



**The Government
Sadiq College Women
University Bahawalpur Pakistan**

No. GSCWU/ISLM/139

Dated: 04 / 10 /2022

Prof. Dr.Muhammad Amanullah
Department of Fiqh and Usul- al-Fiqh,
Kulliyyah of Islamic Revealed Knowledge and Human Science,
International Islamic University Malaysia.

Subject: Invitation as Keynote Speaker

Respected Sir,

The Department of Islamic Studies of The Govt. Sadiq College Women University Bahawalpur is going to conduct two days International Seerah Conference (online) 12, 13 October 2022 entitled

کئی دور میں حصول آزادی کے لیے کی جانے والی نبوی کوششیں اور درپیش چیلنج

Your Presentation time is as under: **Timing 10:30-11:30 am. (12 October 2022) ,(According to Pakistani Time)**

<p>The Government Sadiq College Women University Bahawalpur Pakistan</p>	<p>دوروزہ (آن لائن) بین الاقوامی سیرت النبی ﷺ کا کنفرنس 12.13-10-2022</p>	
<p>کانفرنس شیڈول:</p> <p>مجلس جمع کروانے کی حتمی تاریخ: 03-10-2022</p> <p>مجلس منظوری کی اطلاع: 05-10-2022</p> <p>مقالات جمع کروانے کی حتمی تاریخ: 10-10-2022</p> <p>مقالات منظوری کی اطلاع: 11-10-2022</p>	<p>کئی دور میں حصول آزادی کیلئے کی جانے والی نبوی کوششیں اور درپیش چیلنج</p> <p>زیر اہتمام: شعبہ اسلامیات، دی گورنمنٹ صادق و یمن یونیورسٹی، بہاول پور</p> <p>صدر نشین پروفیسر ڈاکٹر صاحبزادہ امتیاز آصف وائس چانسلر، دی گورنمنٹ صادق و یمن یونیورسٹی، بہاول پور</p>	<p>موضوعات:</p> <ol style="list-style-type: none"> 1) حصول آزادی کے لیے غلامی کی طرف سے کی جانے والی کوششوں کا جائزہ 2) غلامی کے حقوق کے حوالے سے پائی جانے والی بے اعتدالیوں 3) اللہ کے تعاقب میں کربلا کا معاشرتی کردار 4) حصول آزادی میں تقیہ اور ہجرت کا کردار اور اثرات 5) قادیان ذہنیت کے خاتمے کے لیے لوگوں کی فحری و فحری اصلاح 6) معاشرتی اور سماجی متعلقہ امور درپیش مسائل 7) ملی اور مذہبی حصول آزادی کے لیے تلاموں کو درپیش مسائل 8) قبا کی شہادت کی نتجانی 9) حصول آزادی میں صحابہ کرام کا اسلوب و عفت 10) حصول آزادی میں اصغر، حوئی اور تھقی سرکار کا کردار (مہدی ابو بکر صحت فاطمہ بنت خطاب، باور اہم)
<p>منتظمین</p> <p>ڈاکٹر یاسمین تازی، ڈاکٹر ایم لیلی، ڈاکٹر شازیہ عاشق، ڈاکٹر بریرہ حمید، ڈاکٹر سعدیہ نورین، ڈاکٹر فوایدہ خان، مس میمونہ انجم نور</p>	<p>کانفرنس کوآرڈینٹر</p> <p>ڈاکٹر شازیہ عاشق (03359680585) ڈاکٹر بریرہ حمید (03036463102) islam.conference@gscwu.edu.pk</p>	<p>منتظمین</p> <p>ڈاکٹر فراتہ اقبال (03346854382) صدر شعبہ اسلامیات دی گورنمنٹ صادق و یمن یونیورسٹی، بہاول پور</p>

Head of the department
GSCWU Bahawalpur

1st International Conference on Seerah at The Govt. Sadiq College Women University, Bahawalpur
October 12 - 13, 2022

12th October 2022 (1st Session)

