

1: The Social System of Islam

Social Life in Islam Family Life in Islam. FAMILY life is the basis of the Islamic society. Its origin goes back to the beginning of the creation of man and women--Adam and Eve.

I would like to discuss with you about our social life. This Bohra community has come into existence from past 7 to 8 hundred years. I may be wrong on the exact dates. Slowly steadily this Bohra community grew up into a known society in this world. Forget for a few moment how this community practice Islam. My discussion with you is that you have changed, act, and practice according to the Guidance of the Holy Quran. I have changed, act and practice according to the Guidance of the Holy Quran. What is our social Identity I am repeating "social" not religion? What is our society? We need a society not for religious purpose but for worldly purpose also. Everyone needs some social gathering, not just for entertainment but for many purpose like business, marriages, death etc. This social boycott harms his business his social friends and many more. Big cities like Bombay finds rare cases like this but There are hundreds of families and people who would like to come out of the clutches of this Bohra leadership. Many must be reading Quran with due respect and understanding, but only thing they lack is unity. Maybe, Bohras follow a leader who is misguiding, misleading, asking unreasonable money and lots more, but Bohras have an identity. I have full faith and believe in Allah Subhanah, that one day this revolution will come where we will have a society of like minded people. For this My only appeal to all the readers and to this forum members is that, please develop an Identity, a social recognition for those people who really wants to follow the true Islam. These people needs a society to share there joys and sorrows. Like minded people like us have to come forward and join hands to build a society of true Islam. We need a places like cremation grounds, We need families who can give their daughters to Sons for marriage. We need unity to develop our business and secured obs. We need those social activities for which we have to bow down towards the Bohra leader ship. We need a social life. Then only then we can bring a revolution. To follow true Islam. There may be some grammatical and spelling errors in the above statement. The forum does not change anything from questions, comments and statements received from our readers for circulation in confidentiality. Whoever Allah guides none can misguide, and who-ever He allows to fall astray, none can guide them aright. We bear witness that there is no one no idol, no person, no grave, no prophet, no imam, no dai, nobody! As sincere believers in Allah and the Last Day, our religion, our identity, our nationality, our loyalty, our recognition, our duties, our society, our lives. And this community of yours is one community, and I Allah am your Lord, so fear Me alone! O you who have believed, do rukoooh bow down and do sajdah prostration , and worship your Lord Allah Alone, and do righteous deeds: Exert your utmost for the cause of Allah, as one should. He has chosen you for His service, and has not laid on you any hardship in your religion. Therefore, be steadfast in the religion of your father Abraham. Allah had named you muslims before this, and has named you muslims in this Quran also, so that the Messenger may be a witness in regard to you, and you may be witnesses in regard to the rest of mankind. Having said that, we do agree with you that there might be many Bohras who see and feel the wrong done in the name of Islam, but due to social or other reasons, are unable to denounce the wrongs done in their sect. The truth of the matter is that this social fear is baseless. The believers who are away from the evil sin of shirk are obviously in the majority in the world. There are literally millions of mosques, muslim burial places, and believers to marry in the muslim society. And none of them have the expensive and tyrannous beaurocratic hierarchy that the Bohras are so subjugated with. Thus the last thing we need to do is create another sect in the name of Islam, and break the unity of the Ummah. Regarding the brothers and sisters whose livelihood depends on a particular community, we understand that it would definitely affect their sources of income. But the truth is, Allah is the Provider of everything that moves on this planet earth. And once a believer recognizes and believes in the promises of Allah and His Messenger saws , Allah will provide for them from sources they could not even imagine! In Islam, Allah exhorts us to think with our brains and our hearts to determine the Truth. If someone tries to make a decision because of his stomach and means of livelihood, it is obvious that he would not be able to make the right decision. And if one fears that he will be isolated from his family and friends because of his

faith in the Holy Quran, then that is the price a believer must be willing to pay for the valuable deen of Islam. Allah and His Messenger saws have a bigger right on the believers than his family, his friends, his society, and all the wealth in the world put together. O believers, do not take your fathers and your brothers as allies, if they choose disbelief in preference to Faith. For whoever of you will take them as allies shall surely be the workers of iniquity. O Prophet, tell them plainly, If your fathers and your sons, and your brothers and your wives, and your near and dear ones, and the wealth which you have acquired, and the trade you fear may decline and the home which delight you: For Allah does not guide the wicked people. Thus brother, we do understand the social dilemma you have mentioned, and at times, we too are victims of this isolation. But if one understands and implements the clear commands of Allah and His Messenger saws in his life, Allah will make these trials and tribulations easy for the believer and a source and means of attaining huge reward on the Day of Judgement. The social structure of a sect cannot and will not be accepted as an excuse for committing shirk in the Court of Allah. The society of Islam and muslims who believe and practice true Islam are in the majority, and all the social practices can be done through the mainstream Islamic society. These various sects are the ones who are actually in the minority, and not the believers. If you just compare the numbers, the Bohras are about one million in the population of 1. They are not even 0. If the mainstream muslim leaders found out the truth of the Bohra community and their practices of open shirk, they would probably condemn and isolate the Bohra community from Islam, and declare them non-muslims like the Qaadhiyaanis. Whatever written of Truth and benefit is only due to Allahs Assistance and Guidance, and whatever of error is of me. Your brother and well wisher in Islam,.

2: Early social changes under Islam - Wikipedia

Social Life in Islam Family Life in Islam FAMILY life is the basis of the Islamic society. Its origin goes back to the beginning of the creation of man and women-- Adam and Eve.

