

Islamic Perspective On Gender Rights

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Abstract

When considering Islamic views on any subject, a clear distinction must be made between the normative teachings of Islam and the various cultural practices of Muslims, which may or may not be compatible with them. In this study, the normative teachings of Islam were used to examine and assess Muslim practices and their compatibility with Islam. Determining the issue of women's and men's rights in Islam is a hot topic in today's Islamic debate between conservatives and progressives in society. Traditional and socially conservative views on women have recently gained strength in Muslim communities and European cultures. This article talks about the Islamic perspective on gender rights.

Keywords: Islamic, Rights, Gender, Perspective, Communities

Introduction

Since the birth of Islam, Muslim cultures have had a rich legacy of biblical guidance on gender equality and examples of such equality. These teachings and behaviors strive to eliminate

discrimination and ensure men's and women's social inclusion (Nawaz et al., 2021). In today's Muslim communities and societies, however, there are a variety of problematic gender views and conventions. Religion is sometimes used as a weapon to maintain gender inequality. We must look back to comprehend the changing nature of gender roles (Ayodhya, 2022). Still, we must also imagine what a future of healthier societies with a more harmonious balance of gender equality will look like. Islam gives us the tools we need to reimage the image of gender equality wholly and comprehensively (Scharff, 2011). The changes focus on patriarchy and power structures to address the multi-leveled and entrenched inequality encountered by women worldwide and at all ages in home and public settings. Equal opportunity in health, education, service, and other civil rights and freedoms is often the subject of gender-related concerns (Qibtiyah, 2018). From a human rights standpoint, they also recognize the interests and main concern of various grouping, in this case, men and women. This is how countries that use gender mainstreaming policies think about how to fight discrimination and promote gender equality when making, designing, implementing, monitoring, and evaluating policies. This article talks about the Islamic perspective on gender rights.

Objectives

This article aims to assess the level of understanding of improving the teaching and learning of Islamic studies. This study is essential for understanding gender rights according to the perspective of the Quran and sunhat. As a result, the following research objectives guided this study:

- Check the extent to which Islamic laws and rules are implemented in our society.
- Investigate the problems and challenges of being a modest society
- Examine how important all human beings have equal rights according to the perspective of the Quran and Sunnah.
- Consider how patriarchal practices and religious beliefs undermine.

Research Methodology

The study is primarily qualitative. Gender rights according to Islam were examined to address specified research questions. Existing literature such as books, reports, research articles, electronic and print media stories, and editorials is systematically reviewed to make research more representative and relevant. Focused group conversations with professors and researchers from universities have also been arranged as part of the project. This is done by extrapolating the Prophet's storey from the Noble Quran and Noble Hadith. Recent studies have used theory-based ways to close this gap. A grounded theory approach aims to generate a theory from evidence inductively.

Participant

During collecting data to produce theories through the collection, compilation, and analysis, the theoretical samples for this study were gathered from the noble texts of the Quran, Hadiths of the Prophet, and stories of the Prophet. The theory progressively emerges in tandem with the data.

Tool

To construct a theory, the researchers analyzed the noble text of the Quran and the content of the Prophet's Hadith. They deduced suitable management methods and the procedures required to manage these contents based on Islamic methodologies. The Quran and Hadith texts were collected from the Prophet's Hadiths, then organized and classified, qualitatively analyzed their content, extracted topics and answered research questions. The research findings were presented by the Book of God and the Prophet Muhammad's Hadiths. Because the researchers in this study offered a rich and complete account of the research setting and methodology, qualitative research's transferability indicates that the data discovery and interpretation can be transplanted to other similar circumstances. As a result, readers of the study may profit from disseminating this research's findings in similar situations.

Analysis of data

The researcher of this study uses a theoretically valid method. Using this method, they collect and assess data at the same time. The information is divided into two parts; the first includes Quranic texts and hadith materials from the Prophet's Hadith. It helps to build categories and subjects, which improves the theories that arise from the data. The second volume offers analysis ideas. The researchers in this study keep going until they reach theoretical saturation, which implies that there is no new information in the data and that the concepts that have been recognized clearly and accurately for theory building have been validated. The findings can be explored and evolved into a more precise emphasis and strategy suited to present requirements and situations.

