

A Look at Women's Social Rights in the Light of Holy Qur'an Verses and Authentic Islamic Hadith

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Abstract: *One of the benefits of Islam is to respect women's social, political and financial rights. One of the mentioned rights is the social rights of women, which was not observed in the past. Contrary to false beliefs, misconceptions, and misunderstandings of some people Islam has paid attention to the rights of women; one of which is the social rights of women. Due to intellectual wars that have going on for so many years and their effects which caused lots of so many doubts among people in different parts of the world about the rights of women. There is a need to discuss women's rights, especially their social rights. To show how much respect and importance Islam has given to women and their rights in all aspects of their life. In the present study, the question is whether or not Islam has addressed about social rights of women? On which social rights of them Islam has focused, in the present study, the social rights of women have been discussed with the reference of the Holy Quran and Hadith. It is library research and the books which were used are scientific books. The result of the study reveals that Islam has given values and respect to the rights of women in the social aspect. Since women's social rights are considered as one of the essential needs of current times, it is compulsory for all the people, especially scholars, teachers and knowledgeable to use all the platforms to make all the people aware of the social rights of women. To dispel all the doubts.*

Keywords: Women, Social Rights, Qur'an Verses, Hadith

1. Introduction

The position of women in history has been a turning point, before Islam in ancient Egypt, India, and Greece they had their cruel acts on the fate of women. Roman and Persian empires imposed various persecutions on women during their power. They considered women as their goods, tools to relieve their sexual desires or as a slave in their palaces. Despotisms were poured like rains on women, such condition has continuously repeated on them for so many years. During the period of insanity, women didn't have basic rights. Arabs felt ashamed to have a girl child, they buried their girl's child at the time of birth. Some also believed that girls' child was considered as the heritage of their fathers.

As it is clear that Islam is considered a religion of peace and God has given rights to all the creatures. One of the benefits of Islam is the observance of women's rights in all aspects of their life, such as social, political and financial rights. One of these rights is women's social rights, which were not given to them in the past but Islam made every effort to observe it. In Islam many efforts have been made to promote women's rights whether it is social, financial, education, choosing their future life partner and so on. Unfortunately in the past few years, there have been many efforts that were done by the enemies of Islam to show a bad picture from it. They in no doubt tempted poison to the world about Islam every day through releasing news by magazines, articles, seminars and conferences and other tools, It is unfortunate to mention that some of the Muslim from Islamic countries have been opposed by them to propagandize about Islam to reflect a dark picture of it to the world. Therefore it is very important to say what matters in is piety, these tricks are sometimes unconsciously welcomed by some of the Muslims as well, it is our responsibility to stand against this propaganda and show the real and exact image of Islam to all the people around the world. It is clear that Islam does not recognize the criterion of human superiority over one

another in terms of gender; rather piety is a sign of superiority. Based on knowing what position women have in Islam? It is based on the position of mankind in the Holy Quran. Because Holy Quran is not only for the guidance of men, rather, it has come for the guidance of all human beings, men and women, Arabs and none Arabs, as Almighty Allah says (ALBaqareh,185). Due to the natural and physical condition of women, Islam has respected their rights and privileges in various aspects, whether it is individual or social aspects.

2. Problem Statement

Arguments about women's social rights in Islam have raised concerns in society, and it brought up some serious questions as well. As far as it is sometimes said, is it lawful for women to write, read, and teach?

The purpose of the current study is to reveal the social rights of women through the Holy Quran verses.

2.1 Research importance

Since women's social rights are one of the topics which have been talked a lot about, it is also considered of the most important needs and challenges of society now these days. Sometimes a question is raised whether or not women also have social rights? Are they able to be educated or not? Are they allowed to choose their future life partner and so on; therefore there is an essential need to research on this issue.

2.2 The purpose of the study

To study the social rights of women from the Holy Quran and Hadith's perspectives.

3. Method

It is a descriptive and library research, the references which are used in the following study are from scientific books, the materials which are cited are based on the Holy Quran and Hadith, also it should be mentioned that most of the references are from Arabic books, such as the interpretation of Mustafa khuram.