Spiritual Foundations and Modern Manifestations, ed. Haji is an honorific title bestowed upon Muslims who have made a pilgrimage to Mecca, a duty enjoined upon all believers who are able to do so at least once during their lifetime. Kennedy, whom I thank for that introduction, is a close friend of our minister of religion of the Republic of Indonesia. Haji Alamsjah Perwiranegara, but we call him Bapak father Alamsjah. All the prominent leaders and high-ranking government officials in Indonesia call him father. This is important to know, I think, because what I have seen here among the Mormons leads me to believe that family life and family relations are very important for you as well as in the Indonesian culture. Let me express Mr. Let me also express his appreciation for the opportunity to explain a unique aspect of our country in this setting. Indonesia is not a secular state. It is also not a state with a particular state religion. But it is a national state based on the five principles of state philosophy called pancasila, a Hindu term. Panca means five, and sila means principles. Islam, the world religion which has the greatest number of converts annually, is still commonly referred to by many European writers as Muhammadanism as of The latter term is derived by analogy with Christianity, taken from its founder, Jesus Christ; or Buddhism, taken from the name of its founder, Gautama Buddha. The term is not known or accepted in the Muslim world. The religion of Muhammad peace be upon him , which is properly called Islam, is the religion neither of any particular people nor of any particular society nor of any particular place. Islam is a universal religion. Submission and obedience are not exacted by force. Thus, built into the very name of Islam is its character as a religion of peace. Its principal doctrine is the belief that God is only one and that unity in fraternity is, for mankind, a necessity. It is on this basis that Islam constitutes a guidance for the Muslims in spreading Islam throughout the earth. The battles in earlier periods of Islamic history were self-defense from external threats and attacks by non-Muslim people who did not want Islam to be glorious in the world. Islam is the last religion which has permanently changed the history of the world. This is a major difference between Islam and other religions whose believers are obliged to believe exclusively their own prophet and doctrines. A Jew believes only in the prophets for the Israelites; a Christian believes only in Jesus Christ and some prophets of the Israelites, and so forth. Islam is not a religion which should be accepted to obtain happiness. Islam is a revelation which constitutes reliable bases of conduct for mankind, because the doctrines are in accordance with human need, not contradictory to human nature. Accordingly, Islam is concerned not only with the hereafter but also with the demands of daily life. A good life today, Muslims believe, will lead to a happy life in the hereafter. In addition to teaching duties toward God such as prayer and fasting, Islam requires believers to deal justly in social interaction among people. Islam has the aim of integrating every aspect of life, making each aspect whole and significant, and only religion can provide such integration and significance. To gain such a life, Islam points out two things that Muslims must be aware of: For that reason, prayer, fasting, and other spiritual disciplines are designed for bodily, mental, and spiritual training. Such a prayer, sincerely spoken and pondered, fosters a consciousness of the greatness of Allah. This consciousness will save one from vanity, yet it will also preserve him from despair, for a believer also understands Allah as most merciful and most beneficent. Similarly, desiring peace and blessing for all humankind means that every Muslim should become a means of blessing. Such are just a few meanings of salat. The second aspect of the integrated life is a consciousness of the proper relation between man and his universe. According to Islam, the universe is a reality which should be faced. Appreciating and applying religious teachings should result in harmonious relations between human beings and the universe. Human well-being, within the framework of devotion to Allah, the Almighty, should be the criterion for developing and using new technologies. An individual who is fully aware of being created by God, to whom everything will return, will surely live an integrated and significant life. The history of Islam has known many great philosophers and scholars dedicated to the study of Islam. Their works have greatly influenced the development of the Muslim world. The most influential

schools of thought in the field of Islamic law are based on the teachings of four great imams spiritual teachers: The differences need not concern us today except to note that Islam can accommodate great diversity of philosophy on its foundation of unity in principle. As another example, Muslims are usually classified as traditionalists or modernists. The traditionalists are generally reluctant to accept new ideas from the West. A traditional educational system stresses the teaching of religious subjects, not the secular subjects associated with the West. Modernists or reformists are generally more open to innovation and willing to adopt the Western educational system with some adaptation to Islamic doctrines. Good Muslims can be associated with either position. Underlying differences, however, are certain principles held in common. We have the duty to think and work for the interests of humankind itself. It is also our duty to make tame and comfortable the seemingly wild and terrible universe. In other words, we have the obligation to civilize the universe. By so doing, we can make better use of it so that we can increase our living standard and devotion to God. To know the benefits of the universe we need to explore and investigate it. According to Islam, human life should be directed by guidance from God. Islamic teachings take on new life in new social contexts as they meet the living reality of the country where Islam develops. On the contrary, they have materially altered, for the better, the history of the Islamic world from the eighth to the eighteenth centuries, when Europe was still in the dark age. A Muslim engaged in religious duties encounters forces which encourage the growth and development of science, as indicated by the history of such centers of Islamic civilization as Baghdad and Cordova. Our responsibility is not only to use our intelligence to attain our needs but to use our intelligence properly, in harmony with the way of Allah. Had we but listened or used our intelligence, we should not now be among the companions of the blazing fire! Thus in deciding how to employ his efforts, a Muslim should properly consider what will be beneficial to himself and the society around him. If he is successful, he will create a proper balance between physical and spiritual needs. One hadith from the prophet Muhammad tells us: In cases of conflict, when reason can no longer distinguish between good and evil, a Muslim, using his logic, will undoubtedly accept the guidance given by religion. Islam also places an obligation on believers to acquire knowledge. This goal can be achieved only after we have understood the purposes and benefits of the elements found in the universe. Pursue knowledge even to China. The Islamic teachings requiring individuals to perform their religious obligations and to understand the natural world are demanding, but the rewards are mighty indeed: The good life for a Muslim is one that brings happiness in the present life and the life hereafter. These two parts of life are inseparable. The life one will receive in the hereafter is the result of the life one has led in the present world. Islam demands that Muslims pay equal attention to both sides of life, as revealed in Surat al-Qasas: As this verse requires, a Muslim should be equally prepared for life in this world and life in the hereafter, a concept reinforced in the hadith: For all Muslims, the best way is to perform good deeds and exercise ijthihad independent judgment. To that end, it is necessary for him to interpret Islamic teachings by means of ijthihad. The Islamic teachings that deal with the vertical relationship between the Creator and the created have inspired Muslims to create effective systems and organizations by which individuals do their duties in accordance with their respective abilities. This is a process that obligates an individual to value planning, organization, and efficiency. In the matter of the teachings that deal with the horizontal relationship between individuals, Islam demands that each Muslim pay attention to the application of religious guidance in such a relationship. Such an orientation will strengthen the unity and fraternity among individuals in society. Based on the belief that humankind has sprung from a common origin, Islam asserts that human dignity cannot be measured by race, color, language, physique, social status, occupation, and so forth. An Arab does not rank higher than a non-Arab. They are meant for all of mankind, regardless of distinctions. On the five continents in more than countries live thousands of different ethnic groups, more than four billion people, all equal in the sight of God, the Almighty. From this verse we can conclude that Islam brings mercy and blessing for the universe, good news and fresh water for the spiritual thirst of any nation. Islam is the liberator of mankind from suffering and uselessness. To retain equilibrium and order in social and national life and to preserve peace, individuals have definite social obligations to help each other in righteousness, to avoid conflicts and division, and to avoid scolding, mocking, and despising each other. According to Islam, individuals have equal rights and opportunity in conformity with their natures. Islam

provides guidance so that an individual, as a good citizen, functions as an energetic and responsible element in the society; and as a spouse and parent, relates to members of the family in the manner appropriate to the guidance of God. The light of Islam guides and directs all activities of Muslims in building a prosperous and peaceful life. Islamic teachings are comprehensive, and in Islam there should be no place for poverty, ignorance, backwardness, and fanaticism. On the contrary, Islam gives effective answers to the challenge of the modern world based on concepts which can make this life more meaningful without disregarding the reality of moral and spiritual aspects of the human personality. To achieve this balance is to redress an unfortunate overemphasis on otherworldly matters that led to weakness in the Muslim world after the eighteenth century. Such recent Muslim scholars as al-Maududi, al-Banna, and al-Hudaibi were motivated to restructure Muslim life more holistically to show the relevance of Islam to the challenges of modern life. While this phase of Islamic development continues, Muslim solidarity requires cooperation even at the expense of some limitation on individual freedoms. Muslims must develop the social aspects of Islamic values so that Islam will remain a vital element in the reality of national life in each country where it develops. Such a challenge is great.

