

A Critical Review Of Modern Feminine Thoughts And Family Laws Of Quran (An Applied Study Of Muslim Society In The Context Of Islamic Law)

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Abstract

Religious movements such as the re-examination of contemporary feminist thought are driven by slogans such as tolerance, equality, enlightenment, and the new demands of a new era. A rational interpretation of religious beliefs is based on scientific rules. Where this is not possible, they present inflammatory ideas to ordinary Muslim women in the guise of religious interpretation.

The opposition to Muslim women's rights with modern feminist ideas in modern times is well founded but fragmented. These scattered posts are a reflection of the feminist ideas and spiritual confusion of modern Muslim women. Among them are Muslim women from minority societies in Western countries who are directly victims of conflicts between civilizations, as in the Qur'an & Woman by Amina Wadud. Works "Standing Alone in Mecca" by Asra Nomani, "Woman & Islam" by Fatima Maransi, Asma Barlas, Rifat Hassan, and works by Laila Ahmed are also included. These include "Faith & Freedom" by M.Afkhami, "Women's Mute Voice Translator" by Bothania Shabaan. This article provides a critical overview of Bible verses about family life in the context of modern feminist thought.

Keyword: feminist, equality, modern, enlightenment, Interpreter.

Introduction

The Qur'an is the word of God, so it has the status of balance and criterion, so it is important that every thought and action be tested by the Qur'an and its rule and supremacy should be based on all human concepts and ideas. In the present times, new ideas and new perspectives are increasingly interfering in the interpretation of Qur'anic injunctions. Ijtihad and addition of new interpretations are also considered necessary in issues related to accepted Qur'anic principles and traditions. The worst example of this is the presentation of a modern approach by the feminists regarding the Qur'anic injunctions. Therefore, those who are obsessed with modern ideas, ignoring the prevailing interpretations of the Holy Qur'an in this regard, have made new interpretations of the Qur'anic verses in such a way as to achieve the Western slogans of equality between men and women and the goals of the feminist movement.

On the other hand, there is no denying that the traditional view of women is prevalent in the commentaries and interpretations of some Islamic scholars, while divine revelation presents a very balanced and just view for both races of the human race. she does . The issue of gender equality is not only a gender issue but also a sensitive issue in global politics. Don't look, women are at the top of the list. The rapid success of the philosophy and movement for women's rights in the West, and the re-establishment of their cultural structure. The abstraction of women's social status in Eastern civilization and the emergence of new questions related to them is natural and it is imperative that Muslim societies think and act by examining this modern argument in the light of the inspired verses of the Holy Qur'an. Provide a strong foundation.

Shah Junaid Hashmi writes in one of his research papers:

The distinguishing feature of modern Muslim women associated with modern feminist ideas is that they do not want to deviate from Islamic teachings and traditions and they are also subject to social changes and aspirations to fulfill the demands of the 21st century on scientific grounds. However, she does not agree with the prevailing religious beliefs and this question is important. Despite being a victim of cultural attacks by the West, she is seeking the answer to her question by staying within her religious tradition. ⁽¹⁾

Under the theme of modern feminist thought, Muslim society has been the subject of much research in the world. It is the same in all Muslim countries. Therefore, the question arises repeatedly whether the decline of Muslim women is really due to religious ideas or the reason for the decline of Muslim countries and the prejudice of Western scholars against Islamic teachings. Modern criticism has given rise to many new questions in the Islamic mind, such as what role are the prevailing religious ideas in the development of the Islamic nation and to what extent are these ideas compatible with the correct teachings of Islam? Are women as well as men responsible for the current turmoil of the Muslim Ummah, or are there some feminist duties that the Ummah is going through today in this

1 Shah junaiad Hasmi, Hermeneutical Models Proposed by Amina Wadūd and Asma Barlās for the Exegesis of the Qur, Hazara Islamicus, Jan.Jun 2016.Page5.
6486 <http://www.webology.org>

collective crisis due to non-fulfillment of its rights? Feminine weakness, human creative duties, obedience to husband, service to children and elders, hijab and other duties imposed on women after following Islamic injunctions. It is his strong duty to shoulder the burden, or to perform religious duties such as leading prayers, leading Friday prayers, and preaching duties in congregation.

