

PROBLEMS AND LIMITATIONS OF ECONOMIC ACTIVITIES OF WOMEN IN THE PERSPECTIVE OF ISLAM

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ABSTRACT: *These days, there are many families' issues spreading in the society that start to divorce and disturbed family. Therefore, the research tries to struggle how to illuminate these issues from the mind sets of objectives of Islamic law and general proves of Islamic Jurisprudence. This research perception is to highlight the generalizations and considerations that arouse to the continuation of these issues. The present era family issues are many, and so as not to expand these issues, the research will focus on three serious issues, specially working Women limits, requirements, domestic violence, problems and solutions. The investigation uses basis and secondary approaches for selection of material. The mind sets of Muslim scholars are gathered and then they are concern into agreement and disagreement based on a specific issue. The Muslim scholar's views are manifestation along with facts and figures in the matter. The investigation of context and problems is made in the guidance of the motives of the law. The results are a wife is endorsed to work as stated in Islam and it is not opposed to purposes of law, but manipulated to standardizations' and reservations, and the working women should correspondence their daily life between working outside and giving attention to family elements. Many issues appear in the Muslim family nowadays resulting from impatient with the rights, commitments and responsibilities between the husband and wife. Each couple should do agreement to the nurturing of Islam and hold firmly its purposes of Islamic law as well as appliance them in family life. Thus, it is bright side that the family life will always be in submission to Allah.*

KEYWORDS: *Family issues; divorce ratio; guideline of Islamic law; Islamic Jurisprudence; professional women; disturbed family.*

This contribution will discuss the topic in the perspective of Islam under the following points:

1. Islamic teachings for working women
2. Working women's justification and Family
3. Misunderstandings and confrontation of couple in domestic life
4. Men empowerment in their rights and responsibilities
5. Conclusion
6. Recommendations

Islamic teachings for professional women: We have tried first of all to clear the concept of the Islam about women's professional life in different capacities. The Qur'an talks about the Queen of Sheba and her wise decision on invasion by the armies of Solomon. The Queen of Sheba said, "O chiefs, advise me respecting my affair; I never decide an affair until you are in my presence." They said, "We are possessors of strength and possessors of mighty prowess, and the command is thine, so consider what though wilt command." She said, "Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low, and thus they do. And surely I am going to send them a present, and to see what (answer) the messengers bring back."¹ We may also find the two professionally working daughter's story of Hazrat Shoaib AS in Sur'ah Al Qasis Verse no 25- 26.¹

Last prophet of Allah Almighty also allows women to participate in economic activities. Jabir bin Abdullah said: My maternal aunt was divorced and she wanted to harvest her date

palms. A man rebuked her for going out, so she went to the Prophet (SAW) (inquiring about going out during 'Iddah) and he said: 'No, go and harvest your date palms, for perhaps you will give charity or do an act of kindness.'²

Here are number of ahadiths which provide proof for economic role of women.

"It was narrated from Jabir that the Prophet (SAW) entered upon Umm Mubash-shir Al-Ansariyyah among her palm trees, and the Prophet (SAW) said to her: "who planted these palm trees? Was it a Muslim or disbeliever?" She said: "A Muslim." He said: "No Muslim plants anything or cultivate anything, and human, animals or anything eats from it but it will be charity for him."³

Narrated Abu Humaid As-Sa'idi: We took part in the Ghazwa of Tabuk in the company of the Prophet (SAW) And when we arrived at the Wadi Al-Qura, there was a woman in her garden. The Prophet (SAW) asked his companions to estimate the amount of fruit in the garden, and Allah's Messenger estimated it at ten Awsuq. The Prophet (SAW) said to that lady, "Check what your garden will yield." When Prophet (SAW) returned from Tabuk and reached Wadi Al-Qura he Asked that women how much her garden had yield. She said, "Ten Awsuq," and that was Allah's Messenger (SAW) had estimated.⁴

Narrated Abu Hazim: I heard Sahl bin Sa'd (RA) saying, "A women brought a Burda. I asked "Do you know what a Buda is? They replied in affirmative and said, 'It is a Cloth sheet with woven margins.'" Sahl went on, "She addressed the Prophet (SAW) and said, "I have woven it with my hands for you to wear."⁵

