqūq alInsanīyat fīl Islam*".⁵ While in the Universal Islamic Declaration the number of these rights is stated as 23. The Declaration was issued on September 19, 1981, in Paris.⁶ Likewise, the Universal Declaration of Human Rights was adopted by the General Assembly of the UNO on 10th December 1948. It contains 30 articles.⁷ Nowadays, various books on women's rights in Islam have been published. For example, the book, "*Islām main Awratū kay Haqūq*",⁸ by Syed Jalal ud Din Umarī and "*Islām main Kawātīn kay Haqūq*"⁹ by Dr Muhammad Tāhīr, Al-Qādrī's are notable. In these books rights and duties are explained in the light of Islamic teachings. It also includes some material on women's rights. Likewise, "*Rights of women in Islam*"¹⁰, by Asghar Ali; and "*The Rights of Women in Islam: An Authentic Approach*"¹¹ by Haifaa Jawad, also contain data regarding the women rights in Islam. But there is no material in these efforts that coherently address women's rights. The article analysis women's rights in Islam from different perspectives in the light of Seerat un Nabi ﷺ. We know that more than half of the world's population consists of women, so there is a great need to highlight the protection of women's rights even today.

Research Methodology

In this study narrative and analytical research's methodology was used. Original data has been derived from the primary sources. These include the Quran, books of Hadith, and authoritative books on the history of Islam and

jurisprudence. Also, information has been taken from books available on various Islamic websites. This research will help highlight the rights of women. Apart from Muslim women, it can also be a source of guidance for non-Muslim women because the rights which Islam gives to women are not given by any religion or law.

Discussion & Analysis

The issue of women's rights has been a topic of discussion for centuries, but in the recent past, these issues have taken a serious turn. Indeed, Western women have finally succeeded in achieving social, legal, economic, and political rights but at the same time, they have lost her family life, lost her peace of mind, and even lost her dignity and femininity. On the other hand, Islam granted women innumerable rights fourteen hundred years ago. Islam has given women a lot of honour and dignity. In Surah Al-Baqarah of the Holy Qur'an, the Almighty says: "And the women have rights similar to those over them according to law and men have superiority over them and Allah is Dominant Wise."¹² This verse clearly states that men and women have equal rights over each other. However, another thing has been said in the same verse and that is that men have a kind of superiority over women. These words do not mention the rights of the parties. It is made clear in the first part of this verse that the two have rights over each other. As far as the second part of the verse is concerned, that is, "men have a status". To understand this, we must keep in mind another blessed verse.

In Sura Nisa Allah Almighty says;

"الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ"¹³

"Men are superior to women, because Allah has made one of them superior to the other, and because men have expanded their wealth over them."

The verse also shows that since a woman is a delicate gender, Allah has made man her protector. From anthropology or from a biology point of view, the fact is that men are physically different from women. As he is at least physically stronger that is why he has been given more responsibility. The status given to a man is not about rights but it is about duties. Therefore, this status given to men does not diminish women's rights nor does it diminish their importance.

Rights of Women in the Light of Seerat al-Nabi ﷺ

History has shown that women have been oppressed for a long time. People used to buy and sell it for their own luxury and were treated like animals. Even the Arabs considered the existence of a woman a disgrace and buried the girls alive. Women had no social status in most of the world's civilizations. She was looked down upon. She had no economic or political rights; she could not trade freely. She was submissive and submissive to her

father's then-husband and then to her male children. She has no authority in the family and did not even have the right to complain.

“There is no doubt that sometimes power has been in the hands of a woman and the government and the monarchy have been circulating at her behest, thus dominating the family and the class. But on some issues, a woman has dominated over a man. There are still tribes where women have the upper hand. But as a woman, her situation did not change much, her rights continued to be violated and she remained oppressed of the oppressed.”¹⁴

Islam is a religion that bestowed great blessings on women and brought them out of the abyss of humiliation when it had reached its extremity, even denying its existence. Prophet Muhammad (ﷺ) came as a mercy for the world and He saved the whole of humanity from this fire and also brought the woman out of this pit. Islam granted immense rights to a woman who is buried alive and gave her responsibilities according to her nature, keeping in view the status of women in national life.