Sr No.	Name of Speaker	Topics	Time
	Tilawat o Naat		09: 00 to 09:10
	Address by conference chair		09:10 to 09:20
	Adress by The Chief Guest		09:20 to 09:30
1	Prof. Dr. Muhammad Mumtaz Ali (Key-Note Speaker) Department of Usuluddin and comparative religions, International Islamic University, Malaysia.	مکی دور میں حصول آزادی کے لئے کی جانے والی نبوی ﷺ کوششیں اور درپیش چیلنجز	09: 30 to 10:00
	Q/A Session		10:00 to 10:10
2	Prof. Dr. Muhammad Amanullah (Key-Note Speaker) Department of Fiqh and Usul- al-Fiqh, Kulliyah of Islamic Revealed Knowledge and Human Science, International Islamic University, Malaysia	مکی دور میں حصول آزادی کے لئے کی جانے والی نبوی ﷺ کوششیں اور درپیش چیلنجز	10:10 to 10:40
	Q/A Session		10:40 to 10:50
3	Prof. Dr. Shahida Parveen (Invited Speaker) Department of Islamic Studies, Punjab University Lahore.	مکی دور میں حصول آزادی کے لئے خواتین کی طرف سے کی جانے والی کوششوں کا	10:50 to 11:20
	Q/A Session		11:20 to 11:30
	Break		11:30 to 12:00

12th october 2022 (2nd Session)
1st parallel Session (Cheema Hall)

Sr No.	Name of Speaker	Topics	Time
1	Prof. Dr. Faizan Ahmad (Paper Presenter) Head of The Department, History of Islam, Shaheed Zulfiqar Ali Bhutto College, Karachi	حصول آزادی میں اہم دعوتی اور تبلیغی مراکز کا کردار	12:00 to 12:15
2	Ms Fauzia Ayub (Paper Presenter) Senior Lecturer, University of Wah Cantt.	غلامانہ زہنیت کے خاتمے کے لئے لوگوں کی فکری اور	12:15 to 12:30
3	Dr. Asma Shahid (Paper Presenter) Lecturer, Govt Associate College, Shujabad	خواتین کے حقوق کے حوالے سے پائی جانے والی بے اعتدالیاں	12:30 to 12:45
4	Ms. Najma Parveen (Paper Presenter) Assistant Professor, Department of Islamic Studies, Govt. Graduate Samanabad College, Lahore.	خواتین کے حقوق کے حوالے سے پائی جانے والی بے اعتدالیاں	12:45 to 01:00
	Q/A Session		01:00 to 01:15

12th october 2022 (2nd Session)
2nd Parallel Session (Library Hall)
Paper Presenter

Sr No.	Name of Speaker	Topics	Time
1	Dr. Hafiz Muhammad Hassan (Paper Presenter) Head of Department, Department of Islamic Studies, University of Chakwal.	معاشرے کو درپیش مسائل اور ان کا حل اسلامی تعلیمات کی روشنی میں	12:00 to 12:15
2	Dr. Mavia Khan (Paper Presenter) Assistant Professor, Department of Islamic Studies, The Islamia University of Bahawalpur.	حصول آزادی میں صحابہ کرام کا اسلوب	12:15 to 12:30
3	Dr. Ayesha Sadaf (Paper Presenter)	خواتین کے حقوق کے حوالے سے پائی جانے والی بے	12:30 to 12:45