3: SOCIAL LIFE IN ISLAM - Competitive Examinations Helping Community

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Being a relatively young country, the people are divided by ethnicity and religion as well as being divided by history and culture. For many of the Muslims in Israel the dress is a combination of traditional Arabian dress and modern western-styled clothing, while the Jewish population dresses almost entirely in western-styled clothing. For Muslim men this traditional dress is rarely, but sometimes includes a white dishdasha, which is a loose-fitting garment that completely covers a person from the neck down. Both men and women in traditional dress cover their hair; women wear a black cloth called a hijab, which is wrapped around their neck so only their faces can be seen, while men wear a black and white checkered cloth called a keffiyeh. Despite some Muslims wearing these outfits, few Israeli Muslims today wear these conservative outfits and more commonly in Israel the Muslims wear western-styled clothing with the traditional headwear. These clothes are similar to what can be seen in much of the world, but both men and women tend to cover up with long-sleeved shirts and pants. For the Jewish population the dress is very western-influenced as many of the Jews that live in Israel today, or their ancestors, moved to the region from Europe so traditionally wore European-styled clothing. Although this clothing is rooted in European styles, there are a couple elements that make the dress distinctly Jewish. First is the kippa or yamaka , which is a head covering to show reverence to God. Next is the tallit, which is a prayer shawl, and lastly a hat, which is often times worn in place of, or over, the kippa. These hats vary in style, but for men it tends to be a simple black top hat. Again, few Israeli Jews wear any of these clothing pieces on a regular basis, but in Jerusalem they are much more common, especially the black hat, which is regularly wore by Orthodox Jews. Although every religious group in Israel has specific dress, modern western-styled dress is common amongst most people, but head covering are still important to the Jews and Muslims. No matter the dress or style though, both the Jews and Muslim believe in modesty in dress so it is common to see the people cover up to at least their knees and beyond the elbows. While few Muslims break these rules, the Jews tend to be more lenient and in places like Tel Aviv shorts and swimsuits are common along the beaches. As a visitor to Israel the first rule in dress is to dress modestly. This is especially true if you plan on visiting churches, mosques, or synagogues, all of which require long pants and shirts that cover the elbows, if not longer. Even if not visiting religious sites, be aware that showing skin can be very offensive so cover up at all times unless the local population dictates otherwise, such as on beaches along the coast. Also try to have a scarf or something to cover your head since Muslim women are required to do so and men must have their heads covered if entering a Synagogue. Newsletter This page was last updated:

4: Social life in Islam

Islam places tremendous emphasis on the social aspects of life. Islamic practices are not only confined to the spiritual dimensions, but also to the social environment. For example, Islam encourages people to perform their daily prayers in congregation.

Thu Mar 10, 3: It has responded to reality and necessity. It has also put a check on human tendencies and ensured balance. The system is full of wisdom and is perfectly scientific, completely logical. Allah, the All-knowing, has prescribed what is best for us. We should not be apologetic in our approach. Islam provides the best answer to all problems. We cannot blame Islam if we do not know it or fail to understand it. We need to look at Islam as a whole, not only at a part of it. This is because Islam views life as a whole and does not divide it. Its origin goes back to the beginning of the creation of man and women-- Adam and Eve. Allah says in the Quran: A good and sound society can only grow if a man and woman are bound in a solid relationship through the sacred contract of marriage. Marriage develops love, care and co-operation between the husband and wife. It gives peace of mind and provides a secure atmosphere for the growth and progress of the whole human race. Without marriage, the human race would come to a standstill. Marriage was the practice of most of the prophets including Muhammad pbuh. Marriage is a sacred social contract between a bridegroom and a bride. A great deal of thought is necessary therefore before the couple decide to marry. Piety should come before all other considerations. Do not marry even for the sake of wealth; maybe the wealth becomes the reason of disobedience; marry rather on the grounds of religious devotion. However, a Muslim woman is not allowed to marry a non-Muslim man. In Islam, marriage is a religious and social institution and not simply a sexual relationship. Muslim marriages are traditionally arranged by parents but the final say lies with the boy and the girl. Islam does not allow free mixing of grown-up boys and girls, nor does it allow sex outside marriage. Islamic society is based on submission and obedience to the will of Allah. Divorce is allowed but is regarded as the least desirable of all lawful acts. Islam encourages adjustment and happiness but when living together is impossible, Islamic law does not stand in the way of divorce. Status of women in Islam Women have a very important place in Islamic society. Unlike number of other religions, Islam holds women in high esteem. Her importance as another and a wife has been clearly stated by Prophet Muhammad pbuh. The prophet said, "Paradise lies at the feet of your mothers. Treat them well and be kind to them, for they are your partners and committed helpers. These notions are totally wrong and are based on ignorance rather than knowledge of Islam. One of the rites of Hajj is the fast walk between As-Safa and Al-Marwah, which is observed to remember the event of Hajar Hagar , mother of Prophet Ismail, who ran between these two hills to find water. This is another proof of the importance given to women by Islam. In order to Judge these false ideas held by western people, it would be useful to survey the attitudes to women in different societies in the past. During the Roman civilization, for example, a woman was regarded as a slave. The Greeks considered her a commodity to be bought and sold. Early Christianity regarded women as temptresses, responsible for the fall of Adam. In India, the Hindus until recently, considered their women worse than death, pests, serpents or even Hell. In the pre-Islamic state of Arabia, a woman was regarded is a cause for grief and unhappiness and baby girls were sometimes buried alive after birth. In France, in CE, a meeting was held to study the status of women and to determine whether a woman could truly be considered human being or not!. In the Universities of Cambridge and Oxford, male and female students were not given the same rights until If we keep this picture in mind and look into the position of the women in Islam, we must conclude that Islam liberated women from the dark age of obscurity fourteen hundred years ago! Islam is a religion of common sense and is in line with human nature. Misrecognises the realities of life. This does not mean it has recognized equality of man and woman in every respect. Rather, it has defined their duties in keeping with their different biological make-up 2: That would destroy the social balance. Society would not prosper but would instead have insoluble problems such as broken marriages, illegitimate children and the break-up of family life. These problems are already rife in western society. Schoolgirl pregnancies, an increase in abortions, divorce and many other problems have cropped up because of a permissive outlook and the so-called freedom of women. Rights of

