

# Religious Dictum on Gender relation: A Study of Islamic Texts in the Context of Gender Studies.

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**Abstract:** *Gender relations and women empowerment has always been an issue very much discussed and deliberated upon; and Qur'an being a guidance for the entire humankind is not silent on this issue either. The social teachings of Qur'an are immense ranging from personal relations to the overall societal construction including respect for parents, elders, children, poor and weaker sections of the society. Gender disparities and in-differences is not a new thing but rather an age old battle of existence between the genders which even existed at the time of revelation and Qur'an very well addressed this issue and Prophet Muhammad (saw) rectified this gender indifference in all the areas varying from social, education, economical and very existentialist aspect.*

*This research paper entitled "Religious Dictum on Gender relation: A Study of Islamic Texts in the Context of Gender Studies" holds an importance in defining, incorporating, and understanding the foundations of gender relations as the bedrock for the construction of a healthy society which aims in coexistence rather than confrontation. It also aims in maintaining a balance in relations as practically shown by Prophet Muhammad (peace be upon Him) while dealing with women of His times which offers us a practical social construct to be followed .*

## INTRODUCTION

Gender Equality is a global issue, and discussions on women rights are at the forefront of many formal and informal campaigns world-wide which opines for delegation of authority to women thus releasing her from bondage, slavery, oppression or restraint and being able to access to rights or opportunities unaffected by gender.

Women Liberation movement<sup>1</sup> strove hard for empowering a neglected section of the society, women; by giving them equal educational, social and marital rights which they were deprived from.

On the other hand those criticizing feminism blame this movement for ignoring the gender roles and for creating a tussle between the two genders and disrupting the harmony that is essential for the

survival of humanity. This came after the appeal of radical feminists for denigrating household work, the institution of marriage and motherhood as a form of slavery and a hurdle to a fortuitous career.<sup>2</sup>

So we find different approaches in dealing with the problems of gender discrimination. Some being very rational in their claim for equal opportunities and regard and respect in the society while the others taking a very radical approach in dealing with prevalent gender discrimination.

So here in this subject I would like to present the Islamic view on the gender relations.

## QURANIC DICTUM ON GENDER RELATIONS:

### SAME ORIGIN

Qur'an came as a ray of hope for the oppressed sections of the society as well as for those who were suffocating due to these unethical practices so prevalent in their society. Qur'an granted women their rights, be it spiritual, educational, social, financial, marital and moreover honoured them and let them have their rights with dignity and respect. It is well admitted by Umar (RA) as recorded by Bukhari that he said "We never used to give significance to ladies in the days of the Pre-Islamic period of ignorance, but when Islam came and Allah mentioned their rights, we used to give them their rights..."<sup>3</sup>

Eliminating the differences between the genders and all sorts of sense of superiority, Qur'an says,

*"Ó mankind ! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily, the most honored of you in the sight of God is the most righteous of you..."*<sup>4</sup>

It informs us of our origin and our position in the sight of our Creator. It also reprimands us of being

judged not by , color, creed ,race, gender etc. but by virtue.. Qur'an also states,

*"O mankind! Reverence your guardian-Lord, who created you from a single soul. Created, of like nature, its mate, and from them countless men and women—fear God, through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you), for God ever watches over you"*<sup>5</sup>

This verse clearly states that the secret behind the co existence of genders lies in paying the reverence to One creator by honoring His creation. Quran teaches us about being conscious of Our Lord in striking off others from their rights and dignity granted to them by their creator.

### **QUR'AN ON THE ISSUE OF GENDER EQUALITY AND GENDER IDENTICALITY.**

Qur'an upholds gender equality be it in any form or shape. Qur'an states, *"If anyone does deeds of righteousness be they male or female and have faith they will enter paradise and not the least injustice will be done to them"*<sup>6</sup>

On being asked by Umm Salmah (R.A) [wife of Prophet Muhammad (saw)] about the mention of women in Qur'an, Allah revealed the verse of Surah Ahzab declaring that any person Male or female will be accountable for his/her deeds and will be rewarded accordingly. Qur'an clearly states, *"For Muslim men and women and for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and great reward"*<sup>7</sup>

This is different from the Biblical version of women being the cause of downfall of humanity and origin of sins.<sup>8</sup>

