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Ahzâb Sûresi'nde Müslüman Kadınların Kişiliği

Muslim Women's Personality in Sûra Ahzâb

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Öz

Bu makale, Müslüman kadınların güçlü ve refah içinde bir Müslüman toplumun inşasındaki önemini vurgulamaktadır. Özellikle anneler, eşler ve kızlar olarak, kadınların erkekler ve diğer kadınlar üzerinde etkili bir rolü olduğunu vurgulamaktadır. Anneler olarak, kadınlar çocuklarına umut, iman, iyilik ve yüksek ahlaki değerleri aşılama da kritik bir rol oynarlar. Eşler olarak, kocalarını destekler ve onların doğruluk ve dürüstlük yolunda kararlı olmalarına yardımcı olurlar. Kızlar olarak, ebeveynlerin-den aldıkları ahlaki öğretileri ileriye taşırlar. Müslüman kadınların refahı ve refahı, bütün bir milletin genel refahı için hayati öneme sahiptir. İslam'ın düşmanları bunu fark etmiş ve Müslüman kadınların ahlakını bozmaya ve etkilerini zayıflatmaya çalışmışlardır. Bu nedenle, gelecek nesilleri açık bir şekilde hayat hedeflerini ve Âhireti anlayan güçlü, sadık Müslüman kadınların yetiştirilmesi kaçınılmaz hale gelir. Makale, özellikle Kur'an'da kadınlara hitap eden ayetlere, özellikle Ahzâb Süresi (32-35. ayetler) odaklanmaktadır. Bu ayetlerin mesajını Peygamber Muhammed'in (Allah'ın selamı üzerine olsun) hanımlarına ve genel olarak Müslüman kadınlara yönlendirmektedir. Peygamber'in hanımları, tüm Müslüman kadınlar için rol modelleri oluşturur. Makale, betimsel ve analitik bir yaklaşım benimseyerek, bu mübarek ayetlerin içeriğini analiz eder ve İslam toplumunda Müslüman kadınların davranış ve rollerini düzenleyen yönergeleri ve hükümleri çıkarır. Amaç, bütün Müslüman milletin büyük iyiliğini teşvik etmektir.

Anahtar kelimeler: Tefsir, Ahzâb Süresi, Müslüman Kadın, Kadının Şahsiyeti, İslam Toplumu.

Abstract

This article highlights the significance of Muslim women in building a strong and prosperous Muslim society. It emphasizes the influential role women have over men and other women, particularly as mothers, wives, and daughters. As mothers, women play a crucial role in instilling values of hope, faith, goodness, and high morals in their children. As wives, they support their husbands and help them stay steadfast on the path of truth and integrity. As daughters, they carry forward the moral teachings imparted by their parents. The well-being and prosperity of Muslim women are crucial for the overall well-being of the entire nation. Recognizing this, the enemies of Islam have sought to corrupt the morals of Muslim women and undermine their influence. Therefore, it becomes imperative to raise strong, faithful Muslim women who can build future generations with a clear understanding of their life goals and the Hereafter. The article specifically focuses on the Quranic verses addressing women, particularly Sūra Ahzāb (verses 32-35), which directs its message to the wives of the Prophet Muhammad (peace be upon him) and Muslim women in general. The Prophet's wives serve as role models for all Muslim women. The article adopts a descriptive and analytical approach, analyzing the content of these noble verses and deriving the guidelines and provisions that regulate the behavior and roles of Muslim women in Islamic society. The aim is to promote the greater good of the entire Muslim nation.

Keywords: Tafsir, Sūra Ahzāb, Muslim woman, Woman's Personality, Islamic Society.

Introduction

The importance of women's issue in all societies comes from the fact that they constitute half of the society and raise the other half. If we want to build a good and successful society, we must pay attention to the role of women in it, due to their direct influence on other women and indirect influence on men via their connection with them, who represent the other half of society. God has created men with tough physical nature to bear burdens of life, earn a living and support the family financially and physically. Allah has His wisdom in creating men and women of different natures so that they might get to know each other and live in harmony. If they were created of the same nature, they would quarrel, or would not provide comfort and reassurance to each other. Women, by their weak physical nature, always seek a safe shelter and a home that will protect them. Moreover, they can provide a warm protecting nest for husband and children. Worries and harshness of life burden men despite their nature, so they yearn for a small nest in which they can find love and tenderness to wind off loads and problems of life. After resting in his nest with his woman, man returns strong and able to face responsibilities and problems of life. Holy Quran expresses this meaning in the following verse “ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ” which means “And among His Signs Is this, that He created for you mates from among Your-selves, that ye may Dwell in tranquility with them, And He has put love And mercy between your (hearts): Verily in that are Signs For those who reflect .”¹

Trends vary regarding the emancipation of Muslim women. Some try to liberate them from their clothing and manners and make them a cheap medium for advertisements and newspapers. They do not free them, but rather leave them in the street to be eaten by monsters. Other methods tried to protect women from every eye and every look, but they stifled her by tightening barriers and made her an ignorant prisoner inside her house. The nature of woman makes her hate both the former and the latter, this and that, since she is not an item that is displayed in stores or locked in doors. A woman is an intelligent creature and a flame of passion and faith. If she is used in the

¹ Sūra Rūm (The Roman Empire) , 30/21.

place for which God created her, she is a sun that illuminates the sky of the universe and no one can stare at her, but all of humanity enjoy its rays, filling it with goodness, mercy, and happiness. I have found trends, although few, that do justice to women, aware of their role and respecting their humanity. Although few, trends that do justice to women, aware of their role and respecting their humanity have also been observed. These trends represent Islam as revealed in Qur'an and that is accepted by nature and palatable by minds, and its vision and depiction of women is derived from the Holy Qur'an and the Sunnah of the Prophet, without exaggeration or distortion. This article discusses Muslim woman's personality according to the verses of Quran with focus on Sūra Ahzāb.

