

5. IS WOMAN A HALF WITNESS ACCORDING TO THE QURAN? pdf

1: Women's Intelligence Hadith Again

The status of women's testimony in Islam is disputed.. In Islamic law, testimony (shahada) is defined as attestation with regard to a right of a second party against a third.

Striving to preserve marriage is a duty for both husband and wife, even in extreme cases of misbehavior 4: The discouragement of divorce is understood in the light of 2: This article is to state the laws relating to divorce that are decreed by God in Quran and must be followed by those who believe in God and reverence Him. Appoint an arbitrator [4: God is Omniscient, Cognizant. Wait 4 months cooling off before divorce [2: If they go through with the divorce, then God is Hearer, Knower. If the estranged couple chooses separation they must go through with it equitably. There must be two equitable witnesses witness the divorce before God [You shall have two equitable witnesses witness the divorce before God. This is to enlighten those who believe in God and the Last Day. Anyone who reverences God, He will create an exit for him. Divorced women to observe an interim period [2: It is not lawful for them to conceal what God creates in their wombs, if they believe in God and the Last Day. The women have rights, as well as obligations, equitably. God is Almighty, Most Wise. As for those who do not menstruate, and discover that they are pregnant, their interim ends upon giving birth. Anyone who reverences God, He makes everything easy for him. Anyone who reverences God, He remits his sins, and rewards him generously. Exception for observing interim period: You shall compensate them equitably, and let them go amicably. After the fulfilment of the interim the divorced women is free to do whatever she wants Although the following verse is in context of widows, it appears to be applicable to a divorcees too. Once they fulfill their interim, you commit no error by letting them do whatever righteous matters they wish to do. God is fully Cognizant of everything you do. God knows that you will think about them. Do not meet them secretly, unless you have something righteous to discuss. Do not consummate the marriage until their interim is fulfilled. You should know that God knows your innermost thoughts, and observe Him. You should know that God is Forgiver, Clement. Divorced women have to be provided for This is probably one of the abused laws in the Quran. But God holds us responsible for our innermost thoughts. God does not impose on any soul more than He has given it. God will provide ease after difficulty. Alimony For Widows and Divorcees [2: If they leave, you commit no sin by letting them do whatever they wish, so long as righteousness is maintained. This is a duty upon the righteous. Compensation when marriage is not consummated Breaking the Engagement: In this case, you shall compensate them - the rich as he can afford and the poor as he can afford - an equitable compensation. To forfeit is closer to righteousness. You shall maintain the amicable relations among you. God is Seer of everything you do. Do not force them to stay against their will, as a revenge. Anyone who does this wrongs his own soul. You shall observe God, and know that God is aware of all things. If they are pregnant, you shall spend on them until they give birth. If they nurse the infant, you shall pay them for this service. If you disagree, you may hire another woman to nurse the child. Divorce can be retracted twice: In other words, if the couple reconciles after the first divorce and wish to be husband and wife again, they can re-marry. This is allowed for two divorce only. God makes it not-so-easy for the couple to divorce. This law serves as a deterrent for those who want a divorce for the third time and they would be very careful to take this step. The divorced woman shall be allowed to live in the same home amicably, or leave it amicably. It is not lawful for the husband to take back anything he had given her. This shall be heeded by those among you who believe in God and the Last Day. This is purer for you, and more righteous. God knows, while you do not know. Also note the words "It is not lawful for the husband to take back anything he had given her. In case there is a baby during the interim: If during the observation of the interim period it is discovered that the divorced women is pregnant then as stated in God has decreed the following law dealing with the infant: No one shall be burdened beyond his ability. No mother shall be harmed on account of her infant, nor shall the father be harmed because of his infant. If the father dies , his inheritor shall assume these responsibilities. You commit no error by hiring nursing mothers, so long as you pay them equitably. You shall observe God, and know that God is Seer of everything you do. Under what conditions can a woman divorce her husband? Whichever party chooses for divorce must obey the laws as

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aforesaid. Normally divorce is mutually decided by the couple. If the aforesaid laws are observed, there could be a situation where either of the spouse may not give their consent but if the arbitrators from both the families decide that divorce is the best solution for the estranged couple then they would, nevertheless go through divorce. The divorce laws are applicable to both man and woman 4: The following seem to be the only conditions where a believing women leaves her husband without observing the above laws. In fact, I think in this case even a formal divorce is not required under Quran. However if the law of the land requires a formal divorce then one must follow suit. God is fully aware of their belief. Once you establish that they are believers, you shall not return them to the disbelievers. They are not lawful to remain married to them, nor shall the disbelievers be allowed to marry them. Give back the dowries that the disbelievers have paid. You commit no error by marrying them, so long as you pay them their due dowries. Do not keep disbelieving wives if they wish to join the enemy. You may ask them for the dowry you had paid, and they may ask for what they paid. God is Omniscient, Most Wise. Whenever you want to pursue the truth and verify anything you hear about Islam, we urge you to please use the only valid and divine source of Islam, Quran.

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2: Does A Woman Need Four Witnesses To Prove Rape?

Women have the right to divorce their husbands as long as they follow the laws set in the Quran. Please see; Divorce according to the Quran. Compensation for the murder of a woman is half the going rate for men: This is totally false as both men and women are equally treated and compensated according to the Quran.

