

www.answering-christianity.com presents:

Response to the lies and distortions of christian missionaries about the position of women in islam



Part 3, Written by Kevin el-Karim

"The most perfect of believers are those most perfect of character; and the best of you are the best of you to your spouses." Tirmidhi, Ibn Hibban

"None but a noble man treats women in an honourable manner. And none but an ignoble treats women disgracefully" At-Tirmithy

He wrote:

We come to the conclusion of our analysis of the authentic view of women in Islam. If someone can read through all this massive amount of evidence and still conclude that Islam honors and dignifies women, then there is really nothing more that a person could say.

Response:

The christian missionary makes a fool himself, by claiming to present an authentic view of women in Islam. This statement of the missionary is as much a joke as he himself. The christian missionary perhaps doesn't understand the concept of authentic, which can be proven by his quotations from "Nahj al-Balagha" and hadith forgeries which were present in "Ihya' Ulum-Ud-Din" and cannot be traced to any source, the famous renowned muslim scholars Imam Taj-ud-Din Subki pointed this out in *Tabaqat*, vol. IV, pp. 145-182. Moreover the famous hadith scholar Imam Dhahabi in his "Siyar A'lam al Nubala" pointed out that no chains of transmissions even exist for the saying of Imam Ali in "Nahj al-Balagha", which makes the book complete in-authentic/ unreliable and full of forgeries and lies, attributed to Imam Ali. Now this christian missionary claims to have present according to his blind eyes an 'authentic view' of women in islam, while his articles is full of non-authentic material, like the forgeries he quoted from "Ihya' Ulum-Ud-Din" and "Nahj al-Balagha". Moreover the christian missionary makes a fool of himself by quoting in his article "women in islam part 2" the lesbian feminist Irshad Manji, who hardly knows Arabic nor doesn't have any qualification in Islamic scholarship. It's funny to see this christian missionary claiming to present the 'authentic view' of women in islam, while he relies on forgeries, chainless hadith, in-authentic / unreliable sources (like *Guillaume, The Life of Muhammad*), non-muslim quran translations (like Arberry), and comments made by a lesbian feminist (Irshad Manji)! So when the Christian missionary here claims to present an "authentic view" he's lying and deceiving. We have seen throughout my booklet how much of a lyer and deceiver this person is. The christian missionary Sham Shamoun is even famous for his false insults against islam and his rude/bad/arrogant behaviour towards muslims, read:

http://www.answering-christianity.com/sami_zatri/examining_sam_shamoun_4.htm

http://www.answering-christianity.com/sami_zatri/examining_sam_shamouns_character_5.htm

The christian missionary Sham Shamoun is a lyer and deceiver for claiming to present an 'authentic view on women islam', while I caught him on quoting forgeries, non-authentic sources, and comments made by lesbian feminists. Moreover the christian missionary quoted selective one sided views of islam-qa, by hiding the sources of renowned muslim scholars that refute the ones he used/quoted. It's also important to know that sunni scholars like Shayk Gibril Fouad haddad warned muslims from visiting the website islamqa, since it contains extreme views on certain issues. Sites like sunniforum for example delete all links found in topic forums, which are related to islam-qa. This to prevent people from reading their extreme views and teachings on certain issues. In my booklet I showed the reader how other renowned muslim scholars, and the quran and the sunnah refute the information quoted by the christian missionary. The christian missionary moreover with purpose denied reliable Islamic websites like sunniforum.com and islamonline.net for a reason we all know. The christian missionary in his paper "women in islam part 1" moreover makes a fool of himself by quoting "New York Times Columnist Judith Miller", i never knew that the new york times was an "authentic" islamic source. Another crime of the christian missionary is his use of orientalist translations, like his quotations from "*Guillaume, The Life of Muhammad*", the orientalist Alfred Guillaume in his translation of Ibn Ishaq's work includes for example things which Ibn Ishaq had not written about, and he does not, as mentioned earlier by someone, clearly demarcate this. For example, the entire section about the satanic verses (a story which is well known as a forgery) is nowhere to be found in the original Arabic work, yet it somehow is in the English "translation" (from which the christian missionary off course quotes). As for Ibn Ishaq (from which the christian missionary quoted), Jalal Abualrub in his excellent booklet "The Prophet Of Mercy" writes how the hadith scholar Adh-Dhahabi listed some of the major scholars of Islam who refuted Ibn Ishaq's reliability in Hadeeth narrations.

