

A Comprehensive Analysis on the Status and Rights of Women in Islam

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ABSTRACT

This paper examines the evolution of women's rights in Islam, tracing its origin and development throughout history. The study provides a comprehensive analysis of women's rights in Islam by exploring the role of the Quran and Hadith, examining the violation of women's rights within Islamic societies, and analyzing the legal protections available under Islamic law. The research begins by discussing the foundational principles of Islam, which prioritizes gender equality and women's rights. The Quranic verses and Hadiths reflect this prioritization, advocating for women's empowerment and equal treatment. The study also examines the historical context of women's rights in Islam, highlighting the positive advancements that occurred during the time of Prophet Muhammad and the early Islamic community. The paper also addresses the violation of women's rights within some Muslim societies, where patriarchal and cultural practices often overshadow Islamic principles. The study highlights various forms of mistreatment and neglect of women's rights, including domestic violence, forced marriage, and limited access to education and employment opportunities. The paper discusses the legal protections available under Islamic law for women. It analyzes the roles of Islamic courts and scholars in ensuring gender equality and women's rights, such as the rights to inheritance, divorce, and custody. The research also examines the contemporary developments in Islamic law regarding women's rights, including reforms and challenges. This thesis paper provides a comprehensive analysis of women's rights in Islam, tracing its origin and development throughout history. The study highlights the importance of implementing Islamic laws to safeguard women's rights and ensure gender equality in Muslim societies. Overall, this research contributes to the ongoing conversation about women's rights in Islam, providing valuable insights for scholars, policymakers, and activists.

Keywords: Comprehensive Analysis, Women Rights and Status, Islam, Quran, Hadith

INTRODUCTION

Islam is the second-largest religion in the world with over 1.8 billion followers.¹ While there are many misconceptions about Islam, one area of significant interest and concern is the issue of women's rights. This research thesis aims to provide an overview of women's rights in Islam, including the origin and development of women's rights, the status of women in the Quran and Hadith, instances of women's rights violations, and the protections provided to women under Islamic law.² The Prophet Muhammad was a champion of women's rights,

¹ Altwajjri, Abdulaziz Othman. « La femme en islam et son statut dans la société islamique », Société, droit et religion, vol. 4, no. 1, 2014, pp. 15-26.

² Akhmedshina, Fania Avzalovna. "The Role of Muslim Women in the Development of Science, Culture and Education in the Period of Early Islam." Science and Innovation, 2023.

granting women significant agency and autonomy, and promoting gender equality.³ The Quran and Hadith provide a wealth of evidence about the importance of women in Islam, their rights to education, property, and inheritance, and their right to live a dignified life free from oppression and violence. The issue of women's rights in Islam is complex and multifaceted, and requires a nuanced and intersectional approach that takes into account historical, cultural, and social factors. This research thesis aims to provide an overview of the subject and to highlight the ongoing efforts to ensure that women's rights are protected and promoted in line with Islamic values.⁴

Conceptual Issues

The research on women's rights in Islam raises several conceptual issues that are important to consider. One of the primary issues is the interpretation of Islamic texts, such as the Quran and Hadith, and the extent to which they support gender equality and women's rights.⁵ This involves examining the historical and cultural contexts in which these texts were written and the various interpretations and perspectives that have emerged over time. Another important conceptual issue is the role of culture and societal norms in shaping attitudes towards women's rights in Muslim communities.⁶ This includes examining how cultural practices and patriarchal attitudes can influence the implementation of Islamic law and the protection of women's rights. It also involves exploring the intersectionality of gender with other factors such as race, class, and ethnicity, which can impact the experiences of Muslim women.⁷

The issue of women's rights in Islam also raises questions about the compatibility of Islamic values with modern human rights frameworks. This includes examining how Islamic law and human rights law intersect and where conflicts may arise.⁸ It also involves exploring the ways in which Islamic values and principles can be utilized to promote gender equality and protect women's rights within a modern context. This research thesis raises issues related to activism and advocacy for women's rights in Muslim communities. This includes examining the role of Muslim women in advocating for their own rights, as well as the role of religious and community leaders in promoting gender equality and challenging oppressive practices. It also involves exploring the ways in which international human rights organizations and civil society groups can work with Muslim communities to promote women's rights while respecting Islamic values and principles.⁹

Objectives of the Study

Overall, the objective of this study is to provide a comprehensive understanding of women's rights in Islam and to promote informed discussion and action towards the promotion and protection of women's rights in Muslim communities. The main objectives of the study on are as follows:

1. To provide an overview of the origin and development of women's rights in Islam, including a historical perspective on the status of women in early Islamic societies.

³ Elatrash, Radwan Jamal Yousef, Sri Tuti Rahmawati, and Ziyad Alhaq. "Women Empowerment

⁴ Asma Jabeen and Associate Professor Dr. Naseem Akhter (2025) "Women's Rights in Islam and Guidance from the Prophetic Seerah: A Research Analysis", ` , 3(02), pp. 2303–2318. Available at: <https://www.assajournal.com/index.php/36/article/view/567> (Accessed: 8 November 2025).

⁵ Zaman, H. (2016). Young Women. Researching Women and Sport, 50.

⁶ Abu-Lughod, L. (2002). Do Muslim women really need saving? Anthropological reflections on cultural relativism and its others. *American anthropologist*, 104(3), 783-790.

⁷ Ibarra, Herminia, Robin Ely, and Deborah Kolb. "Women Rising: The Unseen Barriers." *Harvard Business Review*, 2013.

⁸ Karenga , Tiamoyo, and Chimbuko Tembo. "African Ways of Being Woman in the World." *The Western Journal of Black Studies*, 2012.

⁹ Elatrash, Radwan Jamal Yousef, Sri Tuti Rahmawati, and Ziyad Alhaq. "Women Empowerment

2. To examine the role of Islamic texts, including the Quran and Hadith, in promoting gender equality and protecting women's rights.
3. To explore instances where women's rights have been violated in the name of Islam, including cultural practices and patriarchal attitudes that are not in line with Islamic values.
4. To analyze the protections provided to women under Islamic law, including their rights to education, property, and inheritance, and the right to live a dignified life free from oppression and violence.
5. To identify the conceptual issues related to women's rights in Islam, including the interpretation of Islamic texts, the influence of culture and societal norms, and the compatibility of Islamic values with modern human rights frameworks.
6. To examine the role of activism and advocacy in promoting women's rights in Muslim communities, including the role of Muslim women in advocating for their own rights, and the role of religious and community leaders in promoting gender equality.
7. To provide recommendations for promoting women's rights in Muslim communities, while respecting Islamic values and principles and working within a modern human rights framework.

Origin and Development of Women's Rights in Islam

The origin of women's rights in Islam can be traced back to the revelation of the Quran, the holy book of Islam, in the 7th century. Islam recognized the importance of women's rights and provided specific guidance and protections for women in various aspects of their lives.¹⁰ In the early days of Islam, women had the right to own property, inherit wealth, and engage in trade and business. Women were also active participants in society, contributing to the fields of science, art, and literature. Islam recognized women's right to choose their own spouse and to refuse a forced marriage.¹¹ The Quran promotes the idea of gender equality and women's rights. It states that men and women are equal in the eyes of God, and that both are responsible for their actions and accountable for their deeds. The Quran also grants women the right to divorce and the right to receive financial support from their husbands.¹²

Islamic law (Shariah) also provides specific protections for women's rights. For example, Shariah prohibits forced marriage and ensures that women have the right to choose their own spouse. It also provides for financial support for women during marriage and after divorce.¹³ Throughout Islamic history, women played important roles as scholars, teachers, and leaders, and were respected for their knowledge and contributions to society.¹⁴ However, there have been cultural practices in certain parts of the Muslim world that discriminate against women and are not in line with Islamic teachings. These practices, such as female genital mutilation and honor killings, are not supported by Islam and are condemned by many Muslim scholars and activists. The evidence for this is the general meaning of the ayah (interpretation of the meaning): "Men are the protectors and maintainers of women, because Allah has made one of them to excel the other"¹⁵

¹⁰ Garba, P. K. (1999). An endogenous empowerment strategy: a case-study of Nigerian women. *Development in practice*, 9(1-2), 130-141.

¹¹ rnada, S. E. (2007). Issues of Compatibility Human Rights and Islam: The Experience of Egypt and Indonesia. *Journal of Indonesian Islam*, 1(1), 100-134

¹² Gangoli, G., McCarry, M. J., & Razak, A. (2006), *Forced marriage and domestic violence among South Asian communities in North East England*, Bristol, UK: School for Policy Studies, University of Bristol and Northern Rock Foundation.