Mu'awiyah (RA) said: "I had a slave woman who used to look after some sheep of mine in the region of Uhud and Al-Jawaniyyah. She went one day and the wolf ate One of the sheep. I am the man from among the sons of Adam, and I get upset as they get upset, (and in my anger) I slapped her. I came to the Messenger of Allah (SAW), and he regarded as a grievous action on my part. I said: O Messenger of Allah, should I set her free? He said: "Bring her to me." So I brought her to him and he said to her: "Where is Allah?" She said: "Above the heavens." He said: "Who am I?" She said: "You are the Messenger of Allah." He said: "Set her free, for she is a believer."⁶

Narrated Mu'adh bin s'ad or Sa'd bin Mu'adh: A slave-girl belonging to Ka'b to graze some sheep at Sal' (mountain). Once one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet was asked, and he said, "Eat it."⁷

Narrated Jabir bin Abdullah (RA): An Ansari women said to Allah's Messenger (SAW) "O Allah's Messenger! Shall I make something for you to sit on, as I have a Slave who is a carpenter?" He replied, "If you wish." So, she got a pulpit made for him. When it was Friday, the Prophet (SAW) sat on that pulpit. The date-palm Stem, near which the Prophet (SAW) used to deliver his Khutba (religious talks) Cried so-much-so that it was about to burst. The Prophet (SAW) came down from the Pulpit to the stem and embraced it and it started groaning like a child being Persuaded to stop crying and then it stopped crying. The Prophet (SAW) said "It has cried because of (missing) what it used to hear of the religious knowledge."⁸

In Islamic history we have many examples of working women. The most significant example is Hazrat Khadijah (RA). Before her marriage with the Prophet (SAW) she had married twice, both of which had resulted in her being a widow. She had children from both of her marriages so to take care of them she started to work in the form of trade.

Then during the life of the Prophet Muhammad (SAW) a woman by the name of Shifa bint Abdullah was appointed the controller of the market of Madina, during the Khalifat of Hazrat Umar. Hazrat Umar (RA) was appointed a woman by the name of Hazrat Umm Hakim Baiza, paternal aunt of Prophet (SAW), at the post of Khalifat.

Hazrat Ayesha (RA) is another significant example of a woman who taught a nation and then the nation applied her teaching to their lifestyles. Many great scholars of hadith got their education from Hazrat Ayesha. The Prophet (SAW) himself praised her on her intellectual and rational mind and would often consult her. All of our Islamic laws have come by because of the rational mind of Hazrat Ayesha (RA).⁹

Islamic Jurists are also allowed women to work professionally and to utilize their potential and skills. Imam Shafi's opinion is that due to some causes if man is not working and jobless than he has no right to stop women from adopting any profession. According to Imam Nawvi if a woman is not finding 'Nafqa' pocket money than she may go out to manage money by utilizing her skills. (Al Majmu 20/168, Al Muhazib, 4/618, Al Rooza 9/78, Al Minhaj wa Mughni al Muhtaj 3/445)

Imam Hanmbal's point of view is that if a woman is not getting 'Nafqa' pocket money than she may use her right to get divorce from her husband (Al Roaz al Marba 622)

The above discussion has been proved through a large amount of verses and Hadith the right of women as a career woman...

- Islam has given the right of consuming from her salary, Mehar and inheritance
- Islam has also considered the right of dignity and respect in family
- According to Dr. Umer Suleman "Nafqa" maintenance of a working women could be stop because a wife is getting relief from her household responsibilities...
- In the opinion of Abdul Hakim...if job is permitted through marriage agreement than Nafqa" maintenance cannot stop...
- According to Abdul Hai bin Abdul Shakoor that 'Nafqa' maintenance cannot be stopped however, a working women may contribute 1/3 on her family budget.
- There should be a proper agreement about the women's job and 'Nafqa' maintenance at the time of marriage.
- If there was no agreement at the time of marriage about the women's job and 'Nafqa' maintenance than the married couple would follow the renowned Customs and Usages.
- In case a wife has no permission to do Job from her husband than 'Nafqa' maintenance could be stopped.
- A Women can make condition to continue her job through an agreement at the time of her marriage and further can solve the issues of distribution of salary with mutual understanding.

Working women's professional justification and Family: Mutual discussion between husband and wife is necessary to resolve the overall difficulties of life. The basic reason of the conflict between the couple is the salary which a working women is earning. Although, husband is responsible to fulfill all the needs of his family but if his wife is working than there could be some concerns and questions.