“Western civilization also gives women some rights; but not as a woman; rather, it honours her when she is ready to take on the responsibilities of being an artificial man. But the religion of the Prophet (ﷺ) gives her all the honours and rights as a woman and imposes on her the same responsibilities that nature itself has entrusted to her.”¹⁵

The present era has recognized some of the basic rights of women after its debates and protests and it is considered to be the virtue of this era.

“Although this is a blessing of Islam, he was the first to give women the rights they had been deprived of for a long time. These rights were not given by Islam because the woman was demanding it. But because it was a woman's natural right and she should have got it.”¹⁶

The rights that Islam has bestowed to women are as under;

1. Right to Life

There is no precedent in the religious, moral, or legal literature of the world for how Islam has emphasized the importance of protection of life by declaring the murder of one human being as the murder of all human beings. Holy Quran states;

”مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا^ط وَمَنْ أَحْيَاهَا
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا^ط”¹⁷

“Whosoever killed a soul not to retaliate for a soul or for creating disorder in the land then it is as if he had killed all

mankind. And whoso gave life to one soul then it is as if he had given life to all mankind.”

The most basic human right is the right to live. It was customary in most Arab tribes to bury girls alive at birth. The birth of a girl was a source of grief and sorrow for them. In the Holy Qur'an, Allah Almighty says:

"وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ" ¹⁸

“And when the glad tidings of the birth of a daughter is conveyed to any of them, then his face remains black all along the day, and he suppresses his anger”

There is a promise of hell for those who treated the women with cruelty and promise of paradise for those who treated their girls with kindness and affection and make no difference between their male and female children.

It is narrated by Hazrat Abdullah ibn Abbas that the Prophet (ﷺ) said:

Whoever has a daughter should not bury her alive, nor should he treat her with contempt, nor should he prefer his son to her, then Allah will admit her to Paradise.” ¹⁹

The Holy Prophet abolished this evil ritual and restored the right to life for women. Islam gave women the right to live.

Islam for the first time changed the thinking and mentality of people about the personality of women. It determined the position and self-respect of women in the heart and mind of man and fulfilled its rights. Allah says in the Holy Quran;

"خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا" ²⁰

“Who created you from a single soul (Adam) and made its mate from within it”

This shows that men and women are equal in being human. Both are the best creatures of Allah in the universe in terms of his qualities and characteristics. The Qur'an states:

"وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَجْرِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا" ²¹

“And no doubt, We honoured the children of Adam and got them ride in the land and sea and provided them with clean things and preferred them over many of Our creations.”

And in Surah Al-Tin, Allah said:

"لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ" ²²

“Undoubtedly, We have made man in the fairest stature.”

Therefore, Adam was given superiority over all creatures and woman has an equal share in the exaltation given to him as a human being. ²³

2. Women's Religious and Spiritual Rights:

Spiritually and intellectually men and women are equal in Islam. Allah Says in the Holy Quran;

"وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ
شَيْئًا" ²⁴

"Whoever does deeds of righteousness, whether male or female, while being a believer – those will enter Paradise, and not the least injustice will be done to them. "

A similar thing has been said in Surah An-Nahl of the Holy Qur'an. In this verse Allah the Almighty says:

"مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۗ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ" ²⁵

"Whoever does good deeds, whether male or female, as long as he is a believer, We will give him a good life in this world, and (in the Hereafter) such people will have their reward according to their deeds. " We will forgive according to the best of deeds."

It is obvious from the above verses, that there is no condition of sex in Islam to attain Paradise. The commands of Allah are for both the sexes and if they act righteously both will be rewarded. Likewise, there is no discrimination in Islam based on sex. This is well explained in the first verse of Surah An-Nisa 'in the Holy Qur'an.

"يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَّجَدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَاءً ۗ وَاتَّقُوا اللّٰهَ الَّذِي تَسَاءَلُوْنَ بِهِ وَاَلْرَحٰمَ ؕ اِنَّ اللّٰهَ كَانَ
عَلَيْكُمْ رَقِيْبًا" ²⁶

“O people! Fear your Lord Who created you from a single soul and made its mate from within it, and from that pair spread many men and women and fear Allah in Whose name you ask for (your rights) and pay attention to the ties of relationship. Undoubtedly Allah is watching you all time.”

Allah says in Surah An-Nahl:

"وَاللّٰهُ جَعَلَ لَكُمْ مِنْ اَنْفُسِكُمْ اَزْوَاجًا وَّجَعَلَ لَكُمْ مِنْ اَزْوَاجِكُمْ بَيْنِيْنَ وَحَفَدًا ۗ وَرَزَقَكُمْ
مِّنَ الطَّيِّبٰتِ ۗ اَفَبَا بَطِلٍ يُؤْمِنُوْنَ وَّبَدِعَتِ اللّٰهُ لَهُمُ يَكْفُرُوْنَ" ²⁷

“And Allah has made for you women from among yourselves, and created sons, paternal grandsons and maternal grandsons for you from your women and provided you with clean things.

Do they then believe in false-hood and deny the favour of Allah?"

The above verses explain that spiritually Islam does not discriminate between the nature of man and woman. The only standard of superiority in the sight of Allah Almighty is piety.

Allah Almighty says in the Holy Quran:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.²⁸

“O people! We created you from one man and one woman and made you branches and tribes that you may recognize one another. Undoubtedly, the most respected among you in the sight of Allah is he who is more pious, verily; Allah is the All-Knowing, the All-Aware.”

Sex, colour, race, and, wealth is not the standard of honour in Islam but "Taqwa". There is neither punishment nor retribution in the sight of Allah based on sex alone. This blessed verse makes clear the fact that there is no discrimination between both sexes neither in terms of moral and spiritual responsibilities nor in terms of duties and obligations. Just as it is obligatory on a man to offer prayers, fast and pay Zakat, so it is obligatory on a woman. However, the woman has been given some additional facilities. A woman is not allowed to pray during special days.

In the same way, she can break the fast and missed it during menstruation and postpartum. So, it is clear that Islam imposes equal moral obligations on men and women and imposes the same limits and restrictions.

3. Right to Education

The importance of education is clear from the first revealed verses of the Holy Quran. In this blessed verse, Allah Almighty says;

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ²⁹

“Recite with the name of your Lord Who created, He made man from the clot of blood, Recite, for your Lord is the Most Generous, Who taught writing by the pen. Taught man what he knows not.”

Education, knowledge, and awareness are of fundamental importance for the construction and development of human society. On the other hand, it is also a fact that women are half of the society. Therefore, the education and training of this section of women are absolutely necessary and indispensable for the well-being of society. Getting knowledge is obligatory and opened for both men and women in Islam and Islam has removed all obstacles and

restrictions in its path. Education and training of the girls are highly encouraged in Islam. Education is obligatory for both men and women in Islam. From the very beginning, the prophet Muhammad (ﷺ) paid special attention to the education of women. Prophet Muhammad (ﷺ) said

“مَنْ عَالَ ثَلَاثَ بَنَاتٍ فَأَدَّبَهُنَّ وَزَوَّجَهُنَّ وَأَحْسَنَ الْمِهْنَ فَلَهُ الْجَنَّةُ.”³⁰

“He who raised three girls, educated them, married them and treated them kindly (even later) is Paradise for him.”

Education of men, as well as women, is very important in Islam. Islam bestowed the right of education 1450 years ago, that is why we see among the Companions, a large number of women, who have knowledge of the Qur'an and Hadith.

