

Article by Asim ul Haq

'Women are inferior to men' is one of the most common misconception about Islam. The article below seeks not only to remove the misconception but also proves that women are to be treated with respect and hold an honourable position in Islam.

This Article is in refutation of the article on 'Islam-watch' (website) with the name of 'In Islam's Own Writings: Allah and His Messenger's Extreme Hatred of Women'.

Link: <http://www.islam-watch.org/Larry/Islam-hatred-of-women.htm>

Most of their allegations are already replied by our brothers so i will provide links and a few extracts from their replies and if something is not replied by them INSHA`ALLAH i will try to cover up.

The Article is in reply to these series of allegations:

- a) [Refutation Series I: Muslim Women are Dirty Polluting Creatures](#)
- b) Women are inferior, slave to men**
- c) Muslim women are sex object for men's enjoyment
- d) Muslim Men can Capture Infidel Women as Sex-slave Booty
- e) A Woman's Testimony is Worth Only Half of a Man's
- f) Brutal Punishment For Women
- g) Fewer seats for women in Allah's Paradise
- h) The Tyranny of Men over Women
 - i) Polygamy
 - j) WIFE SWAPPING
 - k) BABY TILTHS
 - l) Wives as slaves
 - m) WIFE BEATING

B) Women are inferior, slave to men

Islam Watch quoted

The Quran:Sura (2:228) - "And women shall have rights similar to the rights against them, according to what is equitable; but men have a

degree (of advantage) over them. And God is Exalted in Power, Wise.”

Response

Does the ayah above prove that women are slaves of men??? May Allah guide these people who are making this rule from this verse. Aameen

[002:228] And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. **And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them.** And Allah is All-Mighty, All-Wise.(end)
(Muhammad Al-Hilali & Muhsin Khan)

- First thing to note that Allah says Women have similar rights over their husbands, How can these people say women are slaves?? Yes, the husband is responsible for the wife and has to take care of her as the hadith says:

Muawiyah al Qarshi said I went to the Apostle of Allah (peace_be_upon_him) and asked him: 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.** (Abu Dawud Book 11, Number 2139)

- So, yes it is the order of Allah that a man should take responsibility of his wife because he is physically stronger than her and that is why he has a degree of responsibility over them, otherwise men and women are protectors of each other as depicted in this ayah:

[009:071] The believers, **men and women, are Auliya (helpers, supporters, friends, protectors) of one another**, they enjoin (on the people) Al-Marooif (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salat (Iqamat-as-Salat) and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise.(end)

Ibne Kathir commented: Prophet peace be upon him in an authentic Hadith states,

(The believer to the believer is just like a building, its parts support each other.) and the Prophet crossed his fingers together. In the Sahih it is recorded,

(The example of the believers in the compassion and mercy they have for each other, is the example of one body: if a part of it falls ill, the rest of the body suffers with fever and sleeplessness.) [Commentary of Ibne Kathir under the ayah 9:71]

and the Quran also says: [049:013] O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa (i.e. one of the Muttaqoon) Verily, Allah is All-Knowing, All-Aware.(end)

- So this verse clears that no male or female is superior than the other unless that male or female is more Pious.

And in the end the hadith clears all the things:

The prophet, peace be upon him, said: "All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any "superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves." (Hafiz Ibn Hibban reported in al-Sahih 11 / 203 / 4862 , via his isnad, from Fadalah ibn Ubayd)[translation taken from the article of brother Bassam Zawadi Rebuttal to Ali Sina's article "Did Women's Status Improve With Islam?"]

Islamwatch quoted:

Sura (4:11) - God (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females. (see also Sura 4:176)

Sura (4:176) "They ask thee for a legal decision. Say: God directs (thus) about those who leave no descendants or ascendants as heirs. ... if there are brothers and sisters, (they share), the male having

twice the share of the female.”