History and Current Trends on Gender rights

Gender equality appears to be an afterthought in Islam. Any stress on it seems to be the consequence of outside forces pressuring the Muslim community to change attitudes and practices connected to inequity and gender equality (Davies, 2013). Discrimination based on gender is pervasive. Gender equality, on the other hand, has been a real worry and concern of biblical and prophetic practices and paradigms built for Muslim civilizations since Islam's inception. Gender disparities are presented and addressed in the broader field of Muslim feminism and scholarly Muslim feminist critique, notably via the lens of Islam and Muslim culture. These are supplemented by gender discrimination in Islamic law and Muslim culture and policy development and reform activities. The Islamic narrative affirms gender equality from the perspective of creation, where humans are derived from one man and one woman: "People, we created male and female, as well as designated races and tribes, so that you may know yourself." In God's view, the

noblest among you must be the most frightened of God. People are granted the utmost level of spiritual equality, with no distinctions made based on gender, colour, or social class. Men and women are seen as whole people responsible for addressing their bodily, emotional, intellectual, and spiritual needs while visualizing their larger life purpose as the centre of individuals and communities (Larsen et al., 2013). The terminology utilized in the Quranic tale is human flourishing, transcending gender roles in this life and the hereafter. The practice of burying female children alive in pre-Islamic times, which was condemned in the Quran from the beginning stages of revelation, is reflected in the terrible murder of female infants. 1. Within the framework of Maqasid and in line with the right to life, the right to exist, and the right to be valued without sexual discrimination, one of the essential principles of Sharia is the protection of the right to life. In nations such as India, sex selection favours boys because of their social prestige or financial gain. The idea that abortions are better for sexually abused females indicates major abuses that Islamic and human rights frameworks must fight. In Islamic history, actors have always been the most prominent people, but men and women have always been equally important (Van Klinken, 2013).

Before human rights conversations, which stress the importance and presence of each gender in the home and public sphere, this custom reigned supreme. Islam emphasizes that everyone is responsible to God, themselves, their families, and their communities to realize their God-given potential (Laor, and Galily, 2022). These Islamic concepts can be used to combat discriminatory attitudes and practices toward women while also promoting a more positive view of how people should be valued and integrated into various spaces and aspects of life. Men and women are defined as "each other's garments" (Sura 2:187) in the Quranic worldview, with each having human worth and a responsibility to protect and care for the other. Long before women were granted the ability to vote, work in businesses, or attend universities, there were examples of Muslim women making significant contributions to society. For instance, Ash-Shifa bint Abdullah was literate when she was illiterate, gifted in medicine, and involved in public administration in the 7th century. In Medina, she was appointed as a market inspector. In the eighth century, Amirah bint Abdullah intervened in a court case in Medina, preventing a miscarriage of justice by delivering verbatim proof from religious sources, leading a judge to reconsider his ruling without requiring a second opinion. the world's oldest university, was founded in 859 AD by a woman named Fatima Al-Qarawiyyin. Zaynab bint al-Kamal, a scholar from the 12th century, taught thousands of students over 400 hadiths. She began her study tour in China when she was four years old and travelled over 5,000 kilometres (149 miles). Hadith's research illuminates Islam's history in a more positive light. As the instances below show, what is represented in this freshly found story is more essential than the type of research or authority women possess. The stories are part of a collection that shows how men and women have shared learning and educational environments and travelled far in search of knowledge throughout the past 1,400 years (Eid et al., 2021). At the time, the only methods of travel were by camel or horseback, and knowledgeable women were esteemed just as much as knowledgeable men (Al Safi, 2007). The story features Muslim women who have been

chosen to teach in the most prominent positions, and it depicts an environment where apartheid walls are being broken down. In many ways, the story is a paradox. It shows the polar opposite of today's many segregated Muslim cultures. Women are barred from obtaining education and places of worship, there are fewer women scholars, and women in professional roles are uncommon. Role models are essential.

Gender rights according to Islam.