4	Ms Farhana Riaz (Paper Presenter) PhD Scholar, Department of Islamic Studies, The Govt. Sadiq College Women University, Bahawalpur.	مکہ کے تجارتی مراکز کا معاشرتی کردار	12:45 to 01:00
Q/A Session			01:00 to 01:15
Lunch & prayer break			01:15 to 02:15
12th october 2022 (3rd Session)			
Sr No.	Name of Speaker	Topics	Time
1	Prof. Dr. Atta ur Rahman (Invited Speaker) University of Malakand, Chakdara, KPK	حصول آزادی میں صحابہ کرام کا اسلوب دعوت	02:20 to 02:45
Q/A Session			02:45 to 02:55
2	Prof. Dr. Muhammad Idrees Lodhi (Invited Speaker) Department of Islamic Studies, Director Seerat Chair, Bahauddin Zakariya University, Multan.	قبائلی فسادات کی بیخ کنی	02:55 to 03:20
Q/A Session			03:20 to 03:30
Parallel Session (Cheema Hall)			
Sr No.	Name of Speaker	Topics	Time
3	Dr. Farzana Iqbal (Paper Presenter) Head of Department, Department of Islamic Studies, The Govt. Sadiq College Women University, Bahawalpur.	مکی دور میں حصول آزادی کیلئے خواتین کی طرف سے کی جانے والی کوششوں کا جائزہ	03:30 to 03:45
4	Ms. Hafsa Khan (Paper Presenter) Lecturer, Department of Urdu, The Govt. College for Women, Hasilpur	خواتین کے حقوق کے حوالے سے پائی جانے والی بے اعتدالیاں	03:45 to 04:00
Q/A Session			04:00 to 04:10
12th october Parallel Session (Library Hall)			
Sr No.	Name of Speaker	Topics	Time
1	Ms. Nazia Atta (Paper Presenter) PhD Scholar, Department of Islamic Studies, The Govt. Sadiq College Women University, Bahawalpur.	ملی اور مذہبی آزادی کیلئے غلاموں کو درپیش مسائل	03:30 to 03:45
2	Muhammad Zubair Javed (Paper Presenter) PhD Scholar, Department of Islamic Studies, The Islamia University of Bahawalpur.	حصول آزادی میں اہم دعوتی اور تبلیغی مراکز کا کردار	03:45 to 04:00
Q/A Session			04:00 to 04:10
13th october 2022 (1st Session) Opening 09:00 am			
Sr No.	Name of Speaker	Topics	Time
	Tilawat o Naat		09:00 to 09:30
1	Prof. Dr. Zia ul Haq (Key Note Speaker) Director General Dawah Academy, International Islamic University, Islamabad.	مکی دور میں حصول آزادی کے لئے کی جانے والی نبوی کوششیں اور درپیش چیلنجز	09:30 to 10:00
Q/A Session			10:00 to 10:10
2	Prof. Dr. Zeenat Haroon (Invited Speaker) Department of Islamic Studies, University of Karachi.	معاشرتی اور سماجی مقاطعہ اور درپیش مسائل	10:10 to 10:35
Q/A Session			10:35 to 10:45
3	Dr. Sajila Kausar (Invited Speaker) Director Seerat Chair, The Islamia University of Bahawalpur.	حصول آزادی میں مکہ کے تجارتی مراکز کا کردار	10:45 to 11:10
Q/A Session			11:10 to 11:20
	Ms Maimoona Anjum Noor (Paper Presenter)	ملی اور مذہبی حصول آزادی	

4	Lecturer, Department of Islamic Studies, The Govt. Sadiq College Women University, Bahawalpur	کیانے غلاموں کو درپیش مسائل	11:20 to 11:35
	Q/A Session		11:35 to 11:45
	Break		11:45 to 12:00

**13th October 2022 (2nd Session)
Parallel Session (Cheema Hall)**

Sr No.	Name of Speaker	Topics	Time
1	Dr. Shazia Ashiq (Paper Presenter) Lecturer, Department of Islamic Studies, The Govt. Sadiq College Women University, Bahawalpur	حصول آزادی میں اہم دعوتی اور تبلیغی مراکز کا کردار	12:00 to 12:15
2	Dr. Umm e Laila (Paper Presenter) Lecturer, Department of Islamic Studies, The Govt. Sadiq College Women University, Bahawalpur	معاشرتی اور سماجی مقاطعہ اور درپیش مسائل	12:15 to 12:30
3	Dr. Yasmeen Nazir (Paper Presenter) Assistant Professor, Department of Islamic Studies, The Govt. Sadiq College Women University, Bahawalpur	حصول آزادی میں اہم دعوتی اور تبلیغی مراکز کا کردار	12:30 to 12:45
4	Dr. Bareera Hameed (Paper Presenter) Lecturer, Department of Islamic Studies, The Govt. Sadiq College Women University, Bahawalpur	خواتین کے حقوق کے حوالے سے پائی جانے والی بے اعتدالیاں	12:45 to 01:00
	Q/A Session		01:00 to 01:15

