



# **Rights of Women in the Religion of Islam under Islamic Ideology and Practice**

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## **The Holy Quran Surah Al-Hujrath 49:13**

**O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things).**

Unfortunately there are many people who believe that because Islam gives men the right of having authority over their wives, then this means that they are superior to women and have more honor than them. Men are not superior to women and women are not superior to men in Islam due to gender. Allah Almighty makes it perfectly clear that those superior in His sight are those who have more taqwa (God fearing consciousness)...

### **General Observations**

- More than one billion of the world woman are Muslims . . They are concentrated in approximately 45 Muslim-majority countries in a broad belt from Senegal to the Philippines, with the largest number on the South Asian subcontinent. The most populous single Muslim-majority nation is Indonesia.
- Monolithic stereotypes of Muslim women have long prevailed in the West, distorting the enormous interregional, intraregional, and class variations in their circumstances and status.
- Serious social scientific scholarship on women worldwide was scarce until the 1970s. Since then the study of women, including Muslim women, has exploded. The social science literature on Muslim women is now voluminous and growing.
- The Western understanding of Muslim women remains unduly influenced by evidence from a single region. The social science scholarship most familiar to the West about Muslim women focuses disproportionately on the Middle East and North Africa region (MENA). Often seen as the land of Muslims par excellence, MENA is home to fewer than 20 percent of the world's Muslims.
- Many cultural practices associated with Islam and criticized as oppressive to women are misidentified as "Islamic." Controversial or unnatural practices such as female circumcision, polygamy, early marriage, and honor killings are not limited to Muslim populations, and among Muslims such practices are geographically specific or otherwise far from universal.

## **Muslim Women's Legal Position and Rights**

### **IN IDEOLOGY:**

In Islam, men and women DO NOT HAVE EQUAL RIGHTS. Their rights are different because of their nature. Their rights are not equal, rather they are EQUALLY BALANCED.

### **The Holy Quran Surah An-Nisa. 4:19**

O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them, -except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and God brings about through it a great deal of good.

## **IN PRACTICE TODAY:**

The legal systems under which women live in Muslim countries are mostly dual systems. They consist, on the one hand, of civil law, which is indebted to Western legal systems, and on the other hand, of family or personal status law, which is mainly built upon Sharia, Islamic religious-based law. The civil law as well as the constitutions of many Muslim states provide for equal rights between women and men. However, Islamic family law as variously manifested in Muslim nations poses obstacles to women's equality.

As per the legal rights of the Muslim women in India they are very minimally aware of both their Islamic as well as Indian judicial rights. The biggest problem faced by the Indian Muslim women is their battle for divorce, alimony and children's custody. Many jamats and fatwas are playing havoc and ruining their legal rights given to them rightfully by both Islam and the judiciary of India. That is the reason we find the cropping up of some Muslim Mahila andolans and Muslim women's personal law boards who want to challenge the very basic of the sharia laws of Islam.

## **Political Rights of Muslim women**

### **IN IDEOLOGY:**

1. Both men and women are allowed and should participate in public affairs in the interest of society.

The Holy Quran Surah Al-Taubah Chapter 9 Verse 71 (9:71)

"The believing men and women are protectors of one another."

They are protectors and supporters to each other not only in social affairs but also in public affairs.

2. In Surah Al-Mumtahinah Chapter 60 Verse 12 (60:12)

Oh! Prophet (Pbuh) when believing women come to take the oath of faith to thee...

The Arabic word is "Baiaan" which is not equivalent to modern election but is much more than that.

The Prophet (Pbuh) was not only the messenger of Allah but also the head of state and the women confirmed the allegiance to him which is equivalent to choosing him as the head of state.

3. Women participated in law-making.

Once Hazrat Umar was discussing about regulation of Mehr in the Mosque. They were considering putting restrictions on the Mehr as some people discouraged young Muslim men from getting married. A lady from the back-seat of the Mosque objected, giving Qur'anic reference. She said none has the right to introduce this. "When Allah has not put restrictions on the Mehr then who are you to put restrictions to it." Hazrat Umar humbly replied that the woman was right and Umar wrong. In Political terminology, the women's objection will be called objection to the breaking of the law of the constitution as Qur'an is the constitution for the Muslims.

4. If the need arises, women may participate in the battle field: Muslim women took part in battle fields. There is a whole chapter in Sahih Bukhari regarding participation of women in battle field.