Women in Islam Allah has created every living being in pairs - male and female Allah has honored the children of Adam - both male and female Men and women who believe are protectors of one another 9: Allah will reward both men and women in the life after death 3: In Islam a woman has a distinct and separate identity. Islam has given her the right to own property. She is the owner of her earnings. No-one father, husband or brother has a right over them. She can dispose of her earnings and property as she wishes, within the bounds of Halal lawful and Haram unlawful. Islam has given women a right to inheritance. She has a claim on the property of her dead father, husband or childless brother 4: A woman has the right to choose her husband. No-one can impose a decision on her against her will. The Quran asks the Muslims to treat women kindly 4: The women in return, are expected to remain obedient and chaste 4: A woman has a right to develop her talents and to work within the Limits of Islam. Islam allows a non-Muslim married woman to retain their religion and her husband cannot interfere in this freedom. This applies to Christian and Jewish women with Muslim husbands. Duties of a woman in Islam Islam is a fair and balanced system of life. While it specifies the rights of women it also lays down duties. A Muslim is expected to observe the following: Belief in Tawhid and the practice of Islam come first. Muslim women must perform her Salah, observe Sawm, pay Zakah on her own wealth If it is applicable and go on Hajj if she can afford it. She is exempted from Salah and can defer Sawm during her period, but she must make up the days lost afterwards. She is required to maintain her chastity all the time. She must not have any extra-marital relationships. The same is the case with men. It is her duty to bring up children according to the needs of Islam. She has to look after the family and has almost absolute control over domestic affairs, although the family is run by mutual consultation and co-operation. She is the queen of the family and in charge of domestic life. She should dress modestly and should put on Hijab covering cloak while going out and meeting adult males beyond her close relatives A faithful wife is like a garment, a Source of peace, happiness and contentment for her husband If she is asked to go against the commands of Allah, she must defy even her husband, father or brother. Islam views a husband and wife as complementary to each other. Neither dominates the other. Each has his or her own individual rights and duties - together they form a peaceful and happy family which is the basis for a sound and prosperous society. Man and woman are not exactly equal in Islam. They have different physical and biological features. Islam recognizes the leadership of a man over a woman 4: An average man is stronger, heavier, harder in muscles and taller than an average woman. Women can become pregnant and bear children but men cannot. Women tend to be sensitive, emotional and tender while man is comparatively less emotional and more practical. Throughout history, men and women have never been treated the same. Islam has given women the right position and has not attempted to violate divine laws. Other religions and philosophies have been unable to visualize the exact and right role of women. In the West, women have been reduced almost to a commodity of enjoyment and fancy.

5: The Social System and Morality of Islam | Middle East Institute

This is a lecture in Tamil shows the social life in Islam.

Social System of Islam by Abul Ala Maududi The foundations of the social system of Islam, rest on the belief that all human beings are equal and constitute one single fraternity. This is a new and revised translation of a talk given by the author on Radio Pakistan, Lahore, on 10th February, Equality of Mankind Allah created a human couple to herald the beginning of the life of mankind on earth, and everybody living in the world today originates from this couple. The progeny of this couple were initially a single group with one religion and the same language. But as their numbers gradually increased, they spread all over the earth and, as a natural result of their diversification and growth, were divided into various tribes and nationalities. They came to speak different languages; their models of dress varied; and their ways of living also differed widely. All these differences exist in the world of reality and Islam does not seek to ignore them. But it disapproves of the prejudices which have arisen among mankind because of these differences in race, color, language and nationality. Islam makes clear to all men that they have come from the same parents and are therefore brothers and equal as human beings. Allah created a human couple to herald the beginning of the life of mankind on earth, and everybody living in the world today originates from this couple. Islam says that if there is any real difference between man and man it cannot be one of race, color, country or language, but of ideas, beliefs and principles. Two children of the same mother, though they may be equal from the point of view of a common ancestry, will have to go their different ways in life if their beliefs and moral conduct differ. On the contrary, two people, one in the East and the other in the West, even though geographically and outwardly separated by vast distances, will tread the same path in life if they share the same code of moral behavior. On the basis of this fundamental tenet, Islam seeks to build a principled and ideological society very different from the racial, nationalistic and parochial societies existing in the world today. Anyone, if he believes in Allah as his Master and Lord and accepts the guidance of the Prophets as the law of his life, can join this community, whether he is a resident of America or Africa, whether he belongs to the Semitic race or the Aryan, whether he is black or fair-skinned, whether he speaks a European language or Arabic. All those who join this community will have the same rights and social status. They will not be subjected to any racial, national or class distinctions. No one will be regarded as high or low. There will be no untouchability. There will be no special restrictions upon them in making marriages, eating and drinking and social contracts. No one will be looked down upon because of his birth or work. No one will claim any distinctive rights by virtue of his caste, community or ancestry. Such social order, transcending as it does geographical boundaries and the barriers of race, color and language, is appropriate for all parts of the world; on its foundations can be raised the universal brotherhood of man. In societies based on race or nationality only those people can join who belong to a particular race or nation, but in Islam anyone who accepts its creed and moral standards can become a member, possessing equal rights with everyone else. Those who do not accept this creed, while obviously not being received into the community, are treated with tolerance and humanity and guaranteed all the basic human rights. It is clear that if two children of the same mother differ in their ideas, their ways of life will be different; but this does not mean that they cease to be brothers. In the same way, if two nations or two groups of people living in the same country differ in their fundamental beliefs, principles and ideology, their societies will also certainly differ; yet they will continue to share the common ties of humanity. Hence, the Islamic society offers to non-Muslims societies and groups the maximum social and cultural rights that can possibly be accorded. Institution of the Family The foremost and fundamental institution of human society is the family unit. A family is established by the coming together of a man and a woman, and their contact brings into existence a new generation. This then produces ties of kinship and community, which, in turn, gradually develop further ties. The family is an instrument of continuity which prepares the succeeding generation to serve human civilization and to discharge its social obligations with devotion, sincerity and enthusiasm. This institution does not merely recruit cadets for the maintenance of human culture, but positively desires that those who are to come will be better members of society. In this respect the family can be truly called the source of the progress,