In the mission of the Holy Prophet, only one day a week was reserved for the education and training of women. On this day women would come to ask various questions regarding everyday issues. After the Eid prayers, Prophet would address them separately. Prophet Muhammad (ﷺ) also ordered the Ummah to make Muslim women aware of religious matters. He also emphasized on writing for women. Hazrat Shifa bint Abdullah knew how to write. Prophet (ﷺ) ordered her to teach Umm Al-Mu'minin Hazrat Hafsa to write as well. So, she also taught Hazrat Hafsa to write. Gradually, women's interest in reading and writing increased. Even in the blessed era of the Rightly Guided Caliphs after the Prophet's time, full attention was paid to the education and training of women. Hazrat Umar bin Khattab had issued this edict in all parts of his kingdom: “Be sure to teach your women Surah Al-Noor that it contains many issues and rules regarding domestic life and social life.”³¹

Narrated by Hazrat Abu Hurira that the Holy Prophet (ﷺ) said:

“طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ”³²

“It is obligatory on every Muslim man and woman to acquire knowledge.”

In this Hadith, it is stated that the importance of acquiring knowledge is the same for both sexes.

“In the light of the Qur'an and Hadith, it is very difficult and delicate to deduce issues and issue fatwas. But still, women were not behind in this field. Hazrat Ayesha, Hazrat Umm Salma, Hazrat Umm Atiyeh, Hazrat Safia, Hazrat Umm Habiba, Hazrat Asma bint Abu Bakr, Fatima bint Qais, etc. were some of the prominent Jurists.”³³

When Muhaddithen (Narrators) narrate traditions, they give equal status to the traditions of men and women and do not differentiate between them. That is, the level of the narration of Hazrat Abu Bakr Siddiq is the same as the level of the narration of his daughter Hazrat Ayesha, and the level of the narration of Hazrat Umar is the same level of the narration of his daughter Hazrat Hafsa.

Hazrat Ayesha is the best example of how women were educated and taught others in the time of the companions. Hazrat Ayesha was a direct disciple of the Holy Prophet (ﷺ). After the demise of the Holy Prophet (ﷺ), Hazrat Ayesha was one of the great centers of learning of the companions. She continued this series of education for about forty years after the demise of the Holy Prophet. Hazrat Ayesha's scholarly position was that she used to give fatwas even during the time of Khilafah Rashida and she used to criticize the fatwas of the Companions.

Islam emphasized women's education at a time when there was no concept of women's education in the world. We also see that among the Muslims there were not only women of theology but also women who were experts in sciences like medicine and science. And the only reason was that Islam gives every woman the right to education.

4. Civil Rights

Islam bestowed the following civil rights to the women:

Husband's choice

In Islam, women have the freedom in choosing their husbands. In connection with marriage; the consent of girls is must in all cases. The Prophet (ﷺ) said;

“لَا يُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ.”³⁴

“A married woman should not be married unless she is consulted and a virgin should not be married without her permission.”

If someone is married in childhood, and the girl's will is not included in it when she becomes an adult, then she has the option to reject the marriage, in which case no one can coerce her but if a woman wants to marry an immoral person, then the saints will definitely interfere.

Right to divorce

Islam has given a woman the right of khula.³⁵ If she is an annoying oppressor and inept husband then the wife can withdraw the marriage and these rights are imposed through the court.

Right of Mahr

The Mahr³⁶ is related to marriage. If the marriage takes place and the couple settles in home, then the Mahr becomes obligatory. In Surah An-Nisa 'of the Holy Qur'an, Allah Almighty says:

“وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيَّتًا.”³⁷

“And give the women their dowries willingly. But if they, of their own pleasure of heart remit something of it to you, then consume it with taste and pleasure.”

According to Islamic law, Mahr is a necessary condition of marriage. There is no minimum or maximum amount for the amount of Mahr in Islam, i.e. no upper or lower limit has been set. However, the stamp duty must be under the financial status of the parties. The status of the Mahr is that of a loan. Just as it is necessary to repay debt taken from someone, it is also necessary to pay the dowry of the wife. The jurists have written that if the husband died and he has not paid the Mahr of the wife, then the dowry will be paid out of the inheritance and the wife's share of the inheritance will be in addition to the amount of the Mahr.