In Islam, both men and women have the right to inherit property and riches from deceased relatives. The following Quranic verse emphasizes this: "The property left by parents and next of kin, whatever its amount, shall be distributed to each man and woman a legitimate part" (Sûrah An-Nisa) 4:7).

On the other hand, Males are entitled to twice as much as girls. This is because, in Islam, men must provide for women's livelihoods (shelter, food, and clothing). Muslim women are not obligated to or responsible for self-sufficiency (Bishin and Cherif, 2017). On the other hand, a Muslim male must support his wife and family. As a result, a Muslim male needs more wealth than a Muslim woman to fulfil his obligations (Haque et al., 2020). Before preparing for burial, the deceased's body is bathed in a particular manner according to Islamic tradition. All other males, his wife, and his mahram are eligible to undertake this bathing ceremony for the deceased Muslim males (family members who are forbidden to marry, such as his daughter, sister, mother, etc.). All other women, their husbands, and their Mahrams are eligible to execute this bathing ritual on the deceased Muslim woman (a family member whose marriage is prohibited). Men, women, boys, and girls each have their own set of prayers. For the khunsa, a bathing procedure is required. One school of thought holds that performing ablution rituals for khunsa is optional; another holds that it is necessary and that the burden falls on the Muslim men and women in the region and the khunsa's parents (Al-Kaysi, 2015). If the ability and facilities exist, bathing should be done thoroughly in line with the ritual, and cleansing of the deceased's body should not be confined to tayammum. When water is not accessible, or the individual conducting the way cannot tolerate water nor has a limited amount of water, tayammum is used instead of bathing. Tayammum is the practice of cleansing hands and faces with clean dust instead of bathing before prayers (Zainuddin and Mahdy, 2017). According to the Hanafi, a khunsa cannot be bathed by Muslim men or women. However, tayammum must be performed by relatives of the khunsa's household.

Conclusion and recommendation

Discriminatory attitudes and practices based on gender can restrict freedom of movement and participation in society. Education, such as school curricula, community and public education initiatives, and job training, is needed to eliminate gender-based societal stigma. Gender-based discrimination affects the worth of individuals and their utilization of opportunities accessible to them through education and training. Inclusive policies must be designed and implemented to

overcome gender-based discrimination at the national level. Initiatives are also needed to confront and address cultural norms that lead to a hostile public realm for women. People feel unable to engage society with a real sense of self.

Educational programmers that counter-cultural norms that value men over women are essential in societies where female birth is stigmatized. Religious and human rights teachings can be used in such programs to emphasize the worth of human life, particularly the importance women bring to society. To avoid female infanticide, women giving birth to girls in communities where women are at risk should be given additional support. Closer monitoring is needed in countries where reproductive technologies are widely employed to guarantee that sex selection rules are not used in a discriminatory manner. Governments can also adopt policies to track infanticide and prosecute those who commit it. Governments in countries with severe gender inequalities should concentrate on demographics and possibly urge women to have children to help balance things out. Engaging critically with history's educational impact, both positive and negative, can be a technique for challenging gender stereotypes. To act as positive role models for women and men, efforts should be made to identify women's stories that shaped history and to incorporate and promote these stories into the school curriculum. Women's actions should be celebrated in public, as this is a vital step toward more gender balance in our collective psyche. Recognizing the importance of men and women, their similarities and differences, and their individuality as human beings must be emphasized more so that each feels empowered to participate fully and develop as individuals in their home and public lives as part of a bigger whole. This perspective, which is founded on perceiving men and women as individuals, has the potential to spark new ideas about how to build an inclusive society. A statue honoring suffragette Millicent Fawcett was unveiled in Parliament Square in the United Kingdom in 2018, replacing a statue honoring exclusively important male people. The psychological effects of recognition and commemoration on how we value different members of society are profound. Women from the past, like males, should be recognized and honored in public settings. Respect for women reaches the appropriate balance through such celebrations and collective appropriation of these stories. Gender-sensitive policies must be implemented more practically to ensure that educational spaces and economic opportunities within communities and societies are not reserved for people of a particular gender. More must be done to make people feel safe and eliminate repressive standards that make people uncomfortable in a society where gender is viewed negatively.

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