Response

Reply: <http://ilovezakirnaik.com/misconceptions/a14.htm>

extract from the link above:

Islam holds the man financially responsible for fulfilling the needs of his family. In order to do be able to fulfill the responsibility the men get double the share of the inheritance. For example, if a man dies leaving about Rs. One Hundred and Fifty Thousand, for the children (i.e one son and one daughter) the son inherits One Hundred Thousand rupees and the daughter only Fifty Thousand rupees. Out of the one hundred thousand which the son inherits, as his duty towards his family, he may have to spend on them almost the entire amount or say about eighty thousand and thus he has a small percentage of inheritance, say about twenty thousand, left for himself. On the other hand, the daughter, who inherits fifty thousand is not bound to spend a single penny on anybody. **She can keep the entire amount for herself. Would you prefer inheriting one hundred thousand rupees and spending eighty thousand from it, or inheriting fifty thousand rupees and having the entire amount to yourself?(end)**

Check this as well:

<http://www.answering-christianity.com/inheritance.htm>

extract from the link above:

2- Inheritance in the Bible: The Bible is clear about if sons exist, then the daughters inherit nothing:

Numbers 27

8 "Say to the Israelites, 'If a man dies and leaves no son, turn his inheritance over to his daughter.

9 If he has no daughter, give his inheritance to his brothers.

10 If he has no brothers, give his inheritance to his father's brothers.

11 If his father had no brothers, give his inheritance to the nearest relative in his clan, that he may possess it. This is to be a legal requirement for the Israelites, as the LORD commanded Moses.' "

- Notice how the wife (widow) inherits nothing. And notice how the daughter only inherits when no sons exist. Also, the oldest son inherits double the amount the younger son inherits:

Deuteronomy 21

15 If a man has two wives, and he loves one but not the other, and both bear him sons but the firstborn is the son of the wife he does not love,

16 when he wills his property to his sons, he must not give the rights of the firstborn to the son of the wife he loves in preference to his actual firstborn, the son of the wife he does not love.

17 He must acknowledge the son of his unloved wife as the firstborn by giving him a double share of all he has. That son is the first sign of his father's strength. The right of the firstborn belongs to him.

3- Conclusion:

It is quite clear that in Islam, the the man is responsible for the women of his immediate family. Also, the parents of the deceased, his wife and children all inherit.

In the Bible, on the other hand, the widow and the deceased parents inherit nothing as long as children exist. And if sons exist, then daughters inherit nothing. And the oldest son gets double the younger son.(end quote from answering christianity)

and lastly read this: http://www.call-to-monotheism.com/the_inheritance_law_by_ansar_al_adl

Islam watch quoted

Sura (53:27) - "Those who believe not in the Hereafter, name the angels with female names." (i.e., Angels, the sublime beings, can only be male.)

Response:

This is really stupid because Angels are neither males nor females, Read the reply to the question, 'Will the angels die, and are they male?': <http://www.islam-qa.com/en/ref/96306>

So we ask Islam watch do they believe Angels have any kind of gender?? This exposes their mentality.

Islam watch says

Sura (37:149-155) "Now ask them their opinion: Is it that thy Lord has (only) daughters, and they have sons?- Or that We created the angels female, and they are witnesses (thereto)? Is it not that they say, from their own invention, "God has begotten children"? but they are liars! Did He (then) choose daughters rather than sons? What is the matter with you? How judge ye? Will ye not then receive admonition?"

Response

What is he trying to prove from the verse above??? If he is trying to prove sons are better than daughters according to Islam then he is totally wrong because Allah criticizes those who prefer sons over daughters:

[016:058] 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!(end)

Allah says:

[081:008] And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned.

[081:009] For what sin she was killed?

