

Respect, Rights & Rank: A Dream of Eve's Daughter (From Past to Present, in the Light of Renowned Religions)

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Received: September 1, 2014

Accepted: November 13, 2014

ABSTRACT

In the days of ignorance (i.e. before entering of Islam), women had not specific rights of equality to men. They were in the worst condition, and treated like animals. The gender bias was at its extreme, and, it prevailed to such an extent that this creature (woman) was not even accepted as a human being. It was hypothesized and believed that a woman has basically been created only for serving and appeasing a man. This inequity had actually plagued the Arab societies for a long time. Such an obscure system was first questioned, after Islam dawned. The rights and privileges of woman were first introduced, she was exemplified in the remaining world, consequently. The Holy Quran justifies her honour and status of egalitarianism, clearly. It becomes testified that the man and the woman are equal before Allah, and her margins of rights became recognized. It is Islam, in fact, which substantiated the integrity of woman's rights in different values such as mother, sister, daughter and a wife. But, within the Muslim world, specifically Pakistan, the situation is worse if one considers the respect and rank of woman, unfortunately. This article is an approach to comprehend the status of women in the renowned religions with a special study of Islam, and also an existing situation in the Muslim society.

KEYWORDS: Days of Ignorance, Islam, Rights, Woman.

INTRODUCTION

We observe the conflict of the status of women in the world. This dilemma appears in their rank, status and rights. Different societies and religions treat to level the ground off and to balance these issues, in distinct ways. We recognize this quandary in the earlier periods, by reviewing history. This is an unresolved question, for various societies as yet. We put efforts to draw a comparative profile here, for few religions and a couple of societies such as the Arabian society in the days of ignorance, in few renowned religions, in Islam and the Muslim society.

1.1. The status of woman in the days of ignorance

The Arabian society had been involved in a somber calamity of hurting women, in the days of ignorance. She was treated like a slave or a property, and her existence was considered, humiliating. She was unbearable because of the fear of dishonor. There was no concept of getting women's personal assent for anything, including wedding, in those days. Her status was no more than an entity which is discarded after use. The society had a great dearth of the rules to protect her rights such as independence, owning property and inheritance, for example, and also such a nasty behaviour extends to consider her a part of pillage, in the times of war, literature explores. We can simply sum up with the words that her plight was at extreme. We summarize 'the status of women during the age of ignorance' as follows, by reviewing the literature. The killing of the infant girls was a common practice amongst the Arabs [1]. Such loathsome practice of killing was considered a symbol of honour on the occasion of the birth of a baby child. Such offensive deeds represent the despicable mentality of those people about women. She was a creature, no more than an animal, for them. She was supposed to be a senseless and a needless entity, just a mean of bearing children, serving man, and to bring comfort, consequently, compelling her to prostitution and beating to get satisfied their lust, was in usual practice. In that way, this weak and delicate creature was forced not only to satisfy the lust of the husband, but also to earn for him through nefarious trafficking. The birth of a baby child was deemed disgraceful, and the born of a daughter would have made the Arabs sad, therefore [2]. She was killed by burying alive without any feeling of affection, kindness and love of a father, soon after she got delivered. Allah describes this wicked practice in the Holy Quran: "When news is brought to one of them, of the birth of a female (child) his face becomes dark, and he is full of wrath. He hides himself from the folk because of the evil of that which is announced to him. (Asking himself) will he keeping it in disgrace, or bury it (alive) beneath the dust? Now surely evil is their judgment" [3]. The Arabs were dreaded for a couple of reasons, which were affixed behind this evil act. One belongs to fright of burden economically, if she gets populated. However, another was the fear of disgrace that could cause by the imprisoning of the female instead of males by the hostile tribe(s). There had been many examples, one of which is, "Qais Bin Asim". He was leading the tribe of "Tamim". He had buried his eight daughters, alive. One other example is stated below in the own words of a man who had told himself, about his evil action towards his daughter at the age of ignorance, to the Prophet Muhammad (SAW). "I had a little daughter who loved me very much. Whenever I called her, she came running happily towards me. One day I called her, as usual she came running and then followed me. I took her to a nearby well and pushed her in. At that moment she cried, "Father, father".