Imam Malik, for instance, called Ibn Is`haq a liar and Yahya Ibn Sa`eed al-Ansari, as well as, al-A`mash refuted one of Ibn Is`haq's narrations by saying that he lied. As a general statement, Yahya Ibn Sa`eed graded Ibn Ishaq as being weak in Hadeeth narration. Adh-Dhahabi listed some of the reasons why Ibn Is`haq was considered weak regarding Hadeeth narration, as follows.

A– Imam A`hmad Ibn Hanbal stated that Ibn Is`haq was a Mudallis , and in another occasion, he said that Ibn Ishaq's Tadlees (v. for Mudallis) was substantial. Imam A`hmad also said that Ibn Is`haq did not care from whom he collected Hadeeth.

[Mudallis = Ibn Is`haq often started his narrations by saying, “Those whom I trust narrated to me”, or “Some men from this city told me”, etc. He also would collect Hadeeths from unreliable narrators and hide the name of his teacher by saying, “So and So said”, meaning the teacher of his teacher, who may be trustworthy, so that the Hadeeth narration is not rejected if the name of his own teacher is specified.]

B – Imam Ibn Numair said that Ibn Is`haq reported false Hadeeths from unknown narrators.

C – Adh-Dhahabi concluded by saying that among the worst errors made by Ibn Is`haq is that he used to record narrations he collected from anyone, and thus, did not have Wara` in this regard, may Allah forgive him.

The christian missionary is also guilty of spreading the lie in his paperwork “women in islam part2 “ that Muta (temporary marriage) is still allowed in islam, while the authentic hadith clearly forbid this:

Sahih Bukhari, Volume 5, Book 59, Number 527:

Narrated 'Ali bin Abi Talib: On the day of Khaibar, Allah's Apostle forbade the Mut'a (i.e. temporary marriage) and the eating of donkey-meat.

Sahih Muslim, Book 008, Number 3259:

Rabi' b. Sabra reported on the authority of his father that Allah's Apostle (may peace be upon him) prohibited the contracting of temporary marriage.

The christian missionary who screams to present an “authentic view” clearly rejects authentic sources, since it doesn't suit his mind and ideas. As a result he desperately quotes a muslim sect in his booklet, that reject the authentic hadith collections of bukhari and muslim, and still believe that Muta is allowed. This is what the christian missionary in his own biased mind believes to be “authentic”. Again and again the christian missionary is guilty of spreadings lies and deceiving the reader by claiming to present an “authentic view’ , while his paper is full of lies. By rejecting authentic islamic sources, the christian missionary shot himself in his own leg, and made a fool of himself.

The christian missionary in his paperwork “women in islam part 1 ‘ quoted also Ali Dashti, and calls him “the late iranian Muslim scholar”. The truth is Ali Dashti, is an Marxist-influenced Iranian who cannot be considered as an Islamic scholar. According to the translator’s introduction of his book (from which the christian missionary quoted) , it appears he rejected Islam for "patriotism" and established a newspaper called "Red Dawn". This was in the 1920s. Moreover he must have been active in Soviet Socialist issues because he was invited to Russia to celebrate the 10th anniversary of the revolution. This information moreover proofs that Al Dashti can’t be considered as a Muslim scholar. However the christian missionary does, which proofs his lack of islamic knowledge. To use a book of Ali Dashti in a debate on islam, shows ignorance and arrogance on the part of the christian missionary. Moreover this proofs again how the christian missionary is lying and deceiving the reader, by claiming to present an “authentic view”, while this is a big lie ! The christian missionary obviously loves to quote forgeries, chainless narrations, a muslim sect, eccentric commentaries, biased translations, a columnist of the New York Times and comments made by a Marxist-influenced Iranian and a lesbian feminist in his paperwork on “women in islam”. Do i need to say more ? If there are still people who believe in the articles written by the christian missionary Sham Shamoun, and still think that this christian missionary is trustworthy, honest and fair, then there is really nothing more that a person could say.