¹³ Mehmood, M. I. (2016). Judicial Separation at the Wife's Initiative: A Study of Redemption (Khul ') In Islamic Law and Contemporary Legislation in Pakistan and Malaysia. *Journal of Islamic Legal Studies*, 2(1), 1-25.

¹⁴ Hussain, A., Saeed, M. A., & Mushtaq, S. A. (2021). Application of Human Rights Laws in Pakistan: A Study with Reference to International Bill of Human Rights. *Journal of Business and Social Review in Emerging Economies*, 7(4), 963-976

¹⁵ Surah An-Nisa 4:34

The development of women's rights has been a long and ongoing struggle, marked by progress and setbacks, and shaped by social, political, and cultural forces. Over time, the recognition and protection of women's rights have expanded to encompass a wide range of issues, including education, employment, health, and political participation. Throughout history, women have faced discrimination, exclusion, and inequality based on their gender.¹⁶ The movement for women's rights gained momentum in the 19th century, particularly in Europe and North America, as women began to demand greater political and social equality. This movement led to important reforms, such as the right to vote and access to education and employment. In the 20th century, the feminist movement marked a new era in the women's rights movement. This movement focused on issues such as reproductive rights, gender-based violence, and workplace discrimination, and led to important legal and social changes in many countries.¹⁷ Some of the key milestones in the development of women's rights include:

The Seneca Falls Convention in 1848, which brought together women's rights activists to discuss issues such as suffrage (the right to vote) and property rights. The Suffrage Movement, which led to women gaining the right to vote in several Western democracies, including the United States, the United Kingdom, and Canada. The adoption of the Universal Declaration of Human Rights in 1948, which recognized the equal rights of men and women. The Second Wave of Feminism in the 1960s and 1970s, which focused on issues such as reproductive rights, gender-based violence, and workplace discrimination. The adoption of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) in 1979, which is often referred to as the "International Bill of Rights for Women." The development of women's rights is an ongoing process that requires the continued commitment and engagement of individuals, communities, and governments around the world. By working together to promote gender equality and women's empowerment, we can build a more just, equitable, and prosperous world for all.

The development of women's rights in Islam can be traced back to the time of the Prophet Muhammad and the revelation of the Qur'an. The Qur'an teaches that men and women are equal in the eyes of God and that they have similar rights and responsibilities. Over time, Islamic scholars have developed a body of teachings that clarify and expand on this basic principle. One of the most significant developments in the history of women's rights in Islam was the establishment of the principle of the dowry (mahr). In pre-Islamic Arabia, women were considered property and could be bought and sold like any other commodity. The Qur'an established the practice of the dowry, which requires a man to pay a sum of money or property to his bride at the time of marriage. This practice ensures that a woman has some financial independence and protection in case of divorce or widowhood. Another important development in the history of women's rights in Islam was the establishment of the concept of the marriage contract. This contract is a legal agreement between the husband and wife that outlines the terms and conditions of their marriage. The contract can include provisions for the wife's financial support, her right to divorce, and her right to custody of the children in case of divorce.

Islamic scholars have also developed a body of teachings that clarify and expand on women's rights in areas such as education, employment, and political participation. Islamic law allows women to pursue education and employment, and many Muslim women have played important roles in the fields of science, medicine, and literature throughout history. In some Muslim countries, women have also been able to participate in politics and hold positions of leadership. Despite these developments, there are still many challenges facing women in Muslim societies today. Some conservative interpretations of Islamic law restrict women's rights in areas such as marriage, divorce, and inheritance, and women's participation in politics and other areas of public life is often limited. However, many Muslim women and scholars are working to promote a more progressive interpretation of Islamic teachings that emphasizes gender equality and women's empowerment.

¹⁶ Khan, N., Allkiek, T., & Chowdhury, S. (2023). Women in Islamic Law: Examining Five Prevalent Myths. Available at:

<https://yaqeeninstitute.org/read/paper/women-in-islamic-law-examiningfive-prevalent-myths>

¹⁷ Muhammad, R. W., & Kassim, P. N. J. (2016). The Importance of Mutual Consent in Social Relationships under the Shari'ah.

Journal of Islamic Studies, 4(2), 78-88

The fight for women's rights has been a long and ongoing struggle throughout history. Women have faced discrimination, exclusion, and inequality based on their gender, and have had to fight for their rights and equal treatment in every aspect of their lives. The movement for women's rights has been marked by several key moments in history. One of the earliest was the Seneca Falls Convention in 1848, which marked the beginning of the women's suffrage movement in the United States. The suffrage movement fought for women's right to vote, and was successful with the passage of the 19th Amendment in 1920. In the 20th century, the women's rights movement expanded to address a range of issues, including reproductive rights, equal pay, and access to education and healthcare. The movement gained momentum in the 1960s and 1970s, with the rise of second-wave feminism and the emergence of women's liberation movements around the world. In addition to the Quran, Islamic law (Shariah) also provides specific protections for women's rights.¹⁸

The Prophet (peace and blessings of Allah be upon him) said: "If there comes to you one with whose character and religious commitment you are pleased, then marry (your female relative under your guardianship) to him, for if you do not do so, there will be tribulation and great mischief on earth."¹⁹ The origin of women's rights can be traced back to the earliest civilizations and cultures, where women have always played an important role in society. Throughout history, women have faced discrimination, exclusion, and inequality based on their gender, which has limited their rights and opportunities. The movement for women's rights as we know it today began to gain momentum in the 19th century, particularly in Europe and North America, as women began to demand greater political and social equality. One of the earliest and most influential events in this movement was the Seneca Falls Convention, held in 1848 in New York, which brought together women's rights activists to discuss issues such as suffrage (the right to vote) and property rights.²⁰

During the late 19th and early 20th centuries, the women's rights movement gained momentum and led to important reforms, such as the right to vote and access to education and employment. The suffrage movement in particular was successful in many countries, with women gaining the right to vote in several Western democracies, including the United States, the United Kingdom, and Canada.²¹ The feminist movement of the 1960s and 1970s, often referred to as the second wave of feminism, marked a new era in the women's rights movement. This movement focused on issues such as reproductive rights, gender-based violence, and workplace discrimination, and led to important legal and social changes in many countries.²² The women's rights movement is global in scope and includes a diverse range of actors, from grassroots organizations to international institutions and governments.

Women's Rights in Quran

In Islam both men and women are equal with their right and duties in front of Almighty Allah. Allah states in the Holy Quran: "And for women are rights over men similar to those of men over women."²³ The duties of women

¹⁸ Ahmad, M. N., (2021). What it Means to Be a Muslim Living in India: Insights from Experience and from Bollywood Movies.

American Journal of Economics and Sociology, 80(3), 949-963.

¹⁹ Saheeh al-Tirmidhi(1084)

²⁰ Asli, M. R., & Byouki, M. A. (2016). Forced Marriage in Islamic Countries: The Role of Violence in Family relationships. Women and Children as Victims and Offenders: Background, Prevention, Reintegration: Suggestions for Succeeding Generations (Volume 1), 729-753.

²¹ Hussain, A., Saeed, M. A., & Mushtaq, S. A. (2021). Application of Human Rights Laws in Pakistan: A Study with Reference to International Bill of Human Rights. Journal of Business and Social Review in Emerging Economies, 7(4), 963-976.

²² Al-Hibri, A. Y. (2005). Muslim womens rights in the global village: Challenges and opportunities. Women and islam: Critical Concepts in Sosiology. London & New York: Routledge, 449-466.

²³ Surah Al-Baqarah 2:228

in Islam do not differ from the duties of men in the performance of religious rights-daily prayers, fasting, compulsory donations for the benefit of the poor and pilgrimage. Women in Islam have a special status such as Islam facilitates their prescribed duties, considering the psychological and physiological characteristics of the female body. For instance, the pregnant women are liberated from prayers and fasting, and they are allowed to fill out the compulsory fasting in the Holy month of Ramadan at any time. Women are entrusted with a great mission to be a righteous wife and mother, to remain calm, peaceful and religious in the home, as well as the upbringing and piety of the younger generation. A Muslim woman, with the consent of her husband or relative, who is responsible to the Almighty for the preservation of her morals and honor, can engage in business, take part in the political life of the community of work for the benefit of the Muslim Ummah. There are some rights for women pointed below in light of Quranic dictation. Such as:-

Right to Equal Reward & Accountability: Men and women worship Allah in the same way, meaning they worship the same God (Allah), perform the same acts of worship, follow the same scripture, and hold the same beliefs. Allah judges all human beings fairly and equitably. Allah emphasizes the just treatment and reward due to both men and women in many verses of the Qur'an: "Allah has promised to the believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss."²⁴ And verse of Quran: "Never will I allow the loss of the work of any worker amongst you, male or female; you are of one another."²⁵ These verses show that reward is dependent upon one's actions and not one's gender. If we compare Islam to other religions, we see that it offers justice between the sexes. For example, Islam dismisses the idea that Eve is more to blame than Adam for eating from the forbidden tree. They both repented and God forgave them both.