The importance of this article emerges from the fact that Muslim woman with the power she has over man and other women is the core of building Muslim society. As a mother, woman instills in her children the seeds of hope, faith, goodness, and lofty morals. As a wife, she supports her husband and helps him to be steadfast and committed to the path of truth and integrity in a world with many corrupted paths. As a daughter, she represents an extension of what morals her parents planted in her. The well-being of Muslim women means the well-being and prosperity of the whole nation. Enemies of Islam realized this a long time ago, so they worked to destroy Muslim women's morals and to poison their seeds. From here comes the necessity to bring up a strong faithful Muslim woman who can build a new Muslim generation aware of their goals in life and hereafter.

The Holy Qur'an has addressed women in various places, including what was stated in Sūra Ahzāb especially verses 32 to 35, directing speech to the wives of the Prophet and Muslim women in general. This is because the prophet's wives are role models for all women of Islam. This article is concerned with studying these verses according to the descriptive and analytical approach. It has adopted the method of analyzing the content of the noble verses and deducing the provisions contained in them that regulate the behavior of Muslim women and their role in Islamic society to achieve the good of the entire nation. The article discusses five main points that address the messages Quran directs to women in each of the verses studied. The first point defines the issue of women in Islamic society and their place in Islam. The second discusses the

content of the verse 32 of Sūra Ahzāb discussing the role of women in Islamic society and the issue of their mingling with men. While the third point deals with verse 33 of Sūra Ahzāb, and it contains three concepts: women's work, clothing, and worship. The fourth section discusses the Quranic verse 34, which is concerned with learning to prepare the effective believing soul and educating generations to complete the path of renaissance and rebuilding Earth with goodness, justice, and truth according to what is stated in the Holy Qur'an. As for the fifth and final point, it discusses what is stated in the thirty-fifth verse regarding the equality in rights and duties of both women and men in the Qur'anic discourse and the multiplicity of the characteristics of Muslim women in general.

1. The Status of Women in Islamic Society

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One of Islam's enemies can be represented by Islamic strict currents, which are allowed to prosper in contemporary Islamic countries; the west has sought to promote extremists' image of women and search for their origins in the noble hadith. Extremists take the text of the hadith without its soul or its revelation reasons. This image is enough to distance women in the world from Islam and to pity Muslim women whose rights, freedoms and dignity are being deprived as described in this image. They aim to reduce the effective role of women, so that they become without opinion, thought, or personality, prisoning them in the jail of ignorance that our Prophet Muhammad, Peace Be Upon Him PBUH, came to the world to revolt against and to change that black image of women, promising a bright message that honors women as a human being with rights, freedom, dignity, and independence. It is enough for women to be proud that the Holy Qur'an is the first piece of legislation that did justice to them, granted them their rights, and defined their duties. The rights that Western women have struggled to obtain in recent centuries were legislated by Islam fourteen centuries ago.

Perhaps the entry of many Western women into Islam is based on the appreciation and preservation of Muslim women's dignity. To prove the failure of Western model for women, it is enough to look at Western women who shine in the spotlight in youth but are thrown into nursing homes or work in cleaning jobs in old age. Women liberation

pleasure by building a world of goodness and justice. This task necessitates the cooperation of both men and women, each in their respective roles and positions in this endeavor.

Muslim woman's primary center of work, though not the only one, is home, where she raises generations to become leaders of Islam, carrying its message through their thoughts, manners, interactions, and qualities. For woman to dedicate herself to this great role, she needs an environment that provides her with comfort, security, and the necessary psychological, physical, and material support. God has created man physically strong to fulfill this significant role, protecting the factory of generations (woman), providing her with spiritual and material energy, and taking care of her safety, protecting, and shielding her from harm. In this way, the efforts of men and women come together, hand in hand, bound by the strong covenant of marriage, forming a righteous and effective Muslim family, which is the first and fundamental cell in the construction, protection, and preservation of the entire Islamic nation. Islamic marriage is not a fleeting desire or passing whim; it is a covenant in which noble love is based on loyalty and commitment that worldly utilitarian laws cannot comprehend. The contemporary Muslim woman cannot fulfill her role and activate her essential cause if she remains ignorant and is not allowed to go out to participate in knowledge and general work in Muslim society. It is necessary for her to go out and participate in her Islamic society, starting with beneficial knowledge and acquiring the necessary skills and abilities that enable her to raise the next generation in a healthy manner—psychologically, physically, intellectually, and spiritually.

