

اسلام اور عصر حاضر کے تناظر میں صنفی مساوات کا تصور: تحقیقی مطالعہ

**The Concept of Gender Equality in the Context of Islam and Modern Age: An Evaluative Research Studies**

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**Abstract**

*In all the religions and philosophies and beliefs of the world, man has been diagnosed as the first-class creature, there is no point out or factor of gender discrimination. Especially in Islam, all human beings have been declared the descendants of Adam (peace be upon him) and the noblest of creatures. In the fundamental teachings of Islam, pride, caste, color, race, language, region and gender have been barred from the widespread of virtue. ” لَنْ أَكْرَمَكُمْ ” عَنْهُدَالله. اتَّقُواFrom such verses, solely piety and piety have been declared as the very best standard. Although the use of this idiom has quite a few essential implications, for example, if one wheel of a car breaks down, the car will no longer be capable to go ahead till that defect is eliminated and the wheel is constant like the different quality wheel. Although some of the important points of this instance do now not practice to the relationship between men and women in society, it does supply a concept of the significance of equality. Men and women are virtually sexually different, however as human beings, there is no distinction between the two. As a human being, a woman has the identical wishes as a man. A woman additionally desires food, desires clothes, wishes a residence and above all, a female additionally has self-respect, self-esteem, and identity. Therefore, for a peaceable society, women and men residing in society ought to have equal rights. These rights cowl employment, social life, instructional facilities, and fitness amenities as nicely as politics, home responsibilities, and leisure activities. Since our social values are linked to non-secular beliefs, it is vital to give an explanation for to the target market that men and women are equal as human beings, citing Quranic verses, hadiths, and well-known female in Islamic records to show the repute of women. Women are now not barred from doing commercial enterprise or collaborating in social things to do in Islam. Does Islam inform us that a lady have to bake bread, wash garments and easy the residence all her lifestyles and if men and women assist every different in these matters, then Allah will be displeased? There is a want for men to make a tremendous alternate in their attitudes and this alternate is feasible solely when men take care of their rights. If men exchange their behavior, women will no longer have to spend time and power struggle for their rights. This trade is feasible only when men soften and trade their attitudes. In this article, we discuss about gender discrimination and the equality of men and women, maintaining in idea the teachings of Islam.*

**Keywords:** Gender equality, Islam, religion, spiritual, ethical, political, social norms.

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## ***Introduction***

Every tradition and ideology, the place it has one-of-a-kind desires and objectives, additionally names its slogans and techniques for these functions as lovely and elegant. In these phrases and slogans, the distinction in that means and magnitude is current with full impact which is discovered in each theories - One of these theories one principle is referred to as gender equality. The standards of gender equality imported from the West are incorrect as pointed out in the article underneath overview however Islam additionally has its idea of equality as all Muslims as human beings have equality, no difference between black and white and Arabic and non-Arabic. Does now not exist? There is additionally equality in addressing the *Shari'ah* and worshipping Allah. In the simple values of contemporary ignorance, 'gender equality' is taken after 'freedom'. It's a stunning phrase and a catchy time period to hear. The time period equality appears to be very desirable and reasonable, its slogans are heard in our society as nicely as all over the world, and however the query is whether or not absolute gender equality is viable in practice? Different faculties of thinking have crucial variations regarding equality, what sort of equality there ought to be in society. What is equality? How to apprehend it? While we be aware of very properly that human beings are now not equal in each sphere. It would be ridiculous to argue that all humans must be equal. Complete equality has end up an insignificant slogan.

If you assume about it, you will locate that there are deep variations amongst these who maintain the concept of equality, for example, Christians accept as true with that we are all equal in the sight of God, whilst in accordance to Kant; human beings are precious due to the fact of the equality of reason. According to utilitarianism, the satisfactory way to take care of all human beings equally is to maximize enjoyment. If there is no equality in the notion of God, then how can there be equality in these who undertake this thought. According to the Oxford Dictionary of Philosophy, the most controversial and wonderful social idea these days is the thought of equality. Absolute and whole equality in human beings is impossible, but its actual that means is to limit inequality. In Western society, the difficulty of men and women and transgender humans is now obsolete. Currently, Facebook has delivered about fifty kinds of intercourse in addition to men and women as an alternative for Western customers to introduce their gender. It is as if the slogan of equality will now communicate of these fifty types.

