

## Women Empowerment from Quranic perspective

Radwan Jamal Yousef Elatrash\*, Sri Tuti Rahmawati\*\*, S.UD. MA, Ziyad Alhaq\*\*\*

### ABSTRACT

Despite the teachings of Islam that advocate for women's rights and empowerment, a substantial disparity persists between the ideal principles and the actual conditions in numerous Muslim communities. Women in many Muslim-majority nations encounter diverse challenges hindering their empowerment and complete societal involvement. Key factors contributing to the predicament of women's empowerment in Islam encompass patriarchal attitudes and cultural norms that confine women's roles and opportunities, as well as limited access to education and training, restricting their active participation in economic and political spheres. Present-day concerns include workplace discrimination and bias against women, encompassing unequal pay and limited advancement opportunities. Additionally, insufficient access to healthcare, education, societal engagement, and reproductive rights adversely affect women's health and well-being. Gender-based violence and harassment, encompassing domestic violence, sexual assault, and trafficking, exacerbate these challenges. Legal inadequacies in protecting and enforcing women's rights regarding marriage, divorce, inheritance, and property ownership further compound the issue. Misinterpretation and misapplication of religious teachings contribute to harmful practices such as forced marriage and female genital mutilation. Addressing these challenges necessitates targeted interventions and policy changes to dismantle significant barriers to women's empowerment in Muslim communities. The researcher employed an inductive approach, tracing research components from exegetical, hadith, and jurisprudential books to derive general rulings. Subsequently, an analytical method was utilized to categorize and discuss scientific material, yielding specific rulings about the subject. The research reached certain significant results, emphasizing the promotion of women's rights, equality, and comprehensive societal participation to foster just and equitable societies. A focus on women's rights to education, societal engagement, economic independence, fair treatment in marriage, and protection from violence and discrimination is crucial. Quranic teachings offer valuable guidance for Muslims to contribute to women's empowerment in their societies actively.

**Keywords: Women, Empowerment, Islamic perspective**

### Introduction

The term empowerment of women is intended to make room for her in the masculine reality, and for her to be a participant in all areas of life. However, the Quran teaches that men and women are equal in the eyes of Allah. Surah Al-Hujurat verse 13 states, Allah says:

---

\* Associate Professor, Department of Qur'an and Sunnah Studies, AHAS KIRKHS, International Islamic University Malaysia, [radwan@iiu.edu.my](mailto:radwan@iiu.edu.my)

\*\* Dr. Sri Tuti Rahmawati, S.UD. MA, Institute Ilmu Al-Qur'an – IIQ Jakarta- Indonesia.

\*\*\* Dr. Ziyad Alhaq, Institute Ilmu Al-Qur'an – IIQ Jakarta- Indonesia. [Ziyad.ulhaq@iiq.ac.id](mailto:Ziyad.ulhaq@iiq.ac.id)

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ [الحجرات: 13].

"O mankind, indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." Scholars of interpretation have talked about the empowerment of women since ancient times. Fakhrudin Al-Razi commented on this verse by saying: On the authority of Ibn Abbas, may Allah be pleased with him, he said: "Whoever loves to be the most generous of people, let him fear God, and whoever loves to be the strongest of people, let him rely on God, and whoever loves to be the richest of people, let him be closer to what is in God's hand than what is in his hand."<sup>1</sup>

This is Abu Hayyan Al-Andalusi when he interprets the Almighty's saying: "Give them their wages." He borrowed the term (أجور) "wages" for dowries, and "wages" indicate work, so he made empowering women to benefit from them as if it were a work she did<sup>2</sup>.

However, this verse emphasizes the importance of recognizing and respecting differences among people, including gender. It also highlights that the most honorable and righteous individuals are those who fear Allah and live by His guidance, regardless of their gender. Moreover, the Quran recognizes women's right to education and knowledge. Surah Al-Zumar verse 9 states,

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾ [الزمر: 9]

"Are those who know equal to those who do not know?" This verse encourages seeking knowledge and highlights its importance in the life of a Muslim.

In addition, the Quran encourages women to participate in society and contribute to their communities. Surah Al-Maidah verse 2 states,

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالنَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression." This verse emphasizes the importance of working together to do good deeds and avoid evil.

The Quran also promotes women's economic independence and financial stability. Surah Al-Nisa verse 32 states,

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا لَهُ وَاللِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا لَهَا﴾ [النساء: 32]

"And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned." This verse highlights the importance of fair distribution of wealth and emphasizes women's right to earn and keep their income.

Furthermore, the Quran provides guidelines for the treatment of women in marriage. Surah Al-Baqarah verse 187 states,

<sup>1</sup> Abū Abdullāh Muhammad bin Omar Al-Taymi Al-Rāzi, nicknamed Fakhr Al-Din Al-Rāz, Khatib Al-Ray (deceased: 606 AH), *Mafātīh al-Ghaib – Al-Tafsīr āl-Kabīr*, (Beirut: Dār Ihyā Al-Turāth Al-Arabī, 3rd Edition, 1420 AH) Vol.2, p268.