And keep your duty to Allah, by Whom you demand one of another your rights, and to the ties of relationship. Surely Allah is ever a Watcher over you. This is surely a great sin. This is more proper that you may not do injustice. But if they of themselves be pleased to give you a portion thereof, consume it with enjoyment and pleasure. Then if you find in them maturity of intellect, make over to them their property, and consume it not extravagantly and hastily against their growing up. And whoever is rich, let him abstain, and whoever is poor let him consume reasonably. And when you make over to them their property, call witnesses in their presence. And Allah is enough as a Reckoner. And they will burn in blazing fire. And as for his parents, for each of them is the sixth of what he leaves, if he has a child; but if he has no child and only his two parents inherit him, for his mother is the third; but if he has brothers, for his mother is the sixth, after payment of a bequest he may have bequeathed or a debt. Your parents and your children, you know not which of them is the nearer to you in benefit. This is an ordinance from Allah. Allah is surely ever Knowing, Wise. And if a man or a woman, having no children, leaves property to be inherited and he or she has a brother or a sister, then for each of them is the sixth; but if they are more than that, they shall be sharers in the third after payment of a bequest that may have been bequeathed or a debt not injuring others. This is an ordinance from Allah: And whoever obeys Allah and His Messenger, He will admit him to Gardens wherein flow rivers, to abide in them. And this is the great achievement. Surely Allah is ever Oft-returning to mercy, the Merciful. And Allah is ever Knowing, Wise. Now I repent; nor for those who die while they are disbelievers. For such We have prepared a painful chastisement. Nor should you straiten them by taking part of what you have given them, unless they are guilty of manifest indecency. And treat them kindly. Then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it. Would you take it by slandering her and doing her manifest wrong? This surely is indecent and hateful; and it is an evil way. Surely Allah is ever Forgiving, Merciful, 4: And lawful for you are all women besides those, provided that you seek them with your property, taking them in marriage, not committing fornication. Then as to those whom you profit by by marrying, give them their dowries as appointed. And there is no blame on you about what you mutually agree after what is appointed of dowry. Surely Allah is ever Knowing, Wise. And Allah knows best your faith â€” you are sprung the one from the other. So marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours; then if they are guilty of adultery when they are taken in marriage, they shall suffer half the punishment for free married women. This is for him among you who fears falling into evil. And that you abstain is better for you. And Allah is Forgiving, Merciful. And Allah is Knowing, Wise. And those who follow their lusts desire that you should deviate with a great deviation. And kill not your people. Surely Allah is ever Merciful to you. And this is ever easy for Allah. For men is the benefit of what they earn. And for women is the benefit of what they earn. And ask Allah of His grace. Surely Allah is ever Knower of all things. And as to those with whom your right hands have ratified agreements, give them their due. Surely Allah is ever Witness over all things. So the good women are obedient, guarding the unseen as Allah has guarded. And as to those on whose part you fear desertion, admonish them, and leave them alone in the beds and chastise them. So if they obey you, seek not a way against them. Surely Allah is ever Exalted, Great. If they both desire agreement, Allah will effect harmony between them. Surely Allah is ever Knowing, Aware. Surely Allah loves not such as are proud, boastful, 4: And We have prepared for the disbelievers an abasing chastisement â€” 4: And as for him whose companion is the devil, an evil companion is he! And Allah is ever Knower of them. And they can hide no fact from Allah. And if you are sick, or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands. Surely Allah is ever Pardoning, Forgiving. They buy error and desire to make you err from the right way. And Allah is sufficient as a Friend

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and Allah is sufficient as a Helper. And if they had said, We hear and we obey, and hearken, and unzur-na, it would have been better for them and more upright; but Allah has cursed them on account of their disbelief, so they believe not but a little. And the command of Allah is ever executed. And whoever sets up a partner with Allah, he devises indeed a great sin. Nay, Allah purifies whom He pleases, and they will not be wronged a whit. And sufficient is this as a manifest sin. They believe in sorcery and diviners and say of those who disbelieve: These are better guided in the path than those who believe. And whomever Allah curses, thou wilt not find a helper for him. But then they would not give to people even the speck on a date-stone. And Hell is sufficient to burn. As often as their skins are burned, We shall change them for other skins, that they may taste the chastisement. Surely Allah is ever Mighty, Wise. For them therein are pure companions and We shall make them enter a pleasant shade. Surely Allah admonishes you with what is excellent. Surely Allah is ever Hearing, Seeing. This is best and more suitable to achieve the end. They desire to seek the judgment of the devil, though they have been commanded to deny him. And the devil desires to lead them far astray. We desired naught but good and concord? And had they, when they wronged themselves, come to thee and asked forgiveness of Allah, and the Messenger had also asked forgiveness for them, they would have found Allah Oft-returning to mercy, Merciful. And if they had done what they are exhorted to do, it would certainly have been better for them and more strengthening: Then if a misfortune befalls you he says: Allah indeed bestowed a favour on me as I was not present with them. Would that I had been with them, then I should have achieved a mighty success! And whoever fights in the way of Allah, be he slain or be he victorious, We shall grant him a mighty reward. Our Lord, take us out of this town, whose people are oppressors, and grant us from Thee a friend, and grant us from Thee a helper! So fight against the friends of the devil; surely the struggle of the devil is ever weak. Withhold your hands, and keep up prayer and pay the poor-rate. But when fighting is prescribed for them, lo! Our Lord, why hast Thou ordained fighting for us? Wouldst Thou not grant us respite to a near term? The enjoyment of this world is short, and the Hereafter is better for him who keeps his duty. And you shall not be wronged a whit. And if good befalls them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from thee.

3: The Testimony of Women in Islam

The Testimony of Women in Islamic Law by Dr. Taha Jaber Al-Alwani. The only verse in the entire Qur'an to equate the testimony of two women to that of one man is the so-called verse of debt (ayat al dayn), which occurs in Qur'an