3.1 The concept of right

The word right literally means incumbency and fixity. In the Arabic language, the word right is infinitive and from the point of use when something is constant and obligatory (Ibn Manzoor, 143^h feyomi, 12) Scholars have not defined a clear definition about right, but a few scholars have defined it such as Ibne Najeem, Something that exists in every way and there is no doubt about it (Ibn Najeem, 261). It is a position that is given to women according to sharia and law.

3.2 The right of women in education

Education is one of the fundamental rights of women in any society. So that women get to know how to live their spouse and family members and to learn how to raise their children. Islam paid attention to this aspect life of women, it is compulsory in Islam that both men and women should gain knowledge. A person who educates a slave and gets married to him /her will be given two rewards from Almighty Allah (Bukhari, 1444: 8). Take into consideration that Islam has given such a huge credit for those who educate their slave, it is clear that it also let women pursue their education without any boundaries. At the time of prophet peace be upon him women could participate in his speech, they were even going to collective prayers as well.

Ansar's women understand the value of knowledge; therefore they encourage each other to pursue their education (Bokhari, 1422, 38).

The right to choose a spouse:

Islam has given complete freedom to choose their life partner. Before Islam women were considered commodities and merchandise. As Prophet Mohammad peace be upon him mentioned that a girl has more rights than her parents when it comes in choosing her life partner, if she doesn't want to marry anyone, no one should force her (Muslim, N.D., 1037)

The above Hadith indicates it is very important that a girl should be given full right to choose her life partner, none of the family members should force her to marry someone, the Islam's scholars believe when a girl is interested in marriage but her parents are not, therefore the judge should make her parents should allow her to marry, otherwise it is allowed to marry without their permission (Ibn Menzar, 1425, 97; Ibn Roshd, 2004, 47).

It was narrated from Ibn 'Abbas that the wife of Thabit bin Qais came to the Prophet and said: "O Messenger of Allah, I do not find any fault with Thabit bin Qais regarding his attitude or religious commitment, but I hate Kufr after becoming Muslim". The Messenger of Allah said: "Will you give him back his garden?" She said: "Yes". The Messenger

of Allah said: "Take back the garden and divorce her" (Bokhari, 1422/7/46).

3.3 Right to custody

Women are half of the body of society, they should not be considered as manufacturing machines to produce children, and they have the right to custody their family and children. Even Islam doesn't allow the husband to force his wife to feed his children. Narrated Abu Huraira: I heard Allah's Messenger saying: "Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their off-spring and the best guardians of their husbands' properties.' Abu Huraira added, "Mary the daughter of `Imran never rode a camel (Bokhari, 1422, 164).

That is why in Islam mothers have more rights than fathers to have the custody of the children, in a Hadith which is narrated by Amar S/O Sho'aib on his father's authority said that his grandfather (Abdullah ibn Amar ibn al-'As) reported: A woman said: "Messenger of Allah, my womb is a vessel to this son of mine, my breasts, a water-skin for him, and my lap a guard for him, yet his father has divorced me and wants to take him away from me". The Messenger of Allah (PBUH) said: "You have more right to him as long as you do not marry" (Abu Dawood, 2/283).

3.4 The rights of the woman to parents

Islam has ordered his followers to respect and behave in a well-mannered way with their parents as almighty Allah mentioned in Holy Qur'an "And We have enjoined upon man goodness to parents" (Al-Ankabut, 8).

As long as the woman is at the center of the family and not married, any moment can be in the service of her parents. When she gets married, she shouldn't leave her house without her husband's permission. As Allah Almighty said, "And abide in your houses [And don't get out of the house except for the things God has allowed you to go out to do.]" (Al-Ahzab, 33).

Although it is addressed in this verse to the Prophet's (PBUH) wives, the verse was publicly spoken and all Muslim women are addressed (Kurtby, 1423, 187). But even so, the husband's right does not invalidate the parents' right. The woman can meet her parents once a week if one of her parents needs to be nursed while there is no one else to nurse them. In this case, even if her husband doesn't allow her to meet her parents, she can meet them without her husband's permission and it does not matter whether her parents are Muslims or infidels. Therefore, if the right of the husband and the right of the parent's conflict, the right of the parents is considered to be ahead (Ibn Najim, 1417, 212; Ibn Haam, n.d., 438).