<sup>2</sup> Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusuf bin Hayyan Atheer Al-Din Al-Andalusi (deceased: 745 AH), *Al-Bahr Al-Muheet fi Tafsir*, edited by: Sidqi Muhammad Jamil (Beirut: Dar Al-Fikr, 1st edition, 1420 AH), Vol3, p607.

﴿هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ﴾ [البقرة: 187].

"They are clothing for you, and you are clothing for them." This verse emphasizes the importance of mutual respect and protection in marriage.

Lastly, the Quran prohibits any form of violence or discrimination against women. Surah Al-Nisa verse 19 states, "O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing, and Allah makes therein much good."

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَجِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِيَدْهُنَّ لِيَدَّهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾ [النساء: 19].

This verse highlights the importance of treating women with kindness and respect and prohibits any form of coercion or violence.

### **The meanings of *Tamkin al-Mar'ah* (Women empowerment):**

Empowerment which refers to a man enabling a woman to have power and control over her own life<sup>3</sup>. One of the meanings of women's empowerment is fairness to men and giving them space is the reality, which opens new doors for legislative tampering that seeks to impose social secularism by force of law, keeping pace with both political, economic, media and educational secularism, which the nation aspires to get rid of its devastating effects.

Women possess the liberty and autonomy to exercise their judgment and make decisions based on their best interests, which is their fundamental right.

These noble verses praised the freedom of women and their independent entity, which gives them the right to choose what suits them without being constrained by the man who is her brother, father, or son, not her enemy, who wants to undermine her and her rights.

Women are human beings just like men, and as such, they are entitled to dignity and freedom. Every woman has the right to be treated with respect and control her own life. This means that women should be free to make their own choices, whether it's about their education, career, or personal relationships. They should be able to live without fear of violence and have access to the same opportunities and resources as men.

Islam never prevents empowering women in various areas such as politics, economics, and media, and promoting their representation in high-level ministerial positions. It is also essential to appoint women as judges, lawyers, teachers, and lecturers in schools and universities. Moreover, there is acceptance of women driving cars, participating in social activities, and engaging in economic, political movements, and studying engineering and medicine. Additionally, Islam encourages women to be members of the board of directors of companies, chambers of commerce, schools, and universities.

To eradicate illiteracy and provide women with the skills to create their own lives, it is necessary to make education for girls compulsory. Gender justice can only be achieved if women have fair access to opportunities

<sup>3</sup> Abu Muhammad Mahmoud bin Ahmad Badr al-Din al-Ayni al-Hanafi (deceased: 855 AH), *Al-Binayah Sharh Al-Hidaya*, (Beirut: Dar Al-Kutub Al-Ilmiyya, 1st Edition, 1420 AH / 2000 AD) Part 6, p. 316.

and are paid according to their abilities. Empowering women requires abolishing compulsory child marriage, and programs should be established to teach women skills to become financially independent in times of need.

Here are a few sayings of Prophet Mohammad on women's empowerment:

"Seeking knowledge is mandatory for every Muslim, male or female."<sup>4</sup> This hadith emphasizes the importance of women's education and recognizes the value of women's intellectual pursuits. Also, it highlights the importance of knowledge and education and recognizes the contributions that male and female scholars make to society.

"The best of you are those who are best to their women."<sup>5</sup> This hadith emphasizes the importance of treating women with kindness, respect, and compassion and recognizes their integral role in society.

"Women are the twin halves of men."<sup>6</sup> This hadith emphasizes the equal status of men and women in Islam and recognizes women's essential contributions to society.

"Do not prevent your women from going to the mosque."<sup>7</sup> This hadith emphasizes the importance of women's participation in religious life and recognizes their right to worship and seek spiritual guidance.

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: A woman came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah! Only men benefit from your talks, so please fix a day for us to teach us the knowledge Allah has taught you." The Messenger of Allah (ﷺ) fixed a day and directed them to assemble. When they gathered, the Prophet (ﷺ) went to them and taught them what Allah had taught him. He (ﷺ) then said, "Any woman of you whose three children die (in infancy) will be a guard for her against Fire (of Hell)." One of the women asked: "What if she loses two?" The Messenger of Allah (ﷺ) replied, "Even two."

Here are some key points about the stand of the Sunnah of the Prophet Mohammad on women's empowerment:

1. The Sunnah of the Prophet Mohammad refers to his teachings, actions, and sayings, considered a primary source of guidance for Muslims.
2. The Prophet Mohammad was a strong advocate for women's rights and empowerment, and his teachings and actions reflect this commitment.
3. The Prophet Mohammad encouraged women to seek knowledge and education and recognized their intellectual and spiritual capacities.
4. The Prophet Mohammad appointed women to leadership positions and sought their counsel in essential matters, demonstrating his respect and trust in their abilities.
5. The Prophet Mohammad emphasized the importance of women's participation in public life and encouraged them to engage in social, political, and economic activities.