The real authentic view of islam on women:

To finish my article, i shall in short show the reader “the real autentic view” of women in islam, by quoting authentic islamic sources. It’s important for everyone to know that islam = the Qu’ran and authentic Sunnah of our beloved Prophet Muhammad, may Allah’s peace and blessings be upon him.

1:

In Islam men and women are spiritual equal to each other. Both have been crated from the same “nafs” , which means: sould, mind, living entity, spirit etc.

Soerah 4:1

O mankind! Be conscious of your Sustainer Who has created you out of one living entity (nafs) and out of it created its mate, and out of the two spread abroad a multitude of men and women.

2:

Allah swt has created mandkind in pairs, therefor men and women together form a pair, which is spiritual equal to each other.

Soerah 51:49

And all things We have created by pairs, that haply ye may reflect

3:

Since mankind is created in pairs, Islam regards men and women as complementary to each other.

Soerah 3:195

Their Lord hath accepted their prayer and answered: "Never will I suffer the work of any one of you, male or female, to be lost. Ye are complementary to each other'."

4:

Both men and women have been created for the same purpose, contrary to the bible, which in " 1 Corinthians 11:9 " states that women were created for men, but not the reverse.

Soerah 51:56

I created the jinn and humankind only that they might worship Me

5:

Men and women were also both created for each other, in order to live in peace, harmony and love. The Qu'ran makes this clear by describing both men and women as garments for each other:

Soerah 2:187

Permitted to you on the night of the fasts, is the approach to your wives, they are your garments and you are their garments

Just as a garment hides our nakedness, so do husband and wife, by entering into the relationship of marriage, secure each other's chastity. The garment gives comfort to the body; so does the husband find comfort in his wife's company and she in his. Actually a garment is the grace, the beauty, the embellishment of the body, so too are wives to their husbands as their husbands are to them.

6:

Allah swt is equal in giving reward to both men and women, according to their actions.

Soerah 16:97

Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions

7:

The quran gave two women as an example to the believers– male and female- to emulate. In this context, the Qur'an says:

At-Tahrim: 11-12

And Allah citeth an example for those who believe: the wife of Pharaoh when she said: My Lord ! Build for me a home with thee in the Garden, and deliver me from Pharaoh and his work, and deliver me from evil doing folk; and Mary, daughter of Imran, whose body was chaste, therefor We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His Scriptures, and was of the obedient

8:

Both men and woman have different strenghts and specialties, however islam recognizes the fact that both men and women in total worth are equal to each other. The Prophet called men and women twinhalves of each other. Which means men and woman are equal to each in total worth as human beings, perfection, honor and dignity:

Narrated by al-Tirmidhi, 113; Ahmad, 25663

Aischa narrated that the Prophet said: “women are the twin halves of men.” Classed as saheeh by al-Albaani in Saheeh al-Tirmidhi

9:

The Prophet described women as the best comfort in this world:

Sahih Muslim 10/56, Kitab al-rida', bab istihbab nikah al-bikr:

The Prophet said: "This world is just temporary conveniences, and the best comfort in this world is a righteous woman"

10:

The prophet honored women:

Al-Tirmidhi no. 3978

The Prophet said: "A woman acts for the people," i.e. she gives protection on behalf of the Muslims.