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The Prophet of Islam (SAW) was shocked to hear it, and his eyes were filled with tears [4]. In the Holy Quran, Allah says: "When the female (infant), buried alive, is questioned for what sin she was slain" [5]. Allah will ask this question from that girl on the Day of Judgment, that, for what reason or crime, she was banished to slay via burying her living. What sin made her to that mistreatment? This illustrates the moral degradation and ethical debasement of the Arabs, in the age of ignorance. The pagan Arab was accustomed to bury their daughters alive, for one another fear, of her marriage to someone if becomes son-in-law. Although slaying daughters was a common practice, but this malevolent action didn't plague all the tribes. It was dependent upon the culture and the laws of those tribes, where females were living. The situation was different, therefore. This gender was underestimated in the lower classes, however. She was treated as a slave, a commodity and a prostitute. She had been exploited physically, socially and even economically by men without pity, and remained unable to enjoy any right. There was no limitation for marriages, no margin in the number of wives for a man consequently, more than ten wives at a time, for example. Meanwhile a woman had no option of choosing a man as her husband. This decision was believed to be made by either of her father or brother. However, she was sometimes sold by her relatives (father or brother) for wealth or an advantage [6]. It is stated in Abu Dawood that if the Arabs kept their daughters alive, they deprived them of all their rights. They married as many women as they liked. When Wahal Asadi (RAA) embraced Islam, he had ten wives [7]. An example is Gheelan Saqfee who had ten wives at the time of his embracing to Islam [8]. Afsar Bano states in her words as follows: Moreover, there were no limitations on divorce, man was free to divorce his wives any time and any number of times and reunite at will [9]. Now, if we think out the status of a married woman and her life in the age of ignorance, we find that wife was actually a servant to her husband, and had to serve him all through her life. The inheritors of her husband had complete right over her, after her husband's death. They had authority either to get marry with her, step-mother, for example, or got her married to someone else, they choose. They were also free to stop the widow marrying someone, specifically if she owned some wealth or property [10]. There was another degrading act commonly practiced with a widow. She was induced to spend a year of her life in a dark and an unventilated small hut out of her house, soon after her husband's death. There was no permission to leave the hut or take a bath and, or, change the clothes during that period. It was like a prison. She had to face an inhuman act by the folk, after her confinement. She had to move in another agonizing stage, after the completion of the first excruciating phase. She was ordered to rub her body against the body of an animal, after people threw camel dung into her lap, and compelled to walk round the entire village in the same condition and in such a way that to throw camel dung on her left and her right. Now, she was thinking and considered to have completed her Iddat (waiting period) [11]. If we look into the situation of an Arab woman in the days of ignorance, at home within the circle of blood relations, it reflects that she was inferior. There was no consideration of valuing her in the inheritance. She had no right to get inherited, a mother from her son, a daughter from her father, and also a wife from her husband, for example. The Arabs were used to leave their inheritance only to those who defended the tribe by carrying sword [12]. Contrary to that history declares the honour of women in some tribes, and shows that she was deferential to such a level that she could break the wars either internal or external. We recognize that women were treated well, in the tribe of Quraish. The gratis woman was asked for marriage, no without her prior consent, and her decision was considered to be respectful. She was able to do own trade. "Khadija Bint Khuwailid" is an example, the first wife of the prophet "Muhammad (SAW)". She was not only rich, but, also, had a reverential status among her tribe. We find another example of "Hind Bint Otba", Sufyan's wife. She had high regard and nobility in her tribe, before conversion to Islam [13]. Consiely, we can conclude that although few tribes were well-mannered in their treatment with women, but an overall situation in the Arab was miserable, in the age of ignorance. She was debased and the moral degradation of the society was on peak.