But equality does not mean identicality. Qur'an says, *"The male is not like the female"*.<sup>9</sup> The purpose of creation is to worship Allah (the creator) and to follow His commandments. The purpose of our life as male or female is to obey the instructions of our creator and qualify the test<sup>10</sup>. Islam offers a *tawhidic* paradigm where in we are not subservient to anyone by our creator and our value is manifested from the obedience of our creator rather than any human being. Qur'an declares that men and women are not the same . It

is important to make a distinction here between being identical and being equal .Islam recognizes that men and women have different abilities and strengths that complement each other. They differ physically and emotionally, but their differences do not lead one gender to be superior to the other. This rather allows us to celebrate our uniqueness and not trying to be like other and lose our own identity. Qur'an denounces any form of patriarchy or matriarchy and binds all the humans together as a creation of one Creator created to worship Him only. And these differences in one's nature consequently lead to the difference in the delegation of authority and responsibilities.

Qur'an says, *"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 (in terms of reward), and for women is a share of what they have earned (in terms of reward). And ask Allah of His bounty. Indeed Allah ever knows of all things."*<sup>11</sup>

. This verse was revealed when Um Salamah (R.A) wife of the Prophet Muhammad (ﷺ) had requested him for doing what men had been told to do in terms of fighting in the way of Allah, and earning the reward.<sup>12</sup>. Then Allah revealed verse 195 of Surah Al-imran *"And their Lord responded to them, " Never will I allow the work of any worker among you to be lost, male or female; you are of one another..."*<sup>13</sup>

These two verses clarifies for us that the ultimate success and peace in life does not lie in yearning to be like others and desiring to be at other's place. Rather it lies in doing what one has been ordained to do and Allah will not waste any sincere effort sent forth by male or female. Both men and women instead of aiming to be identical should rather support each other and work together in their own ways complimenting each other for the construction of a healthy family unit and society.

### **COEXISTANCE OR CONFRONTATION?**

The debate on gender equality has existed ever since past few centuries and it has grown to the level wherein it has left more of distorted family and disputed relation ties. On one hand we find cases of violence against Women all across the globe as a sign of dominance of their male counterparts in the name of Patriarchy and on the other hand a fight against male chauvinism and their dominance has resulted women in creating their own niche of matriarchy and association with their own female counterparts in the form of lesbianism, cultural feminism, radical feminism

and so on. But Qur'an being a divine message presents an unbiased version of the coexistence of genders, portraying a more compassionate picture of the society filled with love and compassion towards each other. Quran envisions a society where:

### 1) Men and Women are Supporters to each other:

In Islam, the role of a man and woman is complimentary, it is not conflicting. It is that of a partnership, it is not contradictory, so as to strive for supremacy.

Qur'an states in Surah Tawbah 9, verse 71, "*Men and women are **awliya** of one another: They enjoin what is just, and forbid what is evil, they observe regular prayers, practice regular charity and obey Allah and his messenger on them will Allah pour his mercy for Allah is exalted in power, wise.*"<sup>14</sup>.

The verse outlines the foundation of gender relations as *wilayah*, (*Awliya* is the plural form of *wali* and *wilaya'* means friendship, compassion, support, protection and closeness for one another),<sup>15</sup>. Thus Qur'an envisions a society wherein men and women has utmost respect and regard for each other and are supportive of each other in building up a decent society wherein everyone is allowed to practice his/her basic spiritual and social rights ordained to him/her by their creator. It further expands that concept to give each person (male and female) equal responsibility for their actions and fulfilment of religious duties. The concept of *wilayah* establishes that men have no superiority over women, as God orders both genders to guide one another and keep each other in check.<sup>16</sup>

### 2) Mates are a Source of Tranquillity:

Qur'an states, "*And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who think*"<sup>17</sup> This verse declares the purpose of the coexistence of the opposite genders i.e. finding tranquillity in each other. So any marital relationship filled with coercion and violence is not approved of by our Creator. Men and Women, according to Qur'an, are a source of affection and solace for each other which should remind them of the blessings of their creator. This is quite opposite to the modern concept of marriage being a form of slavery while Qur'an calls it a constitution of love, mercy and affection. This verse can be taken as a reminder that the spouses

are inherently equal, and the union between them is of peace and compassion.