- a. Many Muslim women helped in the battlefield by providing water and giving first aid to the soldiers.

- b. During the battle of Uhud, a lady by the name Nasiba was among the people who protected the Prophet (Pbuh) and while doing so she received several wounds and injuries for which the Prophet (Pbuh) appreciated and praised her.

### **IN PRACTISE TODAY:**

How ever in the present world we find very minimal participation of Muslim women in politics. Some Muslim Female heads have included prime ministers Benazir Bhutto of Pakistan, Khaleda Zia and Hasina Wazed of Bangladesh, Tansu Ciller of Turkey, Madior Boye of Senegal, and Executive President Megawati Sukarnoputri of Indonesia. Elite women also have been appointed to high decision-making positions in Malaysia. And Saudi Arabia has just recently included women in its ministerial berths and given them voting rights. In India few of the notable Muslim women politicians in the recent past have been Najma Hebtullah and Mohsina Kidwai.

The struggle to pass the bill reserving 33% reservation for women in the parliament of India is still facing hurdles. But the biggest question lurking is even if the reservation bill for women is passed in the parliament of India how prepared are the Muslim women of India in partaking in the political field?

## **Educational Rights In Ideology:**

The first guidance given to the mankind in the Qur'an was "Iqra" i.e. to read, recite or proclaim.

Surah Iqra and Surah Alaq Chapter 96, Verse 1-5.

"Read! Recite! Proclaim! in the name of thy Lord and cherisher who created - created the human, out of a congealed clot of blood (a leach-like substance). Read and thy Lord is Most Bountiful. He who taught (the use of) the Pen- taught man that which he knew not (96 : 1-5).

The first instruction in the Qur'an was, not to pray or fast or to give Zakkat, but to read. This instruction was to both male and female. Islam gives a great deal of importance to education.

According to Prophet Muhammad (Pbuh) "It is obligatory for every Muslim, male or female, to acquire knowledge (Al-Bayhaqi).

The holy Prophet (Pbuh) made it a point of duty to every father and mother to make sure that the daughters were not ignorant of the teachings of Islam.

According to Sahih Al-Bukhari, the women at the time of the Prophet (Pbuh) had become so keen to acquire more knowledge that they came to the Prophet (Pbuh) with the following proposal, "You are always surrounded by men for imparting knowledge so appoint a day for us." The Prophet (Pbuh) promised to do so and went to them and taught them. He also sent representatives with messages to enlighten the Muslim women.

Women, who till only a few years before the advent of Islam, were looked down upon as mere chattels unfit for education, became among the most learned figures of their time and started offering guidance to others in educational matters.

Several Examples of Great Muslim Women Scholars can be given

### **1. Aisha Bint Abu Bakar**

a. The first and foremost example is that of Aisha, the wife of the Prophet, who lived long after her husband's death and provided great guidance to the first Muslim Community, even to the renowned sahabah and the Khalifah Rashidun. Her pupil, Urwah Ibn Azzubayr, testifies, "I did not see a greater scholar than Aishah in the learning of the Qur'an, obligatory duties, lawful and unlawful matters, poetry and literature, Arab history and genealogy."

b. She had profound knowledge of medicine. Whenever foreign delegations came to the Prophet (Pbuh) and discussed various remedies for illnesses, she used to remember them. She was so wellversed in mathematics that important Sahabah used to consult her on the problems concerning "mirath" (inheritance) and the calculation of shares.

c. Aisha even guided Sahabah who sought her advice on different matters. They included the khalif "Umar" Abdullah Ibn Umar and Abu Hurairah. She was among the great huffaz (memorisers) of Ahadith. She narrated 2210 Ahadith in all.

d. Abu Musa Al-Ash'ari, himself a famous jurist and learned scholar, says "whenever we, companions of the Prophet Muhammad (Pbuh), encountered any difficulty in the matter of any Hadith we referred it to Aishah and found that she had definite knowledge about it.

e. 88 great scholars learnt from her and there were a large number of others. In short she was the scholar of scholars.

## **2. Saffiyah, wife of the Prophet (Pbuh)**

Saifyyah, the wife of the Prophet (Pbuh), was also very learned in Fiqh. Imam an Nawawi says, “She was the most intellectual among learned women”.

## **3. Umm Salamah :Wife of the Prophet (Pbuh)**

She too was a great scholar. The scholar, Ibn Hajar has given the names of at least 32 scholars who learnt Ahadith from her.