The meaning of family life

Family life is the name given to a family and a couple living together. The family is a social organization consisting of more than two people whose main purpose is to have children and raise them in such a way that they can become a useful member of the society. There are orders. Rulings on marriage and divorce ie marriage and divorce and bread and alimony etc. Personal law ie personal law; -The basic principles of the social system are personal law and family law. The education and training of the individual, the nature of the family relationship, the internal discipline of the home, the formation and training of the family, that is, the stain of a small world, fall under these laws. Which in turn becomes a neighborhood, a city, a nation and a country.

Shari'a concept of family life

The Qur'an deals with the family system in detail and gives detailed instructions on matters concerning the relationship between husband and wife and the rules and issues of marriage and divorce. Many Ruku's in Surah Al-Baqarah contain this discussion. This topic has been discussed in Surah An-Nisa ' , Surah Al-Maidah, Surah Al-Ahzab, Surah Al-Mujadilah, Surah Al-Talaq and Surah Al-Tahrim. The Holy Qur'an has explained to humankind the rules and regulations of living a family life on the right lines, etiquette, difficulties and problems encountered in this way and their remedies. It also urges all households to pay their dues. Here are some verses in this regard:

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَ حَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا
خَبِيرًا (1)

Describing the woman as a source of solace, the Almighty says:

لَتَسْكُنُوا إِلَيْهَا وَ جَعَلَ بَيْنَكُمْ مَوَدَّةً وَ رَحْمَةً (2)

"Reassure them and keep love and mercy among yourselves."

The command of the Prophet (peace and blessings of Allaah be upon him) also gives the principle of mutual respect and honor of the spouses and giving priority to the rights of both of them. Is :

1 Al-Nisah:35

2 Al-Room: 60

«خيركم خيركم لأهله وأنا خيركم لأهلي» (1)

The ideologies of life, values of life, methods of conduct, principles of ethics, their legal system are very important for the nations of the world. Religious, intellectual and moral concepts and ideologies are the source of civilization of a nation. In all of this, personal law is the backbone of a nation. These family laws have a direct bearing on the nations and the antecedents of day and night. It is in the family laws that the intentions and ideas of nations, customs and rituals and beliefs and faith can be seen.

Women representing modern feminist ideas

The growing wave of globalization in the world has provoked the religious anxiety of Muslim women. Objections to the rights of Muslim women, who have modern feminist ideas in modern times, are growing but scattered. These scattered writings are a reflection of the feminist thoughts and mental confusion of the modern Muslim woman. Among them are Muslim women from minority societies in Western countries who have been the direct victims of the clash of civilizations, such as **Amina Wadud's** *Qur'an & Woman*, **Asra Nomani's** "Standing Alone in Mecca", **Fatima Maransi's** "Woman & Islam", **Asma Barlas, Rifat Hassan, Laila Ahmed's** works are included. Many articles on this subject have been written in Central Asia. These include **M.Afkhami's** "Faith & Freedom", **Bothania Shabaan's** "The Muted Voices of Women Interpreter"⁽²⁾

In modern times, women with modern intellectual minds are engaged in harmonizing Islamic teachings with modernity. Amina Wadud is probably the first Muslim woman of today to lead a mixed gathering in the United States for Friday prayers, yet in her book (*Quran and Woman*), she does not discuss this topic at all. Although there is a detailed discussion on the Imamate of a woman.

These writings have expressed dissatisfaction with the interpretation of Islam regarding women. He claims to be the leader of the modern Muslim woman, but Islamic thought is not satisfied with this solution. True, but the collectivity of the Nation of Islam is unable to adopt them. They have divided the religious leadership of the modern Muslim woman.

Amna Wadud and Asma Barlas are among the few modern feminist writers of modern times who have advocated for equality between men and women. She has done numerous works and in many lectures, she has criticized and rejected the method of traditional Muslim scholars regarding the interpretation of the Qur'an like other female authors in the dissemination of modern feminist ideas and thoughts. Moreover, they have tried to present in their books that the male commentators misinterpret the verses of the Qur'an or the verses that differentiate men from the weight of the Qur'an. Furthermore, they

1 Al-Tirmidhi, Muhammad ibn Isa, Abu Isa, Jami 'al-Tirmidhi, Maktab Dar al-Salam, Riyadh, year of publication 2004, Hadith number 3895.