Right to Maintain Family: Allah created men and women to be different, with unique roles, skills and responsibilities. These differences are not viewed as evidences of superiority or inferiority, but of specialization. The man is responsible for the financial wellbeing of the family while the woman contributes to the family's physical, educational and emotional wellbeing. This cooperation rather than competition. By fulfilling their mutual responsibilities, strong families are created and hence strong societies. Emotionally, neither men nor women live a happy life without one another. Allah describes this beautifully: "They are clothing for you and you are clothing for them."²⁶ Clothing provides comfort, warmth and security as well as making one look good this is how the relationship between the husband and wife is defined in Islam.

Right to negotiate marriage terms of her choice: The Prophet (peace be upon him) also encouraged men to treat their spouses in the best way, "The best of you are those who are best (in treatment) to their wives." "And among His signs is that He created for you wives amongst yourselves that you may dwell in tranquility with them; and He has put love and mercy between your (hearts). Surely in this are Signs for people who reflect."²⁷ Aisha (the Prophet's wife) was once asked how the Prophet's conduct was in his home. She said, "He was like one of you at home, yet he was most lenient and most generous. He was ready to give a helping hand to his wives in the ordinary work of the house, [he] sewed his own clothes and mended his own shoes." In general, he helped in whatever work his wives did.

Right to Get Position as Mothers & Daughters: A mother has the greatest influence on a child especially in the earlier years through her affection, care and love. Undoubtedly, the success of a society is due to mothers. Therefore, it is only right for Islam to honor and raise their status. Allah says in the Qur'an: "And we have enjoined on man to be dutiful and kind to his Parents, His mother bears him with hardship and she brings him forth with hardship."²⁸

²⁴ Surah At-Tawbah 9:72

²⁵ Surah Al Imran 3:195

²⁶ Surah Al-Baqarah 2:187

²⁷ Surah Ar-Rum 30:21

²⁸ Surah Al-Ahqaaf 46:15

Right to Seek Knowledge: Education is unique feature of Islam since the first word from the Quran to be revealed was (Iqraa) read, recite or proclaim. “Read! Recite! Proclaim! In the name of thy Lord and cherisher who created – created the human, out of a congealed clot of blood (a leach-like substance). Read and thy Lord is Most Bountiful. He who taught (the use of) the Pen-taught man that which he knew not”²⁹ Woman played an important role in the founding of the many Islamic educational institutions. There were great opportunities for the education of women in Islamic world. He wrote that women could study, achieve academic degrees, and also qualify as scientist and teachers.

Economic Right: In the 19th century European women did not have the right to own their own property. In Britain, perhaps the first country to give women some property rights, laws were passed in the 1860’s known as “Married women property act”. In Germany, the wife was denied any control over her property until 1922 by civil law. But Islam provides a woman with: Right to possess personal property – buy, sell, mortgage and lease without anyone’s permission being required. “Whatever men earn, they have a share of that and whatever women earn, they have a share in that”³⁰ In Islam, the wife’s property and earnings are under her full control and for her use alone. No matter how rich the wife might be, she is not obliged to act as a co-provider unless she voluntarily chooses to do so. Islam gave woman the right to own and dispose any of her property whether she is single or married without any obstacle or pressure from any male family member. According to Islamic Law, woman’s right to her money, real estate, or other properties is fully acknowledged.

Spiritual Right: Both men and women have equal spiritual nature, as both reward and punishment are in no way associated with gender. “Oh Humankind! Reverence your Guardian-Lord who created you from a single person and created of like nature his mate”³¹ “Whosoever performs good deeds whether male or female and is a believer, we shall surely make him live a good life and we shall certainly reward them for the best of what they did”³².

Legal Right: In the Quran, a verse was revealed saying: “Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah and Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things).”³³

The point is that she expressed her views and did not know what to do until the revelation was revealed to Prophet Muhammad (S.A.W) to resolve the issue she was worried about. There is contrast between what Muslim believe and supposed to practice, and what some are actually practicing. This contrast is not a recent phenomenon, but to claim that poor status of Muslim women today is a result of Islam is an utter misconception. Islam still has so much to offer today’s woman: dignity, respect, and protection in all aspects and all stages of her life.

Rights to Marriage: Islam honors and recognizes woman by giving her the right to choose her partner in marriage, her right in heritance, her right to own and dispose of her property. The female has the right to accept or reject marriage proposals and right to retain her family name. Full right to her “Mahr”– marital gift and right to divorce her husband. The Holy book Quran clearly indicates that marriage is sharing between the two halves of the society, and that is objectives, besides perpetuating human life, are emotional well-being and spiritual harmony. How nicely the Quran says: “And among His signs is this, that He created for you mates from among yourselves that you may dwell in tranquility with them, and He has put love and mercy between your (hearts); verily in that are signs for those who reflect”³⁴

²⁹ Al-Alaq 96:1-5

³⁰ An-Nisa 4:31

³¹ An-Nisa 4:1

³² An-Nahl 16:97

³³ Al-Mujadila 58:1

³⁴ Ar-Rum 30:21

Right to get sexual satisfaction from her husband: The woman who dies in the state of her husband being pleased with her will enter Jannah (paradise). Hadith The husband is obliged to treat his wife in a kind and reasonable manner. Part of that kind and reasonable treatment is intercourse, which he has to do. The husband should have intercourse with his wife according to what satisfies her. Ibn Qudamah (may Allah have mercy on him) said: “Intercourse is obligatory upon the man if he has no excuse. This was also the view of Malik.” (AlMughni, 7/30) Al-Jassas said: “He (the husband) is obliged to have intercourse with her, because Allah says (interpretation of the meaning): “so as to leave the other hanging (i.e. neither divorced nor married)”³⁵ meaning, neither divorcing her so that she can marry another nor leaving her without a husband because he is not fulfilling his duty of having intercourse with her.”³⁶

Right to custody of their children after divorce: Women have more right to custody of children than men, because they are more compassionate and kinder, and they know better how to raise small children, and they are more patient in dealing with the difficulties involved. The conditions of custody are: being accountable, being free, being of good character, being a Muslim if the child concerned is a Muslim, and being able to fulfil all obligations towards the child. The period of custody lasts until the age of discretion and independence, until the child is able to discern what is what and is independent in the sense that he can eat by himself, drink by himself, and clean himself after using the toilet, etc. The comments of the fuqaha’ that women have the right to sponsor children in general. The Maalikis and Zaahiris think that the mother has more right to sponsorship of the child, whether it is a boy or a girl. The Hanbalis think that boys should be given a choice, but the father has more right in the case of a girl. The Hanafis think that the father has more right in the case of a boy and the mother has more right in the case of a girl. Perhaps the correct view is that the child should be given a choice if the parents are disputing and they both fulfil the conditions for sponsorship.