## **4. Faitmah Bint Qays:**

Fatimah bint Qays was also a scholarly lady in the early days of Islam. Her learning was so deep that she discussed a juristic point with Umar and Aishah for a long time and they could not change or challenge her views. Imam an Nawwawi says, “She was one of those who emigrated in the early days and possessed great intellect and excellence.”

## **5. Umm Salim : Mother of Anas:**

Umma Salim, the mother of the famous Sahabi Anas, was herself a highly respected Sahabiyah. Hafiz Ibn Hajar praises her, saying, “Her laudable qualities are too many to mention and she was very famous. Imam an-Nawawi calls her “an excellent scholar among the sahabiyah.”

The list of learned women of the early days of Islam shows that women were not kept illiterate and ignorant, but rather were fully encouraged to participate in the process of learning and scholarship. They also knew their rights and responsibilities very well. There were instances to show that some women even challenged great scholars of their times if they said something which was against the rights granted to women by the Qur’an the Sunnah.

## **6. Sayyida Nafisa : Grand daughter of Hussein**

She was a great scholar. A large number of pupils came to her from different places to learn from her. Imam Shafii, founder of the Shafii school of Islamic law, was one of her illustrious pupils. One of the illustrious pupils of A’ishah was Umrah bint Abdur Rahman who was described by Ahmad Ibn Hambal in the following words.

“An eminent theologian and a great scholar. She was the most learned of all pupils in the Ahadith of Aishah.”

## **7. Umm Ad-Darda : Wife of Abu’d -Darda:**

Umm-ad-Darda, the wife of the famous Sahabi Abu-ad-Darda, was so learned in the science of Hadith that Imam Al-Bukhari, one of the compilers of the Sihah as Sittah (the six canonical collections of Hadith) referred to her as an authority in his Sahih al sukhar.

6

## **8. Aisha Bint Sa’d Ibn Abi Waqqar:**

She was the daughter of a great Sahabi, Sa’d Ibn Abi Waqqar. She was very learned in Islamic Sciences, to such an extent that Imam Malik, the famous jurist and scholar of Hadith, was her pupil.

## **IN PRACTICE TODAY:**

But it's a matter of great concern and pity that the Muslim women in the 21st century are the most backward in education and knowledge.especially in india the recently tabled reports of Rajendra Sacahr commission and Ranganath misra commission have laid down in details the backwardness of the indian Muslim women in the field of education.Its pathetic to know that the most backward community of India in the field of education are the Muslim women of india this can be attributed to the economical backwardness and struggle for their daily bread and butter.

## **Economical Rights**

### **IN IDEALOGY:**

1. More than 1,300 years before the west gave economical rights to women, Islam recognised the rights of adult women. Any adult woman has the right to possess or to own or to dispose any of her own property in any way she feels fit irrespective of whether she is single or married. The first time that rights of married women was recognised in the West whereby she could own and dispose of property without the control, approval or consent of her husband was in 1870s in England under the “Married Women Property Act”. This Act was later amended in 1882 and 1887.

There is no text in the Qur’an or the Sunnah which makes it unlawful for women to work or to do any lawful job or profession (provided it is within the modesty level and within the purview of the Shariah). If she is married she should take the permission of her husband.

A Muslim woman cannot take up jobs which are based on exhibiting her beauty and body such as modelling, dancing, acting in films, etc.

Many jobs which are forbidden for women are also forbidden for men, for example serving liquor, working in gambling dens, dealing in corruption and dishonest businesses, etc.  
No financial obligation in Islam.

Women have no financial obligations in Islam. It is the duty of the man in the family to look after the financial aspects of the family. Therefore under normal conditions a woman need not work and is not required to earn her livelihood or that of her family. However in certain genuine cases due to financial crisis in the family where both ends do not meet, she has the option to work with the permission of her husband. Even in such conditions no one can force her to work and if she takes up a job it is by exercising her own free will.

The best example I can quote is that of Prophet Muhammad’s (Pbuh) wife, Bibi Khadija (R) who was a very successful businesswoman. She transacted through her husband Prophet Muhammad (Pbuh). Women can work in their own houses by taking up tailoring, embroidery, pottery, basket-making, etc.