Shortly after she was born, her father was imprisoned due to his opposition to the Siad Barre government. According to Hirsi Ali, she was fortunate that her grandmother could not find a woman to do the procedure, as the mutilation was "much milder" when performed by men. There he established a comfortable upper-class life for them. By the time she reached her teens, Saudi Arabia was funding religious education in numerous countries and its religious views were becoming influential among many Muslims. She inspired the teenaged Ayaan, as well as some fellow students, to adopt the more rigorous Saudi Arabian interpretations of Islam, as opposed to the more relaxed versions then current in Somalia and Kenya. This was unusual at the time but has become more common among some young Muslim women. At the time, she agreed with the fatwa proclaimed against British Indian writer Salman Rushdie in reaction to the portrayal of the Islamic prophet Muhammad in his novel *The Satanic Verses*. I have become them, just in a different way. Once there, she requested political asylum and obtained a residence permit. She received a residence permit within three or four weeks of arriving in the Netherlands. She has said that she was impressed with how well Dutch society seemed to function. Between and , Hirsi Ali also worked as an independent Somali-Dutch interpreter and translator, frequently working with Somali women in asylum centers, hostels for abused women, and at the Dutch immigration and naturalization service IND, Immigratie- en Naturalisatiedienst. While working for the IND, she became critical of the way it handled asylum seekers. Leiden University Professor Ruud Koole was steward of the party. She renounced Islam and acknowledged her disbelief in God in . In this period, she first began to receive death threats. Between November and January , she lived abroad while on the payroll as an assistant of the VVD. In , aged 33, Hirsi Ali became a prominent candidate in the parliamentary election campaign. She said that the Dutch welfare state had overlooked abuse of Muslim women and girls in the Netherlands and their social needs, contributing to their isolation and oppression. During her tenure in Parliament, Hirsi Ali continued her criticisms of Islam and many of her statements provoked controversy. A religious discrimination complaint was filed against her on 24 April by Muslims who objected to her statements. These texts are among those often interpreted as justifying the subjugation of Muslim women. Mohammed Bouyeri , a year-old Dutch Moroccan Islamist and member of the Muslim terrorist organisation Hofstad Group , assassinated van Gogh in an Amsterdam street on 2 November . He was already dead when Bouyeri cut his throat with a large knife and tried to decapitate him. The lyrics included violent threats against her life. In they were sentenced to community service and a suspended prison sentence. They moved her to the United States for several months. On 18 January , she returned to parliament. On 18 February , she revealed where she and her colleague Geert Wilders were living. She demanded a normal, secured house, which she was granted one week later. In her speech, she urged action to prevent Iran from developing nuclear weapons. She also said that Mahmoud Ahmadinejad should be taken at his word in wanting to organise a conference to investigate objective evidence of the Holocaust , noting that the subject is not taught in the Middle East. That is the case with millions of people in the Middle East. Such a conference should be able to convince many people away from their denial of the genocide against the Jews. But she thought that Europe has done far better than most areas of the world in providing justice, as it has guaranteed the freedom of thought and debate required for critical self-examination. She said communities cannot reform unless "scrupulous investigation of every former and current doctrine is possible. Together facing the new totalitarianism ". The letter was published in response to protests in the Islamic world surrounding the Jyllands-Posten Muhammad cartoons controversy in Denmark, and it supported freedom of press and freedom of expression. On 27 April a Dutch judge ruled that Hirsi Ali had to abandon her current secure house at a secret address in the Netherlands. In her version of events, she had fled civil war in Somalia, was forced into an arranged marriage with a man whom she had never met, and was not present at her own wedding. The accounts of various witnesses varied greatly from hers. After several meetings with him, they allege she agreed to the marriage, even though her mother said

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Ayaan should finish her education so she could afford to leave him if the marriage should prove unsuccessful. They also allege that Hirsi Ali was present at the wedding, something her brother later denied, and according to several witnesses appeared to be enjoying herself. Hirsi Ali denies all of this. On her way to Canada, she says she travelled to Holland by train during a stopover in Germany, and applied for political asylum. During her stay in Holland she regularly received letters from her father. She noted that her first book, *The Son Factory*, provided her real name and date of birth. An applicant may legally use a surname derived from any generation as far back as the grandparent. The question of her age was of minor concern. At first, Minister Rita Verdonk said she would not look into the matter. The investigation found that Hirsi Ali had not legitimately received Dutch citizenship, because she had lied about her name and date of birth. She was reported to be planning to write a book entitled *Shortcut to Enlightenment* and to work for the American Enterprise Institute. In a press conference she said that the facts had been publicly known since , when they had been reported in the media and in one of her publications. She also restated her claim of seeking asylum to prevent a forced marriage, stating: The penalty of stripping me of my Dutch citizenship is disproportional. Owing to the fact that a Dutch court had ruled in April that she had to leave her house by August , she decided to relocate to the United States in September Although Verdonk remained convinced that the applicable law did not leave her room to consider such circumstances, she decided to accept the motion. During the debate, she said that Hirsi Ali still had Dutch citizenship during the period of reexamination. Apparently the "decision" she had announced had represented the current position of the Dutch government. Hirsi Ali at that point had six weeks to react to the report before any final decision about her citizenship was taken. Verdonk was strongly criticised for her actions in such a sensitive case. According to the Minister, this permit could not be taken away from her since it had been granted more than 12 years before. Former parliamentary leader of the VVD, Jozias van Aartsen , said that it is "painful for Dutch society and politics that she is leaving the House of Representatives". He stated that he was still looking forward to "welcoming her to AEI, and to America. Hirsi Ali was allowed to retain her name. As of [update] she still carried her Dutch passport. In a special parliamentary session on 28 June , questions were raised about these issues. The ensuing political upheaval on 29 June ultimately led to the fall of the Second Balkenende cabinet. Pittsburgh imam Fouad El Bayly was reported as saying that the activist deserved the death sentence but should be tried and judged in an Islamic country. The Dutch minister of Justice Hirsch Ballin had informed her of his ruling that, as of 1 October , the Dutch government would no longer pay for her security abroad. That year she declined an offer to live in Denmark, saying she intended to return to the United States. In early April, the university rescinded its offer following a review of her statements that was carried out in response to protests by the Council on Americanâ€™Islamic Relations CAIR and lobbying by Joseph E. Lombard , Head of the Islamic Studies Department, other faculty members and several student groups that accused Hirsi Ali of " hate speech ". University president Frederick M. Haas, the former communications director and press secretary for Vice President Al Gore , published an open letter saying that Lawrence "succumbed to political correctness and interest group pressure in deciding that Islam is beyond the pale of legitimate inquiry This followed the Facebook release of a video by six Australian Muslim women who accused her of being a "star of the global Islamophobia industry" and of profiting from "an industry that exists to dehumanize Muslim women" but did not call for her to cancel her trip. Ali responded that the women in question were "carrying water" for the causes of radical Islamists and stated that "Islamophobia" is a manufactured word. She explained that the cancellation was due to security concerns and organisational problems. She says that she admires Frits Bolkestein , a former Euro-commissioner and ideological leader of the party. Through the AHA Foundation, Hirsi Ali campaigns against the denial of education for girls, female genital mutilation, forced marriage, honour violence and killings, and suppression of information about the crimes through the misuse and misinterpretation of rights to freedom of religion and free speech in the U. She publicly identified as Muslim until 28 May , when she acknowledged in her diary that she knew she was not. Sharia law is as inimical to liberal democracy as Nazism In a article in Reason magazine, Hirsi Ali said that Islam, the religion, must be defeated and that "we are at war with Islam. There comes a moment when you crush your enemy. Islam can become a religion of peace, if politics is divorced from religion", [] and she stated that: She urges the former to