- Can a husband limits from his responsibilities?
- Can a wife provide her salary to her husband for fulfillment the needs of her family? If yes than what are the limit of her share from her salary?

- What could be the limits for a husband to force his Mrs to leave her job?
- Can a husband force his Mrs to fix an amount of money for himself?
- Can a wife make condition to continue her job through an agreement on her marriage?

Causes of conflict between a married couple:

- Financial inequality
- Economic causes
- Ways of reservations
- Guardianship of Husband
- Women's responsibilities
- Inside home... (Manage marital relationship, Increase family, Training of Kids, Taking care of husband's home
- outside of home (Manage nobel character, follow religious guidance about professionalism
- Imam Shafi and Imam Nawvi's opinion are that a woman is allowed to do job if she is not getting money from her husband but Imam Hunmbal's opinion is that a woman is allowed to do job even if she is getting Nafqa or pocket money from her husband.

Impacts of working women on their families...

- Freedom of opinion
- Challenge to the guardianship of husband
- Lack of co-operation in household responsibilities
- Lack of trust among couples
- Dual responsibilities of a working woman
- Lack of relationships in the society
- Lack of love and Affection in family relationships
- Negative impacts on offspring
- Women professional growth issues

Reasons for confrontation of couple in domestic life: Like most of the developing countries, in Pakistan women are given a lower status than men. They are treated as second rate citizens and this behavior evidently starts from the home since birth till death. Most of the families abortion the infant before birth as they came to know that it is a female child. This behavior leads to the great discrimination between male and female gender in the society. People likely to spend money for the education of male but ignore the need of education of female though she is quite intelligent and deserving.. They deny the fact that both male and female children have the right to get education. If females get higher education and want to be a professional, the family become the hinderance and hurdle in their path. They sold their daughter or sister rather they find their match in order to get rid off. This behavior causes illiteracy among women which is dangerous for the society as a whole and specially for the future of the Pakistan.

Confrontation of the couples could be on following basis in the family

Salary of a working women is the main thing of conflict

- A woman can continue her job for the uncertainty in her life as she Could be divorced or sudden death of her husband.
- There are many families where parents are not intended to marry their daughter's because they are source of money for them.

- After marriage if women are going out for job than it could be lack of love and affection between couple due to many jobs issues in the life of working women's.
- According to Islam, the solution is that a proper agreement about continuation of job and salary distribution of a working women should be conducted between couples at the time of marriage. However, husband cannot deprive his wife from the consuming right of Mehar, Nafqa maintenance and her salary.

Responsibility of a working women in family budget? A working woman cannot force to share her salary in family budget but to some extent it is necessary for a wife to contribute in her family budget to maintain the good co-ordination and peace but if job requirements and given permission not on financial basis than this situation should be clearly mentioned in agreement at the time of marriage.

Some husbands want to fix a portion of money from the salary of their Mrs? It is allowed because husband gives permission to his wife to work out than he has right to fix an amount for himself but if wife would not share than there could be possibilities to manage it...

1. Agreement should be done/ conducted at marriage time that wife has full right on her salary.
2. After marriage there should be a proper agreement that the wife will get full from her salary
3. Contribution between couples should be settle down through agreement.
4. No agreement possibility could be before and after the marriage.

The main reason is the misunderstandings about the teachings of Islam. Muslims understandings and application of sharia are controlled by misled and ignorant people. They use Islam as a cover for themselves. People should crush or ignore them because they give birth to resentment and frustration in Muslim society. Also irritation religious discourse flourishes as there is no room for reasoned debate in Islamic societies. On the contrary, Islam has given equal status both male and female as it has divided different duties among them. Men and women are different physically and mentally. The division of human race among men and women is in fact the planning of Allah for the progress of humanity. These differences is the base of all Islamic laws and rules and it is evident that all laws depend upon the rules of division not the rule of partnership. As Allah says: "O mankind! Indeed your lord is who created you from a single soul and from it created its mate and propagated so many men and women from them both and fear Allah matches over you"¹⁰

Another verse emphasis the status of female in the Muslim society: " And they described daughters to Allah - Holy is He--- while they themselves have they describe And one of them is conveyed the tidings of the birth of a female, his face darken while he suppressed his inward grief"¹¹

Allah Almighty says in Qur'an: "And do not covet what Allah has given some of you more than others: the Men shall have their due share according to what they have earned and the Women shall have their share according to what they have earned. So pray to Allah for his bounty; most surely Allah has perfect knowledge of everything."¹²

Islam has firmly advocated the empowerment of women and reject all the narrow mildness. narrow people spread in the society. For the solution of discouragement of working women's in the society, there should be proper awareness of Islamic commandments in the society.