### **Islamic law gives more Financial Security to women than to men.**

A Muslim woman has the option of not working to earn her livelihood. The responsibility of maintaining her falls on the shoulders of her father or brother if she is not married, and on her husband or son if she is married. It is also the duty of the relatives and the state to look after her. She is entitled to full support if she opts not to work. But at the same time she has the right to possess or to own or to dispose of any of her own property in any way she feels fit, without seeking anyone’s consent whatsoever and irrespective of whether she is single or married.

If a woman earns any income from investments or works or engages in business during her marital life, the income is entirely hers and she is not entitled to spend a single penny on the household. She can spend it in any legitimate manner as she may desire.

During marriage, she is entitled to a marital gift (Meher) from the husband which is entirely hers and she does not have to give this gift to her husband or father and she can do anything lawful with it.

In Surah Nisa Chapter 4, Verse 34 (4:34) “Give the women (on marriage) the dowry as a free gift”.

This marital gift (Meher) symbolises, love, affection and commitment.

Women do not have to give any dowry to men and men do not have any right to ask or demand dowry from women. The dowry given by man to woman during marriage is known as Meher and is a compulsory requirement, but these days Muslims give a small token amount of Meher just for names’ sake, maybe Rs.200 to 500. Many Muslims have now-a-days adopted Hindu culture in this issue, they expect or rather demand that the woman’s family should get them a refrigerator, TV, Video, furniture, car, etc. The more educated and richer the man, the higher dowry he expects.

In Islam it is just the opposite of what the Hindu Culture ordains in respect of dowry. Islam requires that the man gives dower to the woman according to his economical condition.

In case of divorce or widowhood there are certain financial guaranties for women like complete and full support during the waiting period and thereafter; if she is pregnant, then till childbirth. If she has any children she is entitled to child support.

### **IN PRACTICE TODAY:**

This being the economical rights of the Muslim women we find it either being entirely ignored or partially applied amongst the Muslim society. The lack of Islamic knowledge or the lack of a sidal tendency of male chauvinism denies the Muslim women of their economical rights which many times is pulled in to ugly battles in the civil courts or in some cases even criminal courts.

## **SOCIAL RIGHTS**

### **IN IDEALOGY:**

Socially Islam gives women four different status:

#### **1. Daughter**

i. Islam prohibits infanticide or killing of female infants. This is considered a serious crime of murder.

Surah Al-Takvir Chapter 81, Verses 8 and 9 (81 : 8-9)

“When the female (infant), buried alive, is questioned, for what crime she was killed.” (17:31), (6:15)

In pre-Islamic Arabia killing of female infants was very common and very often the moment a female was born she was buried alive.

Islam not only prohibits female infanticide, but it forbids all types of infanticide, irrespective of whether the infant is a male or female. It is mentioned in Surah Al-Anam chapter 6, Verse 151 (6:151).

“Kill not your children on a plea of want. We provide sustenance for you and for them. Come not near shameful deeds, whether open or secret. Take not life which Allah has made sacred.”

A similar guidance is repeated in Surah Al-Isra Chapter 17, Verse 31 (17:31).

“Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.”

In pre-Islamic Arabia killing of female infants was very common and very often, the moment a female was born, she was buried alive. However, after the spread of Islam in Arabia, Al hamdulillah, this evil practice has been discontinued for the last 1,400 years but unfortunately it is yet prevalent in India.

In a BBC documentary film titled “Let her die” shown in the programme “Assignments”, the statistics of female infanticide was given by Emetic Buchanan. It has to be a Britisher who came all the way from Britain to give us the statistics and make a documentary film in a country which has the maximum rate of female infanticide in the world. According to the statistics compiled by them, everyday more than 3,000 fetuses are being aborted in India on being identified that they are female. If you multiply this figure with the number of days in a year (365 days) we understand that more than one million female fetuses are aborted every year in India. It is practised maximum in the state of Tamil Nadu and Rajasthan. There are big bill boards and advertisements saying “Invest Rs.500/- and save Rs.500,000, signifying that you do tests like Amino sentesis or ultra sonography which cost about Rs.500/- and on identifying the gender of the foetus if it is a girl you can always abort her and thus save Rs.5,00,000/- which is usually spent in the upbringing of a girl and giving dowry in her marriage.

According to a report of the Tamil Nadu Government Hospital, out of every 10 female children born, 4 are put to death.

Female infanticide has been present in our country for centuries. No wonder the female population of India is less than the male population.