11:

Prophet Muhammad taught kindness, care and respect toward women in general

Riyodh Al-Saliheen, Nizamuddin, New Delhi, India, n.d., p. 139

The Prophet said: "I commend you to be kind to women"

12:

Man's treatment of his wife is a measure of the perfection of his faith as in the hadith where the Prophet said:

Riyad as-Salihin, Chapter 34, Nr. 278

The Prophet said: "The most perfect of the believers in their belief are those with the best manners, and the best of you are those who are best with their wives."

13:

The qu'ran describes men and women as "awliyya" of each other. The arabic word "awliyya" means: helpers, supporters, friends and protectors

Soerah 9:71

The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.

Aftab Hussein comments:

Taubah 9:71 mentions "believing men (mu'minun)" and "believing women (mu'minat)" as being awliyya over each other. Revealed in 8 Hijrah towards the end of the Prophet's life, Surah al-Taubah 9:71 sums up the spirit of equality and mutuality that the Qur'an preaches in the relationship between men and women.

To enjoin the right and forbid the wrong is primarily the duty of the State, which is in a position to discharge it effectively. The verse makes women as much protecting friends of men as men are of women. It further orders women to discharge the duty of enjoining good and forbidding wrong which can be discharged effectively by the ulil amr (person in authority) who symbolises the State. The verse paves the way for women to become the repository of State authority, including the authority of the Head of the State

Source:

Hussein, Aftab (1991) , Status of Women in Islam, Lahore: Law Publishing Company, Page. 228

14:

The Prophet commanded men to treat their wives well:

Sunan Abu Dawud: Book 11, Number 2139

What do you say (command) about our wives? He replied: "Give them food what you have for yourself, and clothe them by which you clothe yourself, and do not beat them, and do not revile them."

15:

Women in Islam have been given the right to become Mufti and Qadhi, and the right to teach men. These rights are not given to women in Christianity. The Bible in "1 Timothy 2:11-12" and in "1 Corinthians 14:34-35" clearly forbids women to teach men, or to have a position of authority over men in public life. The fact that Islam has given women the right to teach men, can be seen from the authentic Sunnah of our beloved Prophet Muhammad who allowed women to teach men, and to answer their questions. The Prophet's wife Aisha was a famous Muslim scholar, who taught both men and women:

Jala-ul-Afham by Ibn Qaiyim and Ibn Sa'ad, Vol.2, p.26

Arwa Bin Zubair says, "I did not find anyone more proficient (than Aisha) in the knowledge of the Holy Quran, the Commandments of Halal (lawful) and Haram (prohibited), Ilmul-Ansab and Arabic poetry. That is why, even senior companions of the Prophet used to consult Aisha in resolving intricate issues."

Another example can be found in the Muslim woman "Rabi'ah Bint Mu'awwad" who taught famous Sahaba of the Prophet, like the famous companion and cousin of the Prophet Abdullah Ibn Abbas:

Rabi'ah Bint Mu'awwad:

She was a great scholar of fiqh. The intellectual scholars of Madina like Abdullah ibn Abbas, Abdallah ibn Umar, Salman ibn Yasar, Abbad ibn Walid and Nafi' used to go to her to learn from her.

Source:

tahdhib at tahdhib, vol.12, page 444

Women as Mufti and Qadhi

Interpretation of revelation was free of gender restrictions. A woman's legal opinion (fatwa) was just as valid and morally binding as the legal opinion of a man. Thus a woman could legitimately be a mufti, a legal expert whose task it was to communicate legal rules to non-specialists including, at times, judges and other holders of political power. There was complete agreement among Sunni jurists that women could be mufti. It was as a result of the law's acceptance of women as mufti, moreover, that al-Tabari was led to argue that a woman could be a judge in all areas of the law.

Source:

Fadel, Mohammad (1997) , “ Two Women, One Man: Knowledge, Power, and Gender in Medieval Sunni Legal Thought.” , pages 189, 190 & 200

Read also:

<http://www.islamfortoday.com/womenscholars.htm>

http://www.answering-christianity.com/karim/womens_education.htm

16:

The prophet as our role model on “how to treat our wives”

Hadith - Sahih Al-Bukhari 7.117 Narrated 'Aisha, r.a.