### 3) Spouses are Like a garment:

Describing the closeness and the intimate relation between spouses Quran states, "*They are your garments, and you are their garments*"<sup>18</sup>. Al-Qurtubi (d. 671) also comments on this metaphor, and adds that just as clothes protect their wearer from the external elements, similarly each spouse protects the other from external passions that would harm a marriage. One primary purpose of clothing is to conceal one's nakedness, since this nakedness (or *'awrah*) is embarrassing to display, and should be hidden from the eyes of others. Similarly, each spouse conceals the other spouse's faults, and does not reveal them to others. They cover each other's weaknesses, and safeguard the secrets shared between them and protects each other from the desires which originate from various sources. Clothing is the primary method through which humans beautify themselves. Similarly, spouses beautify and complete one another.<sup>19</sup> When two individuals decide to unite in marriage, they are bound by a "solemn covenant"<sup>20</sup> to adhere to the teachings of The Qur'an and the traditions of the prophet in fulfilling the obligations of the marital relationship. Any act done with the intent of upholding the divine instruction will be rewarded by the God and any act violating the divine instruction will, including the foundation of mercy and love, are punishable by God.<sup>21</sup>

Thus Gender relations according to Qur'an should be complimentary in nature where in each person (male or female) protects and honours his/her spouse. This verse declares the abhorrence for the prevailing domestic violence which not only women but even the men are victims of. Gender equality should be an unbiased movement launched for the interests of both men and women to lay the foundations of the sound society wherein everyone's position in this society is secured.

### 4) Men are Protectors and Maintainers of Women

Quran says, "*Men are the *Qawwam* over women, because Allah has made some of them to excel the other, and because they spend from their means. So the righteous women are devoutly obedient guarding in the absence [of their husband] what Allah would have them guard...*"<sup>22</sup>

The verse begins with the statement that "men are *qawwamun* over women". The root of the key

word, *qawwamun* (pl. of *qawwam*), is *qama* which means "to stand or to make something stand or to establish something. A related word is *qa'im*, which means "one who stands or makes something stand". *Qawwam* is an intensive form of *qa'im* and has a sense of continuity in the action involved. Therefore, it means one who is continuously standing over something (as, for example, a guard or caretaker) or one who is continuously making something stand, i.e. is maintaining it. The function of *qawwam* is also understood in the Qur'an to be characterized by fairness, maintenance and protection.<sup>23</sup> This develops a sense of responsibility towards each other and helps in the healthy coexistence in the society.

But this verse is misunderstood a lot not only by non-muslims but also by the muslim community who consider it as a clear chit for execution of their dominance on women. The duty of a *Qawwam* is not domineering others but to constantly being in service to them. Men according to Qur'an are supposed to develop a strong sense of responsibility in terms of maintaining and protecting women, providing them and spending from their means. This clearly indicates that Qur'an lays the burden of maintenance and providence on men and not on women as a general norm and women earning for her is an exceptional case; that does not in any manner excuse men from maintaining them. For the same reason men are commanded to pay them their *mahar* as their dower. Regarding their marital rights Qur'an says, "And give the women [upon marriage] their bridal gifts graciously. But if they give up willingly to you anything of it. Then take it in satisfaction and ease."<sup>24</sup> Allama Abu bakr Jasas says in the explanation of this verse that *mahar* (Dower) is her possession and no one but she has a right over it.

Thus Qur'an ordains men to be financially responsible for the family, women are free to take care of the family by being nurtures, without having an added stress of earning an income..While men are obliged to work in order to support the family, women may or may not choose to work outside the home depending on the individual circumstances of the family. Accordingly each gender has special qualities that better enable it to perform a certain societal role; when that role is fulfilled, and then society as a whole functions more effectively.<sup>25</sup>

Then Qur'an further continues about the characteristics of a pious woman as the one who is obedient to Allah and protects her chastity in the absence of her husband. Qur'an sets up a family built on trust and develops a sense of responsibility for each other that ultimately sprouts love and respect for one another.