According to the 1901 census of India, there were 972 females for every 1000 males. According to the 1981 census, there were 934 females for every 1000 males in India and the latest statistics of 1991 tell us that for every 1000 males there are 972 females in India. One can realise from these census reports that the ratio of female population is declining every year. Earlier only female infanticide was being resorted to, but now with the advancement of Science and Medicines to suit this act, there has been added another crime of aborting female fetuses. It is no wonder, therefore, that the urban areas of Bihar and Goa showed 1054 and 1091 females respectively for every 1000 males and according to 1991. tically fallen to 911.

ii. Islam not only prohibits female infanticide but also rebukes the thought of rejoicing on the news of birth of a male child and not rejoicing on the news of the birth of a female child.

Surah Al-Nahl (Chapter 16), Verses 58 and 59 (16:58-59)

“When news is brought to one of them of (the birth of) a female (child), his face darkens, and he is filled with inward grief!

With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance) the choice they decide on?”

iii. In Islam the girl child is entitled to support, and upbringing and good treatment.

According to an authentic hadith related in Ahmed, Prophet Muhammad (Pbuh) said, “Anyone who brings up two daughters properly they will be very close to me on the day of Judgment.”

According to another hadith whoever brings up two daughters properly and treats them kindly and justly shall enter paradise.

iv. There should be no partiality in bringing up of sons and daughters.

> Prophet Muhammad (Pbuh) always spoke about justice and kindness towards a child whether it be a daughter or a son. Once a person in the presence of Prophet Muhammad (Pbuh) kissed his son and put him on his lap and did not do the same for his daughter who was with him. The Prophet (Pbuh) objected and told the man that he was being unjust and that he should have also kissed his daughter and placed her on the other lap. The Prophet (Pbuh) not only preached about equal justice to sons and daughters but also practised it himself.

## 2. Wife

i. The Qur’an calls her “Mohsana” - a fortress against Satan, because a good woman by marrying a man helps him keep a straight path in life.

Prophet Muhammad (Pbuh) declared that there is no Monasticism in Islam. He further ordained, “Oh you young men - whoever is able to marry should marry for this will help him to lower his gaze and guard his modesty” (Al-Bukhari). c. It is narrated by Anas that the messenger of Allah (Pbuh) said, “when a man marries he has completed one half of his religion!”

Once during a question and answer session somebody asked me does this imply that if I marry twice I will complete my full religion? The Prophet (Pbuh) considered marriage for a Muslim as half of his religion because it shields him from promiscuity, fornication, homosexuality, etc, which add to half the evil in society.

Secondly, only after you marry do you have an opportunity to become a husband or wife, a father or a mother and thus perform your duties as either as a husband or as a wife; as a father or as a mother. Whether you marry once or twice you are yet fulfilling only half your deen.

ii. a. According to Islam marriage is a blessing and bounty on both men and women.

In Surah Al-Rum Chapter 30, Verse 21 (30:21)

“And among His signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts)”.

b. In Surah Nisa Chapter 4, Verse 21 (4:21)

The Qur’an refers to marriage as a “Misaq” that is a sacred covenant or agreement between husband and wife.

b. Islamic law requires the consent of both the parties before marriage. In matters related to marriage a woman cannot be forced by anyone including her father. Parents can help and advise the daughter on marriage but cannot impose or force his will. There have been cases where Prophet Muhammad (Pbuh) had given the choice of continuing or invalidating certain marriages where the consent of the daughter was not taken (Ibn Hambal No.2469).

c. Ibn Abbas reported that a girl came to the messenger of God, Prophet Muhammad (Pbuh) and she reported that her father had forced her to marry without her consent. The Messenger of God gave her the choice (between accepting the marriage or invalidating it \_Ibn Hanbal No.2469).

In another version, the girl said : “Actually I accept this marriage but I wanted to let women know that parents have no right (to force a husband on them)” (Ibn-Maja, No.1873).

iv. Woman in Islam is considered to be a home-maker and not a housewife because she is not married to the house. v. In Islam, when a woman is married to a man it is not that she is married to a master so that she should be treated like a slave but she is married to her equal and should be treated like a partner with love and dignity.

The Prophet (Pbuh) said the most perfect believers are those that are best in character and behaviour and those that are best to their families (that is to their wives) (Ibn Hambal No.7396).

vi. a. The rights of husband and wife are equal in all respects except in the aspect of leadership in the family.