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educate Muslims and the latter, especially Western Churches, to convert "as many Muslims as possible to Christianity, introducing them to a God who rejects Holy War and who has sent his son to die for all sinners out of love for mankind". Muslim leaders who are serious about achieving true and enduring peace, need to revise the Koran and the Hadith , so there is a consistency between what the peaceloving Muslims want and what their religion says. And this would be, looking back at San Bernardino, the telltale signs. These changes that the family, the friends, the close circle of relatives should have observed. Criticism of Muhammad Hirsi Ali criticises the central Islamic prophet on morality and personality traits criticisms based on biographical details or depictions by Islamic texts and early followers of Muhammad. In January she told the Dutch paper Trouw , " Muhammad is, seen by our Western standards, a pervert and a tyrant", as he married, at the age of 53, Aisha , who was six years old and nine at the time the marriage was consummated. The civil court in The Hague acquitted Hirsi Ali of any charges, but said that she "could have made a better choice of words". When in Dutch parliament, she proposed obligatory annual medical checks for all uncircumcised girls living in the Netherlands who came from countries where FGM is practised. She condemned the journalists of those papers and TV channels that did not show their readers the cartoons as being "mediocre of mind. She stated that "any political party discriminating against women or homosexuals should be deprived of funding. As Muslims began to ask for support for schools, the state provided it and by , there were 41 Islamic schools in the nation. This was based on the idea in the s that Muslims could become one of the "pillars" of Dutch society, as were Protestants, Catholics and secular residents. Development aid[edit] The Netherlands has always been one of the most prominent countries that support aiding developing countries. As the spokesperson of the VVD in the parliament on this matter, Hirsi Ali said that the current aid policy had not achieved an increase in prosperity, peace and stability in developing countries:

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4: Status of women's testimony in Islam - Wikipedia

A Woman's Worth Does Islam teach that a woman is worth less than a man? Absolutely. The only debatable point is by what degree. Quran Quran () - (Inheritance) "The male shall have the equal of the portion of two females" (see also verse). In Islam, sexism is mathematically established.

Muhammad explains why in the hadith, where he declares that women are less intelligent and more immoral than men. Here are some sources to consider: So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Allah is ever High, Exalted, Great. Sahih al-Bukhari –”The Prophet said: I saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women. Why is it so? O womenfolk, you should give charity and ask much forgiveness for I saw you in bulk amongst the dwellers of Hell. A wise lady among them said: Why is it, Messenger of Allah, that our folk are in bulk in Hell? Upon this the Holy Prophet observed: You curse too much and are ungrateful to your spouses. I have seen none lacking in common sense and failing in religion but at the same time robbing the wisdom of the wise, besides you. Upon this the woman remarked: What is wrong with our common sense and with our religion? He the Holy Prophet observed: Your lack of common sense can be well judged from the fact that the evidence of two women is equal to one man; that is a proof of the lack of common sense. [Click here for more information about women in Islam.](#)

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5: Dwindling In Unbelief: The worth of a woman: the Bible vs. the Quran

7. *A woman's testimony counts half of a man's testimony. The Quran in Sura says: And let two men from among you bear witness to all such documents [contracts of loans without interest].*