Muslim woman, from a young age, needs to develop her abilities and enhance her personality to be an active member in Islamic society and a successful mother in building a conscious and believing family. Aisha, the mother of the Believers, was a wife, a scholar, a writer, and most importantly, a Muslim woman whose mission was to preserve the Islamic message and convey the biography of the Messenger to next generations. Aisha, held a prestigious position in hadith narration, teaching, and knowledge, and this was acknowledged by the companions and the followers. Abu Musa Al-Ash'ari said, "There was never a hadith of the Messenger that puzzled us, and Aisha was not

knowledgeable of it." ⁴

Muslim women's status in Islamic society is evident through their active participation in various fields. Khadijah, the mother of the Believers, was the first person to embrace Islam and she strived alongside him with her own self and wealth. She endured the hardships of the siege imposed by the disbelievers on the Muslims in the valley of Bani Hashim for three years, sharing tough conditions of the siege with men. Indeed, the first martyr in Islam was Sumayyah ⁵, and the first person to be entrusted with the only copy of the Quran is Hafsa ⁶, the mother of the Believers during the time of Caliph Abu Bakr. Muslim women have also been in battles tending to the wounded and carrying water in the time of the Prophet. Furthermore, Muslim women actively participated in the political sphere from the early days of Islam. Indeed, Muslim women have participated in the battlefield to protect Prophet Muhammad, PBUH, as exemplified by Umm Amara ⁷. The Prophet commanded the establishment of a tent for Rufayda ⁸ to treat the wounded in war. Similarly, we find Muslim women involved in political life since the inception of Islam. When the holy verse " وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ " which means " *And admonish thy nearest Kinsmen,*"⁹ was revealed to the Prophet, he ascended a mountain and called out, "O sons of Abdul-Muttalib, buy yourselves from Allah! O Safiyyah, the aunt of the Messenger of Allah, and O Fatimah, the daughter of the Messenger of Allah, buy yourselves from Allah, for I cannot avail you at all against Allah."¹⁰

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Also, Omar ibn al-Khattab's sister was earlier than him to convert to Islam.¹¹ Women attended classes with men in the mosque where women sat behind men, and even women asked that the Prophet to have a special time for women to teach them

⁴ Sunan At-Tirmidhi (3818), and it is classified as Hasan Sahih Ghareeb. Al-Albani also authenticated it in "Sahih Al-Mishkat" (6185).

⁵ Sumayyah bint Khabat (- 7 BC AH - 615 AD) um Ammar bin Yasir - the first martyr in Islam killed by the infidels of Quraish under torture.

⁶ Hafsa bint Umar ibn al-Khattab was born in in 605 CE and came from a noble and respected family. Hafsa married the Prophet Muhammad in 625 CE after the death of her ex-husband, the sixth of his wives. Hafsa was a righteous and religious woman and was considered one of the most learned and wise women in the Muslim community.

⁷ Umm Ammara, also known as Nusayba bint Ka'b al-Ansariyya, participated in the Battle of Uhud and was among the ten companions assigned to protect the Prophet.

⁸ Rufayda, also known as Rufayda Al-Aslamiyya, was a remarkable woman during the time of Prophet Muhammad. She played a significant role in providing medical care and treating the wounded in the early Muslim community.

⁹ Sūra Shu'arāa (The Poets), 26/ 214.

¹⁰ Al-Bukhari Al-Ja'fi, Abu Abdullah Muhammad ibn Ismail (-256 AH / 871 CE), Al-Jami' Al-Sahih Al-Mukhtasar, edited by Dr. Mustafa Deep Al-Bagha, Beirut: Dar Ibn Kathir, 3rd edition, 1407 AH / 1987 CE., Book of Virtues (65), Chapter on Lineage (12), Hadith (3335), 3, 1298.

¹¹ Al-Mubarakfuri, Safiur Rahman, Ar-Raheeq al-Makhtum, (The Sealed Nectar), Egypt: Dar al-Wafa, , 2020 AD, P.80.

about female matters in Islam. As for social occasions, women participated in weddings, mourning, prayer, groups, and holidays. Muslim woman was a preacher who enjoined good, forbade evil, and taught and studied the Qur'an. Rather, the Holy Qur'an honors women and their role in defending their rights in Surat Al-Mujadila and gives precedence to the Muslim woman's statement and her demand for her rights. Umm Salama, the wife of the Prophet, gave her sound opinion regarding the Treaty of Hudaibiyyah to Prophet Muhammad. This event happened when the Messenger ordered his companions to slaughter and shave after making peace when they returned without any conquest or argument, but they did not answer him, thinking that he was belittling the Muslims then. Umm Salama, the mother of the Believers, advised him to get up and shave and slaughter for himself, and then the Muslims would do what he did.¹² Women also participated in political life during the first era of Islam. It was during the Pledge of Aqaba, which represented the founding contract of the first Islamic state, that two women, Umm Amara, and Umm Manee, attended the pledge of allegiance and gave promise to the Messenger on the condition that they would not flee and support him.¹³

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As for the role of women in public work in Islamic society, Asmaa bint Abi Bakr was entrusted with the secret of the migration of the Messenger and Abu Bakr Al-Siddiq from Mecca and their hiding in the cave of Hira. Muslim women participated in the migration to Abyssinia in the year 5 BC. There were eighteen women and eighty-three men in it. The woman used to give protection to persons in community. Umm Hani said to the Prophet "I gave protection to two men from my father-in-law's side." So, he, PBUH, said: "We gave protection to whomever you had given, O Umm Hani."¹⁴ As for the era of Omar's Caliphate, he wanted to withhold the dowry of four hundred dirhams when he saw people's excessive dowries, so a woman opposed him in the mosque and in the presence of witnesses, saying to him: Have you not heard God's saying "But if ye decide to take one wife in place of another even if ye had given the latter a whole treasure for

¹² Al-Jawzi, Abu Abdullah bin Al-Qayyim (751 AH / 1350 AD), *Zad Al-Ma'ad fi Huda Khair Al-Ibbad*, Beirut, Dar Al-Kitab Al-Arabi, ed., 4 volumes, 2, 127.