### ***Determining the topic:***

One of the troubles of the current day is that seeing that men and women are on the identical degree of gender equality and humanity, are they equal in terms of role and repute and if not, have to be equal? The hassle is developing that the slogan of gender equality is forcing women in the economic, political, and social arenas to demand equal rights for men in share to their populace in the world today. In this article, we will take a look at whether or not Islam has made

men and women equal in each region beneath gender equality or has identified the superiority of men in one subject and the supremacy of women in some other field.

## ***Discussion***

### ***1. Gender Equality thinking in the contemporary era:***

If we seem to be at it in the context of contemporary times, the students of lack of awareness additionally use equality to get rid of gender discrimination and declare that men and women are equal, they need to have equal rights. Women have to have a position in every sphere of lifestyles and men and women ought to be mixed. The sheets and partitions are old-fashioned. Shame and modesty are monuments of regression. If a man is allowed 4 marriages, then a female must be equal, in any other case, one must be equal for a man. If a man can be a prophet, why no longer a woman? If a man can be the head of state, why no longer a woman ?

The proof of this 'gender' equality is neither in the scriptures of any prophet nor from the presence of frequent sense, however, there are all varieties of speculations, lusts, and doubts, needs of the soul and superstitions of the intellect, satanic whispers, revolt towards the expertise of revelation. There is an insurrection in opposition to the teachings of the prophets and aversion to worship.

### ***1.2: Gender Equality in Islamic Texts***

Islam believes in equality of men and women but not uniformity. Equality does not mean uniformity. In this regard, a strive is made to the center of attention on verses and Hadiths that speak about gender equality and women's human rights issues.

#### ***1.2: Qura'nic Texts (Verses)***

The foremost reason why gender equality is an international developmental goal is that it is a fundamental human right. The World Bank defines gender equality in phrases of equality below the law, equality of opportunity, rewards, and resources, and equality of voice to have an effect on and make a contribution to the improvement process<sup>1</sup>. Hence, gender equality means that women and men have equal prerequisites for realizing their full human rights and plausible to make contributions to national, political, economic, social and cultural development, and to gain from the results. The idea of gender equality in Islam is harassed through the un-superiority of both sexes over the other.

Islam does no longer differentiate between the two races (male and female) as human beings, however, considers them to be a pair of identical soul.

“يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً<sup>2</sup>”

“O mankind! Reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women”

This verse of the Quran shows that there is no superiority for one sex over the other. On his authority from Ibn 'Abbas, both genders are created from the single soul, with the equal human and religious nature. Ibn 'Abbas mentioned that Allah (God) has created mankind out of one dwelling entity, and out of it created its mate, and out of the two unfold oversees a multitude of men and women. Islam elevates the demeaned popularity of women and provides them rights equal to these of men. The equality of females in Islam is evident via the unparalleled human rights given to them below a monotheistic faith as described in the Quran. The wording of aforementioned Quranic verse indicated that the predominant Islamic textual content does not specify one precise sex over the different which is proof of gender non-bias and equality.

“وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً<sup>3</sup>”

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

In the same way, simply as a man is a creature of Allah, so is a woman, simply as a man is given sure obligations via his Creator, so is a woman. Just as a man has positive rights, so does a woman, and simply as a man is to blame to his Lord on the Day of Resurrection, so a woman will be guilty to her Lord in her beliefs and actions. As Allah Almighty says in the Holy Qur'an:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَبُؤْمُورٍ فَلَهُ حَيَاةٌ طَيِّبَةٌ ﴿١٠٠﴾ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٠١﴾<sup>4</sup>

“Whoever works righteousness, man or woman, and has Faith, verily, to him will we give a new Life, a life that is good and pure and we will bestow on such their reward according to the best of their actions.”