Right to refuse any marriage that does not please them: If the one who is proposing marriage is acceptable in terms of religious commitment and good character, and he is able to provide accommodation, even if that will be after some time, then he should not be refused, But if he is not able to provide accommodation, or he needs a lot of time until he can afford it, then there is nothing wrong with refusing him. When Mu’aawiyah ibn Abi Sufyeen proposed to Fatimah bint Qays, Mu’aawiyah was poor, and the Prophet (peace and blessings of Allah be upon him) advised her to refuse his offer, because he was poor and had no wealth.³⁷ This suitor who is unable to afford the expenses of marriage is addressed by the words of Allah (interpretation of the meaning): “And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty”³⁸

Women’s Rights in Hadith

Men and women are a divine bounty for each other and as such must be cherished as a means of fulfilment and of winning the pleasure of God. He who has created both knows well their weaknesses and their strength and He has, of His Grace, furnished adequate guidance both for safeguarding them against their weaknesses and fostering their strength. In the divine scheme of regulation of the relationship between men and women, Islam has assigned a position of dignity and honor to woman. Such beneficent regulation is essential for peace, comfort, happiness, continuation of the species and progress. The Holy Prophet has admonished: “The best of you is he who behaves best towards the members of his family.” “Paradise lies at the feet of your mothers.”³⁹ There were other considerations of a personal, social, politicoreligious character, which called for polygamy. In modern times conditions have changed and monogamy, outside Africa, is becoming more and more the rule, but

³⁵ An-Nisa 4:129

³⁶ Ahkam al-Quran, 1/374

³⁷ Saheeh Muslim 1480

³⁸ An-Noor 24:33

³⁹ Sahih Bukhari

everywhere in individual cases moral considerations still call for a plurality of wives. Islam makes provision for such cases. Some rights are: -

Right and duty to obtain education: In Islam, education is a divine command for both men and women. The hadith leave no doubt that women, like men, are obligated to increase their knowledge and pursue it. Acquisition of knowledge is binding on all Muslims [both men and women without any discrimination].⁴⁰ Some women requested the Prophet (peace and blessings upon him) to fix a day for them as the men were taking all his time [to learn]. Upon this, he appointed for them, a day [every week], for religious lessons and injunctions.⁴¹

Right to entitled their own opinion and vote: When the Prophet (peace and blessings be upon him) made a peace deal with the Quraysh, agreeing to go back and not enter Makkah that year, he said to his Companions, "Get up and offer your sacrifices." The narrator said, "By God, not one man among them got up [due to the emotional trauma], to the extent he had said that three times. When not one of them got up, he entered upon Umm Salamah (may God be pleased with her) and told her how the people had reacted. Umm Salamah suggested, "O Prophet of God, do you want them to do that? [I suggest you to] go out and do not say a word to any one of them, until you sacrifice your camel and call your barber to shave your head [in their presence]. When he did that, they [all] got up and offered their sacrifices."⁴² Omar Ibn Khattab (may God be pleased with him) forbade the people to give too much in dowries. When he came down from the pulpit, a woman from the Quraysh intercepted him and said to him, "Have you not heard what God revealed in the Quran?" He said, "What is that?" She replied, "Have you not heard the following verse, and you have given one of them a heap [of gold] as a bridal gift."⁴³

Right to drive: Generally speaking, women have the right to drive as long as they are capable to and have the drive license. I know that in some countries a woman is not permitted to drive, but this administrative rule might be based on some particular or local considerations which don't affect the basic permission and legality in other countries of the world. Given the above, both men and women are basically allowed to drive once they get the legal driving license. Drivers, men or women, should pay due attention to traffic and driving rules. They should not expose their or other people's lives, health, or properties to danger.⁴⁴ The Prophet said: "The best women among the camel riders are the righteous women of the Quraysh."⁴⁵

Right to work and operate businesses: Islam is not just the Quran, but also the Sunnah. And an undisputed element of the Sunnah is that Muhammad's first and most beloved wife Khadijah was a wealthy, successful, independent, well-renowned businesswoman in Makkah. She was actually Muhammad (saw)'s boss, which is how they got acquainted in the first place. After they were married, she continued her business, and after Muhammad became a Prophet, she used her profession to finance the cause of Islam. She was, and the Prophet repeatedly tells us this, one of the ideal Muslim women of all time. So let's not forget that. Moving on. Relevant to this topic Muslim women have two commandments: they must be educated, and they must take responsibility of managing a household (if they have one). So it is the wife's responsibility to make sure the children are being taught, fed, the house maintained, the satellite working, the fridge sufficiently full. It is similar to a Muslim man deciding to quit his job. It's not just his decision. His wife's wishes must come into play.⁴⁵ Jabir Ibn Abdullah (may God be pleased with them) reported, my maternal aunt was divorced, and she intended to pluck her dates [from palm trees]. A person scolded her for having come out [during her waiting period to work]. She came to

⁴⁰ Ibne Majah

⁴¹ Sahih Bukhari

⁴² Sahih Bukhari

⁴³ An-Nisa 4:20

⁴⁴ <https://aboutislam.net/counseling/ask-the-scholar/women-issues/women-allowed-drive/>

⁴⁵ Sahih Bukhari

⁴⁵ <https://www.quora.com/Can-women-work-and-have-a-career-in-Islam-Please-only-give-a-reference-from-the-Quran>

the Prophet (peace and blessings be upon him) and he told her, “Certainly you can pluck [dates] from your palm trees, for perhaps you may give out charity or do an act of kindness.”⁴⁶

Right to give testimony: Ibn Jarir says, a woman can be a scholar and even a judge because she is allowed by God to bear testimony.”⁴⁷ Uqbah Ibn Al-Harith asked the Messenger of God (peace and blessings upon him) saying, I married a woman, then an elderly maid came to me and said, “I suckled you both [therefore you cannot be married].” Accordingly, the Prophet (peace and blessings be upon him) ordered them to separate. Uqbah Ibn Al-Harith objected, “She may be a liar.” Upon this, the Messenger of God (peace and blessings upon him) said, “You must divorce her.”⁴⁸

Right to participate in leadership positions: Positions of leadership and high public office means taking on the mission of establishing Islam by reviving religious knowledge and establishing its foundations, engaging in jihad for the sake of Allah, which includes preparing armies and distributing war booty, establishing the judicial system, carrying out judicial punishments, fighting oppression, enjoining what is good and forbidding what is evil, acting as a deputy of the Prophet. There is no dispute among the scholars that one of the conditions of the imam or leader is that he should be male. Ibn Hazam reported in his book Maratib al-Ijma that there was scholarly consensus on this point. In the section he says: “Out of all groups of the people of the Kiblah, there is not one that allows the leadership of women.” Al-Qurtubi reported something similar, and al‘Allama al-Shanqiti said, “There is no difference of opinion among the scholars on this point.”⁴⁹ It is also clearly indicated by the hadith of Abu Bakrah who said that when the Prophet (peace and blessings of Allah be upon him) heard that the Persians had appointed the daughter of Chosroes as their queen, he said, “No people who appoint a woman as their leader will ever prosper.”⁵⁰

Right to lead prayer: The vast majority of scholars agree that it is not permissible for a woman to lead men in obligatory Prayers. There is a minority of scholars who consider it permissible for a woman to lead Prayer. A woman is allowed to lead other women in Prayer, in which case she is to stand along with them in the row, not in front of them. Aysha (may God be pleased with her) used to call the adhan and the iqamat; and would lead the women in prayer and [while doing so] she would stand in the middle of them”.⁵¹ Umm Salamah (may God be pleased with her) led women in prayer and stood in the middle [of the row].”⁵² Regarding a woman leading only women in Prayer, there are a number of hadiths such as these: The hadith of ‘Aysha and Umm Salamah (may Allah be pleased with them). ‘Abdur-Raziq (5086), Ad-Daraqutni (1/404) and Al-Bayhaqi (3/131) reported from the narration of Abu Hazim Maysarah ibn Habib from Raitah Al-Hanafiyah from ‘Aysha that she led women in Prayer and stood among them in an obligatory Prayer. The wording of ‘Abdur-Raziq for the same hadith is as follows: “Umm Salamah led us (women) in the ‘Asr Prayer and stood among us (in the same row).” In addition, Al-Hafiz said in Ad-Dirayah (1/169), “Muhammad ibn Al-Husain reported from the narration of Ibrahim An-Nakhi that Aysha used to lead women in Prayer during the month of Ramadan while standing among them in the same row”.⁵³

Right to refuse any marriage and choosing who they wish to marry: A young woman came to the Prophet (peace and blessings be upon him) and told him that her father had married her off against her will. The Prophet

⁴⁶ Sahih Muslim

⁴⁷ Sunan Al-Nasai

⁴⁸ Sahih Bukhari

⁴⁹ <https://islamqa.info/en/answers/3285/ruling-on-appointing-women-to-positions-of-high-public-office>

⁵⁰ Sahih Bukhari 13/53

⁵¹ Mustadrak, Sunan Al-Bayhaqi

⁵² Sunan Al-Bayhaqi

⁵³ <https://fiqh.islamonline.net/en/woman-acting-as-imam-in-prayer/>

(peace and blessings be upon him) gave her the choice [to nullify the marriage or stay in the marriage].”⁵⁴ A previously married woman has more right regarding herself than her guardian, and the permission of a virgin must be sought [for marriage].”⁵⁵ It is not permissible for the guardian to force a sane mature virgin woman to marry if she refuses [to marry someone], she cannot be made to marry.