development, prosperity and strength of human civilization. Islam therefore devotes much attention to the issues relating to the family and strives to establish it on the healthiest and strongest possible foundations. According to Islam the correct relationship between man and woman is marriage, a relationship in which social responsibilities are fully accepted and which results in the emergence of a family. Sexual permissiveness and other similar types of irresponsible behavior are not dismissed by Islam as mere innocent pastimes or ordinary transgressions. Rather, they are acts which strike at the very roots of society. Severe punishments are prescribed to deter would-be offenders. Veil, which regulates the free association of men and women, restriction on erotic music and obscene pictures and the discouragement of the spread of all forms of pornography, are other weapons used in the fight to protect and strengthen the institution of the family. Nor does Islam regard asceticism and lifelong celibacy merely as being of no benefit; it sees them as departures from the nature of man and as acts of revolt against the Divine scheme of things. It also strongly disapproves of those rites, ceremonies or restrictions which tend to make marriage a difficult affair. Islam tries to make marriage the easiest and fornication the most difficult thing in society, and not vice versa as it is in most societies today. Hence, after debarring certain blood relatives from entering into matrimony with one another, it has legalized marriage with all other near and distant kith and kin. It has removed all distinctions of caste and community, and permitted matrimony of any Muslim with any other Muslim. It has urged that the mehr dower should be fixed at a figure which can be easily borne by both sides. In an Islamic society marriage is a plain and simple ceremony which can be performed anywhere before two witnesses, though it is essential that the proceedings should not be kept secret. Society must know that the couple are now going to live as husband and wife. Within the family itself Islam has assigned to the man a position of authority so that he can maintain order and discipline as the head of the household. Islam expects the wife to obey her husband and look after his well-being; and it expects the children to behave accordingly to their parents. Islam does not favor a loose and disjointed family system devoid of proper authority, control and discipline. Discipline can only be maintained through a central authority and, in the view of Islam, the position of father in the family is such that it makes him the fittest person to have this responsibility. But this does not mean that man has been made a house-hold tyrant and woman has been handed over to him as a helpless chattel. According to Islam the real spirit of material life is love, understanding and mutual respect. If woman has been asked to obey her husband, the latter has been called on make the welfare of his family his top priority. Although Islam places great emphasis on the marital bond, it only wants it to remain intact as long as it is founded on the sweetness of love or there exists at least the possibility of lasting companionship. If neither of these two conditions obtain, it gives man the right of divorce and woman the right of separation; and under certain conditions, where married life has become a source of misery, the Islamic courts of justice have the authority to annul the marriage.

6: Are women created only for family life? - IslamiCity

Faith and Worship, Ethics and Values, Social Life, Conveying the Message, Worldview, Ask About Islam I am engaged to a Christian lady and reverted to Islam - Can I proceed with this marriage? Consultant: Leah Darland Hanoosh.

Sunday, August 16, It has responded to reality and necessity. It has also put a check on human tendencies and ensured balance. The system is full of wisdom and is perfectly scientific, completely logical. Allah, the All-knowing, has prescribed what is best for us. We should not be apologetic in our approach. Islam provides the best answer to all problems. We cannot blame Islam if we do not know it or fail to understand it. We need to look at Islam as a whole, not only at a part of it. This is because Islam views life as a whole and does not divide it. Its origin goes back to the beginning of the creation of man and women-- Adam and Eve. Allah says in the Quraan: A good and sound society can only grow if a man and woman are bound in a solid relationship through the sacred contract of marriage. Marriage develops love, care and co-operation between the husband and wife. It gives peace of mind and provides a secure atmosphere for the growth and progress of the whole human race. Without marriage, the human race would come to a standstill. Marriage was the practice of most of the prophets including Muhammad pbuh. A great deal of thought is necessary therefore before the couple decide to marry. Piety should come before all other considerations. Do not marry even for the sake of wealth; maybe the wealth becomes the reason of disobedience; marry rather on the grounds of religious devotion. However, a Muslim woman is not allowed to marry a non-Muslim man. In Islam, marriage is a religious and social institution and not simply a sexual relationship. Muslim marriages are traditionally arranged by parents but the final say lies with the boy and the girl. Islam does not allow free mixing of grown-up boys and girls, nor does it allow sex outside marriage. Islamic society is based on submission and obedience to the will of Allah. Divorce is allowed but is regarded as the least desirable of all lawful acts. Unlike number of other religions, Islam holds women in high esteem. Her importance as another and a wife has been clearly stated by Prophet Muhammad pbuh. The prophet said, "Paradise lies at the feet of your mothers. Treat them well and be kind to them, for they are your partners and committed helpers. These notions are totally wrong and are based on ignorance rather than knowledge of Islam. One of the rites of Hajj is the fast walk between As-Safa and Al-Marwah, which is observed to remember the event of Hajar Hagar , mother of Prophet Ismail, who ran between these two hills to find water. This is another proof of the importance given to women by Islam. In order to Judge these false ideas held by western people, it would be useful to survey the attitudes to women in different societies in the past. During the Roman civilization, for example, a woman was regarded as a slave. The Greeks considered her a commodity to be bought and sold. Early Christianity regarded women as temptresses, responsible for the fall of Adam. In India, the Hindus until recently, considered their women worse then death, pests, serpents or even Hell. In the pre-Islamic state of Arabia, a woman was regarded is a cause for grief and unhappiness and baby girls were sometimes buried alive after birth. In France, in CE, a meeting was held to study the status of women and to determine whether a woman could truly be considered human being or not!. In the Universities of Cambridge and Oxford, male and female students were not given the same rights until If we keep this picture in mind and look into the position of the women in Islam, we must conclude that Islam liberated women from the dark age of obscurity fourteen hundred years ago! Islam is a religion of common sense and is in line with human nature. Misrecognises the realities of life. This does not mean it has recognized equality of man and woman in every respect. Rather, it has defined their duties in keeping with their different biological make-up 2: That would destroy the social balance. Society would not prosper but would instead have insoluble problems such as broken marriages, illegitimate children and the break-up of family life. These problems are already rife in western society. Schoolgirl pregnancies, an increase in abortions, divorce and many other problems have cropped up because of a permissive outlook and the so-called freedom of women. Allah has honored the children of Adam - both male and female Men and women who believe are protectors of one another 9: Allah will reward both men and women in the life after death 3: In Islam a woman has a distinct and separate identity. Islam has given her the right to own property. She is the owner of her earnings. No-one father, husband or brother has a right over them. She can dispose of