But simply as there is a distinction in the advent of men and women, there is additionally a distinction in their duties and rights. This is the requirement of justice and the educating of Islam. First of all, no argument can be given to show the precept of equality as a 'gender'. - Secondly, it is quite argued that simply as the wheels play a function in riding a car, so too do men and women play the position of two-wheelers in pulling the wheel of human life. This instance is basically wrong; due to the fact the two wheels of a vehicle are identical in their creation, whilst men and women are created specially in their very own creation. The right parable for this would be that men and women need to be regarded as the two most essential components of the car, which, regardless of being special in their creation, have their personal significance in pulling the auto of life, however additionally their personal one of kind roles. Of course, in the absence of both sexes, the car of existence can't run. But even if each of them insists on enjoying an equal role, the car will be destroyed. If one has to turn out to be a mother and elevate an infant in the

womb, then breastfeed and then teach in the lap, then the difference has to grow to be a father and fulfill the accountability of taking care of him.

#### **1.4: Prophet's Hadith:**

In Islam a female has a preference in the marriage matter. Marriage in Islam is a contract. Woman has a full proper to be given or annul the marriage contract. Women consent is a prerequisite to the validity of the marriage contract in accordance with the Prophet's Says.<sup>5</sup> Holy Prophet stated "a beforehand married female can't be married till her order is sought and a virgin can't be married till her permission is sought. They said: How does she provide permission? He said: If she continues to silence"<sup>6</sup>. In the different Hadith, Ibn Abbas pronounced that a younger woman complained to the Messenger of Allah, that her father had compelled her to marry, besides her consent, his brother's son in order to elevate his social status. Prophet Mohammad (Peace and Blessings of Allah be upon Him) gave her the preference between accepting the marriage or having the marriage annulled, the woman said: "O Messenger of Allah! I have commonplace what my father has accomplished however I desired to let women recognize that mother and father have no proper to pressure a husband on them"<sup>7</sup>. In Islam female is entitled to freedom of expression as a great deal as man does. Woman opinions are taken into consideration and are now not be neglected simply due to the fact she occurs to belong to the women sex.<sup>8</sup> It is said in the Quran (in many Surats) that women is now not solely expressed her opinion freely however additionally she argued and participated in serious discussions with the Prophet himself. In the first verse of Surat Al-Mujadla (She that Disputeth or the Pleading woman) Allah says:

فَدَسْمَعِ اللّٰهَ قَوْلَ الَّذِي تَجَادَلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللّٰهِ. وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمْ ۗ إِنَّ اللّٰهَ سَمِيعٌ بَصِيرٌ<sup>9</sup>

"Allah has certainly heard (and accepted) the declaration of the woman who pleads with thee regarding her husband and includes her grievance (in prayer) to Allah: and Allah (always) hears the arguments between each facet amongst you: for Allah hears and sees (all things)".

There had been events when Muslim ladies expressed their standpoint on legislative things of public pastime and stood in opposition to the leaders of state. During the Caliphate of Omar Ibn al-Khattab, a female argued with him in the mosque, she rebuked him whilst he was once on the pulpit about a decree he wished to make and proved her point and triggered him to declare in the presence of people: "A woman is proper and Omar is wrong".<sup>10</sup> In these early Islamic records, women are no longer solely expression their opinions and participated in a range of components of their society's public sphere; however, women had the proper to be elected to political offices. Omar Ibn al-Khattab appointed a lady to oversee the affairs of the marketplace. Education is now not solely a right however additionally an obligatory and compulsory obligation upon each Muslim male and female. There is gender equality in the pursuit of training and know-how in

Islam. Islam makes no difference between proper of man and woman in search of expertise greater than fourteen centuries ago.