Now see the ahadith

Sahih Muslim Chapter 44: THE MERIT OF ACCORDING BENEVOLENT TREATMENT TO DAUGHTERS Book 032, Number 6362:

'A'isha, the wife of Allah's Apostle (may peace be upon him), said: A woman came to me along with her two daughters. She asked me for (charity) but she found nothing with me except one date, so I gave her that. She accepted it and then divided it between her two daughters and herself ate nothing out of that. She then got up and went out, and so did her two daughters. (In the meanwhile) Allah's Apostle (may peace be upon him) visited me and I narrated to him her story. Thereupon Allah's Apostle (may peace be upon him) said: **He who is involved (in the responsibility) of (bringing up) daughters, and he accords benevolent treatment towards them, there would be protection for him against Hell-Fire.**

Book 032, Number 6363: 'A'isha reported: A poor woman came to me along with her daughters. I gave her three dates. She gave a date to each of them and then she took up one date and brought that to her mouth in order to eat that, but her daughters expressed desire to eat it. She then divided the date that she intended to eat between them. This (kind) treatment of her impressed me and I mentioned that which she did to Allah's Messenger (may peace be upon him). Thereupon he said: **Verily Allah has assured Paradise for her, because of (this act) of her, or He has rescued her from Hell-Fire.**

Book 032, Number 6364: Malik reported Allah's Messenger (may peace be upon him) as saying: He, who brought up two girls properly till they grew up, **he and I would come (together) (very closely) on the Day of Resurrection, and he interlaced his fingers (for explaining the point of nearness between him and that person).** (end)

- Subhan`Allah, the reward one gets for taking care of daughters, one will surely cry after reading these ahadeeth and status of daughters in Islam.

Islamwatch quoted

Hadith: Bukhari (88:219) Narrated Abu Bakra: During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."

Response:

This is already replied by Jannah.org team. Taken from <http://www.jannah.org/genderequity/equitychap4.html>

This hadith has been commonly interpreted to exclude women from the headship of state, other scholars do not agree with that interpretation. The Persian rulers at the time of the prophet (P) showed enmity toward the Prophet (P) and toward his messenger to them. The Prophet's response to this news may have been a statement about the impending doom of that unjust empire, which did not take place later, and not about the issue of gender as it relates headship of the state in itself. Z. Al-Qasimi argues that one of the rules of interpretation known to Muslim scholars is that there are cases in which the determining factor in interpretation is the specificity of the occasion (of the hadith and not the generality of its wording. Even if the generality of its wording is to be accepted, that does not necessarily mean that a general rule is applicable, CATEGORICALLY, to any situation. As such, the hadith is not conclusive evidence of categorical exclusion. (end quote from Jannah)

Those scholars who say that it is not allowed care to read their arguments

The Fatwa Committee of al-Azhar said, after mentioning the arguments based on the

hadeeth:

This ruling is based on this hadeeth, which is that the ruling that women should not be appointed to positions of public authority is not a ruling which is to be followed as a religious ritual without necessarily understanding the wisdom behind it, rather it is one of the rulings that are based on reasons which are obvious to those who understand the differences between the two types of human beings, men and women. This ruling is not connected to anything other than the femininity which is indicated by the word "woman" in the hadeeth. So femininity alone is the reason. ... **Because of her nature, woman is designed to fulfil the mission for which she was created, which is the role of mother and caring for and raising children. This means that she is likely to be affected by emotion.** In addition to that she is faced with natural events that happen repeatedly over the months and years, which may weaken her strength and resolve in forming opinions and adhering to them and in fighting for them. This is something which women themselves cannot deny, and we do not need to quote examples and evidence to prove the emotional nature of woman throughout the ages. End quote.

- Even if we agree that it is not allowed for Women to be a leader than there are other things which are not allowed for men but allowed for women like

1. Hadith says: "These two [gold and silk] are forbidden for the males of my ummah and permissible for the females." (Narrated by Ibn Maajah, 3640; classed as saheeh by al-Albaani in Saheeh Ibn Maajah)

2.. A Mother has 3 times more right over her children than the father

Proof: Saheeh Muslim Book 032, Number 6180:.Abu Huraira reported that a person came to Allah, 's Messenger (may peace be upon him) and said: Who among the people is most deserving of a fine treatment from my hand? He said: Your mother. He again said: Then who (is the next one)? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father

4. Man gives the dower to his wife even if it is mountain of Gold.

Proof: Surah 4:4 (And give the women (on marriage) their dower as a free gift)

5. Women can pray in their Homes and as well as in Masajid and but man have to pray in congregation if he prays at home he will get very less thawab for that.