<sup>4</sup> Ibn Majah Abu Abdullah Muhammad bin Yazid Al-Qazwini, (deceased: 273 AH), *Sunan Ibn Majah*, Edited by: Muhammad Fouad Abdul-Baqi (D.M: Arab Book Revival House - Faisal Issa Al-Babi Al-Halabi) No. (224) in The virtue of scholars and encouragement to seek knowledge, chapter on Faith, the virtues of the Companions, and knowledge. Al-Albani said: it is Sahih.

<sup>5</sup> Narrated by Ibn Majah, Hadith No.: 1977. Al-Albani said: Sahih.

<sup>6</sup> Muhammad bin Isa bin Surah Al-Tirmidhi, (deceased: 279 AH), *Sunan al-Tirmidhi*, Edited by: Ahmed Mohamed Shaker (Part 1, 2), And Muhammad Fouad Abdel-Baqi (Part 3), And Ibrahim Atwa, instead of the teacher at Al-Azhar Al-Sharif (Part 4, 5), Egypt: Mustafa Al-Babi Al-Halabi Library and Printing Company, Second Edition, 1395 A.H. - 1975 A.D.

<sup>7</sup> Narrated by Al-Bukhari, Kitabul Al-Jumah, No.: 900.

6. The Prophet Mohammad condemned practices such as female infanticide and forced marriage, which were common in pre-Islamic Arabia, and sought to protect women from harm and exploitation.
7. The Prophet Mohammad recognized the equal rights and responsibilities of men and women in marriage and emphasized the importance of mutual love, respect, and care between spouses.
8. The Prophet Mohammad's teachings and actions laid the foundation for a strong tradition of women's scholarship and leadership in Islam, which has continued to this day.
9. Muslim women worldwide draw inspiration from the Prophet Mohammad's teachings and example and are working to overcome the challenges they face in accessing education, resources, and opportunities for empowerment.

### What is women's empowerment?

Empowering women involves encouraging their self-esteem, fostering autonomy in decision-making, and recognizing their fundamental right to impact social progress for themselves and their communities.

### Education is a fundamental right of women.

Education is a fundamental right of every human being, regardless of gender. Islam, as a religion, promotes the acquisition of knowledge and recognizes the importance of education. In particular, Islamic teachings emphasize the importance of women's right to education. This article will discuss women's right to education from an Islamic perspective.

The Prophet Muhammad (peace be upon him) said, « طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ »<sup>8</sup>.

"Seeking knowledge is obligatory for every Muslim (male and female)." This Hadith highlights the importance of seeking knowledge and emphasizes that this obligation applies to both men and women.

Furthermore, Islam views education as a means of achieving personal and societal development. Surah Al-Zumar verse 9 states,

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾ [الزمر: 9]

"Are those who know equal to those who do not know?" This verse encourages seeking knowledge and highlights its importance in the life of a Muslim. It also highlights the importance of acquiring knowledge to distinguish between right and wrong, which can be particularly important for women who may face unique challenges in their daily lives.

In addition, the Quran recognizes women's right to education and encourages them to pursue it. Surah Al-Nisa verse 1 states,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [النساء: 1]

<sup>8</sup> *Sunan Ibn Mājah*, Ed. Muhammad Fuād Abdul-Baqī (Dār Al-Risālah al-ālamīyyah, Edition 1, 1430H/2009) No. (224) The virtue of scholars and encouragement to seek knowledge, chapter on Abwāb al-ṣunnah. The Hadith is Hasan, and Isnād is Ṣahīh.

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer."

This verse highlights that both men and women were created from the same soul and emphasizes the importance of fearing Allah. It also recognizes women as an integral part of society and encourages them to seek knowledge and contribute.

Moreover, there are numerous examples of Muslim women who were scholars and made significant contributions to their societies. For instance, Aisha binti Abu Bakr, one of the wives of the Prophet Muhammad (peace be upon him), was a renowned scholar known for her vast knowledge in many areas, including Hadith, jurisprudence, and history.

A woman asked the Prophet (ﷺ) about the bath which is taken after finishing the menses. The Prophet (ﷺ) told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it"? He said, "Subhan Allah! Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it."<sup>9</sup>

Aisha Binti Abu Bakr, the wife of Prophet Muhammad (peace be upon him), played a significant educational role in early Islam.

#### **Here are some points on her educational role:**

1. Aisha was known for her exceptional intelligence and thirst for knowledge. She had a strong interest in religious studies, had a remarkable memory, and became one of the most knowledgeable women of her time.
2. Aisha is said to have narrated around 2,210 hadiths (sayings of the Prophet Muhammad) and was considered one of the most reliable and authoritative sources of hadith. Of these, 174 hadiths were agreed upon by Al-Bukhari and Muslim in their Sahih, and Al-Bukhari alone with fifty-four hadiths, and Imam Muslim singled out sixty-nine hadiths from the hadiths of Mrs. Aisha, may God be pleased with her.
3. Aisha was a skilled teacher known to provide explanations and interpretations of Islamic teachings to both men and women. She mentored and taught many prominent scholars of Islam, including her nephew Urwah ibn Zubayr and her student Abu Musa al-Ashari.
4. Aisha played a critical role in preserving the teachings of the Prophet Muhammad. She often asked him detailed questions about his actions and teachings and later relayed them to others, ensuring that the teachings were accurately transmitted.
5. Aisha's contributions to Islamic jurisprudence are significant. Her deep understanding of Islamic law and ability to reason and interpret the Quran and hadith helped shape the development of Islamic legal theory.
6. Aisha's educational role extended beyond the realm of religious studies. She was well-versed in poetry, medicine, and history and is said to have played a role in developing the Arabic language.