her earnings and property as she wishes, within the bounds of Halal lawful and Haram unlawful. She has a claim on the property of her dead father, husband or childless brother 4: A woman has the right to choose her husband. No-one can impose a decision on her against her will. The Quran asks the Muslims to treat women kindly 4: The women in return, are expected to remain obedient and chaste 4: A woman has a right to develop her talents and to work within the Limits of Islam. Islam allows a non-Muslim married woman to retain their religion and her husband cannot interfere in this freedom. This applies to Christian and Jewish women with Muslim husbands. While it specifies the rights of women it also lays down duties. A Muslim is expected to observe the following: Belief in Tawhid and the practice of Islam come first. Muslim women must perform her Salah, observe Sawm, pay Zakah on her own wealth If it is applicable and go on Hajj if she can afford it. She is exempted from Salah and can defer Sawm during her period, but she must make up the days lost afterwards. She is required to maintain her chastity all the time. She must not have any extra-marital relationships. The same is the case with men. It is her duty to bring up children according to the needs of Islam. She has to look after the family and has almost absolute control over domestic affairs, although the family is run by mutual consultation and co-operation. She is the queen of the family and in charge of domestic life. She should dress modestly and should put on Hijab covering cloak while going out and meeting adult males beyond her close relatives A faithful wife is like a garment, a Source of peace, happiness and contentment for her husband If she is asked to go against the commands of Allah, she must defy even her husband, father or brother. Neither dominates the other. Each has his or her own individual rights and duties - together they form a peaceful and happy family which is the basis for a sound and prosperous society. Man and woman are not exactly equal in Islam. They have different physical and biological features. An average man is stronger, heavier, harder in muscles and taller than an average woman. Women can become pregnant and bear children but men cannot. Women tend to be sensitive, emotional and tender while man is comparatively less emotional and more practical. Throughout history, men and women have never been treated the same. Other religions and philosophies have been unable to visualize the exact and right role of women. In the West, women have been reduced almost to a commodity of enjoyment and fancy. Women have tended to degrade themselves unwittingly in modern times for, in the name of equality, they have become the objects of exploitation by men and the slogans of liberty and equality have virtually reduced them to playful commodities. They haven't either gained liberty or achieved equality; rather they have lost their natural place in the home. It can answer all human problems. Islam allows restricted polygamy --marriage to more than one woman--with a maximum of four. The normal Muslim practice is monogamy --one man married to one wife; polygamy is the exception. The Quran has imposed strict conditions for marrying several wives. Thus it is more likely that you will not do injustice. If he is not able to be so, he should marry only one wife. Another verse of the Quran says, "You will not be able to deal fairly between your wives, however much you wish.

7: Social Life in Islam - CSS Forums

The foundations of the social system of Islam, rest on the belief that all human beings are equal and constitute one single fraternity. This is a new and revised translation of a talk given by the author on Radio Pakistan, Lahore, on 10th February,

He thinks that one such area of tension was a consequence of what he sees as the egalitarian nature of Islamic doctrine. Islam from the first denounced aristocratic privilege, rejected hierarchy, and adopted a formula of the career open to the talents. Lewis however notes that the equality in Islam was restricted to free adult male Muslims, but even that "represented a very considerable advance on the practice of both the Greco-Roman and the ancient Iranian world". To the pagan peoples of western Arabia he had brought a new religion which, with its monotheism and its ethical doctrines, stood on an incomparably higher level than the paganism it replaced. He had provided that religion with a revelation which was to become in the centuries to follow the guide to thought and count of countless millions of Believers. It constituted a formal agreement between Muhammad and all of the significant tribes and families of Yathrib later known as Medina, including Muslims, Jews, and pagans. To this effect it instituted a number of rights and responsibilities for the Muslim, Jewish, and pagan communities of Medina bringing them within the fold of one community-the Ummah. Practices[edit] John Esposito sees Muhammad as a reformer who condemned practices of the pagan Arabs such as female infanticide, exploitation of the poor, usury, murder, false contracts, fornication, adultery, and theft. Muhammad proclaimed a sweeping program of religious and social reform that affected religious belief and practices, business contracts and practices, male-female and family relations". The true prevalence of gendercide in this time period is uncertain. An inscription in Yemen forbidding the practice, dating to approximately BC, is the sole mention of it in pre-Islamic records. He asserts that Muhammad created a "new system of social security and a new family structure, both of which were a vast improvement on what went before. By taking what was best in the morality of the nomad and adapting it for settled communities, he established a religious and social framework for the life of many races of men. Islamic views on slavery A slave market in Islamic Yemen. Lewis states that Islam brought two major changes to ancient slavery which were to have far-reaching consequences. The position of the Arabian slave was "enormously improved": Similarly, the practice of freeing slaves in atonement for certain sins[which? Women in Islam To evaluate the effect of Islam on the status of women, many writers have discussed the status of women in pre-Islamic Arabia, and their findings have been mixed. Legally controlled polygamy was an important advance on the various loosely defined arrangements which had previously been both possible and current; it was only by this provision backed up by severe punishment for adultery, that the family, the core of any sedentary society could be placed on a firm footing. The essential elements of the marriage contract were now an offer by the man, an acceptance by the woman, and the performance of such conditions as the payment of dowry. Furthermore, the offer and acceptance had to be made in the presence of at least two witnesses. If they do that, then abandon their beds and beat them with a beating that is not harmful. And if they obey you then you have no cause against them. Indeed you have rights over your women, and your women have rights over you. As for your rights over your women, then they must not allow anyone whom you dislike to treat on your bedding furniture, nor to admit anyone in your home that you dislike. And their rights over you are that you treat them well in clothing them and feeding them. She notes that the concept of women inheriting wealth may have been more notable in an agricultural communities like Medina. According to The Oxford Dictionary of Islam, women were also granted the right to live in the matrimonial home and receive financial maintenance during marriage and a waiting period following the death and divorce. Growing prosperity caused by a shifting of trade routes was accompanied by a growth in individualism. Haddad and Esposito state that "although Islam is often criticized for the low status it has ascribed to women, many scholars believe that it was primarily the interpretation of jurists, local traditions, and social trends which brought about a decline in the status of Muslim women. The economics of these early Muslim societies were not favorable to comfortable life for women. Adoption was viewed "as a lie, as an artificial tie between adults and children, devoid of any real