¹³ Um Manea is Asma bint Amr ibn 'Adi al-Ansariyya, a famous female companions of early Islam and belonged to Ansar tribe in Medina. She is known for her active participation in important events during the reign of the Prophet Muhammad. She is best known for her role in the Battle of Uhud, feeding and taming the Muslim army with water during the siege imposed by the enemies.

¹⁴ Al-Haythami, Al-Hafiz Nour al-Din Ali bin Abi Bakr (- 807), *Majma' al-Zawa'id and Manba' al-Fawa'id*, edited by al-Iraqi and Ibn Hajar, Beirut, Dar al-Fikr, (1412 AH - 1992 AD), 4/328.

dower take not the least bit of it back: would ye take it by slander and a manifest wrong?" Then, Omar said: "O God, forgive. All people are more knowledgeable than Omar."¹⁵ Caliphate Omar also appointed a woman Al-Shifa¹⁶ as the governor of Al-Hasbah, markets, and trade.

2. Women's Role in Public Work

The Holy Quran says " وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ " which means "The Believers, men and women, are protectors, one of another: they enjoin What is just, and forbid What is evil: they observe Regular prayers, practice Regular charity, and obey God and His Apostle. On them will God pour His mercy: for God Is Exalted in power, Wise." ¹⁷ God holds men and women together in the responsibility of building and preserving society, so the Islamic nation will be an active cell with its men and women, and it has a clear approach and purpose, which they both seek to reach. The Islamic community is a cooperative society in which woman is side by side with man since the dawn of Islam. The mother of the believers Khadija was with the Messenger in communicating the message of Islam to the worlds. We find a woman with men in the first founding contract of Islamic State in the pledge of allegiance in Aqaba, and then women were in battles, healing the wounded and transporting water.

Some may say that this was in the society of Mecca, where Islam was nascent. However, this phenomenon of men and women working side by side occurs even in Medina, where the Islamic State was founded. Women used to go out to pray in mosques, and the Messenger did not prevent them. There is not more to sedition than adultery, and it occurred during the time of the Messenger, so he punished its perpetrators and did not prevent women from mixing with men. The extremists narrowed and restricted

¹⁵ Al-Kurtubi, Muhammad bin Ahmed al-Ansari, Al-Jami' li-Ahkamil-Qur'an (The Comprehensive Compilation of the Rulings of the Quran), edited by Muhammad al-Barduti, Dar al-Kutub al-Misriyya, vol. 2, 1964. Interpretation of Surat An-Nisa - Verse 20; Eyyüp Tuncer, "Endonezya'nın Şerif Hidayetullah Devlet İslam Üniversitesi'nde Tefsir Alanında Hazırlanan Doktora Tezlerinin Tasnif Ve Analizi". Tetkik 4 (Ekim 2023), 29-76. <https://doi.org/10.55709/tetkik.4.1312655>.

¹⁶ Al-Shifa bint Abdullah bin Abdul-Shams Al-Adawiya Al-Qurashiya (about 20 AH - about 640 AD) died of Arab women. She was literate in the pre-Islamic era, and she converted to Islam before the migration in the past, so she taught Hafsa bint Omar writing. Also, she was a doctor famous for the treatment of skin diseases in the Prophet's era.

¹⁷ Sūra Tauba (Repentance) or Barāat (Immunity), 9/71.

the prophetic guidance, aiming to remove women from the arena of public work in Islamic society and confine them to the sphere of home. Indeed, the strict separation between women and men in Islamic society only appeared in the era of decadence. There is no basis for those who say that a woman's voice is shameful to be heard, that her participation in educational councils or in areas of public work is forbidden or disliked, and that she does not greet or return greetings, as her only job according to these people is being at home. No one denies the importance and priority of the woman's role in her home and family, as she is first and foremost the creator of generations and the caretaker of her husband. However, the venerable female companions who raised the great second Islamic generation were great mothers and active Muslim women in Islamic society.

Islam has permitted controlled mixing that ensures building of a virtuous society in which honor is protected, chastity and purity prevail, and whose basic unit is the family, in which morals and acts of worship are instilled, and Islamic rituals are observed in terms of clothing, food, accommodation, visiting relatives, and hosting. Islam has opened mosques to women and men and has commanded both to be modest and fear God in secret and in public. Among the controls on mingling between men and women are the imposition of the legitimate veil, lowering one's gaze, concealing adornments, spacing the breaths of men and women, and not allowing a man to be alone with a woman except in the presence of a mahram. The prophet, PBUH, said: (A man shall not be alone with a woman except with a mahram)¹⁸. God Almighty has commanded women to be modest and pure. God Almighty said: " يَا نِسَاءَ النَّبِيِّ لَسْنُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۚ إِنَّ اتَّقِيْنَ فَلَآ " " يَا نِسَاءَ النَّبِيِّ لَسْنُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۚ إِنَّ اتَّقِيْنَ فَلَآ " which means "O Consorts of the Prophet! Ye are not like any Of the (other) women : If ye do fear (God), Be not too com-
plaisant Of speech, lest one In whose heart is A disease should be moved With desire :
but speak ye A speech (that is) just."¹⁹ Muslim Woman must protect herself and do her duties, so men respect her as a human being with mental capabilities, not as a puppet that moves instincts and feelings. When a Muslim woman is modest and sober in her

¹⁸ Ibn Hanbal, Abu Abdullah Al-Shaybani Ahmad (241 AH / 856 AD), Musnad Ahmad Ibn Hanbal, Cairo, Al-Risala Foundation, 2nd edition, 1420 AH - 1999 AD, 1, 26.