<sup>9</sup>Al-Bukhari, *Sahih Al-Bukhari*, Kitab Al-Haidh, Bab: A woman should rub her own body thoroughly during a bath after the menses, Hadith number: 314.

7. Aisha's influence extended beyond her lifetime. Her teachings and interpretations of Islamic law continue to be studied and cited by scholars and students of Islam today.

### Importance of women's participation in society

Islam emphasizes the importance of women's participation in society and recognizes their valuable contributions to their communities. This article will discuss women's participation in society from an Islamic perspective.

Islam promotes the principle of equality between men and women. Surah Al-Ahzab verse 35 states, "Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward." This verse highlights that both men and women are equal in the eyes of Allah, and both have a role to play in society.

Islam also recognizes the importance of women's work and contribution to society. The Prophet Muhammad (peace be upon him) said, "When a woman gives in charity from her husband's house without wasting his money, she will get the reward for what she has spent, and her husband will be rewarded for what he has earned."<sup>10</sup> This Hadith highlights that women's contributions to society are valued and recognized.

Furthermore, Islam recognizes women's right to engage in public life and participate in decision-making. The Prophet Muhammad (peace be upon him) consulted women and sought their opinions on various matters. In addition, Aisha bint Abu Bakr, one of the wives of the Prophet Muhammad (peace be upon him), was a respected scholar who played an active role in society and contributed to the development of Islamic jurisprudence. عَنْ «عَطَاءٍ، قَالَ: «كَانَتْ عَائِشَةُ، أَفْقَهُ النَّاسِ وَأَعْلَمَ النَّاسِ وَأَحْسَنَ النَّاسِ رَأْيًا فِي الْعَامَةِ» Ata reported: 'Aisha was the most knowledgeable, the most learned, and had the best opinion among the people in general.'<sup>11</sup>

In summary, the Islamic faith advocates for women's empowerment in political, economic, and media fields and encourages the appointment of women to high ministerial positions. Additionally, it is necessary to appoint women as judges, teachers, and lawyers.

Here are some points on the importance of women's participation in building society:

1. Women make up roughly half of the population, so their participation in building society is essential to be inclusive and representative.
2. Women have unique perspectives and life experiences that can bring new ideas and approaches to societal issues.
3. Women have been historically marginalized and excluded from decision-making processes, so their participation is crucial for achieving gender equality and addressing gender-based inequalities.

<sup>10</sup> Al-Bukhari, *Sahih Al-Bukhari*, Kitab Al-Zakat, Bab: The one who instructs his servant to give charity and does not partake in it himself, Hadith number: 1425.

<sup>11</sup> Abu Abdullah Al-Hakim Muhammad ibn Abdullah An-Naysaburi, (died: 405 AH), *Al-Mustadrak 'ala As-Sahihain*, edited by Mustafa Abdul Qadir Ata, Dar Al-Kutub Al-Ilmiyah - Beirut, First Edition: 1411 AH - 1990 CE, Vol. 4, page 15. Hadith number: 6748

4. Research has shown that when women are involved in decision-making, there is greater cooperation, better communication, and more effective problem-solving.
5. Women's participation in the economy as workers, entrepreneurs, and consumers is critical for economic growth and development.
6. Women's participation in politics and governance leads to policies that reflect the needs and interests of all members of society, not just a privileged few.
7. Women's participation in peacebuilding and conflict resolution is essential for creating sustainable peace and security in communities and countries.
8. The participation of women in building society is a human right recognized by international law and should be upheld and protected.
9. A society that actively promotes and values the participation of women is more just, equitable, and prosperous for all.

### **Islam promotes the concept of economic independence for women.**

Islam also recognizes women's right to work and earn a living. Surah Al-Nisa verse 32 states, "And do not wish for that by which Allah has made some of you exceed others. For men, it is a share of what they have earned, and for women is a share of what they have earned. And ask Allah for his bounty. Indeed, Allah is ever, of all things, Knowing." This verse emphasizes that men and women have the right to earn and benefit from their earnings.

Islam promotes economic independence for both men and women, recognizing that financial stability is essential for personal and societal development. In this article, we will discuss economic independence from an Islamic perspective.

Islam recognizes the importance of economic independence and encourages Muslims to seek lawful means of earning a livelihood. Surah Al-Tawbah verse 71 states, "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong establish prayer and give zakah, and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise."

This verse highlights that both men and women are responsible for earning a livelihood and supporting their families. Islam encourages Muslims to seek lawful means of making a living and prohibits any form of exploitation, oppression, or injustice in economic transactions.