This misconception was augmented by some newsmedia that made little effort to correct their understanding before broadcasting their views on this matter. Adding to this misconception are the regrettable practices in most so called "Islamic" countries or societies where myths, traditions and innovations have won over the true Islamic Quranic teachings and where women are traditionally subdued and oppressed. In this presentation we will try to clarify the position of the true Islam Submission on the status of women. We will list the misconceptions then comment on every issue accordingly. Muslim women have to wear the veil: This is a very common misconception, as Quran does not command the veil Hijab. Wearing the veil is a tradition and is only supported by the man-made books of Hadiths and Sunna. These books do not represent the words of God in the Quran and on many occasions contradict them. Women Dress code in Islam. Islam encourages wife beating: On the contrary, Quran uses the best psychological approach to discourage this widespread abuse that is widespread in both Islamic and non-Islamic societies. Domestic violence, Wife abuse and beating, a Quranic Perspective. The woman inherits only half what a man can inherit: This is a common misconception even among the traditional Muslims themselves. Quran gives the parents total freedom to give their children as much as they see fit even if this means giving the females double what the males would get. Quran, however, commands that if a will is NOT left, then the estate is distributed in such a manner that the son gets double what the daughter gets. Generally, the son is responsible for a family, while the daughter is taken care of by a husband or her family. However, the Quran recommends in 2: For example, if the son is rich and the daughter is poor, one may leave a will giving the daughter everything, or twice as much as the son. This is a gross mis-representation. This is according to 2: An impartial scribe shall do the writing. Two men shall serve as witnesses; if not two men, then a man and two women whose testimony is acceptable to all. Thus, if one woman becomes biased, the other will remind her. It is the obligation of the witnesses to testify when called upon to do so. Financial transactions are the ONLY situations where two women may substitute for one man as witness. This is to guard against the real possibility that one witness may marry the other witness, and thus cause her to be biased. It is a recognized fact that women are more emotionally vulnerable than men. If the woman as a witness was worth half that of a man, the verse would have stated so clearly. But obviously that is not the case. This also is not true. The social structure in the East where Islam Submission prevails encourages the woman to make her house her first priority but there is no prohibition whatsoever on women having to work and earn their living. The Muslim submitter woman has been given the privilege to earn money, the right to own property, to enter into legal contracts and to manage all of her assets in any way she pleases. She can hold a job or run her own business and no one has any claim on her earnings including her husband. Muslim women went along with their husbands, fathers and brothers during battles to take care of the wounded and help in the back lines of the troops.. Polygamy is strongly recommended: This is one of the most common misconceptions about Islam Submission. Quran strongly discourages polygamy. Polygamy was a way of life until the Quran was revealed years ago. It was advocated and practiced by the followers of the previous scriptures. Quran came to put the first scriptural limit on polygamy and discourages it as much as possible. Please see; Polygamy, the right way In all the scriptures, the men were allowed to have more than one wife and not vice versa, since the idea of polygamy then was to populate the earth. As we know a woman can be pregnant only once a year even if she is married to four men but one man can have four children in the process at the same time if he is married to four wives. Polygamy was never meant to be abused for sexual pleasure or prove superiority. The emotional make up of a man makes him acceptable to polygamy and the opposite is true for women who prefer a monogamous relationship. Men status is higher than that of the women: Again this is not true. It does not assign inequality but rather assigns duties to avoid conflicts and disputes. Quran provides every possible proof that women and men are equal in th sight of God and treats both genders in the same way and rewards them in the same way. Please see; Are women and men equal in Islam? Muslim

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Women cannot have education: This is not true. It repeatedly commands all believers to read, to recite, to think, to contemplate, as well as to learn from the signs of God surrounding us in nature. In either case no gender is advocated, the order is for everyone. Islam Submission does not put any limit on the kind or field of education a woman may choose. Islamic history still has the mark of few women scholars. Women cannot share in the political life in their communities: Women in Islam Submission have the right to vote, express their views on any public matter, run for an office and even be the head of a state. Women in Islam have rights. Women cannot pray, fast, do Hajj or Ummrah during menstruation: This misconception is even common among women who follow the traditional Islam that derives many of its laws from man-made books. This is totally against the teachings of the Quran. Please see; Religious Duties and Menstruation. Women are stoned to death for Adultery: This is totally false as there is NO death penalty for adultery in Islam Submission. The penalty of adultery is equal for both men and women, and involves symbolic lashing. This common misconception is advocated and promoted by men but have no basis in the Quran. Quran gives both men and women the right to marry from the people of the book, i. Muslims Submitters , Jews or Christians. God also reminds us that the marriage to a believer is much better than the marriage to an idolworshiper. Muslim women do not have the right to divorce their husbands: Divorce laws in the Quran apply to both men and women equally. Women have the right to divorce their husbands as long as they follow the laws set in the Quran. Please see; Divorce according to the Quran. Compensation for the murder of a woman is half the going rate for men: This is totally false as both men and women are equally treated and compensated according to the Quran. Such laws are found in the fabricated books of Hadiths and Sunna and they are not the laws of God in the Quran. For a woman to prove rape, four adult males of "impeccable" character must witness the incident: This a gross misunderstanding of this law. Like any civil law in the civilized world, Quran urges a proof beyond doubt for such a horrendous crime. Quran accepts a proof of a crime if the proof is beyond doubt, e. Therefore although the verses of adultery which is used in cases of rape are applied, a proof beyond doubt, e. DNA of the offender should be an acceptable proof instead of four witnesses in these cases. Insisting on four witnesses when the other proof is beyond doubt is NOT Quranic. The legal age for girls to marry tends to be very young: This is not an Islamic law but local tribal or cultural tradition. In reality Islam Submission expects marriage to be established on mutual understanding, acceptance and approval. Such requirements cannot be achieved in the very young girls or boys. Maturity, mentally, emotionally and physically is the rule in Islam Submission before marriage. The story of prophet Muhammed marrying his wife Aysha when she was only six is a gross lie that can be found in the Hadiths books that are full of many other similar lies that do not represent Islam Submission. Female circumcision, also called female genital mutilation: Quran does not mention nor advocates female circumcision and all the rituals that go with it. This is NOT an Islamic practice by any means. This practice predates Muhammad and is also common among some Christian communities. Muslim women are not allowed to drive: Again this is not Islamic law but rather a local tradition in some of these so called "Islamic" countries. Quran has no restriction on the women moving freely in the society, whether this includes riding a horse, driving a car or flying an aeroplane. Local laws that require the women to be accompanied by a male relative whenever they travel are traditional laws that have NO basis in the Quran. Typically, fathers win custody of boys over the age of six and girls after the onset of puberty:

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6: Divorce, based on Quran | www.enganchecubano.com - Your best source for Submission (Islam)

According to the Quran "therefore Allah", women tend to forget more than men do; hence, when testifying, a woman might forget so the other is needed to remind her. It is like a man's memory worth two woman's memory.