Right to keep their last name after marriage: A wife adopting the last name (surname) of her husband upon marriage is neither unlawful (haram) nor required in Shariah. In order to understand this issue properly, it is important to first realize that one of the central aims of Shariah is the preservation of one’s lineage (nasab). Many texts of the Qur’an and Sunna mention this explicitly; for example: Sayyiduna Saad (Allah be pleased with him) says that I heard the Messenger of Allah (Allah bless him & give him peace) say, “Whoever claims to belong/ascribes himself to other than his [biological] father, knowing that he is not his father, then Paradise will be denied to him.”⁵⁶ The great Muhaddith and Shafi’i jurist Imam Nawawi (Allah have mercy on him) states in his commentary of Sahih Muslim, “The meaning of ‘claims to belong/ascribes himself to other than his father’ [in the Hadith] is that he ascribes and attributes himself to him and takes him as his father.”⁵⁷

Right to initiate: If they fear they are unable to fulfill rights, there is no sin on the couple, if she gives back [the mahr or a part of it] for her Khula (divorce).”⁵⁸ The wife of Thabit Ibn Qays ibn Shammas (may God be pleased with him) came to the Prophet (peace and blessings be upon him) and said, O Messenger of God, I do not find any fault with Thabit Ibn Qays in his character or his religious commitment, but I do not want to commit any act of disbelief after becoming a Muslim [as I want out of this marriage].” The Prophet (peace and blessings be upon him) said to her, “Will you give back his garden [which he gave you as mahr]?” She said, “Yes.” The Prophet (peace and blessings be upon him) then said to Thabit, “Take back your garden, and be divorced.”⁵⁹

Right to express their opinion and be heard: It is permissible for a woman to express her opinion and for her advice to be sought. Umm Salamah said: O Prophet of Allah, do you want them to do that? Go out and do not say a word to any one of them, until you sacrifice your camel and call your barber to shave your head. When he did that, they got up and offered their sacrifices. Al-Hafiz Ibn Hajar (may Allah have mercy on him) said, commenting on this report: This indicates that it is permissible to consult a righteous woman.⁶⁰ Ibn Battaal said in his comment: This indicates that it is permissible to consult women of virtue and wisdom.⁶¹ The Messenger of God (peace and blessings be upon him) did not strike a servant or a woman, and he never struck anything [or anyone] with his hands.”⁶²

Right to have their own independent property: Islam has given Muslim women the right to make money and own property without the interference of men, including their husbands. Islam does not prevent or discourage women to have jobs. In Islam, women share the same rights as men in regard to their earnings. The Quran states: “And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn”⁶³ Regardless of her affluence, she is not obliged to spend it on her household or her family. But if a wife contributes financially out of affection or wants to relieve

⁵⁴ Sunan Abu Dawud

⁵⁵ Sahih Muslim

⁵⁶ Sahih al-Bukhari 6385 and Sahih Muslim

⁵⁷ Al-Minhaj sharh, Sahih Muslim: 61

⁵⁸ Al-Baqarah 2:229

⁵⁹ Sahih Bukhari

⁶⁰ Fath al-Baari by Ibn Hajar 5/347

⁶¹ Sahih al-Bukhari 8/133

⁶² Sahih Muslim

⁶³ An-Nisa 4:32

her husband of any burdens and conceal his flaws, Allah would bless her for doing so. The Prophet said: A woman is the owner of her wealth.⁶⁴ If the wife wishes to contribute financially, she can do so, and Allah (SWT) would bless her immensely. A wife can help her husband with finances to relieve him of his burden and conceal his flaws. Quran states “They are your garment, and you are a garment for them”.⁶⁵

Equal Right to obtain education: Without question, education for women and girls is an integral part of Islam. Muslim women respect the divine obligation to learn. Neither can reasonably be used to justify restricting the education of girls. “Searching for knowledge is compulsory for every Muslim male and Muslim female.”—Hadith of Prophet Mohammed (Pbuh).⁶⁶ Abu Said al-Khudri reports that some women said to the Holy Prophet (blessings and peace be upon him): ‘men have gone ahead of us (in terms of acquisition of knowledge). Therefore, appoint a special day for our benefit as well.’ The Holy Prophet (blessings and peace be upon him) fixed one day for them. He (blessings and peace be upon him) would meet them on that day, advise them and educate them about commandments of Allah Almighty.⁶⁷

Equal Right to Choose a Spouse: Islam has honored women by giving them the right to choose a spouse and keep their original family name once married. According to scholars, a woman has the full authority in administering her affairs, including marriage. Imam Abu Hanifa has said a wise woman can take the decision on her marriage without a guardian. The prevalent guardianship system goes against this principle. Once a girl came to the Prophet and told him that her father forced her to marry someone who she doesn’t like. The Prophet said she has the right to choose her husband. In the second case, the Prophet asked a woman whether she liked the proposal made by her father. When she replied in the negative, he said, “Go and get married to the one you like.” These two instances prove the guardian’s approval is not mandatory for a woman to get married.

At the time of Prophet Muhammad (peace be upon him), a woman came to him and said, “My father has married me to my cousin to raise his social standing and I was forced into it.” The Prophet sent for the girl’s father and then in his presence gave the girl the option of remaining married or nullifying the marriage. She responded, “O Messenger of Allah, I have accepted what my father did, but I wanted to show other women (that they could not be forced into a marriage).”⁶⁸

Right to get Positions as Mothers & Daughters: When a female is born into an Islamic family, she plays the role of a daughter to the members of the family. It is said that when a boy is born, then he brings one Noor (light) and when a girl is born, then she brings two Noors. They are a blessing to the family. Prophet Muhammad (SAW) said, “Whoever brings up two girls till they reach the age of puberty, he and I will come on the Day of Resurrection like this (and he joined his index and middle finger)” The Prophet (peace be upon him) had 4 daughters and he loved them unconditionally. He never thought them as a burden but rather as a package of blessings. He made a statement like, “(My daughter) Fatima is a part of me, so whoever angers her angers me.”⁶⁹ Mothers are precious gifts to the world, they should be treated with love and kindness and obeyed at all circumstances. The following narration of the Prophet (peace be upon him) in an occasion states: “God has forbidden for you to be undutiful to your mothers”⁷⁰

⁶⁴ Sahih Bukhari

⁶⁵ An-Nisa 2:187

⁶⁶ Ibn Majah

⁶⁷ Sahih Bukhari 1:50

⁶⁸ At Tirmidhi

⁶⁹ Sahih Bukhari and Muslim

⁷⁰ Sahih Bukhari

Reforms movement and legal changes about Women's Right in Tunisia, Morocco, Saudi Arabia and Bangladesh

Recent decades have witnessed significant reform movements and legal changes concerning women's rights across Tunisia, Morocco, Saudi Arabia and Bangladesh. Each country's trajectory reflects its sociopolitical context, with notable progress and ongoing challenges.

Tunisia: Tunisia stands as a regional leader in advancing women's rights. Shortly after independence, the 1956 Code of Personal Status (CSP) spearheaded reforms rare in the Arab world, abolishing polygamy, requiring judicial divorce, and establishing equal grounds for divorce for both spouses. Tunisian women gained extensive rights to education, employment, and participation in civil life.⁷¹ The post-2011 revolution further solidified these advances: the 2014 Constitution guarantees gender equality before the law. Landmark legislation in 2017 combatting violence against women criminalized domestic, economic, and political violence, mandated state support for victims, and outlawed harassment and discrimination.⁷²

Morocco: Morocco's reform movement gained momentum in the early 2000s, culminating in the 2004 reform of the Moudawana, or Family Code. Changes included rising the minimum marriage age for women to 18, expanding women's rights to divorce, and requiring the consent of both bride and groom for marriage.⁷³ Guardianship over children became shared, and polygamy was curtailed though not abolished requiring a judge's approval and the first wife's consent, reflecting partial progress. Further constitutional amendments in 2011 affirmed gender equality, though practical implementation challenges persist. Activist organizations continue to push for full equality in inheritance and citizenship transmission.⁷⁴

Saudi Arabia: Saudi Arabia's trajectory demonstrates recent, rapid changes motivated partly by the Vision 2030 reform program. The lifting of the driving ban for women in 2018 garnered global attention.⁷⁵ Additional reforms include allowing women to travel abroad, obtain passports, and register births, marriages, or divorces without a male guardian's permission. Workplace gender segregation rules have relaxed, and new laws combat harassment.⁷⁶ However, male guardianship rules still restrict various aspects of women's autonomy. Progress is evident but constrained by ongoing legal and societal barriers, such as limited rights in matters of marriage, family law, and persistent personal status regulations tied to conservative interpretations of Sharia.⁷⁷

Bangladesh: Women's rights advancement in Bangladesh is rooted in constitutional guarantees of equality and anti-discrimination. The country has ratified major international conventions (notably CEDAW) and enacted substantial legal reforms addressing violence, harassment, and workplace rights. The Prevention of Oppression against Women and Children Act (2000) and the Domestic Violence (Prevention and Protection) Act (2010) have improved legal recourse and protection mechanisms. Progress in female education and participation in the workforce is notable. Nevertheless, certain weaknesses remain, particularly in family law (linked to religious personal laws) and issues like inheritance, child marriage, and enforcement gaps impede full realization of women's rights.