Furthermore, Islam recognizes women's right to own and manage their property. Surah Al-Nisa verse 32 states, "And do not wish for that by which Allah has made some of you exceed others. For men, it is a share of what they have earned, and for women is a share of what they have earned. And ask Allah for his bounty. Indeed, Allah is ever, of all things, Knowing." This verse emphasizes that men and women have equal rights to earn and benefit from their earnings.

Islam has a long-standing tradition of recognizing the crucial role of women in society, including their ability to contribute to trade and commerce. Women have played a significant role in promoting business and economic development in Islamic history.

Here are some points on how Islam promotes the concept of economic independence for women:

1. Islam recognizes women's right to own property and manage their wealth.

2. Women in Islam are encouraged to seek education and pursue careers that provide them financial independence.
3. Women in Islam have the right to inherit from their parents, spouses, and other relatives, which can provide them with support and financial security.
4. Islamic law requires that women receive a dowry at the time of marriage, which is intended to provide them with financial independence.
5. The Prophet Muhammad (peace be upon him) encouraged women to engage in trade and commerce, recognizing their ability to contribute to the economy and support themselves financially.
6. Islam promotes mutual support within families and communities, with both men and women expected to contribute to the household and the wider society.
7. Muslim women can enter into contracts and engage in business transactions, which is another way they can achieve economic independence.
8. Islam recognizes the value of women's work, whether in the home or the marketplace, and encourages them to be compensated fairly for their contributions.
9. The Quran emphasizes the importance of justice in all aspects of life, including economic justice, and this includes ensuring that women have equal opportunities to participate in the economy and achieve financial independence.

One of the most notable examples of women's involvement in trade in Islam is Khadija binti Khuwaylid, the first wife of the Prophet Muhammad. Khadija was a successful businesswoman who owned a caravan and employed men to trade with other regions. She was also instrumental in supporting the Prophet Muhammad's preaching of Islam, and her financial support was crucial to the early development of the Muslim community.

Here are some key points about Khadija bint Khuwaylid's role in promoting business in Islam:

1. Khadija was the first wife of the Prophet Muhammad and a successful businesswoman in her own right. She owned a caravan and employed men to trade with other regions, making her a prominent figure in the business community of Mecca. In his tafsir for translation of this Ayah, “وَوَجَدَكَ عَائِلًا فَأَغْنَى” (Al-Dhuha: 8) Al-Qushairi said: And He found you poor and made [you] self-sufficient" in interpretation: "He made you self-sufficient through the wealth of Khadijah”.”
2. Khadija's financial support was crucial to the early development of the Muslim community, as she used her wealth to help fund the Prophet Muhammad's preaching of Islam. Rashid Rida said: With this keen insight, Lady Khadijah recognized the virtues of the Quraysh's noble traits and the virtues of Muhammad ibn Abdullah before his prophethood. She attracted him and proposed to him for herself, despite her wealth and his poverty, after she had declined proposals from some of the prominent figures of the Quraysh following the death of her first husband<sup>12</sup>.
3. Khadija's support for the Prophet Muhammad and the Muslim community in their early years was a crucial factor in the success of Islam, as it helped to provide a stable financial foundation for the fledgling movement.

<sup>12</sup> Muhammad Rashid bin Ali Rida bin Muhammad Shams al-Din bin Muhammad Bahaa al-Din bin Manla Ali Khalifat al-Qalamuni al-Husayni (d. 1354 AH), *Tafsir al-Quran al-Hakim* (Tafsir al-Manar), General Egyptian Book Organization, 1990, Vol. 9, p. 444.

4. Khadija's success as a businesswoman set an example for other women in the Muslim community, demonstrating that women could be successful entrepreneurs and play an active role in economic life.
5. Khadija's example also challenged the traditional gender roles of her time, which placed women in a subordinate position in society.
6. Besides her business acumen, Khadija was known for her intelligence, wisdom, and righteousness, making her a respected figure in both the business and religious communities of Mecca.
7. Khadija's legacy as a pioneering Muslim businesswoman inspires women in Muslim-majority countries today, who are working to overcome the challenges they face in accessing education, resources, and opportunities for economic empowerment.
8. Besides these historical examples, the Quran and Islamic teachings also emphasize the importance of women's economic participation. Islam encourages women to acquire knowledge, develop skills, and contribute to society, including through trade and commerce. Islam recognizes the right of women to own property, conduct business, and engage in economic activities on equal footing with men.

In modern times, women in Muslim-majority countries have continued to play a vital role in promoting trade and economic development. Women entrepreneurs have established successful businesses in various sectors, including technology, finance, and manufacturing. They have also been instrumental in promoting women's empowerment, creating job opportunities, and contributing to the overall economic growth of their societies.

However, despite the recognition of women's economic potential in Islam, women still face various challenges in accessing financial resources, education, and opportunities. Addressing these challenges requires concerted efforts from governments, civil society, and the private sector to create an enabling environment that supports women's economic empowerment and promotes gender equality.