Women in the Quran Virgins await those who enter paradise. In fact you must "hold intercourse with them. It is your sacred Muslim duty. Things we all wonder about from time to time. Like should I marry a few idolatresses? Is an Islamic concubine better than a really hot Christian woman? Should I refuse to give my daughter to a Jewish man until he becomes a Muslim? And who should I invite to the Fire anyway? It creeps Allah out just to think of it. After they clean up you can have sex with them whenever you want. Allah loves clean men as much as he hates menstruating women. Wait four months, then if they change their minds, go ahead and have sex with them. If they skip one of their filthy periods, they must not hide it. In such a case, Allah suggests that their ex-husbands take their pregnant wives back. And she can ransom herself, whatever that might mean. These are the limits of Allah. Women must obey men, and if they refuse they must be punished. Refuse to have sex with them and beat them into submission Islam. Or is it humans and Iblis? Otherwise you will receive 80 lashes. But he has to swear five times so he can count as four or more separate witnesses in accordance with Force not your slave-girls to whoredom. Allah encourages you to set your slaves free if they are good enough. And that is easy for Allah. They must not leave their houses. And no one must ever marry one of his wives. Or it might be white raisins instead of modest virgins. Or it might be white raisins instead of immortal youths. They are to you only a temptation. Why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives? If they criticize their husband, Allah will replace them with better ones. Only worshippers Muslims and those who preserve their chastity except with their wives and slave girls will be spared from "the fires of hell" that are "eager to roast. His wife will have on her neck a halter of palm fiber.

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7: Women in the Quran

In personal law affecting women only, like birth, consummation, and "the defects of women," Ibn Rushd reports: "the independent testimony of women, that is, women unaccompanied by male witness, is acceptable according to the majority" (ibid).

The Prayer and the Sermon on Eid day. Takbirs glorifying God after every prayer in the days of Tashriq see footnote for def. The animal must not be wasted; its meat must be consumed. Halal Islamic law lists only some specific foods and drinks that are not allowed. People are also not allowed to eat animals that were slaughtered in the name of someone other than Allah. Intoxicants like alcoholic drinks and drugs are not allowed generally. While Islamic law prohibits already-dead meat, this does not apply to fish and locusts. The animal must be killed in the most humane way: The animal must not be diseased. The animal must not have been exposed to feces, worms, and other impurities. All blood must drain from the animal before being packaged. A marriage is a contract that requires the man to pay, or promise to pay some of the wedding and provisions the wife needs. This is known as the Mahr or Meher. This means that he must be able to house each wife and her children in a different house, he should not give preferential treatment to one wife over another. A female heir inherits half of what a male heir inherits. The concept being that Islam puts the responsibility of earning and spending on the family on the male. Any wealth the female earns is strictly for her own use. The female also inherits from both her immediate family and through agency of her husband, her in-laws as well. Crime and punishment[change change source] Sharia recognizes three categories of crime: The prescribed punishments for these crimes range from 80 lashes to death. However, classical jurists developed very strict rules which restrict when these punishments could be applied, so that in many cases it became almost impossible to convict anyone under these rules. For example, there must be four adult male Muslim witnesses to a hudud crime or a confession repeated four times, before someone can be punished. If a criminal could not be convicted of a hudud crime, they could still receive a tazir punishment. Muftis[change change source] During the Islamic Golden Age, sharia was interpreted by experts in Islamic law muftis , most of whom were independent religious scholars. Anyone could ask them a question about law, and they were expected to give an answer for free. Their legal opinions were called fatwas. These judges also had a legal education, and they were appointed to their post by the ruler. In simple cases, qadis would pronounce a verdict based on their own knowledge of sharia. In more difficult cases, they would express the details of the case in general terms and ask a mufti for his legal opinion. Mazalim courts were supposed to follow "the spirit of sharia". Qadis and muftis were present in those courts to make sure the verdicts did not go against it. Mazalim courts also handled complaints against government officials. Less serious crimes were often handled by local police and market inspectors according to local customs, which were only loosely related to sharia. The government kept out of their internal legal affairs, except when there was a dispute between people of different religions. Such cases were handled by a qadi. However, non-Muslims often won cases against Muslims and even against high government officials, because people thought that sharia was a reflection of divine justice which should defend the weak against the powerful. This led to major changes in the legal systems of these lands. In some cases, this was because Muslim governments wanted to make their states more powerful and they took European states as models of what a modern state should look like. In other cases, it was because Europeans who colonized these lands forced them to abandon parts of Islamic law and follow European laws instead. The constitutions of most Muslim-majority states mention sharia in one way or another. However, the classical rules of sharia were preserved mostly in family laws. In earlier times, sharia was interpreted by independent scholars who often disagreed with each other, and all their opinions were never written down in one place. In the modern era, it was the government who controlled the laws. Different states created their own legal codes, where the laws were clearly stated. The governments wanted to make family laws fit better in the modern world, but they still wanted people to view them as laws based on sharia. In order to do this, the scholars who wrote down these laws decided to pick and choose rules from the different legal opinions available in the classical books of law. When some of the laws they picked disagreed with the current norms of society, the

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government tried to solve this problem by creating additional court procedures. For example, when family laws in some states seemed to treat women unfairly to the population, the government created procedures that made it more difficult for men to take advantage of these laws in an unfair manner. These governments had adopted Western ways in their legal systems and other matters, but many people regarded their actions as oppressive, corrupt, and ineffective. More and more Muslims started to think that things would improve if their government returned to Islamic traditions. They began calling for return of sharia, and conservative members of the public wanted the government to deal with crime using all the traditional methods, including hudud punishments. In a few countries, the government put some elements of classical criminal law into the legal code. However, in some of these countries for example, Iran and Sudan the supreme court has rarely approved the harsher hudud punishments, while in the other countries which adopted hudud laws for example, Pakistan and Nigeria, the supreme court never approves them. It has always continued to use sharia in different areas of law, and it never codified its laws. Its judges have always tried to follow traditional sharia rules for dealing with crimes, and they often impose harsh punishments that inspire international protests. However, these punishments are not necessarily prescribed by sharia. Judges in Saudi Arabia follow the classical principle which says that hudud punishments should be avoided if at all possible, and the punishments which they apply are usually tazir punishments which are left to their own choice. Executions became more frequent because the government and courts decided to crack down on violent crime which became more frequent during the 1980s, as also happened in the U.S. Uses editors parameter link Knut S. In Emad El-Din Shahin. The Oxford Encyclopedia of Islam and Politics. The Oxford Dictionary of Islam. The Spirit of Islamic Law. University of Georgia Press.