⁷¹ Available at: <https://www.cfr.org/blog/womens-rights-reforms-tunisia-offer-hope>, last accessed on 12.11.2025

⁷² Available at: <https://theweek.com/60339/things-women-cant-do-in-saudi-arabia>, last accessed on 12.11.2025

⁷³ Human Rights Watch. "Morocco: Tepid Response on Domestic Violence Strengthen Laws; Provide Protection, Justice, Services." Human Rights Watch, February 15, 2016.

⁷⁴ Moroccan Haut Commissaire au Plan. 2011. "Principaux Résultats De l'Enquête Nationale Sur La Prévalence De La Violence à l'Égard Des Femmes (Version Française)." Moroccan Haut Commissaire Au Plan.

⁷⁵ Kamal, S. M., Hassan, C. H., Alam, G. M., & Ying, Y. (2015). Child marriage in Bangladesh: Trends and Determinants. *Journal of Biosocial Science*, 47, 120-139

⁷⁶ Daily Observer (2023). Bangladesh's Journey towards Achieving Gender Equality.

⁷⁷ Begum, M. (2015). CEDAW Sonod Bastobayane Sorkar Prostut Noy? The Daily Prothom Alo

Reasons for Violation of Women's Rights

Law enforcement rate is low: The increase in violence against women may be due to limitations in the implementation of the laws and any errors in the implementation of the laws. It is true that in some Muslimmajority countries, women's rights are not adequately protected, and law enforcement may not always be effective in addressing issues related to gender-based violence and discrimination. It is important to note that this is not unique to Islam or any other religion, and is a complex issue that is influenced by various social, cultural, and political factors. Regarding the teachings of Islam, the Quran and Hadith contain many verses and sayings that promote gender equality and respect for women's rights. For example, the Quran states: "O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good."⁷⁸ Narrated by Abu Hurairah, the Prophet Muhammad (peace be upon him) said, "The most perfect believers are the best in conduct, and the best of you are those who are best to their wives."⁷⁹ It is important to acknowledge that there are various interpretations of Islamic teachings, and some may differ in their understanding of gender roles and women's rights.

Dowry: The dowry system can put great financial burden on the bride's family. In some cases, the dowry system leads to crime against women, ranging from emotional abuse and injury to even death. It is important to clarify that Islam does not condone the practice of dowry or any form of financial or material transaction in exchange for marriage. In fact, Islam promotes the idea that marriage should be based on mutual love, respect, and compatibility between two consenting individuals. The Quran states: "And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect." Similarly, in a Hadith narrated by Ibn Majah, the Prophet Muhammad (peace be upon him) said, "The best of you are those who are best to their wives."⁸⁰ It is important to note that the practice of dowry is a cultural and social issue that is prevalent in some Muslim-majority countries and communities, but it is not a religious requirement or obligation in Islam. Dowry is legally and morally wrong. In fact, the practice of demanding dowry or imposing financial burdens on the bride's family is considered a violation of Islamic principles of justice, equality, and compassion. Islam promotes gender equality and respect for women's rights, and it is important to address any cultural practices or traditions that may be in contradiction with these principles. The Quran explicitly states that men and women are equal in the eyes of God

Domestic abuse: Islam strongly condemns domestic abuse and violence of any kind, including against women. The Quran and Hadith contain numerous verses and sayings that promote respect, compassion, and kindness towards all individuals, especially women. The Quran states: "O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good."⁸¹ Similarly, narrated by Abu Hurairah, the Prophet Muhammad (peace be upon him) said, "The most perfect believers are the best in conduct, and the best of you are those who are best to their wives."⁸² Domestic abuse and violence exist in all societies and are not unique to Islam or any other religion. Islam's position on domestic violence is drawn from the Qur'an, prophetic practice (Sunnah), and historical and contemporary legal verdicts (fatwas). But if Islam condemns all forms of violence against women, this verse reads: Men are in charge of women by [right of] what Allah has given one

⁷⁸ An-Nisa 4:19

⁷⁹ Al Hadith

⁸⁰ An-Nisa 4:21

⁸¹ An-Nisa 4:19

⁸² Sahih Miskat Masabih

over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard.⁸³

Acid attack: Islam has guaranteed rights of men and women in an equal degree and there is no discrimination between men and women. The acid name comes from the root name of the oxyanion name or the central element of the oxyanion. Suffixes are used based on the ending of the original name of the oxyanion. If the name of the polyatomic anion ended with -ate, change it to -ic for the acid and if it ended with -ite, change it to -ous in the acid. Acid attacks on girls or women are a heinous crime that violates their fundamental human rights and is condemned by Islam. Islam teaches respect, compassion, and kindness towards all individuals, regardless of their gender. The Quran states: "O mankind, fear you're Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer."⁸⁴ The Prophet Muhammad (peace be upon him) instructed his followers to be kind and compassionate towards all individuals, including women. Many Muslim-majority countries have enacted laws to protect women's rights and prevent acid attacks. For example, in Bangladesh, the Acid Crime Prevention Act was passed in 2002 to provide legal protection to victims of acid attacks and to prevent such attacks from occurring.

Discrimination in the workplace: Islam strongly advocates for the protection of women's rights, including their right to equal treatment in the workplace. The Quran and Hadith contain several verses and sayings that promote gender equality and encourage treating all individuals, including women, with respect and fairness. The Quran states: "And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, knowing."⁸⁵ This verse highlights that men and women should be treated equally and fairly based on their skills and abilities, and not discriminated against based on their gender. The Prophet Muhammad (peace be upon him) also emphasized the importance of fair treatment of employees and workers, regardless of their gender. To address the issue of violence and harassment at the workplace, a convention entitled "Concerning the Elimination of Violence and Harassment in the World of Work" was adopted by global leaders in the International Labor Conference in June 2019. Delegates from Bangladesh comprising of representatives from the government, and workers' and employers' associations supported the convention. The convention is unique as it addresses diverse forms of violence and harassment that include physical, psychological, sexual or economic harm and gender-based violence and harassment. The convention also calls for prevention and protection measures to end violence and harassment at the workplace. The next important step will be to ratify the ILO convention in Bangladesh.⁸⁶

Victims of property deprivation: Property deprivation or inheritance rights violations against women are a serious violation of their fundamental human rights and are strongly condemned by Islam. Islam emphasizes the importance of ensuring fair and just distribution of property and inheritance rights, including for women. The Quran states: "For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share".⁸⁷ This verse highlights that women have a right to inherit from their parents and close relatives, just like men do. The Prophet Muhammad (peace be upon him) emphasized the importance of ensuring fair and just distribution of property and inheritance, regardless of the gender of the heirs. It is essential to note that property deprivation against women is a global issue and not unique to Islam or any particular religion. Quran states: "All human beings, male and female, were created from the same nafs and [gave you] a place of dwelling and of storage. We have detailed the signs for a

⁸³ An-Nisa 4:34

⁸⁴ An-Nisa 4:1

⁸⁵ An-Nisa 4:32

⁸⁶ <https://core.ac/download/pdf/234682735>

⁸⁷ An-Nisa 4:7

people who understand".⁸⁸ Islam promotes gender equality, respect for women's rights, and condemns any form of discrimination or injustice. It is crucial to address and prevent such behavior and to promote gender equality and women's empowerment through education, awareness, and legal protection.