In Surah Al-Baqarah Surah 2, Verse 228 (2: 2228)

“And women shall have rights similar to the rights against them, according to what is equitable but men have a degree of advantage over them.”

Here a degree higher does not mean in superiority but refers to responsibility. The Qur’an has stated in Surah Al-Nisa Chapter 4, Verse 34 (4 :34).

“Men are the protectors and maintainers of women because Allah has given one more (strength) than the other because they support them from their means.”

The Arabic word used is “Qawwam” which many a time is mistaken for superiority but is actually derived from “Iqama” meaning to “stand up for” in the same fashion as Iqama is given before prayers that is “standing up for prayers.”

Therefore men are not one degree higher in superiority or dictatorship but one degree higher in standing up for responsibility.

vii. Even if there is lack of affection or liking between husband and wife this is not a justification to be unjust and not compassionate.

In Surah Al-Nisa Chapter 4, Verse 19 (4:19)

“Live with them (wives) on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing Allah brings about through a great deal of good.”

The method of divorce is clearly spelt out in the Qur’an in Surah -Al-Talaq in Chapter 65 and in Surah Al-Baqarah Verses 227 to 242.

According to Prophet Muhammad (Pbuh), among the permissible things in Islam, the most hated in the sight of Allah is divorce. It is as though the heavens shatter (metaphorically).

There is a great deal of misconception and myth about the system of divorce in Islam, not only among the non-Muslims but also amongst the Muslims, who think that men have the exclusive right to give divorce.

12

Following are the ways of dissolution of marriage in Islam.

- a. By the unilateral will of the husband.
- b. By the unilateral will of the wife (if the marriage contract so specifies).
- c. By the judgment of a Muslim judge (Kazi). After a reasonable complaint lodged by a wife against her husband on grounds such as ill treatment, lack of support, etc., or any other legitimate and satisfactory reason.
- d. 'Khula' where even if the husband is not at fault and if the wife does not like staying with the husband. She need not specify the reason for seeking a 'Khula'. An incident of Khula had taken place during the time of Prophet (Pbuh) where he commanded the husband to give divorce.
- e. Many westerners have the misconception that Polygamy is compulsory in Islam and that Islam ordains that all Muslim men should marry four wives.

The true fact is that monogamy is what is preferred in Islam. The Holy Qur'an is the only religious book on the face of the earth which has the following phrase in its directives to men, "marry only one".

### **III. Mother**

1. In Islam, obedience, respect and love for parents is next to the worship of Allah. It is mentioned in several places in the Qur'an that one should be kind to one's parents.

In Surah Al-Isra Chapter 17, Verse 23 and 24 (17 : 23-24)

"Thy Lord hath decreed that ye worship none but Him, And that ye be kind to parents. When one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour (17 :23).

And out of kindness, lower to them the wing of humility, and say : "My Lord! bestow on them Thy Mercy even as they cherished me in childhood" (17 :24).

In Surah Al-Anam Chapter 6, Verse 151 (6:151)

"Be good to your parents" In Surah Al-Ankabut Chapter 29, Verse 8 (29 :8) and in Surah Al-Luqman Chapter 31, Verse 14 (31 :14) and in

Al-Ahqaf Chapter 46, Verse 15 (46 :15) It is stated, "We have enjoined on human beings kindness to their parents."

In the last two quotations the mention of the word "mother" is specially referred to after the word "parents".

In Surah Al-Nisa Chapter 4, Verse 1 (4:1). It is stated, "Respect the Womb that bore you."

2. According to several authentic hadith including the one narrated in Ahmed and Ibn-e-Majah, "Paradise lies at the feet of the mother". It does not mean literally, for example that if a mother walks on the road and steps on filth and dirt, it becomes paradise. It means if you respect your mother, obey her, love her and take good care of her, you will Insha Allah enter paradise.

13

3. According to another hadith narrated in Bukhari and Muslim by Abu Huraira, the Prophet was once asked who amongst all the people was the most worthy of his respect and compassion . The Prophet (Pbuh) replied "your mother"; the man wanted to know who should be next, the Prophet (Pbuh) said "your mother". The man enquired, who next?, the Prophet (Pbuh) replied for the third time "your mother", again the man asked who next? The Prophet (Pbuh) replied "your father". This means that 75% of love and respect goes to the mother and 25% to the father; that the better 3/4th goes to the mother and the remaining 1/4th to the father; or to put it in another way the gold medal goes to the mother and the father gets a consolation prize.