6. Women are commanded in their monthly periods to leave prayers.

Mu'adhah said: "I asked Aishah: Why must we make up the fasts missed due to our menstruation, but not the prayers [missed through menstruation] ?" She said, "That was what the Messenger of Allah told us to do. We were ordered to make up the fasts, and we were ordered not to make up the prayers." [Fiqh as-Sunnah 1.71a]

and she **will be rewarded for not praying during their periods.**

Allah says [016:097] Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

- Subhan`Allah by obeying the command that she should not pray in her monthly periods she will receive rewards! Whereas men have to pray 5 times daily and if they leave the prayer they will be punished unless they repent

Sheikh Salman al-Oadah said: These are matters of Islamic Law. A woman is neither sinful nor blameworthy because of the prayers and fasts that she misses. She, in fact, receives blessings by obeying Allah and abstaining from those acts while she is menstruating.

Source of his saying

http://www.islamtoday.net/english/showme_weekly_2003.cfm?cat_id=30&cat_id=524

7. When woman makes halal money, she has a free will to utilise it on her brother or father or husband it is her own but for the husband it is obligatory on him to utilise the money on his wife and the whole family, because the man is responsible for his wife, sister and daughter..

and the list goes on!

MAY ALLAH GUIDE THE ISLAMWATCH TEAM. AMEEN.

Islamwatch quoted

Bukhari (48:826) Narrated Abu Said Al-Khudri: The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind."

Response :

Scholars says that

With regard to the testimony of two women being equivalent to the testimony of one man in some cases, that is because women tend to be more forgetful than men because of their natural cycles of menstruation, pregnancy, giving birth, raising children etc. All these things preoccupy them and make them forgetful. Hence the shar'i evidence indicates that another women should reinforce a woman's testimony, so that it will be more accurate. But there are matters that pertain only to women in which the testimony of a single woman is sufficient, such as determining how often a child was breastfed, faults that may affect marriage, and so on. [Al-Lajnah al-Daa'imah li'l-Buhooth al-'Ilmiyyah wa'l-Ifta', 17/7.]

See an example in support of above fatwa

Narrated 'Abdullah bin Abi Mulaika: 'uqba bin Al-Harith said that he had married the daughter of Abi Ihab bin 'Aziz. Later on a woman came to him and said, "I have suckled (nursed) uqba and the woman whom he married (his wife) at my breast." 'uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over to see Allah's Apostle at Medina, and asked him about it. Allah's Apostle said, "How can you keep her as a wife when it has been said (that she is your foster-sister)?" Then uqba divorced her, and she married another man. (Bukhari Book #3, Hadith #88)

Here we can see Prophet peace be upon him accepted the testimony of a woman (she was a black slave according to the narration of ad-Darimi no:2301). This is also the opinion of Imam Ahmad.

As far as the hadith quoted by islamwatch is concerned then it is not regarding all the cases rather it is for some cases like financial transactions. Prophet peace be upon him said this due to some reason

as Scholars of Islam says and how sahaba understood this hadith

Abu Musa al-Ash'ari says about her: "Never had we (the Companions) had any difficulty for the solution of which we approached Aisha and did not get some useful information from her". - Sirat-I-Aisha, on the authority of Tirmidhi, p. 163.

- If women are deficient then why did the sahaba ask help from the mother of the believers??? Not only this but there are evidences where women correct the Sahaba including Umar bin Al Khattab and his opinions and Umar RA was amongst the most knowledgeable sahaba and he was khalifatul Muslimeen.

In fact wives of the Prophet peace be upon him advised him!

a) Umm Salma Advised Prophet peace be upon him himself.