Prophet Mohammad said: “The pursuit of understanding is a responsibility of each and every Muslim, male and female”.<sup>11</sup> The Prophet Mohammed Hadith is simply mentioning that the pursuit of expertise is incumbent on each Muslim male and female. Concerning understanding and schooling in the Quran texts, in Surat Az-Zumar (The Troops or Throngs) verse range 9 Allah says: 9 “Say:

بَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ﴿٩﴾ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ<sup>12</sup>

“Are these equal, these who be aware of and these who do no longer know? It is these who are endowed with appreciation that gets hold of admonition”.

The Quran and Hadith each obligate Muslim male and females to collect understanding and education. Every Muslim, whether or not male or female, is obligated in Islam to be seeking at least the fundamental schooling in religion. The Messenger of Allah said: “If all and sundry travels on a street in search of knowledge, Allah will motive him to journey on one of the roads of Paradise”<sup>13</sup>). The Messenger additionally said: “The angels will decrease their wings in their tremendous pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the discovered man”<sup>14</sup>. Many pupils factor to the reality that the proper to training is a spiritual obligation spelled out in the Quran and Hadiths for men and women equally<sup>15</sup>. There is no textual content in the Quran or in the Hadith kingdom that women must be restrained to the domestic and the home sphere alone. Historical archives exhibit that ladies participated in public lifestyles with the early Muslims, particularly in instances of emergencies. Women used to accompany the Muslim armies engaged in battles, nurse the wounded, put together supplies, and serve the warriors. But considering the fact that Islam has declared man to be the protector of woman, underneath normal circumstances woman must no longer be sent to the battlefield. Only in distinctive circumstances and in unavoidable circumstances have a woman serve on the battlefield. Under everyday circumstances, jihad is the accountability of the man alone and he ought to fulfill this responsibility. So the element is that Islam solely approves women to come on the battlefield in an unavoidable situation.<sup>16</sup> But even there, they have to adhere to Islamic principles. Hijab and different Islamic concepts and ethical requirements should be observed.

### ***1.5: Moral and spiritual equality***

In this regard, the first element I would like to say is that as some distance as the spiritual and ethical degree is concerned, the Qur'an and Islam do no longer differentiate between men and women in this regard. In the pursuit of right and evil, the two races have a separate ethical identity, the man's personal and the woman's own. If a man earns good, it is for himself, and if he



earns evil, it is for himself. Woman is no longer concern to man religiously and morally. Thus, it grew to be clear that religiously and morally, the difficulty of men and women is totally different.

Men and women have an extraordinary bodily charter and psychological conditions. These differences are positioned below the want of civilization. As human beings, they are every other's gender. But each of them has separate and permanent identities from spiritual and ethical factors of view and they are accountable for their personal personality. The equal issue has been stated in Surah Al-Ahzab in a very sweet way:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِغِينَ وَالصَّابِغَاتِ وَالْحَفَظِينَ وَالْحَفَظَاتِ وَالذَّكِرِينَ وَالذَّكِرَاتِ ۗ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا<sup>17</sup>.

Now think about how fantastically and comprehensively religious and ethical equality has been highlighted here. As many and as excessive attributes as a Muslim man can have and the identical excessive attributes can be in a Muslim woman. There is no distinction between them in this thing there are as many possibilities for women as there are for men to attain religious, ethical, and religious heights and to attain greater places. There is no obstacle for them to attain these excessive locations or to be inferior in these respects. Therefore, this verse shows that the identification of a woman is ideal in phrases of religion, morality and spirituality and she has entire equality with a man. Similarly, it is cited in verse 5 of Surah An-Nisa' :ayat 32

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِمِ بَعْضِكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا لَهُمْ ۚ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا لَهُنَّ ۚ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا<sup>18</sup>.