1.2. The status of woman in the other religions

We report on the status and rank, other renowned religions, present to women, and strive to draw an outline considering narrations and citations. A famous non-Muslim scholar, Gastauli Ben, illustrates her place in the Greek society as an inferior creature. He describes her status unhonourable. The concept of respect, regard and affection has been missed among Greeks, and she has been treated as an inhuman source to bear warriors only. She was slayed in chastisement if her delivery could not be fruitful, to yield a normal child who was supposed to be a warrior. The debasement of the society was very high up to the stage of such an immoral act that man's interest retained in case she deliver a normal and likely warrior child, and was lent to produce a child of another person with his seed (race), subsequently. The Greeks were not respectful to their women and didn't value them, regardless of their most civilized age excluding the time of circumambulation. According to the following quote of the chapter "Sermon" of the Old Testament: "He who loves God must shun woman. I found one out of one thousand men whom God loves, but there is none among the women of the world whom God loves in Rome. The husband's attitude towards his wife was cruel. She enjoyed no share in the social activities. He had every right to claim even her life. The same was the position was the Greeks". If we have a look at the Torah, we find verses 5-10 of chapter 25 describing that, "If two brothers live together and one of them dies childless, the wife of the deceased should not be married to a stranger, but her husband's brother should have sexual intercourse with her in privacy, treating her to be his wife and fulfill the right of being her husband's brother at the child which will be born to her would be called the child of his deceased brother. Thus his name will not be effaced from Israel. If he refuses to act as her husband, his brother's wife should draw out shoe from her feet and spit on his face before the judges saying: "who does not care for his brother's home, deserves such treatment. "His name would become notorious among Israel as being the house of one where a shoe has been drawn out". The above mentioned verses are self-explanatory and we find them enough to conclude the status of women with respect to rank and honour, in this religion. It becomes recognized that her specific rights for a relation has been demolished. We find some strange and

degrading statements about position of women, which are difficult to accept if one considers ethical standards for a human. We observe via exploring further the other religions, such as the Bible mentions, "Woman is bitterer than death", and the Hindu Law states, "luck, storm, death, hell, poison, poisonous snakes, none is more harmful than woman", Tartaulian elucidates the Christian view in the following words: "She is a gate through which Satan enters. She allured man to the forbidden tree. She is a breaker of Divine law. She spoiled man, the image of God", A well-known Christian leader articulates her as: "An inevitable evil, an hallucination, a pleasant hardship, a domestic trouble, a destructed charm, a decorated scourge"[14]. Following quote is taken from the Bible: "Now the snake was the most cunning animal that the Lord God had made. The snake asked the woman, "Did God really tell you not to eat the fruit from any tree in the garden?" "we may eat the fruit of any tree in the garden" the woman answered, "except the tree in the middle of it if we do, we will die". The snake replied, "That's not true, you will not die when you eat it you will be like God and know what is good and what is bad. So she took some of the fruit and ate it. Then she gave some to her husband and he also ate it. God asked, "Did you eat the fruit that I told you not to eat?" The man answered, "The woman you put here with me gave me the fruit and I ate it". And He said to the woman, "I will increase your trouble in pregnancy and your pain in giving birth. In spite of this, You will still have desire of your husband, yet you will be subject to him" [15]. All of above mentioned elucidation reflects the oppressed status of women in all around the world without any definition of rights to rank her as a human being. It remains a common thought, she has to live a life, the man chooses for her, without considering her separate entity as a human. She has been portrayed as an evil creature for depriving a man from goodness and has been disliked, and the man still needs her for breeding, conversely. She has been introduced no more than a machine to yield the product according to the choice of man, healthy infant (boy), for example. She has been chastised or would have to chastise either to slay or via some other means, otherwise. A painful ground from birth to death appears for her [16]. A sensible human being can never appreciate such unjust circumstances for another soul, specifically when the individual is naturally delicate. This is the only religion, Islam that introduces her as a being and places her on the equality of man. She enjoys respect and rights, and becomes known as an honourable creature [17].

1.3. The status of woman in Islam

Islam is such a religion which introduces the rights of women, in an integrated and a comprehensive way. It measures all her needs, makes a grade of ease and peace for her and protects her, all through her life, in all ages. She enjoys every aspect of life within the confined boundaries and ties of relationships with a vast offer of rights. Her entity becomes esteemed, and her value gets prominence. She becomes equal to the man either in rights and or, responsibilities. She gets inheritance, finds opportunities of education as a basic right, own property with an entitlement of construction and vending, gets social rights, rights of equality and freedom irrespective of race, caste, residence and empowered to consent in contracts specifically marriage. The statement of Muhammad (SAW) fourteen centuries earlier, evinces an obligation of obtaining knowledge for all Muslims, and also its implementation, history proclaims. Hazarat Khadija (RA) and Hazarat Ayesha (RA), the wives of Muhammad (SAW), were the women with great wealth and great knowledge, respectively, for example. We recognize from the review of the history, that the Muslim women accompanied Muslim armies in battles, looked after the wounded people, prepared supplies and served the combatant, which reflects upon the equal rights of women to men to aid humanity. We see four different categories of women in salutation of her respect i.e., mother, daughter, sister and wife.