It is mentioned in Sealed Nectar: When the peace treaty had been concluded, the Prophet (Peace be upon him) ordered his Companions to slaughter their sacrificial animals, but they were too depressed to do that. The Prophet (Peace be upon him) gave instructions in this regard three times but with negative response. He told his wife Umm Salamah about this attitude of his Companions. **She advised that he himself take the initiative, slaughter his animal and have his head shaved.** Seeing that, the Muslims, with rended hearts, started to slaughter their animals and shave their heads. They even almost killed one another because of their distress. The Prophet (Peace be upon him) prayed three times for those who shaved their heads and once for those who cut their hair... **(Sealed Nectar by Shaykh Safi ur Rahman English translation page 155)**

- How beautiful was the advice of Umm Salmah RadhiAllahanha! The Prophet peace be upon him never said, "oh, you are woman and your mind **has deficiency.**" Rather he followed her advise and it worked!

b) Prophet peace be upon him himself took advice from his wife Zainab

It is mentioned in Bukhari Book 40, Hadith 404

Aisha further said: Allah's Apostle also asked Zainab bint Jahsh about my case. He said, "**O Zainab! What have you seen?**" She replied, "**O**

Allah's Apostle! I protect my hearing and my sight (by refraining from telling lies). I know nothing but good (about Aisha)." Of all the wives of Allah's Apostle, it was Zainab who aspired to receive from him the same favor as I used to receive, yet, Allah saved her (from telling lies) because of her piety.(end quote)

and Prophet peace be upon him himself said: **"Verily women are the twin halves of men."** (Narrated by al-Tirmidhi, 113; Ahmad, 25663. Classed as saheeh by al-Albaani in Saheeh al-Tirmidhi, 98)

- So this clears the hadith provided by islamwatch. It does not mean that women are deficient always. and IF for the sake of argument, we agree that women are deficient then (A woman is overloaded by being a mother or a babysitter or pregnancy. All these careers are round the clock, because of what she is! She is likely to forget more than a man who is devoted to one career only) and Islamwatch will have to agree on this, check detailed replies

Read articles on this issue in detail

a). A beautiful and detailed Article by brother Kevin Abdullah Karim (a revert) where he provided scholarly opinion and proved that Women are not deficient. http://www.answering-christianity.com/karim/women_not_deficient_in_intelligence_and_religion.htm

b). <http://islam.thetruecall.com/modules.php?name=News&file=article&sid=212>

c) A beautiful response by brother Bassam Zawadi in his article 'The Testimony of Women In The Bible' http://www.call-to-monotheism.com/the_testimony_of_women_in_the_bible

d) 'The Status Of Women In Islam' by Sh. Yusuf Al-Qaradawi where he discussed in detail this issue: <http://www.jannah.org/sisters/qaradawistatus.html>

e) 'Women Scholars/ Knowledgeable' <http://www.idealmuslimah.com/personalities/women-scholars-knowledgeable>

and regarding testimony of women read HERE <http://ilovezakirnaik.com/misconceptions/a13.htm>

EQUALITY OF WITNESSES

It is not true that two female witnesses are always considered as equal to only one male witness. It is true only in CERTAIN cases. There are about five verses in the Qur'an that mention witnesses, without specifying male or female. There is only one verse in the Qur'an, that says two female witnesses are equal to one male witness. This verse is Surah Baqarah, chapter 2 verse 282. This is the longest verse in the Qur'an and deals with financial transactions.

It says: "Oh! ye who believe!
When ye deal with each other,
in transactions involving future obligation
in a fixed period of time
reduce them to writing and get two witnesses
out of your own men and if there are not two men,
then a man and two women, such as ye choose,
for witnesses so that if one of them errs
the other can remind her." [Al-Qur'an 2:282]

- This verse of the Qur'an deals only with financial transactions. In such cases, it is advised to make an agreement in writing between the parties and take two witnesses, preferably both of which should be men only. In case you cannot find two men, then one man and two women would suffice.
- For instance, suppose a person wants to undergo an operation for a particular ailment. To confirm the treatment, he would prefer taking references from two qualified surgeons. In case he is unable to find two surgeons, his second option would be one surgeon and two general practitioners who are plain MBBS doctors.
- Similarly in financial transactions, two men are preferred. Islam expects men to be the breadwinners of their families. Since financial responsibility is shouldered by men, they are expected to be well versed in financial transactions as compared to women. As a second option, the witness can be one man and two women, so that if one of the women errs the other can remind her. The Arabic word used in the Qur'an is 'Tazil' which means 'confused' or 'to err'. Many have wrongly translated this word as 'to forget'. Thus financial transactions constitute the only case in which two female witnesses are equal to one male witness.