## PROPHET MUHAMMAD (ﷺ) - A TREND SETTER FOR GENDER EQUALITY

Before the revelation of Qur'an the Arabian society was as much to be blamed for the discrimination between the genders as the modern society of ours is today and Prophet Muhammad (SAW) revolutionized the whole peninsula with his words and actions which is an example for us to follow. Earlier, the birth of a girl was unwelcomed as is today, due to fear of disrespect and shame that may be brought to the family because of her and women were deprived of all their rights as enjoyed by men. Rather were used as a commodity by them. But Prophet Muhammad (ﷺ) put an end to this age old tradition of dominance, injustice and gender indifference. He would always encourage the companions to be kind towards women and was utterly displeased by any sort of coercion exercised against them. It is narrated by Abu Hurairah (RA) said, "Let no believer (male) entertain any malice towards a believer (female). He may dislike one habit in her, but may find another in her which is pleasing".<sup>26</sup> He declared the characteristics of a muslim in the matter of faith as being one with excellent behavior and those who are best to their wives.<sup>27</sup>

### The Life of Prophet (ﷺ)

These were not just words, Prophet (ﷺ) would give due respect to every woman of his time. He (ﷺ) would greet women<sup>28</sup> and would shorten the prayer on hearing wails of a baby being apprehensive of his recitation may tell upon the baby's mother. Aisha (R.A) the wife of Prophet Muhammad (ﷺ) narrates that he (ﷺ) would mend sandals, patch garments and sew.<sup>29</sup> Prophet Muhammad (ﷺ) has set an example for all times to come of gender coexistence be it at private or public level

### Wives of Prophet (ﷺ):

The house of prophet (ﷺ) was place of serenity and solace where in the ties of compassion would always grow even stronger than before. Aisha (RA) narrates prophet (ﷺ) said, "Best among you are those who are best to their wives and I am best to my wives".<sup>30</sup>

He (ﷺ) would love his wives and respect them over all the people. No situation was adverse for him and no moment futile to show his affection to his wives. It is narrated by Aisha (RA) that she was on a journey with prophet (ﷺ), we had a race and I won the race. Afterwards I gained weight and

we again had a race but this time he (ﷺ) defeated me. To which he (ﷺ) said, "This is a return for that (previous race)".<sup>31</sup>

### Consultation

At the time when women were considered of no importance he (ﷺ) regarded their consultation in marriage or any other matter as mandatory.<sup>32</sup> He even emphasized the consultation of women with regards to the marriage of their daughters.<sup>33</sup>

In our society belittling one's wife has become a norm and respecting her is a sign of a henpeck. However, Prophet (ﷺ) would never hinder to admit the qualities of his wives or seek advice from them. He would regard them with respect and would honor them. He (ﷺ) sought advice from Umm Salmah (RA) on the day of Treaty of Hudaibiyah in the 6<sup>th</sup> Hijra on being disappointed to convince the companions of their return back to Madinah.<sup>34</sup>

### Education

Islam strongly encourages the education of women and Prophet Muhammad (ﷺ) was the forerunner in this regard, by declaring that seeking knowledge is obligatory on every man and woman. The interest of the prophet (ﷺ) in female education was manifest in the fact that he himself used to teach women along with men and he designated specific time to women as a response to their request. He (ﷺ) would teach his wives. Aisha (RA) was a scholar of great eminence whenever the companions would face any problem they would find relief from her. Urwah bin Zubair said, "I never saw a scholar superior to Aisha (ﷺ) in learnings about the Qur'an, injunctions, legality, illegality of things, poetry, medicine, history of ancient Arabia, and pedigree". Prophet (ﷺ) had even asked Shifa bint 'Abdullah to teach reading and writing to Hafsa (RA).<sup>35</sup>

### Domestic Violence:

Prophet Muhammad (ﷺ) out of his immense mercy and compassion denounced violence and admonished people "for beating their wives and treating her like a slave".<sup>36</sup> It was narrated that 'Abdullah bin Zam'ah said, "The Prophet delivered a sermon then he made mention of women, and exhorted (the men) concerning them. Then he said: 'How long will one of you whip his wife like a slave, then lie with her at the end of the day?'<sup>37</sup>

On the contrary, Prophet (ﷺ) praised the tender relations between the members of the family and regarded spending on one's family as an act of charity, even if it were putting a morsel in the mouth of one's wife.<sup>38</sup>

Abdullah Bin 'Amr bin 'Aas (R.A.) relates that the Prophet (ﷺ) said, "*The whole world is a place of useful things and the best thing of this world is a virtuous women (wife)*"<sup>39</sup>. No metaphor could ever be said any better in the honour of women than as stated by The Prophet (ﷺ) for signifying the importance of a woman in the society.