**13th October 2022 (2nd Session)
Parallel Session (Library Hall)**

Sr No.	Name of Speaker	Topics	Time
1	Ms. Naveeda Khanam (Paper Presenter) PhD Scholar, Department of Islamic Studies, The Govt. Sadiq College Women University, Bahawalpur	حصول آزادی میں تعلیمی اداروں کا کردار اور اثرات	12:00 to 12:15
2	Ms. Saira Arshad (Paper Presenter) PhD Scholar, Department of Islamic Studies, The Govt. Sadiq College Women University, Bahawalpur	حصول آزادی میں صحابہ کرام کا اسلوب دعوت	12:15 to 12:30
3	Ms. Maria Majeed (Paper Presenter) MS Scholar, Department of Islamic Studies, The Govt. Sadiq College Women University, Bahawalpur	غلامانہ زہنیت کے خاتمے کے لئے لوگوں کی فکری اور نظری اصلاح	12:30 to 12:45
4	Mr. Zahid Mehmood (Paper Presenter) M.Phil. Scholar, Department of Quran and Tafseer, Allama Iqbal Open University, Islamabad.	حصول آزادی میں تعلیمی اداروں کا کردار اور اثرات	12:45 to 01:00
	Q/A Session		01:00 to 01:15
	Lunch & prayer break		01:15 to 02:15

**13th October 2022 (3rd Session)
Parallel Session (Cheema Hall)**

Sr No.	Name of Speaker	Topics	Time
1	Mr. Akbar Ali (Paper Presenter) M.Phil Scholar, Department of Islamic Studies, University of Sialkot.	خواتین کے حقوق کے حوالے سے پائی جانے والی بے اعتدالیاں	02:15 to 02:30
2	Mr. Adeel ul Hassan Altaf (Paper Presenter) M.Phil. Scholar, Department of Islamic Studies, AIOU Islamabad	حصول آزادی میں صحابہ کرام کا اسلوب دعوت	02:30 to 02:45
3	Dr. Sadia Naureen (Paper Presenter) Lecturer, Department of Islamic Studies, The Govt. Sadiq College Women University, Bahawalpur	مکہ کے تجارتی مراکز کا معاشرتی کردار	02:45 to 03:00
4	Ms. Shahana Qadeer (Paper Presenter) M.phil Scholar, Department of Islamic Studies, The Govt. Sadiq College Women University, Bahawalpur	خواتین کے حوالے سے پائی جانے والی بے اعتدالیاں	03:00 to 03:15

	Q/A Session		03:15 to 03:25
	Closing Ceremony		03:25 to 04:00
13th October 2022 (3rd Session)			
Parallel Session (Library Hall)			
Sr No.	Name of Speaker	Topics	Time
1	Dr.Hafiz Faiz Rasool (Paper Presenter) Assistant Professor, Department of Islamic Studies, Garrison University, Lahore.	قبائلی فسادات کی بیخ کنی	02:15 to 02:30
2	Ms. Niaz Fatima (Paper Presenter) M.Phill Scholar, Department of Islamic studies, Jamia Kulliya Maarif, Karachi	خواتین کے حقوق کے حوالے سے پائی جانے والی بے اعتدالیوں	02:30 to 02:45
3	Ms. Kaneez Fatima (Paper Presenter) M.Phill Scholar, Department of Islamic studies, University of Management Sciences and Technology, Lahore.	ملی اور مزیدی آزادی کیلئے غلاموں کو درپیش مسائل	02:45 to 03:00
	Q/A Session		03:00 to 03:15

Prophet's (pbuh) Struggles to Overcome the Challenges of Establishing the Rights of Women during the Makkan Period

Prof. Dr. Muhammad Amanullah

Abstract

This paper investigates the challenges faced by the Prophet peace be upon him (pbuh) to establish the rights of women during the Makkan period and how he struggled to overcome them. Women are one half of the society and their contribution to establish a righteous society is tremendously high. Considering this importance of women, they must receive their complete and appropriate rights in any given society which is primarily governed by the men. But in pre-Islamic *Jahili* period most women were deprived from their rights by the so called tribal governing system led by the leaders of Quraysh. After becoming the last Messenger of Allah *Subhanahu wa Ta'ala* (SWT), and guided by the revelation (*wahi*), Muhammad (pbuh) started to correct the wrong system of belief and worship which existed among the Arabs. He also commenced working on correction of many wrong practices pertaining to the women which were causing the violation of their rights. To do so, he faced several challenges. Using the descriptive and analytical methods, based on the texts of the Holy Qur'an, *ahadith* and related literature, this paper intends to discuss these challenges and how the Prophet (pbuh) was able to overcome them. An important finding of this paper would be that women of the contemporary society can receive significant inspiration and guidance out of the struggles of the Prophet (pbuh) to establish their appropriate rights prescribed by the Qur'an and *Sunnah*.