Women are still lagging behind in high-level jobs: According to the Quran, both men and women have an independent economic position: 'For men is a portion of what they earn, and for women is a portion of what they earn. Ask God for His grace. God has knowledge of all things.'⁸⁹ In effect, the Quran clearly states that women have equal right to acquire knowledge or be educated to assume the status of the righteous people due to their possession of knowledge and understanding that leads to the obedience of God in all aspect of lifespiritually and practically. Women's empowerment and their equal participation in all aspects of society, including high-level jobs, are highly encouraged in Islam. The Quran and Hadith contain several verses and sayings that promote gender equality and encourage the active participation of women in all spheres of life. The Quran states: "Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward."⁹⁰ This verse highlights that both men and women are equal in their roles as believers and worshippers of Allah, and their good deeds and obedience are equally rewarded. The Prophet Muhammad (peace be upon him) also emphasized the importance of education and knowledge-seeking for both men and women, as they are the key to empowerment and success.

Women's empowerment has not increased at the grass root level: Women's empowerment and gender equality are essential values in Islam, and both the Quran and Hadith encourage women's participation at all levels of society. Islam recognizes that women are important members of society and play a vital role in the family, community, and the wider world. The Quran states: "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakat and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is exalted in Might and Wise."⁹¹ This verse highlights the importance of cooperation and support between men and women, and the need for both genders to work together to establish a just and equitable society. Many Muslim-majority countries have taken significant steps towards women's empowerment. For example, in Bangladesh, women have made significant progress in politics, with women holding high-level government positions, including the Prime Minister and the Speaker of Parliament. It is crucial to promote women's empowerment and gender equality at all levels of society through education, awareness, and legal protection, to ensure that women have access to the same opportunities as men and can fully participate in society.

Child marriage: Child marriage, which is the marriage of a girl under the age of 18, is a violation of women's rights, and it is not promoted or condoned in Islam. Islam emphasizes the importance of the well-being and protection of children, both boys and girls, and encourages marriage to take place between consenting adults who are emotionally and physically mature enough to fulfill the responsibilities of marriage.

⁸⁸ Al-An'am 6:98

⁸⁹ An-Nisa 4:32

⁹⁰ Al-Ahzaab 33:35

⁹¹ At-Tawbah 9:71

Figure 1: Age at marriage, women aged 15-49

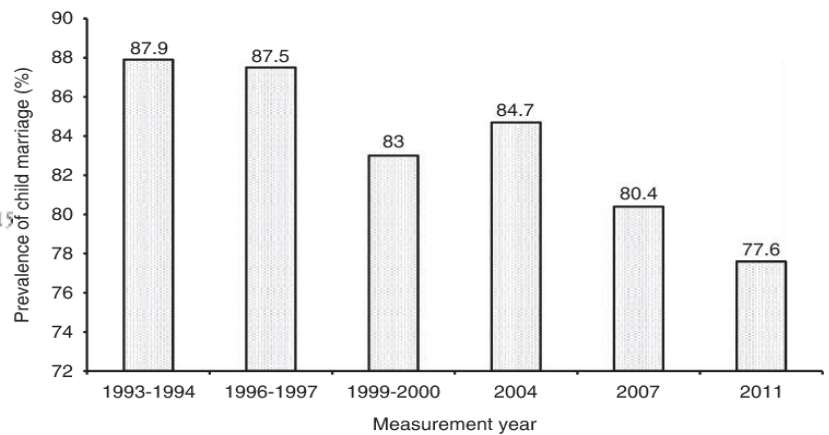
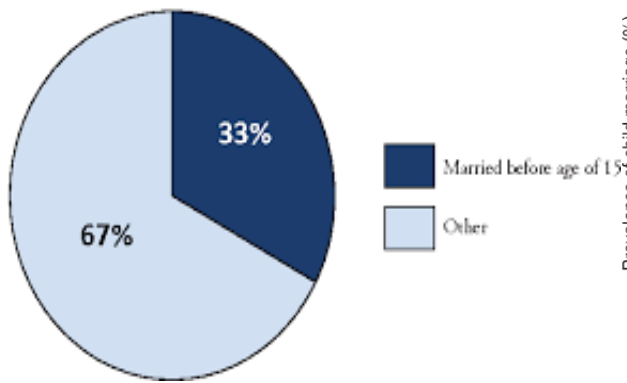


Figure 1: Age at marriage, women aged 15-49

Figure 2: Prevalence of child marriage

The Quran states: "And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant."⁹² This verse emphasizes the importance of waiting until a child reaches the age of maturity and is able to make sound judgments before releasing their property to them. It is considered an Islamic obligation to protect the property and rights of orphans and vulnerable children.

The Prophet Muhammad (peace be upon him) discouraged marrying off young girls and encouraged those to wait until they were mature enough to make their own decisions. He said: "A previously married woman must not be married until she is consulted, and a virgin must not be married until her permission is sought, and her silence is her permission."⁹³ In many Muslim-majority countries, laws have been enacted to prevent child marriage and protect the rights of girls. Islam promotes the well-being and protection of children, and it is essential to address and prevent child marriage through education, awareness, and legal protection.

Years of unsolved cases: Islam strongly condemns violence and injustice, and emphasizes the importance of protecting the rights of all individuals, regardless of gender, ethnicity, or religion, there may be societal and cultural factors that contribute to the prevalence of unsolved cases and impunity for perpetrators. In the Quran, it is state: "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do."⁹⁴ This verse emphasizes the importance of standing up for justice and being fair and impartial, regardless of one's personal biases or the social norms of one's community. The Prophet Muhammad (peace be upon him) stressed the importance of seeking justice for all, including women. He said: "Help your brother, whether he is an oppressor or he is oppressed." When asked how to help an oppressor, he replied, "By preventing him from oppressing others."⁹⁵ It is important for governments and communities to take active measures to address the issue of unsolved cases.

Protection Mechanism against Violation of Women's Rights in Islam

Proper Law enforcement: Proper law enforcement is essential for protecting women's rights in Islam. The Quran and Hadith emphasize the importance of upholding the law and ensuring justice for all individuals,

⁹² An-Nisa 4:6

⁹³ Sunan Abu Dawud: 2097

⁹⁴ An-Nisa 4:135

⁹⁵ Sahih Bukhari: 2447

regardless of their gender. The Quran states, "And when you judge between people, judge with justice."⁹⁶ In Islamic law, women have the right to fair and just treatment, and it is the duty of law enforcement officials to uphold these rights and ensure that women are protected from harm and discrimination. The Prophet Muhammad (peace be upon him) is reported to have said, "The most beloved of people to Allah are those who are most beneficial to people. The most beloved of deeds to Allah is to make a Muslim happy or to remove one of his troubles. To remove any trouble from a Muslim is to remove it from Allah. And whoever covers the fault of a Muslim, Allah covers his faults on the Day of Resurrection."⁹⁷ Law enforcement officials have a duty to protect women from harm and to ensure that they receive justice and fair treatment under the law. The Quran and Hadith also emphasize the importance of standing up against oppression and injustice. Muslims are encouraged to speak out against wrongdoing.

Establishing justice: Justice is a core principle in Islam, and it is essential for the protection of women's rights. The Quran emphasizes the importance of justice, and encourages Muslims to establish justice in all aspects of their lives. "Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition."⁹⁸ In Islam, justice means treating people fairly, with equity and respect, regardless of their gender, race, or social status. The Prophet Muhammad (peace be upon him) is reported to have said, "Fear Allah and treat your children justly."⁹⁹ This hadith emphasizes the importance of treating all individuals, including women and children, with justice and fairness. The Quran and hadith also emphasize the importance of standing up for justice, even if it means going against one's own self-interest or that of one's family or community. Islamic teachings emphasize the importance of treating all individuals with equity and respect, and standing up for justice even in the face of personal or societal biases.

Reduce Child Marriage: Child marriage is a violation of women's rights and is not permitted in Islam. Islam emphasizes the importance of ensuring the well-being and protection of children, and advocates for their rights to education, health, and a safe upbringing. In Islam, marriage is considered a contract between two consenting adults who are of sound mind and have reached the age of maturity. The age of maturity is not defined in the Quran, but it is generally understood to be around 18 years old. The Prophet Muhammad (peace be upon him) is reported to have said, "A woman's consent is necessary for her marriage."¹⁰⁰ This hadith emphasizes the importance of obtaining a woman's consent before entering into a marriage contract. Child marriage is not permitted in Islam, and the protection of children's rights and well-being is emphasized in Islamic teachings. Violence against women is increasing day by day. Lack of justice is the main cause of violence against women. Till the day there is no exemplary punishment, this torture will continue. People should be more aware in this regard. Administration should play a stronger role.