5. Social Rights

Islam also granted social rights to women. The Holy Qur'an and hadiths mentioned the rights and duties of women. Hazrat Muhammad (ﷺ) declared the existence of women as beloved in the world. Narrated by Hazrat Anas that prophet Muhammad (ﷺ) said;

"حُبِّبَ إِلَيَّ مِنَ الدُّنْيَا النِّسَاءُ وَالطِّيبُ وَجُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ"³⁸

“Women and perfumes have been made dear to me in worldly things and the coolness of my eyes has been kept in prayer.”

The Prophet (ﷺ) described the existence of women as like perfume. Because the very existence of women paints a picture in the universe. He advised respect for all women, not just mothers, sisters, daughters, and wives.

Rights as a mother

After the worship of Allah Almighty in Islam, the importance is given to respect the parents. In the Qur'an, Allah says:

"وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ انْكِبَارًا ۖ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٍ وَلَا تَنْهَزْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا. ۖ وَاحْفَظْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا"³⁹.

“And your Lord commanded that worship not any else except Him and do good to parents. If either or both of them reach old age before you, utter not even a faint cry to them and chide them not and speak to them the word of respect. And spread for them the arm of humility with a tender heart and say, 'O my Lord; have mercy on these both as they both brought me up in my childhood.”

Allah says in Sūrah Luqmān;

"وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِضْلُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَ لِيُؤْتِكَ ۗ إِلَىٰ الْمَصِيرِ"⁴⁰

“And We have stressed on man concerning his parents, his mother bore him undergoing weakness upon weakness and his

weaning takes two years that give thanks to Me and to your parents. Lastly the return is towards Me.”

It is stated in Sūrah al-'Aḥqāf;

"وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمَلُهُ وَفِضْلُهُ
ثَلَاثُونَ شَهْرًا" ⁴¹

“And We commanded man to do good to his parents. His mother bore him with pain, and gave birth to him with pain. And his bearing and weaning are in thirty months.”

The meaning of a hadith narrated from Ahmad and Ibn Mājah is;

"الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ."

"Paradise is under the feet of the mother. "

This Hadith means that if someone performs religious duties and then honour the mother, serve and obey her, he will surely go to heaven.

Right as a wife

Marriage is obligatory in Islam. In this regard, Narrated by Hazrat Ayesha that Prophet Muhammad (ﷺ) has said;

"لِنِكَاحٍ مِنْ سُنَّتِي فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي" ⁴²

“Marriage is my Sunnah. He who deviates from my Sunnah has nothing to do with me”

Therefore, a woman as a wife is the queen of her husband's house and the educator of her children. After the advent of Islam, people looked at women with disdain. As a wife, Islam gave due respect to women. Allah Says in the Holy Quran;

"وَعَايِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا
كَثِيرًا" ⁴³

“And treat with them fairly; then if you dislike them, it is likelihood that you may dislike a thing and wherein Allah has placed much good.”

Regarding the rights of wives, the Prophet (ﷺ) said on the occasion of the farewell pilgrimage: “O people Accept my will concerning the women, they are under your care, you have taken them into your company under the covenant of Allah and you have taken possession of their bodies according to the law of Allah, you have the right over them that house I will not allow any person to come to you whose coming you dislike. If they do so, you can beat them lightly and you have to feed and nurture them.” ⁴⁴

Prophet Muhammad (ﷺ) said in another place:

"خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي" ⁴⁵

“The best of you is the one who is the best for his wives and you are the best for your family in yourself.”

"أَنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَأَلَطْفُهُمْ لِأَبْلِهِ."⁴⁶

“The most perfect believer is one who is good in morals and is kind to his family.”