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8: The Testimony of Women in Islamic Law by Dr. Taha Jaber Al-Alwani

They frequently say that 'Islam belittles women by making her testimony equal to half of that of a man.' First of all, we have to understand that testimony is an obligation and a responsibility. When God [swt] facilitates this obligation and the responsibility of a testimony for a woman, He removes a hardship from her.

This verse contains a significant amount of material that later jurists categorized variously as recommended or merely instructional irshad and without legal import. However, a very few jurists opined that the recording of debts, witnessing, and all other matters dealt with in the verse may be categorized as obligatory wajib. Therefore, the entire matter of testimony was revealed to humanity by way of instruction. Obviously, instruction is one thing, while binding legal precepts are another matter entirely. Thus, the verse indicates clearly that there are differences in the ability of women to serve, under the prevailing social conditions, as competent witnesses and givers of testimony in cases involving financial transactions. The relevant wording implies, that in general, transactions were not often matters of concern to women at that time. It also indicates that the actual witness would be one woman, even though her testimony might require the support of another woman who would "remind" her if necessary. Obviously, then, the two are not on the same level, for one witness is supposed to be knowledgeable and aware of that to which she is testifying. As such her testimony is legally acceptable. If the verse were understood in this way, it is likely that many of the past and present disputes surrounding it could be avoided, for the main cause of such disputes has been the belief that the verse has binding and legal significance. However, once society passes beyond that stage and women are allowed to participate more fully in its affairs, and in transactions in particular, there should no longer be a need for such arrangements. Before dealing with this question, however, and before examining whether or not it is legitimate or whether it may be answered in the affirmative or the negative, we must reflect on several different issues. In fact pre-Islamic Arab society sanctioned female infanticide. And they ascribe daughters unto God, who is limitless in His glory, whereas for themselves [they would choose, if they could, only] what they desire; for, whenever any of them is given the glad tidings of [the birth of] a girl, his face darkens, and he is filled with suppressed anger, avoiding all people because of the [alleged] evil of glad tiding which he has received, [and debating with himself: Oh, evil indeed is whatever they decide! Men in the period of jahiliyah would go into hiding when they knew that their wives were about to give birth. Then, if they were told they had fathered a son, they rejoiced. But if they learned that the newborn was a girl, they were saddened, and would stay in seclusion, trying to make up their minds about what they should do with the child: Should he keep the child alive, as an object of perpetual disdain, or simply do away with it? Nor was this phenomenon very far removed from the period of revelation. In fact, some early Muslims had killed their infant daughters. In the days of ignorance I buried alive seven daughters. In the days of ignorance I had a daughter. One day, I told my wife to dress her up. When my wife sent her out to me, I took her to a distant valley in the desert where nothing grew. At that place, I threw my daughter down from my camel, and rode away. When I left her, I heard her calling to me: You have killed me! And whatever wrongs take place in Islam may be abolished by repentance istighfar. Theoretically, such equality may seem a relatively simple matter to accept. But when it comes to the practical implementation of any new social model, problems are certain to arise. Thus, its initial intent was to instruct Muslims in the ways of a truly civilized society, one in which economic, social, or other changes would be integral to its development. And this is what the verse of debt brings to us. Under the prevailing circumstances, all of this was extremely important. As a result, the testimony of two women would equal that of one man. From the beginning of history, each man and woman has been subject to it. In fact, Adam is characterized as having forgotten the covenant of his Lord, a matter of far greater importance. Both the pagan Arabs and the Arabian People of the Book believed that women were somehow a lesser breed than men. Indeed, the dominant culture on the Arabian peninsula at the time was that of the Christians and the Jews, both of which refused to grant equality to women. The Second Issue It must be admitted that Christian, Jewish, and Muslim scholars have neglected the wisdom of their respective revelations concerning the equality of the sexes. Instead, they have engrossed themselves in studies emphasizing biological and psychological