There are about five verses in the Qur'an which speak about witnesses without specifying man or woman.

While making a will of inheritance, two just persons are required as witnesses. In Surah Maidah chapter 5 verse 106, the Glorious Qur'an says:

"Oh you who believe!
When death approaches any of you,
(take) witnesses among yourself when making bequests." [Al-Qur'an 5:106]

two just persons of your own (brotherhood)
or other from outside if you are journeying
through the earth and the chance of death befalls you." [Al-Qur'an 65:2]

Two persons endowed with justice in case of talaq.

"Four witnesses are required
in case of charge against chaste women, [Al-Qur'an 24:4]

- The seeming inequality of male and female witnesses in financial transactions is not due to any inequality of the sexes in Islam. It is only due to the different natures and roles of men and women in society as envisaged by Islam. (End quote)

Islamwatch says:

Bukhari (72:715) - A woman seeks Muhammad's help in leaving an abusive marriage, but is ordered by the prophet to return to her husband and submit to his commands.

Response

This is the hadith Volume 7, Book 72, Number 715: Narrated 'Ikrima: Rifa'a divorced his wife whereupon 'AbdurRahman bin Az-Zubair Al-Qurazi married her. 'Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Apostle came, 'Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" When 'AbdurRahman heard that his wife had gone to the Prophet, he came with his two sons from

another wife. She said, "By Allah! I have done no wrong to him but he is impotent and is as useless to me as this," holding and showing the fringe of her garment, 'Abdur-Rahman said, "By Allah, O Allah's Apostle! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa'a." Allah's Apostle said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless Abdur-Rahman has had sexual intercourse with you." Then the Prophet saw two boys with 'Abdur-Rahman and asked (him), "Are these your sons?" On that 'AbdurRahman said, "Yes." The Prophet said, "You claim what you claim (i.e.. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow,"

Brother Karim replied in detail

In the above Hadith, there are few points to notice and mention:

1- The man failed to follow Noble Verse 4:34 which was sent by Allah Almighty to protect women from harmful men.

2- The woman was trying to get back with her first husband. In Islam, if a woman gets divorced or divorces herself from her husband through the Islamic court by "Khala'", then the only way she can get back with her husband, or her husband gets back to her is by HER MARRYING ANOTHER PERSON, HAVE SEXUAL INTERCOURSE WITH HIM, AND THEN GET A DIVORCE FROM HIM. This is to guarantee that divorce would not be a joke among Muslims.

3- The woman was claiming that her second husband was sexually no good. The husband disputed that, and brought his two sons from another marriage as a proof that he can perform sex. The Prophet peace be upon him then told the woman "by Allah, these boys resemble him as a crow resembles a crow".

4- Aisha's opinion about the woman's bruise doesn't prove or disprove anything. She got angry because she saw another woman badly beaten, which is perfectly fine and acceptable. But her emotions and opinions are not Islamic Verdicts!

Many authentic hadith proof that Islam liberated women and freed them. See hadith Sunan Abu-Dawud, Book 11, Marriage (Kitab Al-Nikah), Number 2138 & 2139.

In 'Sahih Muslim, Book 018, Number 4251' we see that a woman in islam is even allowed to take from her husband's property without his knowledge if he falls below this basic level of supporting her. Also Umar Ibn khattab told the prophet that 'women had the upperhand over men in Medina in' in Sahih Bukhari, Volume 7, Book 62, Number 119' ,

the prophet smiled after hearing this.

- This clearly proves that Ayesha's (ra) reaction was based on emotions, which is normal and perfectly fine. We also have to notice that in the pre-Islamic (before Islam) era, women were depressed by the Arabs. Islam came to liberate those women and to give them many rights. Unfortunately some Muslim men (still today) fail to follow the true message of Islam. Instead of this, they follow their evil (pagan) cultural practices and customs! This has nothing to do with Islam! Islam honours women and clearly forbids the cruel beating of wives!
- Secondly the hadith tells only one part of the incident, it doesn't mention anything about the decision made by the prophet after this incident, simply because only one part of the story is known and written down. So it's ridiculous to say that Islam and the prophet allowed wife beating when as a matter of fact the opposite is true!