¹⁹ Sūra Ahzāb (The Confederates), 33/32.

behavior and speech with men, there is no coquetry, no swaying, and no joking in her meeting with a man, and this meeting is for a need, whether it is scientific, religious, a commercial transaction, or other. It is one of the matters of Islamic society in which men and women meet in an atmosphere of purity and chastity.

The message of Islam is as great as Islam, and it needs great people who have been raised in a divine manner that elevates them above self-interests and worldly benefits. Some may argue to prevent confusion with the verse about Hijab, which is the Almighty's saying: " يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا " which means "O ye who Believe! Enter not the Prophet's houses, — Until leave is given you, — for a meal, (and then) Not (so early as) to wait for its preparation: but when Ye are invited, enter; And when ye have taken Your meal, disperse, without seeking familiar talk. Such (behavior) annoys The Prophet: he is ashamed to dismiss you, but God is not ashamed (to tell you) the truth. And when ye Ask (his ladies) For anything ye want, ask them from before A screen: that makes for greater purity for Your hearts and for theirs. Nor is it right for you That ye should annoy God's Apostle, or that Ye should marry his widows After him at any time. Truly such a thing is In God's sight an enormity."²⁰ This veil (screen) was revealed to the wives of the Prophet, and it is intended to prevent them from mixing with non-mahram men. Men do not see them or speak to them except from behind a veil. This is because God imposed the prohibition of their marriage to anyone other than the Messenger, so this veil was to sever ties between them and men, and this is to prevent anyone's ambitions towards them. However, their hijab did not prevent them from participating in public work in the Islamic community. This veil is for the Prophet's wives only. The divine speech to the wives of the Messenger reminds them that they are not like other Muslim women, as God forbade them from marrying after the Prophet, PBUH. This does not apply to Muslim women, even though the mothers of the Believers are role models for all the daughters of Islam. The ruling on the prohibition of marriage after

²⁰ Sūra Ahzāb (The Confederates), 33/53.

the Prophet is specific to the Prophet's wives, and speaking from behind a veil is a way to protect their hearts and keep ambitions away from them, so that no one would think about marriage or getting close to them. Among Muslim women are those who chose the niqab, following the example of the mothers of the Believers, and this is a great virtue. However, niqab is a choice that is not imposed on all Muslim women because God has allocated it with the Prophet's wives especially. Muslim women are free to follow them in wearing it.

The first and fundamental task of every Muslim woman is to build a Muslim family. This work requires a lot of time, and sometimes it may occupy all her time. The main role of women in Islamic society is to create leading generations in the future and support them in the present and to building the Islamic community with her husband. Islam liberated women from the shackles of pre-Islamic times and allowed them to work and participate in all fields available to women. We found their presence in the family, political, educational, social, and scientific fields, and even in state functions such as the Hisbah²¹ state during the reign of Omar ibn al-Khattab. Muslim woman has always been there with man, supporting him in everything she can do to achieve the common goal of filling Earth with welfare, justice, and peace.

3. Muslim Women's Work, Worship, and Adornment

Women have been with men in siege, war, peace, torture, and worship. Even in the Qur'anic discourse, we find God addressing both male and female believers. A balanced society in which restricted freedoms are respected and men and women respect each other as partners in collective work, each performing his role with love and faith, deserves to be a role model. Indeed, people who stand against goodness and justice have long been aware of this and have worked to distort this model, keeping women away from public work and marginalizing their role so that they remain ignorant and do not know anything outside their home. They revived the pre-Islamic habits in men, which drive them to control women, thinking that females are their follower or lesser

²¹ Hisbah is a concept within the Islamic legal system that refers to the enforcement of public morality and the preservation of social order. The role of the hisbah institution is to promote righteousness (al-amr bil ma'ruf) and prevent evil (al-nahi 'an al-munkar) in accordance with Islamic principles. This includes maintaining public decency, preventing fraud, regulating markets, and ensuring adherence to Islamic practices and behavior.

than themselves. These trends have succeeded in separating between men and women who are united in doing good and dedicated to obeying God in Islamic countries and have turned their relationship into one of tyranny and rivalry. They established a completely sex-separated society in which women began to fear men and deceive them, and where men became harsh, and try to hide their need for women's affection and become resisting in their dealings with women who they really need as partner in the journey of life.

The Holy Quran says “ يَا أَيُّهَا النَّبِيُّ قُلْ لَلزَّوْجِ كِ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۗ ” which means “O Prophet! Tell Thy wives and daughters, And the believing women, that they should cast Their outer garments over Their persons (when abroad): That is most convenient, that they should be known (as such) and not molested. And God is Oft-Forgiving, Most Merciful.”²² The wisdom behind the hijab, then, is to conceal a woman's charms from non-mahram so that they are not harmed, and the eyes of onlookers are coveted by them. The path to purity is correct faith and moral upbringing, which the veil comes to preserve and block Satan's entrances to. God created this instinctive inclination in men and women for the wisdom of rebuilding the earth and the continuation of humans. Were it not for these feelings and instincts, men might have refrained from marrying and building a family because of the great effort this work requires. It is a great responsibility in which a man must provide for the family and struggle in life to secure his strength and the strength of an entire family, protect and defend it, and spend his money, his life, and his time caring for it. Were it not for the innate inclination between men and women, women would have avoided the changes that come with marriage, pregnancy, childbirth, and the difficulties and troubles of staying up late and raising children.