Keywords: Prophet's (pbuh) struggles, challenges, overcoming, women's rights, establishing, Makkan period.

Introduction

From his early life until the time of receiving the prophethood from Allah (SWT), because of his good and righteous character and behavior, Muhammad (pbuh) was liked and honored by everyone of his society. Therefore, he received the title of *Al-Amin* (trustworthy) from his fellow Arabs. Then Allah (SWT) had chosen him as His most beloved last messenger to guide the whole humankind to the right path of success both in this world and life hereafter. To establish and spread this straight path of Islam in his society, the beloved Prophet (pbuh) had to face different types of challenges from the people of Quraysh. The same people who used to love him, respect him, consider him as a good and righteous person before his prophethood, started to hate him, criticize him, give him bad names and showed tremendous opposition and enmity towards him after he became the Prophet of Allah (SWT). The first and most important challenge was related to the belief system. Most people of his society used to worship idols. He called them to abandon this worshipping and advised them to worship only Allah (SWT). But at the beginning and for a long period of time, they did not listen to him and severely

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opposed him. Another related challenge was the challenge of survival. People of Quraysh boycotted him, boycotted his close relatives and followers. They had to leave their homes and stay in a valley for a long period of time without food sometimes or with a little food for some other times. The Prophet (pbuh) tried to get refuge in Ta'if, but it was not successful. Many of his followers migrated to Habshah. He himself intended to migrate to Madinah, but before his departure to Madinah, leaders of Quraysh made a conspiracy to murder him. He was able to overcome these challenges through his hard efforts and struggles with the help and guidance of Allah (SWT).

A third important challenge was related to different types of unjust and unethical social customs related to women of pre-Islamic period. These customs violated the rights of women. There was very strong necessity to free them from these customs and to return their proper rights to them. This paper investigates several sub-challenges faced by the Prophet (pbuh) to establish the rights of women during Makkan period and how he struggled to overcome them. These sub-challenges may be divided into three important points: first, challenge of changing the perception about women; second, challenge of converting the dishonoring condition of women to their honorable condition; third, challenge of freeing women from illicit sexual activities.

Challenge of Changing the Perception about Women

Some Arabs of pre-Islamic period used to consider women as a source of bad luck and bad omen. Therefore, when they heard the news of the birth of a baby girl, they became sad and their faces became black. Allah said: "And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief. He hides himself from the people because of the evil of what he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision." (Al-Nahl, 16: 58-59). This verse clearly says that the birth of a baby girl was considered as dishonor for her father in the pre-Islamic period.

They used to bury alive their baby girls. For instance, the author of "*al-Mar'ah fi al-Jahiliyyah*," Habib al-Zayyat narrated that it has been mentioned about Qays bin `Asim (a man of pre-Islamic period) that he buried more than ten girls of him alive with his own hand. He said that he did not show his mercy to them except one whom her mother gave birth when he was in a journey. His wife gave this baby girl to her maternal uncles. When Qays returned home asked his wife about the baby. She said that she was born dead. Then after many years one day that girl visited her mother. He asked his wife: who is this girl? She cried and replied that she is his daughter. Then he took her and went out with her, dug a hole and put her in it, while the girl was saying to him: O my father, are you going to cover me with mud? Then he covered her with mud and her voice was stopped. (Al-Zayyat, 10).

