

# Islam And The Ideal Of Sex Equality

Dr. Anichur Rahman Mollah

Associate Professor, Department of Arabic Moirabari College, Morigaon::Assam, Pin.782126

Date of Submission: 15-09-2022

Date of Acceptance: 24-09-2022

## ABSTRACT

Equality is a term which is hard to define. There is a sense in which all human beings are equal, but in actual life, we find that no two human beings are really equal in all respects. There are differences of tastes, temperaments, faculties, powers and outlook all of which cannot be traced to differences of environment or upbringing. It is apparent that the rights and duties of men and their social position flow from these inborn differences. In spite of the fundamental and essential unity of all human beings. It is impossible in practice to level down all differences and inequalities. Inequality leads to injustice and oppression only where artificial impediments, whether in the shape of laws and customs or traditions, are super-added to natural inequalities so as to prevent men and women from developing their native capacities to the full. It is the task of religion, State and law to remove all hindrances to human development and create an environment where only natural inborn differences and inequalities may fix a man's Station in life.

## Islam And The Ideal Of Sex Equality

Equality is a term which is hard to define. There is a sense in which all human beings are equal, but in actual life, we find that no two human beings are really equal in all respects. There are differences of tastes, temperaments, faculties, powers and outlook all of which cannot be traced to differences of environment or upbringing. It is apparent that the rights and duties of men and their social position flow from these inborn differences. In spite of the fundamental and essential unity of all human beings. It is impossible in practice to level down all differences and inequalities. Inequality leads to injustice and oppression only where artificial impediments, whether in the shape of laws and customs or traditions, are super-added to natural inequalities so as to prevent men and women from developing their native capacities to the full. It is the task of religion, State and law to remove all hindrances to human development and create an environment where only natural inborn differences and inequalities may fix a man's Station in life.

The ideal of sex equality should also be studied from the same angle. As far as the Holy

Quran is concerned, it promulgated the doctrine of human equality, including sex equality, in a comprehensive verse which negates all inequalities due to sex, race, colour, nationality, caste or tribe. Says the Quran- "(i) People be careful of your Lord, who created you from a single being and created its mate of the same and spread from there to many men and women.

This is a declaration in plain terms that, in essential human dignity and fundamental rights, all human beings of whatever sex or race or nationality stand on a footing of equality, because they all ultimately spring from a single source.

When Islam appeared in Arabia, women held a very low position in the society. They were treated not only as social inferiors but like slaves and chattel. When a man having many wives died, the latter were inherited by his sons like movable property. It was a mark of dishonour for any man to have a daughter, and many preferred to bury alive their female children rather than face social opprobrium. It was Islam, and the teaching of the holy Prophet which dispelled the prevailing idea that women were inferior to men or that female children deserved any treatment different from that meted out to male issues.

## THE QURAN ASSERTED THE DIGNITY OF WOMEN BY DECLARING:

"They are an apparel for you and you are an apparel for them."

Here again, the Quran lent support to the basic equality of women and men by declaring that each sex complements the other, and neither is inferior in status and dignity. The word "apparel" may be interpreted to mean "protection" or dignity and beauty; the verse would mean, therefore, that men and women protect each other from sin and dishonour. It may mean that women lead and add beauty to the existence of men, as men do to that of women. Similarly, the Quran heaped scorn on the Arabs' traditional attitude towards the female sex in the following verses:

And when a daughter is announced to one of them his face becomes dark and he is full of wrath. He hides himself from the people, becomes

of that which is announced to him shall he keep it with disgrace or bury it (alive) in dust? Now surely evil is what they judge.

With a view to contradicting nation that women have no right, the Quran came out with the plain and unambiguous declaration: “ They have rights similar to those against them, in a just manner.”