Kindness to the wife and her obedience is a teaching of Islam, even in purely religious matters; it is an instruction to respect her feelings. It is more important to talk about love and affection with one's wife than to pray Nawāfil.⁴⁷

Narrated by Ibn Abbas:

"جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، أَكْتُبْتُ فِي عَزْوَةِ كَذَا وَكَذَا، وَخَرَجْتُ أُمْرَأَتِي حَاجَةً، قَالَ: اذْهَبِي فَحُجِّي مَعَ أُمْرَأَتِكَ."⁴⁸

“A man came to the service of the Prophet (ﷺ). “He asked: O Messenger of Allah! My name has been written in such and such a battle, while my wife is going to perform Hajj? He said: Go back and perform Hajj with your wife.”

The saying of the Prophet (ﷺ) proves that men should have full love and affection for their wives and should encourage and comfort them in every lawful matter. It is not a difficult task to be good in front of others for a few moments. “A really good and good person is one who is patient and has love and compassion during his friendship with his wife”⁴⁹

In Sūrah al-Baqrah, the Almighty has instructed:

"هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ."⁵⁰

"They are clothes for you and you are clothes for them. "

What is the purpose of clothing? The purpose of clothing is both veil and adornment and the husband and wife should cover each other's faults because they are inseparable for each other. In Islam, as a wife, she makes the house her home. In the Western world, the word housewife is used for a wife, which means "wife of the house". But in Islam, they are homemakers because in Islam, the status of wife is not that of a slave but she is granted equal status with her husband.

Rights as a daughter

Islam has also protected the daughter's life and put an end to the ugly tradition of killing a daughter and put an end to this abominable and cruel ritual. The Qur'an has strictly threatened on this matter. Allah said in the Holy Quran;

"وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ"⁵¹

“And when the female buried alive is questioned about. For what crime was she killed?”

Islam forbade the killing of young girls, removed the fear of poverty from their hearts and declared;

" وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۗ " ⁵²

"And do not kill your children for fear of poverty. We provide for you and we will provide for them."

It is the religion of Islam who gave women the right to live.

6. Women's Economic Rights

Islam gave economic rights to women. These rights include many things. For example, a sane adult Muslim woman can buy, keep, and sell a property. Whether married or, unmarried, she can make all the decisions a man can about his property without any restrictions.

Right to property

In Islam, women have the right to own, buy or sell a property but the same right was granted to women in Britain in 1870. Whatever property a woman receives from her Mahr and inheritance, she fully owns it.

Right to work

As far as a woman's work, Islam allows it as well. Nowhere in the Qur'an and Hadith is it forbidden for a woman to work. The condition is that this work should be permissible and should be done keeping in view the Shariah limits. And especially the curtain should be discounted. Naturally, Islam does not allow a woman to take up a profession in which a woman's beauty is highlighted, for example, acting and modelling. Similarly, there are many things that Islam has forbidden to men. Obviously, even a woman cannot be allowed to do such things. For example, occupations related to the liquor business or occupations related to gambling. In a truly Islamic society, there are many professions that women can pursue. For example, we need specialist female doctors and nurses to treat women. Similarly, there must be female teachers in the education sector. In addition to these areas, there are many things that a woman can do. A woman can also start many small chores in her home. As far as working in factories and other institutions is concerned, there is no harm in them as long as these institutions are run according to Islamic principles. That is, the fields of men and women should be completely separate. Because Islam does not allow the mixing of men and women. Similarly, Islam allows a woman to do business, but where there is an opportunity to mix with non-mahrams, she has to seek the help of a mahram man, for example, a father, brother, or husband. In this regard, we have the example of Umm Al-Mu'minin Hazrat Khadijah. She was one of the wealthiest businesswomen in Makkah in her time and the Prophet (ﷺ) continued to carry out business responsibilities on her behalf.