## **IV. Sister**

### **1. In Surah Al-Tambah Chapter 9, Verse 71 (9:71)**

“The believing men and believing women are protectors, one of other”. Here the Arabic word used is “Auliya” which does not mean friend but supporters or helpers or protectors; this means that all believing men and women are protectors of one another like brothers and sisters unless otherwise stated.

The Prophet (Pbuh) said women are “shakaat” of men. Shakaat has two meanings, sisters or halves. Therefore women are sisters of men or women are halves of men, that is society is made of two halves, one half women and the other half men.

### **IN PRACTICE TODAY:**

Though by and large the Muslim society does give the rights of women as mothers,wives,daughters and sisters we do find instances of a largely changing society.the advent of the nuclear family system of the 21st century has not only reduced the family values but has also very gravely dented the family ties.

The youth and children are largely influences by the media and net which is tremendously brain washing them into being a person filled with " I,ME,MYSELF".

The advent of "SELFIES" has led to the man become very " SELFISH".

The values of family ties and relationships have by and large very badly degenerated and has in turn led to disrespect of not only mothers,wives,daughters and sisters but also fathers,husbands,sons and brothers.Here we find both men and women abusing their relationships.

### **CONCLUSION**

IF WE WANT THE MUSLIMS OF INDIA TO BE A EMPOWERED UMMAH BY 2047 WE NEED TO WORK ON THE ALL ROUND FIELDS OF EMPOWERING THEM LEGALLY,POLITICALLY,EDUCATIONALLY,ECONOMICALLY AS WELL AS SOCIALLY.THERE HAS TO AN AWAKENING AND AWARENESS BOTH REGARDING THEIR IDEALOGICAL RIGHTS AND PRACTICAL RESPONSIBILITIES.

NOW THIS HAS TO BE A CONCERTED AND CONCENTRATED EFFORT.THE ENTIRE MUSLIM SOCIETY CUTTING ACROSS THE DIFFERENCES OF CLASS,COLOR,LANGUAGE AND CREED HAVE TO MAKE A CONSCIOUS EFFORT TO BRING ABOUT A REVOLUTION.

THERE HAS TO BE A UNITED NETWORKING OF THE ENTIRE UMMAH TO ACHIEVE THIS.

ENDING:I WOULD LIKE TO CONCLUDE WITH A VERY THOUGHT PROVOKING STORY.

#### **THE STORY OF THE BEST & SUCCESSFUL CORN FIELD FARMER**

There was a farmer who grew superior quality, award-winning corn in his farm. Each year, he entered his corn in the state fair where it won honors and prizes.

One year a newspaper reporter interviewed him and learned something interesting about how he grew his corn. The reporter discovered that the farmer shared his seed corn with his neighbours.

“How can you afford to share your best seed corn with your neighbours when they are entering corn in the competition with yours each year?” The reporter asked. “Why bother ? ”

The farmer replied, “Didn’t you know? The wind picks up pollen grains from the ripening corn and swirls it from field to field. If my neighbours grow inferior, sub-standard and poor quality corn, cross-pollination will steadily degrade the quality of my corn. If I have to grow good corn, I must help my neighbours to grow good corn too.”

The farmer gave a superb insight into the connectedness of life. His corn cannot improve unless his neighbours' corn also improves. So it is in the other dimensions and areas of life!

Those who choose to be in harmony must help their neighbours and colleagues to be at peace. Those who choose to live well must help others live well too. The value of a life is measured by the lives it touches...

**END QUOTE:**

**We think sometimes that poverty is only being hungry, naked and homeless. The poverty of being unwanted, unloved uncared undeveloped & backward is the greatest poverty. We must start in our own homes to remedy this kind of poverty.-Mother Teresa**

**ANY DAY UNTIL ETERNITY THE ROLE OF A WOMEN CANNOT BE ALTERED**

**SHE WILL REMAIN FOREVER A**

**MOTHER**

**SISTER**

**WIFE**

**DAUGHTER**

**SO ITS IMPORTANT TO UNDERSTAND THE PRIMARY**

**ROLE OF A WOMAN SHE WAS CREATED FOR AND EMPOWER HER ACCORDINGLY FOR AN EMPOWERED MUSLIM UMMAH OF INDIA 2047.IN SHAA ALLAH!.**