To criticize this bad practice, the Prophet (pbuh) first received a verse in which Allah (SWT) said: “And when a baby girl buried alive (in this world) will be asked (on the Day of Judgment): ‘because of what sin she was killed.’” (Al-Takwir, 81: 8-9). The Prophet (pbuh) showed a good example to the Arabs of Pre-Islamic period by behaving nicely with his wife Khadijah and with his children several of whom were girls. None of them was buried alive by him. Again, in surat al-Isra’ Allah (SWT) clearly forbade killing children including both girls and boys. He said: “And do not kill your children for fear of poverty. We shall provide sustenance for them as well as for you. Surely, the killing of them is a great sin” (Al-Isra’, 17: 31). In another verse, he also said: “And do not kill your children for fear of poverty. We will provide sustenance for you and for them” (Al-An`am, 6: 151). Since Allah (SWT) used the word of prohibition (*nahy*), i.e. “*la taqtulu*” (do not kill) in both verses and He also said in the verse of al-Isra’ that this killing is a great sin, all these prove that killing of children is forbidden. Enhancing this forbiddance, Allah (SWT) also said: “Indeed lost are they who have killed their children foolishly, without knowledge.” (Al-An`am, 6: 140). So, according to this verse, killing children is a cause of loss for those who killed them. These killers will be punished on the Day of judgment. This was a warning for the Arabs of pre-Islamic period which ultimately led them to abandon this practice when they accepted Islam.

A verse mentioned earlier proves that many Arabs before Islam used to discriminate between their girls and boys. They used to consider the existence of girls as a dishonor for them, but they did not consider it for their boys. The prophet (pbuh) struggled hard to change this perception by treating both his girls and boys equally and nicely. He also suggested others to do so. Ibn `Asakir narrated on the authority of Anas bin Malik who said that a man was sitting with the Prophet (pbuh), then when his son came to him, he took him, kissed him and caused him to sit on his lap. Then when his girl came, he caused her to sit down by him (and he did not kiss her and did not let her to sit down on his lap). Then the Messenger of Allah told him: “Why you did not do justice between them?” (Hadi, 11). So, according to this *hadith*, we are not allowed to discriminate between our boys and girls in terms of loving them, taking care of them and helping them.

Challenge of Converting the Dishonoring Condition of Women to Their Honorable Condition

During the pre-Islamic period in many families, women had no right to own property. Rather, after the death of a husband his wife used to become an object owned or inherited by his eldest son. This son had the right to either marry her without giving dowry to her, or to give her in

marriage to someone and to take her dowry for himself. (Hadi, 21-22). Additionally, they had no right to receive inheritance from their deceased relatives including their fathers and husbands. Only men had the right to receive inheritance. If there were no male children, the inheritance used to be given to their uncles. Imam Muslim narrated on the authority of `Umar bin al-Khattab who said: “By Allah, in pre-Islamic (*Jahili*) period we used not to consider any thing (of inheritance) for women until Allah (SWT) revealed [some verses] about them and gave them share [of inheritance]. (Muslim). Also, there was no limit to marry women. Some men had ten wives. (Hadi, 17). All these were examples of dishonoring women in the pre-Islamic period among the Arabs. This condition must be changed, which was a challenge for the Prophet (pbuh). But with the help and guidance of Allah (SWT) he was able to overcome this challenge and establish the honorable condition for women. His struggle to change this situation started from the Makkan period and continued towards the end of his Madinan period.

To eliminate the custom of considering a woman, after the death of her husband, as an object owned or inherited by her eldest son, or married to him, Allah (SWT) prohibited the marriage with the father’s wife. He said: “And marry not women whom your fathers married, except what has already passed; indeed, it was shameful and most hateful, and an evil way.” (Al-Nisa’, 4: 22). The sentence in this verse “except what has already passed” indicates that the practice of marrying with the wife of someone’s own father existed in the pre-Islamic period among the Arabs. Allah (SWT) criticized this practice and considered it as a hateful, shameful and evil practice. In the following verse of the same surah, Allah (SWT) forbade the marriage with mothers forever. He said: “Forbidden to you (for marriage) are: your mothers.” (Al-Nisa’, 4: 23). The verse goes on and at the end again Allah (SWT) said: “except what has already passed,” which again means that the practice of marrying own mother existed among the Arabs during the pre-Islamic period. Following receiving these prohibitions of Allah (SWT), the Prophet (pbuh) implemented it upon his followers; than gradually this practice was eliminated forever.

A statement of `Umar mentioned above indicates that women of *Jahili* period used not to receive inheritance of their deceased relatives. Allah (SWT) gave them the shares of the inheritance in several Qur’anic verses. The most important of them is: “Allah commends you as regards to your children’s (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has one third (of the inheritance).” (Al-Nisa’, 4: 11).