Economic security

Islam also provides economic security to women in the family. Islam

basically places the responsibility of earning a living on the man for his family. No such responsibility has been placed on the woman. Before marriage, it is the responsibility of her father or siblings to meet all her needs to the best of her ability. After marriage, it is the responsibility of her husband to provide her with food, drink, and clothing and arrange for living. If the husband dies, the responsibility falls on her son. According to the Islamic principles, even at the time of marriage, it is the woman who benefits. Because on the occasion of marriage, she gets a gift in the form of Haq Mahr.

Right to spend the money

A woman doesn't need to earn. But if she earns something, it will be entirely her property. She can spend her earnings as she pleases. In Islam, it is the husband's responsibility to earn and to provide bread, clothing, and shelter because Islam places the financial responsibility solely on the man's shoulders. And the husband has to fulfill this responsibility in any way. Even in the case of divorce or separation, the man is responsible for the maintenance of the wife during the 'iddah.⁵³ If there are children, then they must meet their expenses.

Right in Inheritance

Islam gave women the right to inherit centuries ago. In the Holy Quran, it is clearly stated that a woman has a share in inheritance as a wife, as a mother, as a sister and as a daughter. The Holy Quran states;

"لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ" ⁵⁴

“The male will get two equal parts of the female.”

This verse mentioned the share of a woman, half that of a man but she is also entitled to a regular inheritance from her close relatives.

7. Women's Legal Rights

In terms of Islamic law, men and women are equal. Islamic law provides equal protection to the lives and property of both of them. If a man kills a woman, he will be put to death. Therefore, he will also be killed in retaliation. And if a woman commits murder, she has the same punishment.

In Sūrah al-Baqrah, the Almighty says;

"يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۗ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ
وَالْأُنثَىٰ بِالْأُنثَىٰ ۗ" ⁵⁵

“O, believers! It is obligatory upon you to take retaliation of the blood of those who are killed innocently; the Free for free and the slave for slave and woman for woman.”

In Islamic law, the punishment for bodily harm is the same regardless of sex, and no distinction is made between men and women. As far as other crimes are concerned, no distinction has been made between them.

In Sūrah al-Mā'idah, Allah Almighty says:

"وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا تَكْلًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ
حَكِيمٌ" 56

“And cut off the hands of the thief, whether male or female. This is the recompense of what they have earned; And Allah is Dominant, Wise.”

From this blessed verse, it is acknowledged that the punishment of theft is the same for both men and women. Whoever commits theft will be punished and no discrimination will be made on the basis of gender.

Similarly, it is stated in Sūrah Nūr;

"الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ
اللَّهِ إِنَّكُمْ تُمُونُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ لَيَشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ
الْمُؤْمِنِينَ" 57

“The adulteress and the adulterer then flog each of them with hundred stripes, and you should not be compassionate for them in the religion of Allah if you believe in Allah and the Last day. And let a party of the Muslims be present at the time of their punishment.”

Here, too, no distinction was made about sex. Islamic law prescribes the same punishment for a virgin adulterer, male or female. So, the whip will be given to the adulterer as well as to the adulteress. And stoned if they are married.

It is stated in Sūrah Nūr;

"وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا
تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ" 58

“And those who blame chaste women, then bring not four witnesses then flog them with eighty stripes and never accept any evidence of theirs, and it is they that are disobedient.”

A common crime requires the testimony of two witnesses, while a major crime requires the testimony of four witnesses. Islam has declared the testimony of four witnesses in the case of slander against a woman as necessary. It is as if in the eyes of Islam, it is a great crime to point a finger at the chastity of a woman. If one of the four witnesses fail to give the correct evidence, all four will be punished. It shows how much Islam values the honour and dignity of women.

8. Political Rights

Islam also granted women its political rights. Allah says in Holy Quran;

"وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ" 59

“And the Muslim men and women are friends to one another, bid for good and forbid evil and establish prayer and pay the poor-due (Zakat) and obey Allah and His Messenger. These are they on whom soon Allah will have mercy. Undoubtedly Allah is Dominant, Wise.”