These days working woman has to face double responsibilities in their energies during official work and household courses. They have to keep house clean , feed family members and train

them keep a pace with family. Islam has allowed women to be professional with a condition i.e., she may deprive her family members from affection and attention as a member.

As Allah Almighty says " So their lord answered their prayers and saying. I will not allow the work of any worker from among you, whether male or female to be lost. You are from one another. Those, there force who have emigrated and have been persecuted in my cause and have fought and been killed. I will surely remove from them their evils and will cause them to enter gardens through which streams flow a reward from Allah and with Allah is the best reward. "¹³

Islam has bestowed various responsibilities upon women as a mother, a wife and a daughter which strengthen the status and position of women in the society. Moreover, Islam also permits women need and capable of doing or performing the dual responsibility. Professional women are restricted to about a change in their lifestyle. In Islam, motherhood is the peak of humanity. As Allah Says, ' The lord has decreed, your worship non except Him and (that you show) Kindness to parents. If one of tremor both attain old age while they are still with you, say not fie, to them nor repulse them but speaks to them a gracious word".¹⁴

As a mother women are responsible to up bringing their children. According to the teachings of Islam women cannot deprive her children from the bliss of domestic life in order to pay full attention to their profession.

Hazrat Abu Baker narrated that the Prophet (SAW) said " Allah will forgive all kind of sins except disobedience of parents and abruptly punishes the sinner".¹⁵

As a wife, women have a permanent status. It is her duty keep peace in domestic life and make happy his husband. A good society is based upon relationship and it gives progress through the relation and matrimonial is the best manifestation of nature and all relation need essentially respect. It is her duty to console her husband, obey him and protect his respect. That's why, a profession lady has to do a dog fight in her life in order to make balance between domestic and professional life.

Men empowerment in their rights and responsibilities: Men and Women both are human beings. Women is not slave for all male relatives rather she become beloved and Allah has created them as free as men. Due to various effects Islam has set men as the head of family but it does not mean that women are slaves rather this is the question of wisdom to give freedom and share equally to them as narrated by Hazrat Anas that Prophet (SAW) says " That he (SAW) would accompany the person who would have two daughters , he would accompany the holy prophet (SAW) like two fingers".¹⁶

So women should be treated nicely in society according to their rights as instructed by Qur'an and Sunnah.

Women are brutally treated by male relatives during their whole life. If they are educated and be professional, the situation become worst. They have to tolerate a lot. Male relatives are frequently condemning the professional women and become the hindrance in their path of progress. There is a simmering hatred and revulsion against the progress and happiness of women. On the side of male if they got chance to go abroad for study or job, they face the critical situation as the relations are intentionally strained to extremes and war hysteria. Male relatives are plunge in to reaction any query with women if they fail to make themselves capable like women. The situation become the worst among the lower and middle class of the society. To be a career woman of modern age which can destroy the equilibrium of the society respectably. Some people are fanatic among the Muslims who regard education of

female is useless and non- Islamic concept is rather different and the holy prophet (SAW) has given importance to education of both genders. We should try to give equal rights to the females for the higher education being Muslims.

Keeping these religious fanatic dogmas immune from criticism is both unwarranted and dangerous. Unless, we are willing to expose religious irrationality whenever it arises, we will encourage irrational behavior and promote ignorance over enlightenment for future generations. While condemning individuals we must also challenge the actions and ideas that drive them. The truth is that people are at conflict with sects in Islam. Muslim are divided as they try to reconcile the realities of modern world with the fundamentals of the faith part of the solution is to sort out internal conflicts and figure out how to reconcile the literal exhortations of the faith with more objective ideas of reality as established by reason, experimentation and common senses. Also the predominance of narrow traditionalism over enlightened rationalism ought to end. It is hard to ignore the fact that myths, illusions, prejudices, ignorance and backwardness are part of Muslim communities in contemporary era. This requires that the intellectual scholars among the Muslim world recover the ground lost to lethargy dogmatism and should present the actual Ideology of Islam. A new equilibrium between faith and reason, the spiritual and the temporal between human and human is required. Muslim display maturity as the world is waiting and rooting to a change. It is the time of durable peace and tranquility.