1.3.1. Status and rights as a mother

A true, unadulterated and sincere relation among the human beings is the relationship of the parents with their child. This is a genuine relationship that is clean of any contamination. Parents are the greatest gift of the Almighty Allah for all the beings, and are the blessings of Allah upon the humankind. The example of affection and the sentiments they pay, the care and kindness they present, and the troubles and difficulties they bear, to grow up, their child, is unique in the world and can be seen in this genuine relationship only to the optimum. The Holy Prophet Muhammad (pbuh) has stated: "Allah (Glory and Greatness be to Him) will not speak to three kinds of people on the day of judgement. Neither will He have mercy upon them, nor will He purify their sins. There is for them a horrible chastisement. The three types of people are the believers in destiny, the drunkards and those who disobeyed their parents" [18]. Allah (Glory and Greatness be to Him) says in Hadith al-Qudsi: "I swear by My Glory and power that if a (child who is) disobedient to his parents comes to me with all the good deeds of all the prophets, I will not accept them from him" [19]. This is what Islam teaches! Islam instructs to treat father and mother politely with special care and love, and introduces the way of obedience and reverence. A behaviour of love, kindness, honour and obedience to them, is highly appreciated in Islam. Allah says in Surah Al-Isra: "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" [20]. And then says: "Be good to your parents" [21]. If we further head in deep we find that the mother has been valued in right over father. We find a verse in Surah Al-Nisa: "Respect the Womb that bore you" [22],? and recognize the grade and esteem of the mother, Ahmed and Ibn-e-Majah narrated, "Paradise lies at the feet of the mother" [23]. One can now visualise the status of mother in Islam. She has highly been ranked and her obedience is of utter significance to get the Paradise. Abu Huraira narrated, "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" [24]. In the same way we find that the Prophet (SAW) said: "I enjoin man about his mother, I enjoin man about his mother, I enjoin man about his mother, I

enjoin man about his mother”[25]. We further get awareness from the narration by Hazrat Aisha while she enquired: “O Messenger of God, who has the greatest right on woman?” The Prophet Muhammad (pbuh) replied, “Her husband (has the greatest right on her)”. She then asked, “Who has the greatest right on man?” The Prophet (pbuh) replied, “His mother (has the greatest right on him)”. There is an unusual thinking within a scarce number of people that owing to the strong status of the father, the mother as she is delicate in nature, the Prophet Muhammad (SAW) instructed to obey and honour her greatest over him. It may or may not be right, but one can identify this distinction in honour for a number of reasons. This is actually the ‘mother’ who endures all the onuses, troubles and pains of pregnancy for nine long months. She is the only one who puts her life in danger and deliver the child, after severe pain. She feeds an infant from her blood, provides a caring ambiance in long nights and leads towards growth. Although, father also plays his role in developing the child and making comforts of life, but he can never put his life in danger to bear the child with all the efforts of nine months. Mother deserves more favour and concern than father, therefore. “Hazrat Aisha states that Hazrat Harsa bin Noman behaved with his mother in the most respectable, pleasant and polite manner. Once Muhammad (SAW) said: “I saw heaven in my dream where I heard somebody reciting the Quran. I asked whose voice was that. I was told that it was the voice of Hazrat Harsa bin Noman. Then the Prophet (SAW) said that is the reward of fair treatment to mother” [26]. We can conclude from the above account that Islam places mother in a highly respectable and honourable position.