2 Shah junaiaad Hasmi, Hermeneutical Models Proposejd by Amina Wadūd and Asmaa Baralās for the Exeigesis of the Qur, Hazkara Islamickus, Jan.IJun 2016.Page2.

claim that the Qur'an is a Re-read from a woman's point of view. In this regard, he wrote a book "women & Quran".⁽¹⁾

Review of modern feminist ideas and objections

In modern times, women with modern intellectual minds are engaged in harmonizing Islamic teachings with modernity. They are playing an active role in the publication of modern feminist ideas through religious leadership, hypocrisy, ideological and imaginative interpretation of the Holy Qur'an. Below is a list of contemporary women with modern feminist ideas.

1. Religious leadership

Feminists have always struggled to force Muslim women to break away from the Qur'an in order to stay away from the Qur'an, not to allow Muslim women to understand the Qur'an or to follow the Qur'an. Give permission they have to embrace modernity, they have to accept Western ideas; they have to connect with Western societies. In addition, women who are tolerant of modern ideas are engaged in the pursuit of religious leadership, and many of these commands and factors point to how women with modern feminist ideas are spreading their ideas, including the Holy Qur'an. Including misinterpretations of many verses of the Qur'an, including Imamate prayers.

Where Dr. Amina Wadud has claimed to revise the teachings of Islam, she has also led the prayers, Friday sermons, and Friday prayers in English while behind it not only women but also men have offered prayers. There was a mixed line of men and women as if men and women were standing side by side in prayer. According to the pictures taken during the prayers, the women were wearing un-Islamic clothes, which were borrowed out of shame and reverence. The Prophet ﷺ instructed women to wear hijab and cover their faces in the presence of men. Apparently, the performance of such an act of worship in Islam was specifically intended to deviate from the rules of Islam and to ridicule them.⁽²⁾

Isra Nomani is a woman of Indian descent, whose parents have been living in the United States for some time. - In the pictures, it is clear that Asri is leading the prayers in New York, instructing this incident. He also led the procession in New York, in which a mixed line was formed and in which all three women were seen standing naked. And for some time now, this woman, who has been a fan of modern ideas, has approached a US court to grant Amanan a separate mosque⁽³⁾

1 Ibid,p:3.

2 Hasan Madani, Background and Purpose of the Imamate of the Incident, Monthly Al-Muhaddith, Islamic Research Council, Volume 37, Number 6, Page 5

3 Nadae Millat, March 30-April 6, 2005

Isra Nomani's ideas and thoughts are such that she allows non-mahram women and men to hug. There is no abomination in it. She also openly expresses this fact. And it also gives the message. The woman who pretends to be a Muslim is a follower of the Islamic injunctions of Asra Nomani. She says that there is nothing wrong with a woman hugging a man. Hug After the Imamate and the Friday sermon, he stated in his meeting that:

"Our mission is to bring Islam into line with modern requirements, and to make that dream a reality." ⁽¹⁾

Amina Wadud's thoughts on Qur'anic exegesis

In order to examine Amina's views, we have also taken a brief look at her English book, *The Qur'an and Woman Re-Studying from the Perspective of a Woman*. The book is introduced in the following words:

In the fourteen hundred year history of Islam, interpretations of the Qur'an have been coming into existence purely from the pen of men, which is the reason why they are lagging behind other nations - Amina Wadud is the first woman Has studied and freed the feminine voice from the Qur'an from the clutches of skepticism - progressive Muslims have long argued that the prevailing interpretations of the Qur'an are not the original religion of Islam but a particular point of view as the meaning of the Qur'an. However, because of which women's rights are being violated. ⁽²⁾

2. Exhibition of beauty

One of the objections of women with modern feminine ideas to the scholars of the Muslim Ummah is that the scholars are outspoken, arguing in the literal and figurative sense, looking only at the real meaning and purpose of Islam. However, the view of feminists and women is that if we understand the Qur'anic view of women in the true sense of the word, it can be a driving force for the advancement of women. In this regard, Haifa Jawad writes:

All the places in the Holy Qur'an have a special reference to time and date in terms of their revelation and have been revealed in some special and some general circumstances. That fact must be taken into account. "⁽³⁾

Amina Wadud writes:

Men, whether modern or ancient, have written all traditional commentaries,, so feminine experiences are either ignored or considered in a masculine context. In some

1 . Column 'New Fitna', Daily Insaf: 5 / April 2005.