Separate Investigation Cell: While there is no specific mention of establishing a separate investigation cell for the protection of women's rights in Islamic scripture, the principles of justice and accountability are emphasized in the Quran and Hadith. The Quran emphasizes the importance of justice and accountability, stating, "And whoever kills a believer intentionally, his punishment is Hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement."¹⁰¹ The Prophet Muhammad (peace be upon him) is reported to have said, "Help your brother, whether he is an oppressor or he is oppressed." The people asked, "O Allah's Messenger! It is all right to help him if he is oppressed, but how should we help him if he is

⁹⁶ An-Nisa 4:58

⁹⁷ At Tirmidhi

⁹⁸ An-Nahl 16:90

⁹⁹ Sahih Bukhari

¹⁰⁰ Ibn Majah

¹⁰¹ An-Nisa 4:93

an oppressor?" The Prophet said, "By preventing him from oppressing others."¹⁰² It means holding those in positions of power or authority accountable for their actions. The principles of justice, accountability, and preventing harm can be applied to the need for effective investigation and accountability in cases of violence or discrimination against women.

Domestic violence must be stopped: Domestic violence is a form of physical, emotional, or psychological abuse that is not permitted in Islam. Domestic violence is considered a criminal offense, and perpetrators can be punished for their actions. Muslim women who are victims of domestic violence have the right to seek legal recourse and protection under Islamic law. The Quran states, "And do not make difficulties for them (your wives) in order to take back part of what you gave them, unless they commit a clear indecency. And live with them in kindness. For if you dislike them perhaps you dislike a thing and Allah makes therein much good."¹⁰³ This verse highlights the importance of treating women with kindness and compassion, and not using violence or abuse as a means of control or dominance. The Prophet Muhammad (peace be upon him) is reported to have said, "The best of you are those who are best to their wives."¹⁰⁴ It is important for individuals and communities to address these cultural practices and educate themselves on the rights and protections that Islam provides for women.

Physical abuse must be stopped: Islam places a great emphasis on the protection of women's rights and wellbeing. Physical abuse is not permitted in Islam, as it is a violation of the human rights and dignity of the victim. Islam prohibits all forms of violence, including domestic violence, and encourages Muslims to treat their spouses with kindness, compassion, and respect. There are several verses in the Quran and sayings of the Prophet Muhammad (peace be upon him) that emphasize the importance of treating women with kindness and respect. For example, the Prophet Muhammad (peace be upon him) said, "The best of you are those who are best to their wives."¹⁰⁵ In Islamic law, physical abuse is considered a criminal offense, and perpetrators can be punished for their actions. Muslim women who are victims of physical abuse have the right to seek protection and legal recourse under Islamic law. There may be cultural practices that perpetuate violence against women. Muslims are encouraged to treat their spouses with kindness, compassion, and respect, and victims of physical abuse have the right to protection under Islamic law.

Mental torture must stop: Islam emphasizes the importance of treating women with kindness, respect, and compassion. Mental abuse is a form of emotional and psychological mistreatment that can cause harm to a person's mental health, and it is not permitted in Islam. In fact, the Prophet Muhammad (peace be upon him) is reported to have said, "The best of you are those who are best to their womenfolk."¹⁰⁶ Islamic teachings encourage Muslims to create loving and nurturing relationships with their spouses. The Quran states that spouses are "garments" for one another, and that they should provide comfort and support for each other.¹⁰⁷ Mental abuse can take many forms, such as verbal insults, belittling, intimidation, or manipulation. In Islamic law, mental abuse is considered a form of oppression and is not allowed. Islamic teachings emphasize the importance of treating women with kindness, respect, and compassion, and any behavior that could cause harm to a person's mental or emotional wellbeing is considered a violation of their human rights. Muslims are encouraged to create loving and nurturing relationships with their spouses.

Sexual harassment must be stopped: Islam places a great emphasis on the protection of women's rights and dignity. Sexual harassment is a form of harassment that is not permitted in Islam, as it is a violation of a person's dignity and human rights. Islam prohibits all forms of harassment, including sexual harassment, and encourages Muslims to treat others with respect and dignity. There are several Quranic verses and sayings of the Prophet

¹⁰² Sahih Bukhari

¹⁰³ An-Nisa 4:19

¹⁰⁴ At Tirmidhi

¹⁰⁵ Sunan Ibn Majah

¹⁰⁶ At Tirmidhi

¹⁰⁷ Al-Baqarah 2:187

Muhammad (peace be upon him) that emphasize the importance of treating women with respect and dignity. For example, the Quran states, "O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded."¹⁰⁸ In Islamic law, sexual harassment is considered a criminal offense, and perpetrators can be punished for their actions. Muslim women who are victims of sexual harassment have the right to seek legal recourse and protection under Islamic law.

Financial loss must be prevented: Islam emphasizes the importance of women's rights and well-being, and financial loss is one form of economic abuse that is not permitted in Islam. In fact, Islam promotes economic justice and equality, and encourages Muslims to support and provide for their families. The Quran states, "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."¹⁰⁹ Islamic teachings also emphasize the importance of treating women with kindness and compassion. In Islamic law, economic abuse is considered a form of oppression and is not allowed. The Prophet Muhammad (peace be upon him) is reported to have said, "A woman's right to her wealth is as sacred as a man's."¹¹⁰ While Islam promotes economic justice and equality, there may be cultural practices or attitudes that perpetuate economic abuse or discrimination against women. Financial loss is not permitted in Islam, and Muslims are encouraged to support and provide for their families. Islamic teachings emphasize the importance of treating women with kindness and compassion, and not exploiting them or taking advantage of their vulnerability.

CONCLUSION REMARKS

In conclusion, the issue of women's rights in Islam is complex and multi-dimensional. While some may argue that Islam oppresses women, the Quran and Hadith provide ample evidence to the contrary, promoting gender equality and granting women a significant degree of agency and autonomy. There have been instances of women's rights being violated in the name of Islam, which is a result of misinterpretation, cultural practices, and patriarchal attitudes prevalent in some societies. One of the best hadith of Prophet (peace be upon him) stated "The woman who dies in the state of her husband being pleased with her will enter Jannah (paradise)."¹¹¹ It is crucial to note that Islamic law provides women with a range of protections against such violations, such as the prohibition of forced marriage and domestic violence, the right to inherit property, and the right to access education and employment. Muslim women have been at the forefront of advocating for their rights and challenging oppressive practices, both within and outside of religious institutions. "O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is wellacquainted with all that ye do."¹¹² The issue of women's rights in Islam should be viewed through a nuanced and intersectional lens that considers historical, cultural, and social factors. While there is much work to be done to fully realize gender equality in Muslim communities, it is important to recognize the progress that has been made and the ongoing efforts to ensure that women's rights are protected and promoted in line with Islamic values.

Islamic law provides a range of protections for women against such violations, including the prohibition of forced marriage and domestic violence, the right to inherit property, and the right to access education and employment. Allah says, "Whoso does good whatever male or female, and is a believer, shall enter Paradise and they shall not be wronged a whit."¹¹³ It is important to note that Muslim women have been at the forefront of advocating for their rights and challenging oppressive practices both within and outside of religious institutions.

¹⁰⁸ An-Noor 24:27

¹⁰⁹ An-Nisa 4:34

¹¹⁰ Sahih Bukhari

¹¹¹ Sahih Bukhari

¹¹² Al-Ma'idah 5:8

¹¹³ An-Nisa 4:125

This has resulted in significant progress being made in the advancement of women's rights in many Muslim communities around the world. Hence, when a woman becomes a mother she is an even more important figure in Islam. She is valued so much that Jannah lies under her feet. Prophet (peace be upon him) said “Paradise lies at the feet of your mother”¹¹⁴ Anyone who knowingly attributes themselves to someone other than their father is guilty of disbelief. Whoever claims to belong to a people who have nothing to do with them [in blood lineage], let them take their place in the fire”¹¹⁵

In light of this, it is crucial to approach the issue of women's rights in Islam with a nuanced and intersectional perspective that takes into account historical, cultural, and social factors. While there is still much work to be done to fully realize gender equality in Muslim communities, it is important to recognize the progress that has been made and the ongoing efforts to ensure that women's rights are protected and promoted in line with Islamic values. Ultimately, it is the responsibility of all members of the Muslim community to work together to uphold the principles of justice and equality for all, regardless of gender.

¹¹⁴ At Tirmidhi

¹¹⁵ Sahih Bukhari