Islam, which came from a knowledgeable Expert, did not fight the innate instincts and desires with which human was born, but rather worked to refine and frame them within a pure legal framework, which is the marriage covenant. Islam is a religion of moderation, in which there is no monasticism, and it does not permit absolute permissiveness of instincts and desires. God has made a home for spouses and has permitted

²² Sūra Ahzāb (The Confederates), 33/59.

them to respond to their natural instincts in a permissible way. A woman adorns herself for her husband and shows the best she can to maintain his attraction and love for her and protect him from forbidden things. A man must also do his best to maintain his wife's love and attraction to him. The goal of adornment is to maintain the psychological bond that makes the spouses constantly longing and eager to be together, and thus harmony prevails between them and is reflected in their role in the family and society. A woman must be a woman with complete femininity and sensuality in her home and for her husband. As for society, she is an individual who participates in construction and moving the wheel of urbanization forward. She should not be an obstacle in society that confuses thinking and inflames instincts with her femininity. She must make the men around her respect her as a person with mental abilities and as a partner in renaissance work, and there is no way to do that if she shows her virtues and adorns herself to attract attention.

Muslim women in their society are intelligent, effective, serious in their actions, balanced in their movements, and sober in their actions. They impose their respect and prestige on those around, so no one dares to harass them or look at their charms. The legitimate hijab, correct behavior, chaste morals, and conscious mind which a woman carries and her awareness of her goal and cause are what distinguish Muslim woman and make those around her love and respect her as a human being and not as a beautiful doll. Islam has imposed conditions on Muslim women in their clothing that hide the virtues and charms of their bodies. Islamic clothing must cover the whole of body except face and hands, must not reveal what is underneath, and must be loose and not highlight the body's charms. A woman has the right to choose the style and color that suits her and is fashionable in her society. Islam does not allow a woman who is leaving her home to participate in public work to wear a perfume on her because its smell arouses the instincts of men around her. If a Muslim woman wants to leave her home and participate in building her society, she must be modest in her dress and behavior, aware of the reason for her departure, which is to work hard to build the nation, keeping her goal in front of her, and staying away from everything that hinders the achievement of this goal, such as wasting time, temptation for men, or wasting the nation's energies. If niqab is an obligation and not a virtue, then God did not command

Chosen One prepared her to be a vessel of revelation for prophetic knowledge, and her intelligence, the strength of her memory, and her youth helped her in that. So, she transferred what she learned about the Prophet to Companions and followers after him. Aisha used to give fatwas to people during the reign of Omar and Uthman until she died, and her knowledge went beyond fatwas to correcting and correcting the errors that had spread after the Messenger of God. Her learning of the Qur'an and the Sunnah of the Prophet at the hands of the Prophet Muhammad and her extensive knowledge of Arab literature made her a reliable reference.²⁵

A Muslim woman should encourage Islamic behavior in her children from a young age, teaching them supplications for eating, sleeping, and using the bathroom, and urging them to pray with her. The family needs to meet weekly to study the Prophet's biography, listen to what they have memorized from the Qur'an, and remember God together as one family. Of course, parents' maintenance of their prayers and sessions to recite the Qur'an or study a book instills in children a love of science, learning, and participation in these gatherings. Islam requires the father to perform voluntary prayers at home so that his children become accustomed to prayer. A mother's preoccupation with housework and taking care of the cleanliness of her home and her children is not enough. However, Muslim mother must work on refining the souls of her children, developing their abilities and talents, and planting the seeds of faith and watching God in young hearts so that they grow up pure and strong, believing in their cause and their role in flourishing Earth.

5. Equality in rights & duties of women and men in Islam

God Almighty said, " يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ " which is "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

²⁵ An-Nadwi, Sayyid Sulaiman Nadwi, *Sīratu 'Aisha Ummi'l-Mu'minin* (The Biography of Aisha, the Mother of the Believers), critical edition by Muhammad Rahmatullah Hafiz an-Nadwi. Damascus: Dar al-Qalam, 1424 AH/2003 AD., P. 230- 236.

well acquainted (With all things)."²⁶ God has eliminated all types of distinction between peoples, tribes, and couples - male and female - except for one type, which is piety, so peoples and tribes do not excel. Humans are not superior to each other except for this advantage that brings them closer to God and raises their status in this world and the hereafter. Islam equated men and women in creation and humankind, assigning them both the same cause, imposing on them the same duties, acts of worship, and rituals, and granting them the same rights. But it did not eliminate the distinction between them in masculinity and femininity. They are like night and day, two parts of a full day, and they were created from one soul for them to complement each other in performing their jobs according to the fields of work that suit the nature of their creation, in which God distinguished them with masculinity and femininity. Here lies the specialization in the field of work to reconstruct the land, and each of them performs the role that God has made easy for him, and which is appropriate to the nature of his physical, psychological, and mental capabilities.