In addition, Islam encourages women to invest in their education and skills to increase their economic independence. The Prophet Muhammad (peace be upon him) said, "Acquiring knowledge is a duty upon every Muslim, male, and female."<sup>13</sup> This Hadith highlights the importance of education and encourages women to acquire the necessary skills and knowledge to earn a livelihood.

Islam also recognizes the importance of social justice and fair distribution of wealth. Muslims are encouraged to give charity and support those in need, regardless of gender. Surah Al-Hadid verse 18 states, “إِنَّ الْمُسْتَفِيزِينَ وَالْمُسْتَفِيزَاتِ” “Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward." This verse highlights the importance of charity and urges Muslims to help those in need.

### **Women's fair treatment in marriage**

Islam promotes fairness and equity in all aspects of life, including marriage. In this article, we will discuss women's fair treatment in marriage in Islam.

<sup>13</sup> Ibn Majah, *Sunan Ibn Majah*, No. (224) in The virtue of scholars and encouragement to seek knowledge, chapter on Faith, the virtues of the Companions, and knowledge. Al-Albani said: Sahih.

1. Islam recognizes the importance of mutual respect, kindness, and love between spouses. Surah Al-Rum verse 21 states, "And among His signs is that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your hearts. Verily in that are signs for those who reflect." This verse highlights that marriage is a sacred bond between spouses and emphasizes the importance of love, mercy, and tranquillity in a successful marriage.
2. Furthermore, Islam recognizes women's rights in marriage and emphasizes the importance of fair treatment towards them. Surah Al-Nisa verse 19 states, "O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing, and Allah makes therein much good." This verse emphasizes that women cannot be forced into marriage and highlights the importance of treating them with kindness and fairness.
3. In addition, Islam recognizes women's right to dowry and emphasizes the importance of fulfilling this obligation. The Prophet Muhammad (peace be upon him) said, "إِنَّ أَكْبَرَ النِّكَاحِ بَرَكَاتٌ أَيْسَرُهُ مَوْؤَنَةٌ" "The best marriage is that upon which the least trouble and expense is bestowed."<sup>14</sup> This Hadith highlights the importance of simplicity and fairness in marriage.
4. Islam also recognizes women's right to seek divorce in certain circumstances, such as in cases of abuse or neglect. Surah Al-Baqarah verse 231 states, "And when you divorce women, and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree on an acceptable basis. That is instructed to whoever believes in Allah and the Last Day. That is better for you and purer, and Allah knows, and you know not." This verse emphasizes the importance of justice and fairness in divorce and highlights women's right to seek it in certain circumstances. Al-Qushairi said: The verse included the command for good companionship, refraining from resentment towards one's spouse, and resolving disputes through mediation. This involves either letting go of grievances without causing harm or fulfilling the right of companionship under the condition of loyalty.<sup>15</sup>
5. "The Almighty Allah has placed the responsibility of qawamah (protection and maintenance) in the hands of men. This does not mean that men are better or more honorable than women in reward. Rather, reward and honor are not calculated by Allah except with piety. Ibn Ashur, may Allah have mercy on him, said: "In this concern, there are two objectives, one of them is to dispel the misconception of absolute equality between men and women in all rights<sup>16</sup>. However, some people want to empower women even with the responsibility of qawamah that Allah has imposed on men and have asked women to accept the leadership of their husbands in their households." Unfortunately, the enemies of Allah tried over regarding the issue of guardianship and authority and said: it needs to be reconsidered by them. It is known that fatwas change with changing times and places, and the times have indeed changed, and the differences between male

<sup>14</sup> Yusuf ibn Majid ibn Abi al-Majid al-Maqdisi al-Hanbali, Compiler of 'The Book of Selected Topics,' verified and compiled by Hussein Ismail al-Jamal, Dar al-Risalah al-Alamiyyah, Damascus, 1st edition, Year: 1433 AH - 2012 CE, Vol; 2, P138, Hadith: 1688. Hasan Li-Ghairihi

<sup>15</sup> Abdul Karim ibn Hawazin Al-Qushayri (d. 465 AH), *Lata'if al-Isharat* [Al-Qushayri's Commentary], edited by Ibrahim al-Basyuni, General Egyptian Book Organization - Egypt, 3rd edition, Vol. 1, p. 183.

<sup>16</sup> Muhammad al-Tahir ibn Muhammad ibn Ashur al-Tunisi (died: 1393 AH), *Tafsir al-Tahrir wa al-Tanwir* titled 'Tahrir al-Ma'ani al-Sadiq wa Tanwir al-'Aql al-Jadid min Tafsir al-Kitab al-Majid' (Tunis: Tunisian House of Publishing, 1984 CE), Vol2, PP401.

and female have dissolved in them. Therefore, it is necessary to enable women to move freely, so that they can enter and exit, travel, marry, and divorce without the restrictions of guardianship and authority, and while adhering to the legal guidelines."<sup>17</sup>

The position of the secularists towards the guardianship of women:

The issue of the guardian and guardianship needs to be reconsidered, as it is known that the fatwa changes with the change of time and place, and time has really changed and the differences between male and female have dissolved, so it is necessary to enable women to move freely, so they enter and leave, travel, marry and divorce without the restrictions of guardianship and guardianship and with “taking into account the legal controls.”