1.3.2. Status and rights as a daughter and a sister

The sweetness and lovability of the respectful relationship of a man with a woman as a daughter and a sister, had soon been recognized, after Islam dawned. A careful behaviour in these relationships can place one in the paradise, it became illuminated, a daughter and a sister is not disgusting but worth. They have rights over everything a man has, and the margins of the rights have been defined in Islam. This is the Almighty Allah Who has created man and woman, and this is all He will either to bestow someone a daughter or a son. No one is allowed to slay his child specifically female of thinking them burden or humiliating. It’s been stated in the Holy Quran, “To God belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His will (and plan) or He bestows both males and females and He leaves barren whom He will for He is full of knowledge and power” [27]. Islam advises for an appropriate sustenance and nourishment of daughter(s). The daughter(s) and sister(s) have been ranked to such a great honour that, her proper growth can protect from the fire of the Hell and lead to the Heaven, conveyed as follows: “Hazrat Aisha relates that Prophet Muhammad (peace be upon him) said: Whoever is in charge of (put to test by) three daughters and treats them generously, then they will act as shield for him from the (Hell) fire”. “Hazrat Itba bin Aamir relates that Prophet Muhammad (saw) said: Whoever has three daughters, and bears with the miseries in their connection, feeds and clothes them with the earnings of his labour, they will become a curtain on the fire of hell, for him”. “Hazrat Abu Sayeed relates one more Ahadith that Prophet Muhammad (SAW) said: Whoever has three daughters or three sisters or two daughters or two sisters and he adopts a good company with them and fears Allah about them, He has (place for him in) heaven”. “Hazrat Anas relates that Prophet Muhammad (SAW) said: If anyone cares for two girls till they grow up, he and I will come on the day of resurrection thus, and he joined his fingers”. “Hazrat Abu Hurairah relates that Prophet Muhammad (pbuh) said: Whoever has three daughters and he bears with the difficulties and financial problems, in connection with them, Allah will make him enter Heaven, for courtesy towards them”. Abu Hurairah reports that a man inquired if he has two daughters (and bears with the difficulties in connection with them). The Prophet (SAW) replied, “Even if he has two daughters (Allah will bless him with Heaven)”. A man asked, if he has one? The Prophet (SAW) said (He will) even if he has one” [28]. “Hazrat Abdullah bin Abbas relates a similar Hadiths that prophet Muhammad (SAW) said: If anyone takes care of three girls or the like number of sisters, training them and showing kindness to them till God enriches them, God will guarantee him paradise” [29]. A door opens to identify and realise that, a generous conduct with daughters and sisters, is their prime right, and shows them respectful and valuable to the man and or, parents. A daughter should be nourished similarly to a son with an identical behaviour of kindness and affection towards them either in education or marriage, and inheritance considering the teachings of Islam [30]. “Hazrat Abu Sayeed Khudri relates that Prophet Muhammad (SAW) said: Whoever nourishes three daughters, educates and trains them, gets them married (and afterwards) offers a gentle behaviour to them, for him there is heaven” [31]. Such a compassionate attitude towards daughters and sisters of one’s own family, guides him to venerate other’s women, which helps eliminate the degradation of the society.

1.3.3. Status and rights as a wife

Islam gives honour, independence and identity to women. She enjoys her value as a self-determining entity. Marriage or Nikkah neither resolves her personality to her husband’s personality nor renovate her position to become a servant. Marriage if ties her to some newer responsibilities, she gets the owner of few fresh rights, meanwhile. She can neither refuse her responsibilities nor she can be deprived of her rights. Allah inserted love in the relationship of husband and wife, and it depends solely on adoring, understanding and respecting each other. A natural love and attraction rest in this contract [32]. Allah says in the Holy Quran: “And among His signs is this, that He created for you mates from among yourselves, that you 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” [33]. It can now be realized that the marriage retains happiness and peace, it neither holds man at the position to become a master, nor allow him to deal her woman as a slave. Islam settled boundaries, established separate rights of husband and wife, and also taught to head with respect, love and sincerity towards each other. An abhorrence towards the life partner has strongly been disliked. Hazrat Muawiya Qushairi once inquired to the Prophet (peace be upon him), about the rights of the wife. The Prophet answered: “That you should give her food when

you eat, clothe her when you clothe yourself, not strike her on the face and not revile her or turn her out of the house (if separation becomes necessary) but live separately within the house itself (temporarily)". In other words we learn, "Feed her what you feed yourself with, her clothing should be of the same standard as yours, do not beat or abuse and rebuke her" [34]. It becomes highlighted that a husband has been obliged to maintain similar living standards for his woman, as for him. He has been instructed to treat her caringly, politely and honourably, and has been forbidden to beat or abuse her. A husband has been advised to live separately within the house, instead of eradicating her from the house, if a wife ill-treats her husband, and if the problem doesn't make to be resolved then divorce is allowed but disliked. It becomes emphasized from the teachings of Islam, that woman is equal in rights to the man. There is no concept of 'master and slave'. A good moral treatment has been appreciated, and leaving via divorce is permitted in case the charm doesn't retain, and resolution of the problems becomes impossible, without harming each other [35]. "Hazrat Aisha relates that Prophet Muhammad (SAW) said: The best of you is he who is the best to his family, and I am the best among you to my family" [36]. A society is based upon the role of man and woman, equally. If a man manages economies of home, a woman administers the home. A number of responsibilities have been assigned to each of them, and they have distinct rights, consequently. There is no introduction of inferiority to a human on the basis of gender in Islam, the individual becomes good or bad depending upon the obedience and piousness. Islam preaches and advocates equality for all and leave no room for any prejudice on the basis of either of caste, creed or gender [37].