The equality in humanity, costs, and reward from God does not negate the differences in creation for both. A woman is a physically weak, psychologically strong, and mentally emotional creature. Man is a physically strong, psychologically weak, and mentally logical creature. Therefore, the prophet BPUH said, addressing women on the day of Eid: "O women, I have not seen anyone more deficient in reason and religion than one of you." They said: What is the deficiency in our religion and reason, O Messenger of God? He said: "Is not a woman's testimony equal to half of a man's testimony?" They said: Yes. He said: (That is the deficiency of her mind. Is it not that if she menstruates, she does not pray or fast?) They said: Yes. He said: (That is the deficiency of her religion.) The Prophet would not insult women on Eid, and he is the one who ordered all Muslims to rejoice on this day and asked the women to go out and attend Eid prayers for the good deeds in attending them. Rather, we see in his speech a praise for women and a warning to them against misusing this power, as the Prophet testified to women that they are capable, with their emotional intelligence, of seizing the heart of a resolute man. If someone considers the words of the Messenger to be evidence that women are

²⁶ Sūra Hujurāt (the Inner Apartments) , 49/13.

deficient in reason in the literal sense, meaning that men are more intellectual than them, then how can he explain the ability of a woman with half a brain to control the heart of a man with perfect reason? Some extremists have taken this hadith to make it a legal cover for the customs and traditions that imprison women and treat them as having no personality and being not worthy of trust and respect. Indeed, they do not have the right to decide their own affairs, as they are deficient in reason and religion. Is it possible for any sane person to entrust Islam to entrust the creation of mankind to those who are deficient in reason and religion in the negative sense. However, the Messenger was addressing women on Eid, warning them against using this power that they have over men for harmful or misleading purposes because they will be asked about that on the Day of judgement.

As for the testimony of a man with two women: this is mentioned in the Qur'an about being a witness on debt to ensure his right and it is not related to witnesses before a judge. The judge has many methods of judgment. He may be satisfied and accepts the testimony of one woman. The issue here is that woman's testimony is as half as a man's testimony in matters that a woman does not care about, such as financial mathematical matters, as she is busy with matters of the house and children, and they (women) may forget, so the other woman reminds her. However, if the woman is an expert in this field- as some women are accountants and experts in the economy- then her testimony alone could be accepted. Likewise, there are things in which the testimony of a man is not accepted and that of one woman is accepted, such as birth and breastfeeding issues. Ibn Hazm said, "Acceptance of breastfeeding is valid when it is done by only one just woman, or by only one just man."²⁷ The bottom line is that the issue in testimony is related to specialization not to women's mental value, and the evidence is to accept her testimony without men in other places as explained above.

As for stewardship, its meaning, and its limits, the Almighty says, "الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ" which means "Men are the protectors and maintainers of women because God has given the one more (strength) than

²⁷ Ibn Hazm al-Andalusi (al-Zahiri, d. 456 AH), Al-Muhalla bi'l Athar, Beirut: Dar al-Kutub al-Ilmiyyah, 1408 AH (1987 AD), 8/476.

liability that she saves to support her weakness. On the contrary, women here are lucky. In fact, women have not been honored in the past or in the modern times as Islam has honored them. The truth is that in the science of inheritance in Islam, there are only four cases in which a woman inherits half of a man, but in many other cases she inherits the same as a man, and sometimes a woman inherits, and her male counterpart does not. Islam honored women, granting them the right to own property, permitting them to buy and sell, and considered them fully qualified to undertake contracts and transactions, but it encouraged them to pay attention to their first mission, which is raising generations. A man does not have the right to take from his wife's money without her consent, and he has the obligation to spend on her from his own money, even if she has her own money, as spending is one of the pillars of guardianship. Islam urges women to participate in spending if they have money, and for doing so they will receive a reward, and it is even more rewarding than giving charity to the poor. This reward includes the spending of a Muslim man or a Muslim woman. A man who works outside to secure a living for his family will be rewarded for everything he spends in his home. The same applies to a woman, knowing that a man's spending is obligatory, while a woman's spending is voluntary. That means a woman's own money is hers and she chooses to help in supporting her family or not. However, a man as the head of the family is obliged by Islam to spend on his mother, sister, wife, and daughter even if she has her own money. He needs to support her in her living if she has no other man to look after her as a supporter.³⁰

Finally, the issue of polygamy: The principle in Islam is monogamy, but there are circumstances in which monogamy constitutes an injustice against men, women, and society. Islamic jurisprudence regarding polygamy represents the realism of Islam, as it is a heavenly religion legislated by the Creator to deal with human reality and not with ideals. Polygamy is permitted in Islam according to certain conditions, the most important of which is justice between wives in spending, treatment, and performing rights. As for the heart, nature makes a man's heart incline toward one of the wives, and this is

³⁰ Sultan, Saladin, *Women's Inheritance and the Issue of Equality*, Cairo, Dar Al-Nahda, 1420 AH - 1999 AD, Al-Enlightenment Series.