To sum up, here are some key points about women's fair treatment in marriage in Islam:

1. Islam emphasizes the importance of marriage as a sacred bond between a man and a woman, based on mutual love, respect, and compassion.
2. In Islamic teachings, men and women are considered equal partners in marriage, with each having rights and responsibilities towards each other.
3. Islamic marriage contracts stipulate the terms and conditions of the marriage, including the bride's right to receive a dowry from the groom as a gift.
4. Islam prohibits forced marriage and recognizes the importance of the bride's consent to the marriage.
5. Islam also recognizes the woman's right to choose her own spouse, with the consent of her parents or guardians.
6. In marriage, both the husband and the wife have the right to receive love, care, and support from each other.
7. Islam mandates that the husband provide for his wife's basic needs, including food, shelter, and clothing, as well as emotional and psychological support.
8. Islamic teachings emphasize the importance of kindness, compassion, and respect towards one's spouse, regardless of their gender.
9. Islam also recognizes the importance of resolving conflicts in marriage through peaceful means, such as communication, mediation, and counselling.
10. In cases where the marriage is irreparable, Islam allows for divorce as a last resort, with both the husband and the wife having the right to initiate the divorce proceedings.

But for women to be empowered with the issue of divorce and free love, as Western countries call for, this is contrary to all Islamic principles and values.

It is clear from the information leaked that the undisclosed modifications involve a variety of areas. These changes comprise a new definition of marriage and divorce, which will then require a revision of their particular laws. The adjustments will also include stricter constraints on divorce laws, which must now be signed in the presence of two witnesses according to Shia doctrine. Additionally, the law is expected to remove the religion section from personal identification cards, potentially enabling manipulation of the numerical representation of some non-Muslim groups and sects. Moreover, the law will increase restrictions on polygamy, allowing it only with the

<sup>17</sup> <https://blogs.worldbank.org/ar/arabvoices/gender-reforms-united-arab-emirates>. Seen on 02/12/2023

consent of the wife or judge. Further changes will pertain to custody, alimony, and other areas, all aimed at empowering and protecting women from men. This could potentially open up opportunities for legislative changes seeking to promote social secularism through legal means, in line with the growing secular developments in politics, economics, media, and education that many people hope will eliminate their harmful effects.

### **Women protection from violence and discrimination in Islam**

Islam recognizes the dignity and worth of all human beings, including women. In this article, we will discuss women's protection from violence and discrimination in Islam.

Islam prohibits any form of violence or discrimination against women. Surah Al-Nisa verse 19 states, "O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good." This verse emphasizes that women cannot be forced into marriage and highlights the importance of treating them with kindness and fairness. According to Al-Maududi:

“This means that the widow of the deceased should not be regarded as a part of his inheritance. After the death of the husband, his widow is quite free to live wherever she likes and to marry whomever she chooses after the expiry of her term.”<sup>18</sup>

Furthermore, Islam prohibits any form of physical or emotional abuse towards women. The Prophet Muhammad (peace be upon him) said, "The best of you are those who are best to their wives." This Hadith highlights the importance of kindness and respect towards women, including wives.

Here are some key points about the Islamic prohibition of any form of physical or emotional abuse towards women:

1. Islam emphasizes the importance of treating all human beings, including women, with dignity and respect.
2. Islamic teachings prohibit any form of physical or emotional abuse towards women, including domestic violence, verbal abuse, and psychological manipulation.
3. The Quran and the teachings of the Prophet Muhammad emphasize the importance of kindness, compassion, and respect towards women, and condemn any form of mistreatment or harm towards them.
4. The Prophet Muhammad himself was known for his gentle and kind treatment of women and encouraged his followers to do the same.
5. Islamic marriage contracts stipulate the rights and responsibilities of both the husband and the wife, and emphasize the importance of mutual love, respect, and care towards each other.
6. Islam recognizes the importance of protecting women's physical and emotional wellbeing and provides legal and social frameworks to prevent and address any form of abuse towards them.

---

<sup>18</sup> Sayyid Abul Ala Maududi - Taffim al-Qur'an - The Meaning of the Qur'an, <http://www.englishtafsir.com/Quran/4/index.html#sdfootnote29sym>. Chapter Al-Nisa' 19.

7. Muslim scholars and leaders have spoken out against domestic violence and other forms of abuse towards women and have emphasized the importance of creating safe and supportive environments for women in their families and communities.
8. In cases where abuse does occur, Islam encourages victims to seek help and protection, and provides legal and social resources to assist them.
9. In addition, Islam recognizes women's right to own and manage their property. Surah Al-Nisa verse 32 states, "And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah for his bounty. Indeed, Allah is ever, of all things, Knowing." This verse emphasizes that men and women have equal rights to earn and benefit from their earnings.
10. Islam also recognizes the importance of social justice and fair treatment towards all individuals, regardless of gender. Surah Al-Hujurāt verse 13 states, "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." This verse highlights the importance of equality and respect towards all individuals, regardless of gender or background.