emotional relationship, as a cause of confusion where lineage was concerned and thus a possible source of problems regarding marriage between members of the same family and regarding inheritance. But a child that was not born into a family can still be raised by a foster family but the child must retain his identity, such as his last name and lineage. The prophet has stated that a person who assists and aids an orphan, is on the same footing in heaven to the prophet himself. Bellah Beyond Belief argues that Islam in its 7th-century origins was, for its time and place, "remarkably modern This because, he argues, that Islam emphasized on the equality of all Muslims. Leadership positions were open to all. However, there were restraints on the early Muslim community that kept it from exemplifying these principles, primarily from the "stagnant localisms" of tribe and kinship. Dale Eickelman writes that Bellah suggests "the early Islamic community placed a particular value on individuals, as opposed to collective or group responsibility". Islamic ethics Muslims believe that Muhammad, like other prophets in Islam , was sent by God to remind human beings of their moral responsibility , and challenge those ideas in society which opposed submission to God. According to Kelsay, this challenge was directed against these main characteristics of pre-Islamic Arabia: This categorization was confronted by the ideal of a unified community based upon taqwa Islamic piety , an "ummah;" The acceptance of the worship of a multitude of deities besides Allah - a view challenged by strict Tawhid Islamic monotheism , which dictates that Allah has no partner in worship nor any equal; The focus on achieving fame or establishing a legacy, which was replaced by the concept that mankind would be called to account before God on the Qiyamah day of resurrection ; The reverence of and compliance with ancestral traditions, a practice challenged by Islam " which instead assigned primacy to submitting to God and following revelation. These changes lay in the reorientation of society as regards to identity, world view, and the hierarchy of values. From the viewpoint of subsequent generations, this caused a great transformation in the society and moral order of life in the Arabian Peninsula. For Muhammad, although pre-Islamic Arabia exemplified "heedlessness", it was not entirely without merit. However, these values would be re-ordered in importance and placed in the context of strict monotheism. This "economy of poverty" prevailed in Islamic theory and practice up until the 13th and 14th centuries. At its heart was a notion of property circulated and purified, in part, through charity, which illustrates a distinctively Islamic way of conceptualizing charity , generosity, and poverty markedly different from "the Christian notion of perennial reciprocity between rich and poor and the ideal of charity as an expression of community love. Most common is the triad of kinsfolk, poor, and travelers. Many scholars, such as Charles C. Muslim tradition both hadith and historiography maintains that Muhammad did not permit the construction of any buildings in the market of Medina other than mere tents; nor did he permit any tax or rent to be taken there. This expression of a " free market "involving the circulation of goods within a single space without payment of fees, taxes, or rent, without the construction of permanent buildings, and without any profiting on the part of the caliphal authority indeed, of the Caliph himself "was rooted in the term sadaqa , "voluntary alms". Upon his hijra to Medina, Muhammad found only one well to be used. The Muslims bought that well, and consequently it was used by the general public. During the Caliphate, the Muslims repaired many of the aging wells in the lands they conquered. While some canals were excluded for the use of monks such as a spring purchased by Talhah and the needy, most canals were open to general public use. Some canals were constructed between settlements, such as the Saad canal that provided water to Anbar , and the Abi Musa Canal to providing water to Basra. The purpose of the canal was to facilitate the transport of grain to Arabia through a sea-route, hitherto transported only by land.

8: Jordan - Islam in Social Life

The society of Islam and muslims who believe and practice true Islam are in the majority, and all the social practices can be done through the mainstream Islamic society. These various sects are the ones who are actually in the minority, and not the believers.

And the aspect we are going to tackle in this article is: One of the basic needs of man is love, i. Another is respect, i. A third is sociability; and a fourth is security. This is because man needs help, power and support from other fellow humans. He also needs their knowledge, experience, achievements, among many other things that man can not achieve except with other fellow humans. All such needs create in man an inclination to affiliate himself with a certain group or community that guarantees fulfillment of his needs whether physical, psychological or intellectual. Social motivation in Muslim comes from worshipping Allah: Such is man before he gets to know his Lord, Allah, Most Gracious, before he receives mental enlightenment and spiritual purification and enhancement, and before his work is rectified and set aright. Stick to the Muslim group and beware of individualism, for Satan is with the one, but he is more distant from the two. They are like a whole body whose parts work in complete cooperation and harmony among themselves. The Holy Quran includes reference to the strong feeling of affiliation and the sublime collective feelings and positive altruistic stances Muslims should have towards their community. Do not eat up the property of your Muslim brothers. The Verse rather says: The property of your Muslim brother is in fact yours in the sense that his financial power is a source of power not only to you but to the whole Muslim community as well. Unlawful or unjust devouring of his property brings weakness and disability to you and to the whole Muslim community. If it is misused or spent extravagantly, it causes harm to the whole community. That is why Islamic laws necessitate that property of fool people should be put under guardianship because they are legally incompetent. To this effect, Allah, All-Wise, says, And give not unto the foolish your property, which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice [IV; 5] Similarly, Allah, Most Merciful, says, And defame not yourselves [XLIX; 11] It is obvious that no one ever seeks to defame or disdain oneself but rather to defame or disdain other people. But, according to the teachings of Islam, if a Muslim defames or disdains another Muslim, this means that he does so to himself and to the whole Muslim community as well. In order to deeply root the collective spirit among Muslims, the Messenger of Allah, PBUH , bade them to eat together so that Allah may bless their food. Some kinds of worship in Islam, like the Hajj pilgrimage , Friday prayer, prayer of the two Feasts, and funeral prayer, can not be performed individually. Even the five obligatory prayers that Muslims have to perform daily are best performed congregationally in mosques. The one of you does not become not a true believer unless he loves for his brother what he loves for himself [Bukhari and Muslim, by Anas] The prophet forbade anything might lead to dispersal: The Messenger of Allah, PBUH , also shows that the social motive that Islam enhances and elevates should be governed by certain rules and regulations. Do not practice An-Nashaj trying to sell a commodity at a price higher than its real value! Do not hate one another! Do not turn your backs to one another! Be brother slaves of Allah! Piety is right here he repeated that three times pointing to his holy breast. It is evil enough for someone to disdain his Muslim brother. A Muslim is all unlawful for another Muslim: The Messenger of Allah also forbids practicing An-Nashaj, i. Trickery and evil plotting: Hatred that comes from individual desires and interests: The Messenger of Allah, PBUH , forbids hatred because it comes from selfish individual desires and interests, which sow dissension and discord in the Muslim community. In fact, prohibition of hatred means elimination of the causes and elements thereof. Moreover, hatred diminishes by friendliness and compassion, which are traits of true believers. The Messenger of Allah also forbids Muslims to forsake one another or turn their backs to one another. The prophet forbade tyranny, as the Muslim should never hurt another Muslim either in his body, religion, honor, or wealth; The prophet PBUH said: I help him when he is oppressed, but how can I help him when he is an oppressor? That will be your help to him [Al-Bukhari and Muslim] 7. Letting down one another: He PBUH strongly forbade Muslims to let down one another in both their secular and religious affairs. Therefore, it is considered most erroneous to be able to help

a Muslim brother or sister against injustice and tyranny and yet abstain to do so. It is also considered most insincere to be able to counsel a Muslim brother or sister or to prevent them from committing sinful deeds or going astray and yet refrain to do so. To this effect, the Messenger of Allah, PBUH , says, He in whose presence a believer is disgraced while he is able to help him but he does not will be disgraced before all creatures on the Day of Resurrection [Ahmad, by Abu Umama] 8. And just as one single drop of oil spoils a whole jar of honey, so the least amount of arrogance spoils the whole worship. The sacrosanct of blood, honor, dignity and wealth: In this context, Allah, Most Gracious, says, And in Al-Qisas the Law of Equality in punishment there is saving of life for you, O men of understanding, that you may attain self-protection Muslims are also strongly forbidden to frighten one another. Having forbidden causes of enmity and hatred, the Messenger of Allah, PBUH , strongly encourages Muslims to do things conducive to sympathy, love and brotherhood among them, saying And be brother slaves of Allah! And through His Legislative Command, He bade him to establish on earth the ideal human civilization on the basis of cooperation, organization, moral values, justice, sympathy, and righteous work. Praise be to Allah, the Lord of the Worlds Prepared by: Noora Al Sharabi The Original Source Dear visitors Welcome to our website which addresses the basics of Islamic religion and belief in Allah and His messenger, for those who want to differentiate between the reality of Islam and what some people think about it.