In consonance with this Spirit of equality the prophet of Islam constantly reminded his followers that female children should be treated exactly in the same manner as male issues. Prior to Islam daughters were looked upon with disfavor and a kind of economic and social burden. The result was that male members of the family enjoyed a respect with was denied to those of the fair sex. There were marked differences in the treatment and upbringing of sons and daughter. All this was discouraged by the Holy Prophet (peace upon him) who upheld the rights of female of equality. For example, according to a report of Ibn Abbas the Prophet’s cousin, he said to have declared- if a daughter is born to a man and he brings her up affectionately, Shows her no disrespect and treats her in the same manner as he treats his sons, the lord will reward him with paradise (Kanz al Ummal, P-227). According to another report from Anas bin Malik. The prophet said: Girls are models of affection and sympathy and a blessing to the family. According to Abdullah bin Ma’sud, the prophet is reported to have said : if a daughter is born to a person and he brings her up. Gives her a good education and trains her in the arts of life, I shall myself stand between him and hellfire (Ibed). The Prophet went so far as to declare: A person who has a female slave in his charge and takes steps to give her a sound education and trains her in arts and culture and than frees her and marries her, he will be doubly rewarded (Bukkari, Sahik, Kitab al Nikah).

In regard to religious duties, the Quran recognizes no distinctions (differences) between men and women. Their obligations towards god and men are Similar in many respects, and therefore, their position and states in the eyes of God are also not dissimilar. Says the Quran again, “And as for the believing men and the believing women, they are guardians of each other, they enjoy good and forbid evil and keep up prayer and pay the poor –rate, and obey Allah and his Apostle ; (as far) these, Allah will show merey to them, servely Allah is Mighty, Wise”

It follows it men and women have equal duties in regard to prayers, the payment of poor-tax and most of all, in the enjoining of good and the forbidding of evil all their social, economic and

political terms. It is necessary that they should have equal education opportunities. It should also be remember that Islam makes no distinction between secular and religious duties. According to the teachings of Islam puts, all duties, whether they concerned politics, economics and social well being in general, are religious duties, in no way different from Prayers fasts and the organization of social charity. It is therefore, a plain deduction from the above verses that men and women should be regared as equal in the fields of politics, economics and education etc. They should receive equal rights in all these fields of action.

The main points to be noted here are first that the female sex must be a source of comfort, secondly, that man and woman exel each other or are superior to each other in some respects and in the general affairs of life. Men are partially , but not absolutely, Superior to Women. The Quran it Seems, first sets forth a general doctrine of sex equality and than qualities and defines it with the assertion that is not a bad and undifferentiated equality but one involving special rights and duties both men and Women. Both sexes are absolutely equal to each other. It is emphasized by the Holy Book that female sex is a source of comfort and quietness of mind to the male sex.

The ideas expressed above are mere lines with the Islamic conception sex equality. As we have shown in the beginning of this paper. Islam upholds the essential human dignity and fundamental equality of the two sexes, but alongwith the common rights and duties of men and women in which both are equal. It concedes some separate rights and prescribes some separate duties for men and women. In accordance with its view that each sex its specific foundations in society and is charged with an independent mission for the preservation and advancement of the human race.

#### REFERENCE :

- [1]. Yasin adil-ul Upadhyay Archaarn,(2004), “Human rights,” Akanasa Publishing House, New Delhi.
- [2]. Khan Hhoure prof. Umar Hayat, “ Dowry and Islamic Social system”(2007); Published by Markaze Marktable Islam Publishers, Gamea Nagar, New Delhi .
- [3]. Siddiqi M Mazher Uddin, (1982)” Women in Islam,” Adam Publishers and distributors Shandar Market, jamn majed, New Delhi.
- [4]. Naik Dr. Jakir,(2008); “Rights Women in Islam Modern and outdated” Published by

- Mahammad Nasir Khan for farid Book Depot (P) Ltd. Darya Ganj, New Delhi.
- [5]. Kousar Dr. Zeenath, (2010) “ Women and Islam “ Markazei Makraba Islamic Publishers, Jamin Nagar, Okhla, New Delhi,
- [6]. Naik Dr. ZAKir, (2008);Similarities between Hirduism and Islam” Faried Book Depot(P) Ltd. Darya Garj, New Delhi.
- [7]. Omari Moulana Syed (2010” Muslim Women and Economics Enterprises, “ Published by Markazi Marketable Islamia Publishers, Jamia Nagar, )