## Conclusion

1. Islam recognizes the importance of women's education and encourages them to seek knowledge. The Prophet Muhammad (peace be upon him) said, "Seeking knowledge is obligatory on every Muslim, male and female."
2. Islam recognizes women's rights to own and manage their property. Women are entitled to inherit from their families and have the right to own and manage their own wealth.
3. Islam has its own method to eradicate illiteracy and provide women with the skills to create their own lives, it is necessary to make education for girl's compulsory.
4. Gender justice can only be achieved if women have fair access to opportunities and are paid according to abilities. Empowering women requires wisdom in order to abolish child compulsory marriage, and programs should be established to teach women skills to become financially independent in times of need.
5. Islam recognizes women's rights to choose their own partners in marriage. Forced marriages are not permissible in Islam. One of the misfortunes of this empowerment is the call to enable her to divorce and free love without a husband.
6. Islam emphasizes the importance of mutual respect, kindness, and love between spouses. Surah Al-Rum verse 21 states, "And among His signs is 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."
7. Islam recognizes women's rights to seek divorce in certain circumstances, such as in cases of abuse or neglect.
8. Islam prohibits any form of physical or emotional abuse towards women. The Prophet Muhammad (peace be upon him) said, "The best of you are those who are best to their wives."

9. Islam recognizes the importance of social justice and fair treatment towards all individuals, regardless of gender. Surah Al-Hujurat verse 13 states, "Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."
10. Islam recognizes the importance of women's role in society and encourages their participation in various fields, including education, politics, and business.
11. Islam promotes economic independence and encourages women to participate in the workforce.
12. Islam emphasizes the importance of supporting and empowering women. Surah Al-Tawbah verse 71 states, "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise." This verse highlights the importance of cooperation and support between men and women in the pursuit of righteousness and social justice.
13. Islam calls for empowering women in political, economic, and media work, and appointing them to high ministerial positions, as well as the necessity of appointing women as judges, teachers and lawyers."

## REFERENCES

- Al-Qushayri Abdul Karim ibn Hawazin ibn Abdul Malik. (n.d.). *'Lata'if al-Isharat = Al-Qushayri's Commentary,'* edited by Ibrahim al-Basyuni, (Cairo: General Egyptian Book Organization, 3rd edition).
- Al-Hakim an-Naysaburi, Abu Abdullah Muhammad. (1411/1990). *Al-Mustadrak 'ala As-Sahihain*, edited by Mustafa Abdul Qadir Ata. (Beirut: Dar Al-Kutub Al-Ilmiyah – First Edition).
- Abu Hayyan Muhammad bin Yusuf Al-Andalusi. (1420AH). *Al-Bahr Al-Muheet fi Tafsiir*. edited by Sidqi Muhammad Jamil (Beirut: Dar Al-Fikr, 1st edition).
- Al-'Ayni Badr al-Din, Abu Muhammad Mahmoud al-Hanafi. (1420/2000). *Al-Binayah Sharh Al-Hidaya*. (Beirut: Dar Al-Kutub Al-Ilmiyya, 1st Edition).
- Al-Rāzi, Fakhr Al-Din Abū Abdullāh Muhammad. (1420). *Mafātīh al-Ghaib – Al-Tafsīr āl-Kabīr*. (Beirut: Dār Ihyā Al-Turāth Al-Arabī, 3rd Edition).
- Ibn Mājah Abū Abdullah Muhammad bin Yazīd Al-Qazwīnī. (1430/2009). *Sunan Ibn Mājah*. edited by Muhammad Fuād Abdul-Baqī (D.M.: Dār Al-Risālah al-“aālamīyyah, Edition 1).
- Ibn 'Ashur, Muhammad al-Tahir ibn Muhammad al-Tunisi. (1984). *'Tafsir al-Tahrir wa al-Tanwir'* named as *'Tahrir al-Ma'ani al-Sadiq wa Tanwir al-'Aql al-Jadid min Tafsiir al-Kitab al-Majid'* (Tunis: Tunisian House of Publishing).

Al-Tirmidhi, Muhammad bin Isa bin Saurah. (1395/1975). *Sunan al-Tirmidhi*. edited by Ahmed Mohamed Shaker (Part 1, 2), And Muhammad Fouad Abdel-Baqi (Part 3), And Ibrahim Atwa (Part 4, 5), (Egypt: Mustafa Al-Babi Al-Halabi Library and Printing Company, Second Edition).

Al-Bukhari, Muhammad bin Ismail Abu Abdullah Al-Jaafi. (1422). *Al-Jami' Al-Musnad Al-Sahih Al-Sahih*, known as *Sahih Al-Bukhari*. edited by Muhammad Zuhair bin Nasser. (D.M: Dar Touq Al-Najat, 1<sup>st</sup> edition).

Sayyid Abul Ala Maududi. *Tafhim al-Qur'an - The Meaning of the Qur'an*, <http://www.englishtafsir.com/Quran/4/index.html#sdfootnote29sym>