### Participation of Women in Religious and Social Activities

Prophetic Society was devoid of all the blame game and confrontation we find today between the genders. He was devoid of the stiffness in his character and would redress women with respect.<sup>40</sup> Men and women in that society would support each other and would safeguard each other's rights. The Prophet (ﷺ) said, "If your women ask permission to go to the mosque at night, allow them."<sup>41</sup> He would also encourage them in encouraging one another in the acts of piety. He said, "When a man himself wakes at night and wakens his wife and they pray two rak'ahs together, they are recorded among the men and women who make much mention of Allah".<sup>42</sup>

Women in the prophetic times were better off than many in the modern world. They were very keen in gaining knowledge and establishing their religion.<sup>43</sup> Women used to attend salat-ul-Fajr with the Prophet (ﷺ) covered in their woolen garments and would return after the salah was done. They were not recognized due to the intensity of the darkness (in the early hours of fajr).<sup>44</sup>

We have a history of the heroic activities as shown by the women in the prophetic era. Safiyyah (RA) sister of Hamzah (RA), Umm 'Ammarah (RA) Nusaiba bint Ka'b participated in Uhud and fought with the companions protecting Prophet of Allah (ﷺ). Rabi' bint Ma'uz (RA) would nurse the wounded, Give water to thirsty, would take the martyrs to a safer place and would help the companions.<sup>45</sup> Thus, women in the times of prophet (ﷺ) were not just known for their intelligence and spirituality, they were even appreciated for their courage and valor.

### CONCLUSION

Prophet Muhammad (ﷺ) in his last sermon said, "O people fear Allah concerning women. Verily you have taken them on the security of Allah. They have been made lawful unto you by words of Allah. You too have right over them that they should not allow anyone to enter upon them whom you do not like."<sup>46</sup>

So far we realized that Qur'anic account of Gender Relations demands justice and humility from both the genders in absence of which the struggle for gender equality will be more of a biased than a balanced approach towards justice. However the condition of muslim women in Contemporary times lacking the basic human rights concerning right to education, financial assistance, security and respect in many of the Muslim dominated countries presents a sorry figure. [According to the UNESCO Literacy report as submitted by Institute of Statistics, women in the Muslim countries have shown low literacy rate for the past 25 years which has improved but yet to achieve the target of global literacy rate.]<sup>47</sup>

The crimes against gender especially women concerning domestic violence<sup>48</sup> and female infanticide are prevalent in the Muslim societies. These hearts wrecking cases of violence and oppression, as executed by Muslims on their female folk, bears witness to the disrespect shown to the legacy of Prophet Muhammad (ﷺ). Thus, it is incumbent upon us to launch a just and unbiased movement for gender equality and work together for restoring the rights of both the genders by following the Qur'anic injunctions.

## REFERENCE

ﷺ : Translated as, Peace and Mercy of Allah be upon him

R.A: May Allah be pleased with him/her.

<sup>1</sup> A movement supporting the freedom of women to have the same rights, status and treatment as men

<sup>2</sup> As reprimanded by a writer Amy C Goldman:

"Feminists should recognize that traditional gender roles can be beneficial to both men and women. A better form of feminism would be not to rebel against 'gender roles', but instead to assert the value of these roles and to ensure their continuing existence.....It is where distinctions between the sexes are properly maintained that men and women complement each other and promote each other's happiness."

Goldman and others assert that feminists who criticize traditional gender roles devalue the importance of motherhood.

(Jennifer A.Hurley, *Feminism opposing viewpoints*, Greenhaven Press, Inc., San Diego, California. p 14)

<sup>3</sup> Sahih Bukhari, *Kitab ul Libas*, Hadith 5843

<sup>4</sup> Al Quran Surah Hujrat 49 verse 13

<sup>5</sup> Al Qur'an Surah Nisa 4 Verse 1

<sup>6</sup> Al Qur'an Surah Al Nisa 4 verse 124

<sup>7</sup> Al Qur'an Surah Ahzab 33 verse 35

<sup>8</sup> "To the woman He said, I will make your pains in childbearing very severe with painful labour you will give birth to children. Your desire will be for your husband and he will rule over you" (Bible, Book of Genesis Chapter 3)

<sup>9</sup> Al Quran Surah Al Imran 3 verse 36

<sup>10</sup> Al Quran Surah Al Mulq 67 verse 2

<sup>11</sup> Al Qur'an Surah An-Nisa 4 verse 33

<sup>12</sup> Abdullah ibn Abbas, *Tafsir Ibn Abbas*, Darul Kutub 'Ilmiyah -Lebanon

<sup>13</sup> Al Qur'an Surah Al-imran verse 195

<sup>14</sup> Surah Tawbah 9, verse 71,

<sup>15</sup> Keelani, Abdur Rahman. *Mutaradifat ul Qur'an*, Ietiqad Publishing House, New Delhi, (2006), p 499 .