The eleventh one said, "My husband is Abu Zar and what is Abu Zar (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain. Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill."

...!Aisha then said: Allah's Apostle SAAWS said to me, "I am to you as Abu Zar was to his wife Um Zar."

17:

A man should never hate his wife:

Riyad As saliheen, chapter 34, nr 275.

Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A believing man should not hate a believing woman. If he dislikes something in her character, he should be pleased with some other ^{or} or another^{or} trait of hers."

18:

Muslim women have the same right for sexual intercourse as their husbands:

Sahih Bukhari, Vol.7, No. 127

The Prophet gave to one of his companions who hardly slept at night with his wife the next comment: "Your body has a right over you, your eyes have a right over you and your wife has a right over you."

The wife's rights include a right to companionship from her husband and fulfillment of her sexual needs. Shayk Gibril Fouad Haddad comments on this hadith: " this unanimously means cohabitation."

Tafsir al-Qurtubi for 2:178

"She has over him the same right of sexual cohabitation he has over her"

19:

The Prophet even cared so much for women's pleasure and feelings, that he forbade sexual intercourse before foreplay with ones wife. This sort of understanding for women's need and feelings can't be found in the bible.

Al-Tibb al-Nabawi, 183, from Jabir ibn Abd Allah:

“the Messenger of Allah forbade from engaging in sexual intercourse before foreplay.”

20:

Women are honored in Islam.

The Prophet said: "Three things from your world have been made beloved to me: Women, perfume, and prayer the comfort of my eyes"

Source:

Ahamd Ibn Hanbal, 3:128,199,285; al-Nasa'i', *Kitab `ishrat an-nisa'*, p.16

A scholar explained that: “ Tib (perfume) is mentioned after nisa" (woman) because the breath of life, procreativity, is in woman.”

Shaykh Hamza Yusuf comments:

When the Prophet says he loved women, what he's saying is that he loved the qualities that women possessed. Women by their nature possess qualities that are beloved to Allah, while as men they have to learn those qualities their difficult to learn. One of them is Rahma (mercy) most women have Rahma and the womb is the source of Rahma according to the hadith, in this world. So women by nature have Rahma while as a man it's something that he has to really strive and work on to get. Another thing is women tend to be by nature humble - there is more humility in women - women are less tend to boast. This is known even in academia! Men tend to be more proud of their work and to make sure everybody knows what they have achieved. One of the scholars of Andalusia said that the meaning of that hadith was the greatest manifestation of Allah's attributes is in women. There are more divine qualities in a woman then their are in a man.

A hadith in al-Bukhari describes how during the Muslim conquest of Mecca a woman was running about in the hot sun, searching for her child. She found him, and clutched him to her breast, saying, "My son, my son!" The Prophet's Companions saw this, and wept. The Prophet was delighted to see their mercy, and said, "Do you wonder at this woman's mercy (*rahmah*) for her child? By Him in Whose hand is my soul, on the Day of Judgment, Allah shall show more *rahmah* toward His believing servant than this woman has shown to her son."

This story is the perfect example of the Rahma (mercy) women possess, something which men do not have like women. The prophet loved women, he admired and loved their mercy and characteristics. Allah's creation of the female is perfect and special.

In Muhyî al-Dîn ibn al-'Arabî's classic book *Fusûs al-hikam* (Bezels of Wisdom), the last bezel is on the wisdom of Prophet Muhammad when he said "Three things from your world have been made beloved to me: women, and perfume, and prayer the comfort of my eyes." *For Man, the vision of God can be seen in Woman: "the most complete and perfect contemplation of Reality"*.

Source:

Fusûs al-hikam

The famous muslim scholar Rumi wrote: "*Woman is the radiance of God*"

Source:

Masnavi, I:2437

We can see that the authentic view of women in islam is beautiful and full of honor and love for women !