2. The existing rank of woman in the Muslim society

We highly appreciate the rules outlined by Islam to introduce the rank and value of women to the world, if we ponder the details summarized above, and draw a comparison with other religions. We identify, she became honoured and ranked highly to the status of equality. Her position up surged to such a grade that she enjoys every right a man enjoys either in education, in social activities such as business or job etc., and in inheritance. We admire her distinct esteem as a mother, a sister, a daughter and a wife, and realize her benefits, which has been granted to her, in Islam, to sustain a secure, peaceful and happy life. We observe and find a constancy among the existing rank and rights of women to those instructed by Islam, but it is also true that some controversy and contradiction appear in such statues designed by Islam, and those currently being followed in existing Muslim societies. Although several Islamic countries still strictly follow the marked boundaries suggested in the rank and rights of women in Islam, but some of the old traditions couldn't fully be exchanged. We find a vast number of such cases, when a woman is compelled to obey the man at home. Her option of consent and agreement has been withdrawn for her wedding, inheritance or inherited property, and even sometimes she is not allowed to move freely out of the home in the society for her needs. If we turn our focus to Pakistan we see an unsatisfactory condition in the application of the Islamic instructions properly. We observe an ill-treatment with her in the name of cultural diplomacy. She has been deprived of the most fundamental rights such as education, consent for marriage, divorce, inheritance and social development, for several years, which are still being observed in many parts of the country. She lives in a male dominated society and is considered a subservient to man where the concept of equality becomes vague. Her position becomes ignominious in tribal areas where the paucity of education and the misinterpretation of Islam induced her to live an oppressed life without fundamental rights. The society still follows such traditions, which put it back again in the days of ignorance, and urge to get a new start according to Islam as the country had been made in the name of Islam, such as sale of women, Karo Kari (honour killing), death by burning, forced marriages and the curse of a dowry.

3. Conclusion

Before Islam, the woman had no credible status in the society. She had been treated as a property, regardless of her thoughts, mindset and or, natural feelings. She had not rights and there wasn't any concept of giving her option to decide or choose a way to follow concerning social affairs. There was no rule of inheritance for her. We don't see any rank of respect, an honour of rights, and a position of equality for women in few discussed renowned religions or authorized systems except Islam. Islam has no favouritism for man or woman in any field, be it social affairs, family matters, educational disciplines or matrimonial interact. The legal rights and the honourable positions of woman have been modelled and protected in the family system of Islam. The woman in rights has equally been placed to the man, and both are equal before Allah, it becomes explicit according to the teachings of Islam, but the preferentialism appears in good deeds, piousness and Taqwa. Allah says in Surah Al-i'Imran: "Then their Lord heard their prayer that I certainly waste not the labour of any worker from amongst you, be a male or female, you are one among yourselves. Hence those who emigrated and were driven out from their homes, and were tortured in My way and fought and were killed. I shall surely wipe out all their sins and shall surely cause them to enter into the gardens beneath which flow rivers, a reward from Allah. And with Allah only there is good reward" [38]. This is Islam, which grants rights for woman integrally in the position of a mother, a sister, a daughter, or a wife. Islam, as a faith and philosophy, and way of life, was the first religion in the world to grant a respectable status to women. It bestowed equal property rights to women, at first. It issued clear instructions for women obtaining education, and created a niche for them in society [39]. It is beneficial for the Muslim societies follow the rules of Islam properly, and give their women honour and rights to establish a stable and balanced society.

Acknowledgement

We are thankful to Dr. Rozina Khattak (Department of Chemistry, University of Karachi, Karachi-Pakistan) for her assistance in preparation of this Manuscript.

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