According to this verse, daughters can receive the shares of the inheritance, but during the *Jahili* period they did not get any share; and a mother also can receive her share, but during the *Jahili* time she was deprived from it.

In another verse Allah (SWT) said: “In what you leave, their (your wives) share is one fourth, if you leave no child; but if you leave a child, they get one eighth of what you leave.” (Al-Nisa’, 4: 12). According to this verse, a wife is entitled to receive her share of inheritance; but during the *Jahili* period, she used to become an object to be inherited after the death of her husband.

Through implementing the rules of Allah (SAWT) mentioned in these verses, the Prophet (pbuh) was able to establish the rights of women in the inheritance. This was a milestone for women to be honorable persons in the society.

Islam also limited the number of wives to only four. Allah said: “And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then (marry) only one...” (Al-Nisa’, 4: 3). Although this verse allows a Muslim to marry a maximum of four women, it is conditional; i.e. if he can maintain justice among them, only then he is allowed to marry four or three or two women. But if he is unable to maintain justice, he is not allowed to marry more than one woman. Moreover, marrying more than one woman is not an obligatory duty; rather, it is optional. Through implementing the rules of Allah (SWT) mentioned in this verse, the Prophet (pbuh) was able to eliminate the practice of marrying unlimited number of women by some men in the *Jahili* period. This was another milestone for a woman to be considered as an honorable entity in the society.

Challenge of Freeing Women from Illicit Sexual Activities

Many men and women were engaged in different types of illicit sexual activities during the pre-Islamic period. Some women used to have boyfriends. Some husbands used to send his wife, after the end of her menstruation, to an important person to have sex with him. After that he used to separate himself from her until she became pregnant from that man. This practice used to be done to get a child of noble descent. A third practice was that some women used to have sexual intercourse with around nine persons. Then once she became pregnant and later delivered her baby, she used to call all these men who had sex with her. Once they came to her, she told to one of them that this is your baby. That man could not deny it and thus this baby belonged to him. A fourth practice was that some prostitutes used to install flags on their doors to let the people know that they offer sex. Many people used to come to them and have sex

with them. Once one of them became pregnant and delivered her baby, people who did sex with her used to gather to her and call an expert who can examine the baby and tell his similarity with one of them. Then this baby used to belong to that man. (Abu `Ammar, 34-37). Although these last three practices were acceptable in the *Jahili* society, all of them are *zina* (fornication or adultery).

To free women of *Jahili* period from these illicit sexual practices was not an easy task; it was a challenge for the Prophet (pbuh). But with the help and guidance of Allah (SWT) through many revelations, he was able to eliminate these practices and free both men and women from them. To counter these practices, Allah (SW) forbade to have boyfriends and girlfriends. He said: “They (men) should not take girlfriends” (Al-Ma’idah, 5: 5). He also said: “They (women) should not take boyfriends.” (Al-Nisa’, 4: 25). Moreover, He said: “And come not near to unlawful sex (*zina*). Verily, it is a shameful deed and an evil way. (Al-Isra’, 17: 32). Finally, Allah (SWT) forbade *zina*. He said: “The woman and the man guilty of *zina* flog each of them with a hundred stripes.” (Al-Nur, 24: 2). Although this verse does not say clearly that *zina* is forbidden but since punishment is mentioned after mentioning *zina*, it proves that *zina* is forbidden.

Conclusion

1. In the pre-Islamic *Jahili* society, because of several unjust and unethical practices and customs, many women were deprived from their legitimate rights and honor.
2. Elimination of these practices or freeing women from them were not an easy task. It was a great challenge for the Prophet (pbuh).
3. The Prophet (pbuh) started his struggle to overcome these challenges and to establish the legitimate rights for women from the Makkan period and he continued it in his Madinan period until he departed from this world.
4. With the help and guidance of Allah (SWT) through numerous revelations, the Prophet (pbuh) became successful to overcome all the challenges pertaining to women’s rights and finally he was able to establish their legitimate rights and proper prestige in the society.
5. Women of the contemporary society can receive significant inspiration and guidance out of the struggles of the Prophet (pbuh) to establish their appropriate rights prescribed by the Qur’an and *Sunnah*.