Here, too, the problem of religious, ethical and spiritual tiers is discussed. On the one hand, in this verse, it has to turn out to be clear that in the characteristics bestowed on man and woman via nature, the component of advantage is now not precise to any one, however, in this appreciate each is equal partners. But there is a distinction in virtue. Therefore, do now not want that the virtues which are given in accordance to nature should have equality and uniformity. Instead of being jealous of every difference and racing every other, everyone must be relaxed and grateful for his share of advantages and strive to repay them. On the different hand, the truth has been made clear that men earn properly and evil. And ladies are definitely free. Each will get hold of a share of their earnings. The woman will now not share in the excellent or evil earned by way of the man, nor will the man share in the excellent or terrible earned with the aid of the woman. It is as if men and women have a totally separate identification in religious, ethical and nonsecular phrases and in this appreciate there is ideal equality between the two. Both can earn exact deeds with their challenging work and dedication in this field, for which the earner will have a share.

### 1.6: Equality in financial activity:

Another vital factor of gender equality is that each man and woman can take part in monetary activities; however, in the equal way that men are set free for halal business, there are limits for a female to stay in a circle. Only she can do a monetary activity. She is no longer as free as a man. And this is the biggest tragedy of these days that females choose monetary equality in the title of equality. Gender equality does now not imply that women must be equal to men in all places and in each matter. Rather, it is the beauty of Islam that it does now not region undue burden on a woman in view of her delicacy.

There are many examples of women's participation in monetary things to do in the early durations of Islamic history, with recognition of the limits set via Islam. The factor right here is that the failure to adhere to the limits set by using Islam has led to a sharp upward thrust in the stage of defects in Muslim societies at the household level, which performed a key function in the destruction of the household organization in the West. - Free mixing of men and women in academic establishments and then in places of work and workshops, shameful media policies, open possibilities for round-the-clock conversation via cell smartphone and web in the structure of social media, At the equal time, the unjust and oppressive customs typical in Muslim societies below the effect of nearby cultures and the dissatisfaction that effects from them are all contributing to the weakening of the household institution.

### ***1.7: Political equality;***

It is now not the intention of Islam that all work barring house responsibilities is forbidden to women. The sole cause of this is that she is without a doubt the proprietor and administrator of the house. After gratifying the necessities of home responsibilities, she can take section in no longer solely monetary however additionally political struggles according to her circumstances, tastes, and tendencies. History has proven that Muslim women, dwelling in their herbal sphere, no longer solely took an activity in quite a number spheres of collective lifestyles however additionally carried out sizeable deeds.<sup>19</sup>

However, Islam has emerged as very touchy in the count number of chastity and chastity. He does no longer permit free association, sincerity and mixing. Sharia does now not enable overseas women and men to participate in blended conferences to reap political goals. Islam maintains its society below a robust siege.

وَلَا تَقْرُبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً ۖ وَسَاءَ سَبِيلًا<sup>20</sup>.

“Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the street (to different evils)”

Although early Muslim women did now not show up in excessive political positions, they by no means remained aloof from politics. Not solely used to be she politically savvy, however, she



additionally fought and sacrificed for the safety of the Islamic State in instances of need. Also provide recommendation and operate political services. The contemporary political state of affairs is that globally and nationally, ladies have entered nearly all walks of life. Women have won prominence in politics on the world stage. Religious and veiled women cannot go away this front empty. Politics is no longer integral for private obtain however for the sake of religion. When faith is established, society, civilization and the entirety consisting of the system of worship will be safe.

### **1.8: Equality in legal identity:**

Those who honestly accept Islam as an entire system of existence and the Qur'an and Sunnah as their information and imam in all things of lifestyles and think about following its instruction as a potential of victory, prosperity and happiness for themselves in this world and the hereafter Islam has given women a full legal identity, however, it has no longer made men and women equal at the prison level. Men and women are precisely equal to religious and ethical levels. There is the best equality between them, however legally this equality does no longer exist. In this regard, two matters from the Qur'an are so well-proven that no one can deny it.<sup>21</sup>

Islam has given women (daughters, wives and mothers) the proper to inherit and has given them a share, however now not equally. The daughter's share is 1/2 that of the son. Allah Almighty has instructed

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ<sup>22</sup>

“Allah (thus) directs you as regards your Children's (Inheritance): to the male, a component equal to that of two females: if solely daughters, two or more, their share are two-thirds of the inheritance; if solely one, her share is a half. For parents, a sixth share of the inheritance to each”

"Similarly, the mother's share is half of that of the father." Who is the man or woman who claims to be a Muslim, claims to consider in the Qur'an and is acquainted with the Qur'an to some degree, and does no longer comprehend how distinct the regulation of inheritance is in the Qur'an! Then there is the truth that the proper inheritance given to a female (as daughter, wife, mother, sister, aunt, paternal uncle) is 1/2 that of a man.