Men and women help each other not only at the social level but also at the political level. Islam also gives women the right to express their views on political matters.

Islam allows women to participate in legislation too. There is a famous narration:

“Hazrat Umar (RA) was once discussing the issue of Haqq Mahr with his Companions and Hazrat Umar (RA) wanted the upper limit of Haqq Mahr to be set because the youth It was becoming difficult for him to get married. An old woman got up from behind and recited the twentieth verse of Sūrah al-Nisā;

"وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ
شَيْئًا" 60

“And if you desire to change one wife for another and you have already given her a heap of treasure; then take not anything thereof.”

Then the woman said that when the Qur'an allows that a pile of wealth can be given in a dowry then who is Umar to set the limit? Upon hearing this, Hazrat Umar (RA) immediately retracted his opinion and said that Umar was wrong and this woman was right.”⁶¹

This woman objected to a "violation of the Constitution. i.e. the Qur'an. This incident shows that Islam also gives women the right to participate in legislation.

In some cases, the man is superior and in others the woman. But overall there is equality. For example, Allah Almighty has given man more physical strength in general. Islam places great emphasis on honouring and respecting parents. But father and mother have not been equated in this matter, but three times more emphasis has been placed on respect for the mother. As if a woman has a degree of superiority over man in this matter, it becomes clear that women and men are equal but not equal in every respect. Now what happens in practice in Muslim societies is a different matter. In many Muslim societies,

women are denied their rights. Because these societies have strayed from the teachings of the Qur'an and Sunnah.

Conclusion

Women's rights are mentioned in the Holy Qur'an and Hadith in detail. It is our religious duty to uphold the rights of women which Allah and the Holy Prophet (ﷺ) have granted to them. On the occasion of Hūjjat-ul-Wada', the Holy Prophet (ﷺ) gave instructions regarding women's rights that beware! Your women are responsible for your rights and you are responsible for the rights of women. Women have the right to be well-dressed and well-fed. There is a dire need to recognize the rights of women that Islam has given to them. However, women have to be equipped with religious as well as a modern education in line with modern requirements for their rights and protection, which is an essential requirement of the present era. The Holy Qur'an has given a very honourable position to women. The real problem is our unawareness and ignorance of the Qur'an. The only solution to this problem is to spread knowledge and awareness among the people about the rights of women. It is important to note that the rights and responsibilities of women can only be protected in Islam. Religions other than Islam are either distorted or fabricated, so they do not fully understand the responsibilities of men and women, nor can they properly define individual and social rights for them. That is why in non-Islamic societies as well as in Islamic societies where Islam is not practised, many rights of women are violated. Therefore, both men and women should take special care of each other's rights, following the teachings of Islam.

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33. Umarī, Islām main Awratū kay Haqūq, p:29
34. Al-Tabrizi, Mishkat Al-Masabih", Kitab ul Nikhah, p:225
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36. In Islam, Mahr is the obligation, in the form of money or possessions paid by the groom, to the bride at the time of Islamic marriage. It is the bride's absolute right, and the groom is obliged to pay it-This includes jewellery, money, animals, household goods, services, commercial treasures or maybe in the form of other valuable things.
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51. Sūrah al-Takvīer:81/8-9
52. Sūrah al-An'ām:6/151
53. In Islam, 'iddah is the period of waiting for a woman which she observes after the death of her husband or after a divorce. During 'iddah a woman cannot marry another man.
54. Sūrah al-Nisā, 4: 11
55. Sūrah al-Baqrah:2/178
56. Sūrah al-Mā'idah:5/38
57. Sūrah al-Nūr :24/2
58. Ibid:24/24
59. Sūrah al-Tūbatah:9/71
60. Sūrah al-Nisā:4/20
61. Abū Bakar Abdul Razzāq bin Hammām, Al-Sanāni, Al Mussanaf, Al Maktabah Islāmī, Beirut, 2012, Hadith:10420