Islam, founded on individual and collective morality and responsibility, introduced a social revolution in the context in which it was first revealed. Collective morality is expressed in the Qur'an in such terms as equality, justice, fairness, brotherhood, mercy, compassion, solidarity, and freedom of choice.

It has responded to reality and necessity. It has also put a check on human tendencies and ensured balance. The system is full of wisdom and is perfectly scientific, completely logical. Allah, the All-knowing, has prescribed what is best for us. We should not be apologetic in our approach. Islam provides the best answer to all problems. We cannot blame Islam if we do not know it or fail to understand it. We need to look at Islam as a whole, not only at a part of it. This is because Islam views life as a whole and does not divide it. Its origin goes back to the beginning of the creation of man and women-- Adam and Eve. Allah says in the Quraan: A good and sound society can only grow if a man and woman are bound in a solid relationship through the sacred contract of marriage. Marriage develops love, care and co-operation between the husband and wife. It gives peace of mind and provides a secure atmosphere for the growth and progress of the whole human race. Without marriage, the human race would come to a standstill. Marriage was the practice of most of the prophets including Muhammad pbuh. A great deal of thought is necessary therefore before the couple decide to marry. Piety should come before all other considerations. Do not marry even for the sake of wealth; maybe the wealth becomes the reason of disobedience; marry rather on the grounds of religious devotion. However, a Muslim woman is not allowed to marry a non-Muslim man. In Islam, marriage is a religious and social institution and not simply a sexual relationship. Muslim marriages are traditionally arranged by parents but the final say lies with the boy and the girl. Islam does not allow free mixing of grown-up boys and girls, nor does it allow sex outside marriage. Islamic society is based on submission and obedience to the will of Allah. Divorce is allowed but is regarded as the least desirable of all lawful acts. Unlike number of other religions, Islam holds women in high esteem. Her importance as another and a wife has been clearly stated by Prophet Muhammad pbuh. The prophet said, "Paradise lies at the feet of your mothers. Treat them well and be kind to them, for they are your partners and committed helpers. These notions are totally wrong and are based on ignorance rather than knowledge of Islam. One of the rites of Hajj is the fast walk between As-Safa and Al-Marwah, which is observed to remember the event of Hajar Hagar, mother of Prophet Ismail, who ran between these two hills to find water. This is another proof of the importance given to women by Islam. In order to Judge these false ideas held by western people, it would be useful to survey the attitudes to women in different societies in the past. During the Roman civilization, for example, a woman was regarded as a slave. The Greeks considered her a commodity to be bought and sold. Early Christianity regarded women as temptresses, responsible for the fall of Adam. In India, the Hindus until recently, considered their women worse than death, pests, serpents or even Hell. In the pre-Islamic state of Arabia, a woman was regarded as a cause for grief and unhappiness and baby girls were sometimes buried alive after birth. In France, in CE, a meeting was held to study the status of women and to determine whether a woman could truly be considered human being or not!. In the Universities of Cambridge and Oxford, male and female students were not given the same rights until If we keep this picture in mind and look into the position of the women in Islam, we must conclude that Islam liberated women from the dark age of obscurity fourteen hundred years ago! Islam is a religion of common sense and is in line with human nature. Misrecognises the realities of life. This does not mean it has recognized equality of man and woman in every respect. Rather, it has defined their duties in keeping with their different biological make-up 2: That would destroy the social balance. Society would not prosper but would instead have insoluble problems such as broken marriages, illegitimate children and the break-up of family life. These problems are already rife in western society. Schoolgirl pregnancies, an increase in abortions, divorce and many other problems have cropped up because of a permissive outlook and the so-called freedom of women. Rights of Women in Islam Allah has created every living being in pairs - male and female Allah has honored the children of Adam - both male and female Men and women who believe are protectors of one another 9: Allah will reward both men and women in the life after death 3: In Islam a woman

has a distinct and separate identity. Islam has given her the right to own property. She is the owner of her earnings. No-one father, husband or brother has a right over them. She can dispose of her earnings and property as she wishes, within the bounds of Halal lawful and Haram unlawful. She has a claim on the property of her dead father, husband or childless brother 4: A woman has the right to choose her husband. No-one can impose a decision on her against her will. The Quran asks the Muslims to treat women kindly 4: The women in return, are expected to remain obedient and chaste 4: A woman has a right to develop her talents and to work within the Limits of Islam. Islam allows a non-Muslim married woman to retain their religion and her husband cannot interfere in this freedom. This applies to Christian and Jewish women with Muslim husbands. Duties of a woman in Islam Islam is a fair and balanced system of life. While it specifies the rights of women it also lays down duties. A Muslim is expected to observe the following: Belief in Tawhid and the practice of Islam come first. Muslim women must perform her Salah, observe Sawm, pay Zakah on her own wealth If it is applicable and go on Hajj if she can afford it. She is exempted from Salah and can defer Sawm during her period, but she must make up the days lost afterwards. She is required to maintain her chastity all the time. She must not have any extra-marital relationships. The same is the case with men. It is her duty to bring up children according to the needs of Islam. She has to look after the family and has almost absolute control over domestic affairs, although the family is run by mutual consultation and co-operation. She is the queen of the family and in charge of domestic life. She should dress modestly and should put on Hijab covering cloak while going out and meeting adult males beyond her close relatives A faithful wife is like a garment, a Source of peace, happiness and contentment for her husband If she is asked to go against the commands of Allah, she must defy even her husband, father or brother. Neither dominates the other. Each has his or her own individual rights and duties - together they form a peaceful and happy family which is the basis for a sound and prosperous society. Man and woman are not exactly equal in Islam. They have different physical and biological features. An average man is stronger, heavier, harder in muscles and taller than an average woman. Women can become pregnant and bear children but men cannot. Women tend to be sensitive, emotional and tender while man is comparatively less emotional and more practical. Throughout history, men and women have never been treated the same. Other religions and philosophies have been unable to visualize the exact and right role of women. In the West, women have been reduced almost to a commodity of enjoyment and fancy. Women have tended to degrade themselves unwittingly in modern times for, in the name of equality, they have become the objects of exploitation by men and the slogans of liberty and equality have virtually reduced them to playful commodities. They haven't either gained liberty or achieved equality; rather they have lost their natural place in the home. It can answer all human problems. Islam allows restricted polygamy --marriage to more than one woman--with a maximum of four. The normal Muslim practice is monogamy --one man married to one wife; polygamy is the exception. The Quran has imposed strict conditions for marrying several wives. Thus it is more likely that you will not do injustice. If he is not able to be so, he should marry only one wife.

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