The motive for this is additionally effortlessly understood. That is, Islam places all the burden of monetary sustenance on the shoulders of men. And in phrases of his bodily constitution, electricity and abilities, he is additionally successful and successful in carrying this burden. Therefore, he has been given a double share in inheritance as in contrast to woman. . Whatever the daughter gets, she will take to the husband's residence as his spouse and it will be his non-public property. If he is already married, he will inherit it personally. Her personal renovation is

the accountability of her husband. Therefore, the inheritance obtained from the father or mom remained as his non-public property-. She needs to no longer help her husband or her children. On the contrary, the son has to help his family. So these are flawlessly logical and rationally related and associated things. There is no query of giving 1/2 to the daughter as compared to the son.

### **Conclusion:**

In the light of Islam, where all human beings are equal, all are equally entitled to honor and respect. By making man most suitable to all creatures, Allah Himself has given him a vicinity of honor. In the eyes of the Qur'an, man is equal and man has no gender superiority. It is as if a man has superiority now not solely on the groundwork of gender however additionally on the foundation of deeds and persona and if he is most reliable to others then on the groundwork of exact deeds, piety, and piety. If these features are existing in a woman, then she is optimum for many men who are disadvantaged of these qualities.

Therefore, thinking about every different top of the line or degrading every difference in the foundation of gender division is towards the well-known of Islam. Islam has described the scope of each man and woman. Now, if anyone, below the, has an impact on Western civilization, needs from a man the rights of a woman or from a female to deprive a man of his equality or rights, then it is a complete violation of Islam. Should Presented a complete and comprehensive definition of gender equality.

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<sup>1</sup> World bank group,2000, p. 2-3

<sup>2</sup> Al-Nisa: 1

<sup>3</sup> Al-Room:21

<sup>4</sup> Al-Nahl: 98.

<sup>5</sup> Shamima Muhsin, *Aorat Quran ki Nazer me* (Lahore: Albadar publications,2000) p.123.

<sup>6</sup> Fiqh Al-Sunnah, p. 115

<sup>7</sup> Fiqh Al-Sunnah, p. 115

<sup>8</sup> Ameen Hassan Islahi,*Islami Maashry me aorta ka muqam* (Lahore:Faran foundation,1990) p.98.

<sup>9</sup> Al.Mujadila: 1.

<sup>10</sup> Saifullah Khalid, *Seerat umer Farooq* (Lahore: Darul Undalus 2000) p 234.

<sup>11</sup> Fiqh Al-Sunnah, p. 117

<sup>12</sup> Az-Zumar: 9

<sup>13</sup> Riyadh Al Saliheen, Hadith No, 1382, p. 362

<sup>14</sup> Riyadh Al Saliheen, Hadith No, 1398, p. 363

<sup>15</sup> Wadud, 1999 referred to in Bahramitash 2003, 554

<sup>16</sup> Syed Jalal udin, *Islam me aort ka muqam* (Lahore:Islamic publications,1997)p.190.

<sup>17</sup> Al-Ahzab:35

<sup>18</sup> Al-Nisa: 32.



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<sup>19</sup> Abul Aala Maododi, Aorat or Siyasat (Lahore: women and family commission jamat-e-islami, 1990) p 123.

<sup>20</sup> Al-Israa: 32

<sup>21</sup> Syed Badi uzman rashdi, Islam me Aorat ka Muqam (Karachi: jamiat Ahl Hadith, 1980) p 230.

<sup>22</sup> Al-Nisa: 11.