Confrontation among the couples could be reduced on following basis...

1. Couples cannot adopt the brutal and crucial behavior by using their rights.
2. Modesty could be adopted to adjust behavior. Miser and extravagance behavior is adjustable through modesty.
3. Self-dependent behavior and adjustment of material, spiritual, Psychological issues between married couple.
4. Threading behavior of husband about divorce should be reduced.

Conclusion: In short, according to Islam women have equal status like men. There is no difference between rights and rewards of male and female but men and women have separate responsibilities. Woman has invited roles to play. She has a share in legacy. She is free from financial earnings but can be a career woman after following some limitations. Family issues are temporary and solvable if she is careful about her responsibilities in family. Conclusion could be based on following points.

1. Family is the unit of the society and marriage agreement is the base between husband and wife for strong foundation of relationship in this initial unit of the society.
2. The establishment of family based on love and affection and its purpose is to maintain good behavior, family growth and conducive psychological and social environment.
3. There are some rules and regulations in Islamic society i.e
4. A man is responsible to work out and bring money at home for the fulfillment of family need and a wife has to manage inside of the home activities.
5. A woman has no liability to fulfill the family needs although she is rich and doing any job and husband has to pay the 'Nafqa' maintenance to his Mrs after marriage.
6. Morally, legally, religiously and juristically a female is allowed to do job with the condition that her husband permitting her to do job or its been settle down through an agreement.
7. A woman has her own self dignity and respect and she is liable for Guarantor as Zamin.

8. Contribution of salary should be settle down with mutual understanding in the family budget but if she is working without the permission of her husband than she does not deserve for 'Nafqa' maintenance from her husband.
9. A proper agreement should be written down with the mutual understanding couples. Husband can force his wife to leave her job at the time of marriage and wife can add column to continue her job after the marriage.
10. A proper agreement about the distribution of salary also need to be settle down at the time of marriage...otherwise any custom or partial agreement could be followed.
11. Law of Sharia are clear to settle down the marriage relationship but for practice for them should be careful about the rules and regulation of Sharia and to avoid any crucial behavior from both sides specially guardianship, Nafqa, maintenance Mehar, Inheritance.

Recommendations: A column should be including in marriage agreement regarding the job of female as well as the contribution of her salary in family budget. Islamic rules and regulations need to spread through media in family life, society and country.

¹ Ludwig Blau (1905), "SHEBA, QUEEN OF", Jewish Encyclopedia 11, Funk and Wagnall, pp. 235–2361.

² Muslim, chapter it is permissible for a woman who is observing iddah, hadith no 3721

³ Muslim, the book of musaqa, chapter the virtue of planting and cultivating, hadith no 3969

⁴ Bukhari, the book of zakat, chapter the lawfulness of estimating the amount of the date fruits, hadith no 1481, Muslim, 5947

⁵ Bukhari, the book of sales, chapter the weaver, hadith no 2093

⁶ Muslim, kitab al masajid and places of prayer, chapter the prohibition of speaking during the prayer, hadith no 1199

⁷ Bukhari, the book of slaughtering and hunting, hadith no 5505

⁸ Bukhari, the book of sales, chapter the carpenter, hadith no 2095

(<http://pu.edu.pk/images/journal/alqalam/PDF/5.Dr.%20Shahida%20Parveen%20final%20June%202013-18-issue1-2013.pdf---English> version of some Ahadith have been taken from this online source)

⁹ For more details, please see the following sources: Tabari; Brinner, William M. (1991). The children of Israel. SUNY Press. ISBN 0-7914-0688-1. The Women of Madina. Ta-Ha Publishers. p. 9.

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¹⁰ Surah Al Nisa 06:01

¹¹ Surah al Nehal, 16: 58-59

¹² Surah Al-Nisa 4:32

¹³ Surah Al - e - Imran, 03:195

¹⁴ Surah bani Israel, 17:23;24

¹⁵ Khateeb Al Tabrazi, Muhammad bin Abdullah, 1985. Miskat ul Masabih, Dar Ihia Al Turas ul Arabi, Beirut, Vol 3, 1376, Hadith no 4911

¹⁶ Ibid 3/1384 For Details please see: -Khalili, Munir, Ahmed., 1985. Aurat aur Door e Jaded, Islamic Publications, Lahore. P:110