<sup>16</sup> Dr. Alwani, Zainab, *Domestic Violence Islamic Perspective* p9.

<sup>17</sup> Al Qur'an Surah al Rum30 verse 21

<sup>18</sup> Al Qur'an Surah al-Baqarah2 verse 187

<sup>19</sup> Qurtubi, Shamsuddin, *Al Jami li Ahkam ul Qur'an*, Darul Kutub al Misriyyah, Qairo, Vol 2,p 316

<sup>20</sup> Al Quran Surah Al Nisa 4 verse 21

<sup>21</sup> See Dr. Alwani, Zainab, *Domestic Violence Islamic Perspective*, p13

<sup>22</sup> Al Qur'an Surah Nisa 4 verse 34

<sup>23</sup> Keelani, Abdur Rahman. *Mutaradifat ul Qur'an*, Ietiqad Publishing House, New Delhi, (2006), p 444

<sup>24</sup> Al Qur'an Surah Al Nisa, 4 verse 4

<sup>25</sup> see Dr. Alwani, Zainab in *Domestic Violence Islamic Perspective*

<sup>26</sup> Sahih Muslim, *Kitab ul Raza*, Hadith 61

<sup>27</sup> Sunan Tirmizi, *Kitab ul Riza*, Hadith 1162

<sup>28</sup> Sunan abi dawud, *kitab ul adab*, hadith 5204

<sup>29</sup> Muhammad bin Ismail, *Al Adab al-Mafrad*, Darul Bashair al Islamiyyah, Beirut, Hadith 540.

<sup>30</sup> Sunan Tirmizi, *Kitab ul Manaqib*, Hadith 3895.

<sup>31</sup> Sunan Abi Dawud, *Kitab ul Jihad*, Hadith 2578

<sup>32</sup> Sunan an-Nisai, *Kitab un Nikah*, Hadith 3266

<sup>33</sup> Sunan Abi Dawud, *Kitab un Nikah*, Hadith 2095. Narration regarded weak by Nasiruddin Al-Albani.

<sup>34</sup> Nadwi, Abdus Salam., *Siyar ul Sahabiyat Ma'a Uswae Sahabiyat*. Aetiqad Publishing House, 2012, p57.

<sup>35</sup> Nadwi, Syed Sulaiman, *Women Companions of Prophet and their Sacred Lives*. Bilal Books Mumbai, 1997, pp 41-42

<sup>36</sup> Sahih Bukhari, *Kitab Tafsir ul Qur'an*, *tafsir surah Inshiqaq*, Hadith 4942.

<sup>37</sup> Sunan ibn Majah, *Kitab un Nikah*, hadith 1983.

<sup>38</sup> Sahih Bukhari, *Kitab ul -Iman*, Hadith 56

<sup>39</sup> Sahih Muslim, *Kitab ul Raza*, Hadith 1467.

<sup>40</sup> Sahih Bukhari Hadith 6210

<sup>41</sup> Sahih Bukhari Hadith 256

<sup>42</sup> Sunan Abi Dawud Hadith 1415.

<sup>43</sup> Sahih Bukhari, *Kitab ul 'ilm*, chapter *Alhaya fi al-'ilm*, Hadith 129.

<sup>44</sup> Sahih al Bukhari, *Kitab Mawaqeat ul Salah*, chapter *waqt ul Fajr*, Hadith 578.

<sup>45</sup> Nadwi , Abdul Salam, *Siyar us Sahabiyat Ma'a Uswae Sahabiyat* , I'tiqad Publishing House, ,(2012), pp122-123

<sup>46</sup> Sahih Muslim, Chapter on Hajj, *Hajj at ul Nabi* (ﷺ) Hadith 1218.

<sup>47</sup> <http://www.uis.unesco.org/literacy/Documents/UIS-literacy-statistics-1990-2015-en.pdf>

<sup>48</sup> The cases of domestic violence are registered against both women and men (comparatively less though).