permitted if it does not appear in dealings and behavior. Polygamy hurts women and makes them angry, and they reject it out of the jealousy that God created women and men with. However, Islam is a realistic religion whose goal is to advance reality towards purity and chastity. It urges man to struggle with the self, and even consider it a jihad. Polygamy is a humane moral system that does not allow a man to have sexual intercourse with any woman he wants. Rather, it allows him to have sexual intercourse with only four within a legal contract that guarantees women's rights. One of the conditions for polygamy is that the man informs his wife of his desire to marry another woman, and she has the right to request a divorce or accept the presence of a second wife in her husband's life. The rational view of the polygamy system shows the wisdom of the Creator in his legislation. In a society that suffers from an increase in the number of women many times that of men due to wars, or the exposure of men to death due to the nature of their hard work, there is a need for a solution to this problem. Polygamy solves the problem of women remaining unmarried, as well as the problem of infertility among the wife, allowing the husband to have children from another wife without divorcing and abandoning his first wife. Just as polygamy protects society from immorality and decadence, when the percentage of unmarried women, widows, and divorcees increases who do not find a breadwinner to take care of them and meet their needs, some may resort to illegal intercourse with men, and the entire society dissolves because its members are not protected by what is permissible. In the early Islamic society, the widow was not left alone in society to bear the hardship of raising children and spending on them. Rather, she was quickly included in a new home by a generous husband who would take care of her and her children. This is a society in which individuals and families work together to maintain its chastity and achieve its goal, which is to rebuild the earth.

Western society, which blames Islam for the phenomenon of polygamy, suffers from the spread of sinful secret relationships. How can a Muslim woman accept that her husband has intercourse with another woman in a forbidden way but not accept that he marries another woman in a permissible manner! Polygamy has its benefits in society just as it has its disadvantages. Among the disadvantages of polygamy is the hostility that breaks out between wives and that this hostility is transmitted to children. Likewise,

a man cannot be fair in love, even if he is fair in treatment. Islam does not command polygamy, but rather permits and restricts it at the same time with justice that preserves women's rights and dignity and makes it something that a rational person does not think about except when necessary. Islam is the first legislation in this universe that honored women, granted them their rights, and made them equal to men in terms of humanity, duties, and rights. Rather, he gave her the care and honor that she should be proud of over all the women on earth.

The following verse summarized the characteristics of Muslim men and women, without distinguishing between them: “ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ” which means “*For Muslim men and women, — For believing men and women, For devout men and women, For true men and women, For men and women who are Patient and constant, for men And women who humble themselves, For men and women who give In charity, for men and women Who fast (and deny themselves), For men and women who Guard their chastity, and For men and women who Engage much in God's praise,— For them has God prepared Forgiveness and great re-ward.*”³¹ Here God mentions the attributes that He sees. God sees them in man, and they are qualities whose place is in the heart, because God does not look at the bodies, but rather looks at the hearts, which are the place of faith. The noble verse goes on to mention the levels of faith: Islam, then faith, then submissiveness, then honesty, then patience, then humility, almsgiving, fasting, individual preservation, and abundant dhikr, indicating that their reward is forgiveness of sins and a great reward.

Conclusion

Praise be to God who honored human beings - man and woman - with the religion of Islam and made life harmonious between the strength of the man and the weakness of the woman, between the softness of the female and the roughness of the male and made them unite in one cause that they strive to achieve with a desire to please God

³¹ Sūra Ahzāb (The Confederates), 33/35.

and achieve perfection through faith. God has made clear to both men and women their areas of work and specialization, and He has commanded them to have mercy, affection, and consultation in their affairs to populate Earth with righteous generations, which are considered an extension of the parents in doing good deeds and an ongoing charity for the Day of Resurrection. Whoever establishes a good practice will have its reward and the reward of whoever acts upon it.

Islam is a source of pride for women, in which the Muslim woman brags about the rights that Islam gave her, and which Western women still wish to obtain to this day. Rather, the Muslim woman must be an example of Islam and a call to walk on earth with her morals, her hijab, her intelligence, and her knowledge, thus showing the whole world that the Muslim woman is not ignorant, confined to the house, tyrannized by the Eastern man. Rather, she is a human being with her own distinctive personality whose essence is knowledge, chastity, and honesty, and who does not allow anyone but her to do so. Her husband should enjoy her femininity and beauty. Islam liberated women from the restrictions of pre-Islamic times and raised them to the highest and most honorable status known to women in history.

Then the enemies of Islam came and worked hard to return women to pre-Islamic times again, a pre-Islamic era that marginalized their role from being the creator of generations to a maid in the house who nourished and cared for the body, but did not care about raising the hearts, minds, and souls of believers. Rather, after they made her ignorant of her history and the truth of her religion, they came to fill women's minds with the seeds of Western civilization through the media, satellite channels, companies, associations, and clubs that demand women's liberation from oppression and ignorance and taking them out of home to engage in society. In uncontrolled mixing, it is easy to slip into a society of corruption and the entire nation dissolves with the loss of generational creators.

Islam is a religion of moderation. It did not demand women to hide at home and suppress their mind. Rather, it commanded them to learn useful knowledge and made clear to them their basic mission in life, which is building generations. Muslim woman is allowed to exercise her rights to go out to seek knowledge and work in a pure and hon-

orable society within legal controls that protect men and women from falling into a society of vice, decadence, and loss of lineage, thereby protecting the entire family - parents and children - and even society. Some may try to implement the ideal of Islam in its entirety and seek to transform society into the ideal Islamic society, but they feel frustrated and helpless when they find it impossible to implement the complete Islamic ideal on earth, because man is a sinner, and the best of sinners are those who repent. Supposing the ideal society is achieved, the questions of what man will do and what the goal is for which he will strive in living could best be answered by God's wisdom which requires that life of this world be a place of trial and testing for mankind, in which the forces of good and evil struggle to discover the strengths of mankind and their steadfastness in the truth when put to the test.

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