

GENDER INEQUALITIES IN DIFFERENT SCHOOL OF THOUGHTS: ISLAMIC PERSPECTIVE

ZEBA ASLAM KHAN

Abstract: This paper is intent to study that how Muslim women are discriminated in Islam and this is not a new issue. This paper will focus on the study of Islamic scholar's literature on gender roles. The Islamic scholars discourse thus takes up the traditional defense of oppressive gender code by basing it on biological determinism and attacking the feminist logic of gender equality. The scholars discourse on gender roles at that time was represented women as housewives and their important responsibility was spreading Islamic principles to her children. Also, women should observe Purdah (hijab) and assume external work only if their household duties were fulfill. Similarly, the revivalist trends today take inspiration from its recent past as well as responds to other challenges. One of the challenges is the Islamophobia in the world and targeting of the community as barbaric mainly on the plank of Islam as oppressive religion for women. The Islamic revivalist wants to women come to household duties and to be educated in order for them to become good wives and mothers, create state and community.

Keywords: Gender, Inequality, Islamic, Muslim women, Scholars, Purdah, Islamophiobia, Community, Revivalist.

Introduction: Throughout, women have been marginalized, secluded and dominated. The controversy between Muslim women and gender equality has continued in Islam. According to Islamic scholars, women and men are not equal because of their different sexes. Continuously, patriarchal ideologies and power relations have emphasizing the interpretations of the Quran and Hadith and Islamists subordinate women to men. While explaining, scholars have referred to the Quran and the Prophet's sayings to evaluate inferior women's status from an Islamic point of view. Studies on women in Islam have emphasized the context and settings, since these have a great impact on a religion and its effects on a society.

In the literatures, Islamic scholar emphasizes the responsibilities of women only towards their home and children. They define the role of male as provider and protector whereas the role of female given as a supportive and dependent role which naturally involves a certain amount of submission and obedience to the male.

The current Islamic scholars follows in many ways the trajectory of the older revivalist movements in the early 20th century, such as Tablighi Jamaat (1927), Jamaat-i-slami (1941) that aims at spreading the Islamic faith. While these have also to respond the feminist discourse on rights and liberties and concepts of equality worldwide. Yet, There has been a staunch refusal by the Muslim community especially after Shah Bano on non- interference on personal laws. So the gender discourse is a much complicated one.

Therefore, Islamic scholars emphasize that Muslim woman must be responsible for protecting her home and cleansing it. It understands that Muslim women

must be responsible for her home caring her children, husband and responsibility of the woman who can bring happiness. Alongside, there are a lot of duties and responsibilities of women assigned in the Islamic literatures as a mother her life around her children, as a wife around her husband.

According to Islamic scholar discourse, the ideal Muslim home is the domain of a woman and the center of peace, politeness and a protective safe shelter from the cruelty of the outside world. Jamaat even also talk on the equality of women in Islam but this should not be created far from homely duties which remain the responsibility of women. Muslim scholars describe women are primarily responsible for domestic chores as:

"The Muslim woman does not only make herself beautiful for her husband and share his work and pastimes, but she also tries to create an atmosphere of peace and tranquility in the home. So she tries to keep a clean and tidy home, in which he will see order and good taste, and clean, well mannered, polite children, and where good meals are prepared regularly. The clever woman also does whatever else she can base on her knowledge and good taste. All of this is part of being a good Muslim wife as enjoined by Islam". (M.Al-Hashimi, p. 87).

An Islamic literature, '*The Ideal Muslimah*' emphasize the Muslim mother should otice of her children's interest and all that may have a force on their character and mind, so that the children will not be sick by corruption. The scholar also administer the responsibility of good nurturing of children depends on mothers so that children will be beneficial to their parents and society. According to this speech, family becomes unsuccessful to lift their children correctly usually because the mother does not appreciate her

duty towards her children seriously. (M.Al-Hashimi,p. 97)

However, Islamic scholars has also forefront the thought of ideal 'muslimah'. For an ideal muslimah, her life revolves around her family. She should be ideal in every sphere of life, should think of other's assistance before of her own, should be true follower of God and also should respect of others. Obviously, the representation of Muslim woman regarded as markers of culture and cultural caretaker and still her sphere is generally that of care and concern, of helping and running the household duties.

With reference to Quranic verses, A.G.Hasan delivers this statement in the literature *The Rights and Duties of Women in Islam* "Men are the protectors and maintainers of women, because Allah has made the one of them to excel the other, and because they spend from their means. Therefore, the righteous women are devoutly obedient, and guard in the husband's absence what Allah orders them to guard (v. 4:34)". (A.G.Hasan,p. 7)

Noticeably, Islamic scholars have frequently argued that men are maintainer and protector and an 'ideal muslimah' is responsible for caring, cleaning and purifying home and to provide a stable environment for the family. scholars of different jamaat proclaim that Allah has made men to be physically stronger than women and more minded to have work outside

while women are primary suitable to stay at home hardly work out even as far as the market place. Generally, religion has a patriarchal outlook of the relationship between the genders.

From this perspective, a scholar of Salafi jamaat opined in his book '*The woman's role in building the successful household*' if the Muslim woman became depraved by the pressure and thoughts of the atheist, the home and family will become depraved. And if the home becomes depraved, the rest of society will suffer by her. (S.S.al Hilalee, p.2.) Obviously, Jamaat regulate gender construction through the portray of Muslim women in the area of marriage and family life that Women should support and safety the well- being of the future generation and balancing the structure of Muslim societies.

Conclusion: Women should not be pressed ahead or permitted to have importance in those sphere where Allah has confined them a secondary position. Scholars bring home the point that it is better for women not to take any external work and stay in the home as the actual place of her interest it does not like that she should go out of it without a critical requirement. All Islamic scholars disapproved the contribution of women in public realm including political area, issue of hijab and to extreme limit as strong rejectionists.

References:

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Zeba Aslam Khan
Research Scholar, Aligarh Muslim University