2 My-Muslim.com Kuala Lumpur, Malaysia, 2001,

3 Muslim Movement for Women, Haifa Jawad, translation, Khurshid Ahmad Nadeem, p8.

commentaries, the weak position of women in Muslim societies Islam and the Qur'an have been criticized because of the Qur'an. ⁽¹⁾

According to Amina Wadud, the superiority of a man in the Qur'an is only related to the issue of divorce, ie a man can divorce more easily than a woman can. Yes, male dominance cannot be made a general law. Where the Qur'an mentions the superiority of men, it is objective and conditional. Its interpretation that men have superiority over women is not correct. ⁽²⁾

3. Gender conflict between men and women

According to Amina Wadud, all the commentators who have been to this day were men. In addition, I have seen these verses from the perspective of masculine social and psychological background. She writes in one place:

moreover, when at once concerns me most about 'traditional' tafasir is that they were exclusively written by males. This means that men and men's experiences were included and women and women's experiences were either excluded or interpreted through the male vision, perspective, desire, or needs of woman⁽³⁾

Moreover, other where in the same book she writes:

If readers of the Qur'an have assumed in any way that men are superior to women intellectually, spiritually, ontologically, etc. that men are 'in charge of women'; that men have a more significant role in the continuation of society; that men are natural leaders; that men should 'rule' the family and get obedience from women; that women do not have to participate and contribute in order to maintain the family and society; that women do not have to participate and contribute in ⁽⁴⁾

Even for Amina Wadud, it is not possible for men to prove their superiority over women without regard to the context. Although their position in this regard is very different from that of Allama Usmani, but the result of both is that the traditional statement of superiority of men over women from this blessed verse is not correct. According to him, status here means that a man has the right to divorce his wife individually while a woman cannot do so without the intervention of any authority. So she writes.

This verse has been interpreted to signify that there is a darajah between all men and all women in all circumstances. The context of the discussion, however, is clear: men have an advantage over women when it comes to divorce. In the Qur'an, the advantage men have is that of being individually able to pronounce divorce against their wives without

1 , Internet = awadud@saturn.vcu-ed; My muslim.com.Malaysia kolalumpur 2001.

2 quran and Woman" by Amina Wadud p.70-71

3 Qur'an and woman, page 67.

4 Ibid,page68

arbitration or assistance. Divorce is granted to a woman, on the other hand, only after intervention of an authority for example, a judge ⁽¹⁾

4. Conservatism in the name of religion

Women with modern feminist ideas say that the religious class of Islamic societies considers woman as a medieval woman while portraying her as a woman. This is the age of 21st century; we are facing today's challenges. Modern woman has to fulfill her role today. Why this persecution? They say:

"This tendency to seek justification in every matter from time immemorial with utter nonsense is not only foolish but also dangerous. The result will be social stagnation and mental degradation."(2)

Summary Discussion and Conclusion

Religious movements such as the re-interpretation of modern feminist ideas are being promoted through slogans such as tolerance, equality, enlightenment, and the new demands of the new age. Reason-based interpretations of religious beliefs are based on scientific rules. Where this is not possible, seditionist ideas are presented to ordinary Muslim women in the guise of religious interpretation.

1. There is a complete solution to the problems of family life in Islamic teachings.
2. The modern ideas of feminism about family life are in conflict with Islamic teachings.
3. Modern-minded women are engaged in harmonizing Islamic teachings with modernity. Leading figures include Amina Wadud, Asra Nomani, Asma Barlas, whose innovative ideas contradict Islamic principles and teachings.
4. Under the influence of modern intellectual innovations and objections, the new interpretation of Islamic injunctions and Muslims gives the impression that issues related to family life, marriage, divorce, khula, marital rights, veil, right to freedom have been redefined and interpreted. A place that is in tune with modern requirements and rational justifications.
5. The distinguishing feature of modern Muslim women associated with modern feminist ideas is that they do not want to deviate from Islamic teachings and traditions and they are also subject to social changes and aspirations to fulfill the demands of the 21st century on scientific grounds. However, she does not agree with the prevailing religious concepts and this question is important. Despite being a victim of cultural attacks by the West, she is seeking the answer to her question within her religious tradition.

1 Amina wadood, Quran and Woman, p:68

2 Civil and Military Gazette, Lahore, 27 April 1949, with reference to Islahi, Pakistani woman at the crossroads, p. 31.