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differences, thereby attempting to derive evidence from divine revelation to support the attitudes and customs of their pre-Islamic heritage. Instead of looking at the issues as a mere division of labor, they considered it as one based on natural incompetence. In their ignorance, they used those verses declaring the competence and equality of women to "prove" the contrary. Using the same perverted logic, they dealt with the subject of the shares due to women through the laws of inheritance. The Third Issue Let us turn now to a discussion of the meaning of "mistake" *dalal* in the verse in question. According to the Arabic Lexicon, the underlying meaning is "absence. The word came to be used in the sense of "to forget," for the reason that one who forgets is one for whom the right way is absent. The Fourth Issue Since most commentators have explained that the meaning of *dalal* in this verse is probably "to forget," it would be best here if we paused to consider the meaning of the infinitive, "to forget," which is oversight and dereliction. This too may come about either intentionally or unintentionally. The Fifth Issue Commentators differ in their interpretations of "reminding" in the verse: Clearly, the mistake that might be made by one of the women in the testimony she gives would be her forgetting, like the mistake made by a person in a matter of religion, when they are unsure of something and stray from the truth. What is the wisdom in that? It is certainly not essential that His creation should know and understand the wisdom in what He legislates for their betterment and welfare. This idea has been shared by classical and modern commentators alike, so that generation after generation of Muslims, guided only by taqlid imitation, have continued to perpetuate this faulty understanding. Certainly, the attitudes engendered by such a misunderstanding have spread far beyond the legal sphere. The subject of this principle is, furthermore, by no means limited to witnessing and legal testimony, regardless of whether we consider this a right, a responsibility, or a partnership in the affairs of society. The important thing is that the presence of two women as witnesses to such affairs is held to be essential, even if one is there only to remind the other in the event that she forgets. What if a man is there to remind the woman witness? If the point is to remember the event after it has been forgotten, it should suffice that a man remind the woman if she forgets. The emphasis, however, on the necessity of having two women is so that they may support one another in the matter of the testimony and in breaking down the psychological barriers erected by society, regardless of their numbers. The Sixth Issue But how was this "miracle" perverted into the indictment or the insinuation that it became, and one that generations of Muslims have had little success in refuting? There are several reasons for this, among them: The dominant culture at the time of revelation was, as mentioned earlier, a mix of pagan Arab, Christian, and rabbinical Jewish, all of which had little regard for women, minimized their role, stressed their natural inferiority to men, and refused to grant them equality. The prevailing social customs were dictated by an oral legal tradition passed down from generation to generation by the male elders of the tribes. This tradition was perpetuated via the proverbial Arab veneration of their elders and their ancestors. Family honor was a key element in that society, and women were perceived as weak links in the chain that made up the preservation of that honor. Thus, men felt it was their duty to control women. The nature of women is dominated by forgetfulness owing to a predominance of cold and wetness in their physical constitution. The joining of two women in forgetting is less likely than the occurrence of forgetting in just one woman. That is why two women are to take the place of only one man. He also maintains that the verse in question could be read in different ways, namely, "so that when one makes a mistake," as if making a mistake is a foregone conclusion, and, "willing that when one makes a mistake," as if to say that it is the will of God that one of them make a mistake. He justifies this bizarre assertion by saying: Here, there are two purposes. The first is to bring about testimony, and that will not take place unless one of the two women reminds the other. The second is to explain that men are better than women, so that it becomes clear why it is just to equate two women to one man. Now this explanation will be served only if one of the two women actually forgets. Moreover, if both purposes are to be served, and there is no way that will happen unless one of the women forgets and the other reminds her, then without doubt that is what is sought. All of the ten or more conditions stipulated by the jurists for witnesses were formulated in order to achieve the objective of not dictating the ruling to the judge. To summarize, then, there is no difference between men and women in terms of their abilities, their propensity to forget, in the possibility of their colluding to present false witness, or in their ability to speak either the truth or fabrication. Therefore, there is no evidence to suggest that there is anything other than equality between the

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sexes. For more information, please.

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9: Women are inferior to men in the Quran

Women in the Quran. A woman is worth one-half a man. If you accuse an honorable women of adultery, be sure to bring four witness.

Table of Contents Surah 4. Revere 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;- reverence Allah, through whom ye demand your mutual rights , and reverence the wombs That bore you: To orphans restore their property When they reach their age , nor substitute your worthless things for their good ones; and devour not their substance by mixing it up with your own. For this is indeed a great sin. If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly with them , then only one, or a captive that your right hands possess, that will be more suitable, to prevent you from doing injustice. And give the women on marriage their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer. To those weak of understanding Make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account. From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large,-a determinate share. But if at the time of division other relatives, or orphans or poor, are present, feed them out of the property , and speak to them words of kindness and justice. Let those disposing of an estate have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate comfort. Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire! For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the only heirs, the mother has a third; if the deceased Left brothers or sisters the mother has a sixth. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah. In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused to any one. Thus is it ordained by Allah. Those are limits set by Allah. But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment. If any of your women are guilty of lewdness, Take the evidence of four Reliable witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some other way. If two men among you are guilty of lewdness, punish them both. Allah accept the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom. Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them,-except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good. But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, Take not the least bit of it back: Would ye take it by slander and manifest wrong? And how could ye take it when ye have gone in unto each other, and they have Taken from you a solemn covenant? And

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marry not women whom your fathers married,- except what is past: It was shameful and odious,- an abominable custom indeed. Prohibited to you For marriage are: Also prohibited are women already married, except those whom your right hands possess: Thus hath Allah ordained Prohibitions against you: Except for these, all others are lawful, provided ye seek them in marriage with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers at least as prescribed; but if, after a dower is prescribed, agree Mutually to vary it , there is no blame on you, and Allah is All-knowing, All-wise. If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And Allah hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: This permission is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allah is Oft-forgiving, Most Merciful. Allah doth wish to make clear to you and to show you the ordinances of those before you; and He doth wish to turn to you In Mercy: And Allah is All-knowing, All-wise. Allah doth wish to Turn to you, but the wish of those who follow their lusts is that ye should turn away from Him ,- far, far away. Allah doth wish to lighten your difficulties: For man was created Weak in flesh. Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill or destroy yourselves: If any do that in rancour and injustice,- soon shall We cast them into the Fire: And easy it is for Allah. If ye but eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honour. And in no wise covet those things in which Allah Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask Allah of His bounty. For Allah hath full knowledge of all things. To benefit every one, We have appointed shares and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is witness to all things. Men are the protectors and maintainers of women, because Allah has given the one more strength than the other, and because they support them from their means. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them first , Next , refuse to share their beds, And last beat them lightly ; but if they return to obedience, seek not against them Means of annoyance: For Allah is Most High, great above you all. If ye fear a breach between them twain, appoint two arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things. Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer ye meet , and what your right hands possess: For Allah loveth not the arrogant, the vainglorious;- Nor those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steeps them in contempt;- Not those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is! And what burden Were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah hath given them for sustenance? For Allah hath full knowledge of them. Allah is never unjust in the least degree: If there is any good done , He doubleth it, and giveth from His own presence a great reward. How then if We brought from each people a witness, and We brought thee as a witness against these people! On that day those who reject Faith and disobey the apostle will wish that the earth Were made one with them: But never will they hide a single fact from Allah. Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity Except when travelling on the road , until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again. Hast thou not turned Thy vision to those who were given a portion of the Book? But Allah hath full knowledge of your enemies: Allah is enough for a protector, and Allah is enough for a Helper. Of the Jews there are those who displace words from their right places, and say: If only they had said: O ye People of the Book! Allah forgiveth not that partners should be set up with Him; but He forgiveth anything

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else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed. Hast thou not turned Thy vision to those who claim sanctity for themselves? Nay-but Allah Doth sanctify whom He pleaseth.

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