Harassing a woman in the act of forbidding her from seeing her close relatives or sneering at her or using words that hurt her is unnecessary because it disagrees with the Lord's words that said: "And live with them in kindness" (Al-Nisa, 19). This association is based on a firm stance of amity and kindness (Ghazali, n.d., 42).

3.5 Associate with the famous

As Allah Almighty says “And live with them in kindness” (Al-Nisa, 19).

The verse of the Holy Qur’an indicates that the act of fornication is based on compassion and devotion, and that can be achieved by associating with a woman with kindness and amity, and be patient when she is distressed and angry (Kurtby, 1423, 97). So when we look at how the Prophet (PBUH) treated his wives, we see that the Prophet (PBUH) had a good fellowship with his wives always with an open forehead and kindness. He might have been joking with them as narrated by Aisha “I was on a trip with Prophet Mohammad (PBUH), I competed with him and I won. Later on, again we competed and prophet Mohammad (PBUH) won. He said: we won once a time therefore, we are equal” (Abu Dawood, n.d., 29).

The Prophet expresses the superiority and possessions of Muslims in a good fellowship with their wives. As he mentioned, “Your best is the best for her family and I am the best for my family” (Tarmizi, 1318, 192; Ghazali, N.D., 44).

Excellency Omer the companion of Mohammad (PUBH) said: “it is appropriate for a person to be as a child in the family. He shouldn’t behave in a way that creates problems for others and makes others to realize that he is a man and masculine. (Qazali, 2/24). According to Islamic teachings, Muslim men are ordered to have good relationships with their spouses and family members and avoid misbehaviors. Men not only provide materialistic needs of their spouses, they should give them love, care, and respect, all men should follow Prophet Mohammad peace be upon him and behave with their family members as he did, he was busy but at the same time he spent a lot of time with his spouses (Qarzawi, 1424, 481) In Islam the relation between wife and husband is not like a boss and his worker, their relationship is based on mutual rights and obligation. Husbands have to respect their spouse’s rights properly according to Islam. As Almighty Allah mentioned, “And due to the wives is similar to what is expected of them, according to what is reasonable” (Al-Baqarah, 228).

4. Conclusion

Women faced lots of injustice during history, specifically before Islam. One of the benefits of Islam is the observance of women’s rights, including social, financial, and political rights. We can easily understand from the Holy Quran verses and the Hadith, understanding and practicing Islam will avoid women from facing injustice and abuse in their rights. The current study also indicates that women should raise their knowledge and information about Islam that can help them have a better understanding of their rights regarding all aspects of life. If women have proper knowledge about their rights, it will open many of women’s problems to a better and more accurate understanding of their rights and appear more meditative in the theories of social rights. In Islam and has given lots of value and respect for women’s rights, they are treated as men in Holy verses and Hadith. There have been lots of verses about the social rights of women in the

Holy Quran as well. As can be seen in the Holy Quran Almighty Allah ordered his followers to gain knowledge. God has mentioned that behave in a good manner with women.

The religion of Islam recognizes good association with women as a right to women’s social rights, as explicitly stated in the Holy Quran: “And live with them in kindness” (Al-Nisa, 19). And also stated: “And due to the wives is similar to what is expected of them, according to what is reasonable” (Al-Baqarah, 228).

And the religion explicitly reserves the right for a woman to choose a husband for herself, as the Prophet (PBUH) stated: A widow (in deciding to marry) is more deserving than her guardian, and the virgin girl must be asked, and her silence expresses her permission (Muslim, N.D., 1037).

Islam has eliminated a lot of social deprivation of women. It has given lots of benefits for women in all aspects of their lives, such as social, economic, financial and political rights. By referring to the Holy Quran, we can see that there are many positive verses about women and their position in family, society and their rights.

5. Suggestions

- 1) Authorities have the responsibility to institutionalize the recognition of women’s rights in all aspects, especially their social rights, in the light of Islamic law.
- 2) Islamic leaders have the responsibility to promote women rights through pulpits
- 3) Mass media has the responsibility to avoid propaganda and promote the real image of Islam
- 4) Families, parents, husbands and all people should obey what Allah has ordered them and respect women’s rights accordingly.

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