Noble Verses and Sayings about the prohibition of wife beating:

The following Noble Verses and Sayings from the Noble Quran and Prophet Muhammad peace be upon him respectively seem to very well support the above interpretation:

"...Do not retain them (i.e., your wives) to harm them..." (The Noble Quran, 2:231)

"If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, God is well-acquainted with all that ye do." (The Noble Quran, 4:128)

Narrated Mu'awiyah al-Qushayri: "I went to the Apostle of Allah (peace be upon him) and asked him: 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." (Sunan Abu-Dawud, Book 11, Marriage (Kitab Al-Nikah), Number 2139)

Narrated Mu'awiyah ibn Haydah: "I said: Apostle of Allah, how should we approach our wives and how should we leave them? He replied: Approach your tilth when or how you will, give her (your wife) food when you take food, clothe when you clothe yourself, do not revile her face, and do not beat her." (Sunan Abu-Dawud, Book 11, Marriage (Kitab Al-Nikah), Number 2138)

"on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and God brings about through it a great deal of good." (The Noble Quran, 4:19).....

Source:

http://www.quransearch.com/karim/mistranslations_of_hadiths.htm

Note: In above response brother Karim said

2- The woman was trying to get back with her first husband. In Islam, if a woman gets divorced or divorces herself from her husband through the Islamic court by "Khala'", then the only way she can get back with her husband, or her husband gets back to her is by HER MARRYING ANOTHER PERSON, HAVE SEXUAL INTERCOURSE WITH HIM, AND THEN GET A DIVORCE FROM HIM. This is to guarantee that divorce would not be a joke among Muslims.

Our Note:

This would be allowed only if it is not pre-planned to get back to the previous husband, such kind of marriage is called tahleel/halala

For details regarding its conditions, refer: Is "Tahleel" Marriage Permissible? (Also Called Halala)

:http://www.zawaj.com/articles/tahleel_marriage_fatwa.html

Islamwatch quoted

Tabari IX:113 "Allah permits you to shut them in separate rooms and to beat them, but not severely. If they abstain, they have the right to food and clothing" (i.e., Treat women well for they are like domestic animals and they possess nothing themselves. Allah has made the enjoyment of their bodies lawful in the Qur'an.)

Tabari I:280 "'I must also make Eve (bad word), although I created her intelligent.' Because Allah afflicted Eve, all of the women of this world menstruate and are (bad word).'"...happy, content...utterly

incapable from intellectual weakness...never to give us trouble..

Response:

1. The translation is totally false this is the Arabic

.....
.....

No where above Arabic says "**permits you to shut them (wives) in separate rooms and to beat them**" but it says "**Allah permits you to refuse to share their beds**"

2. He left the context it says

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.....
.....

same is mentioned in Sahih Muslim and it says, narrated from Jaabir that the Messenger of Allaah (peace and blessings of Allaah be upon him) said in his Farewell Sermon:

"Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah. You too have rights over them, and that **they should not allow anyone to sit on your bed whom you do not like**. But if they do that, you can chastise them **but not severely(another hadeeth says but without causing injury or leaving a mark)**. Their rights upon you are that you should provide them with food and clothing in a fitting manner" (Narrated by Muslim, 1218)

We ask from the author, is there any non Muslim husband who can permit his wife to allow any other person on their bed? See the beauty of Islam even then it says, admonish them (first), (next), refuse to share their beds, (and last) beat them but without causing injury or leaving a mark, if it is useful. Their rights upon you are that you should provide them with food and clothing in a fitting manner" Subhan'Allah

All above is for good not for bad because Allah says "O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones" [al-Tahreem 66:6]

Ibn Katheer said:

Qutaadah said: you should command them to obey Allaah, and forbid them to disobey Allaah; you should be in charge of them in accordance with the command of Allaah, and instruct them to follow the commands of Allaah, and help them to do so. If you see any act of disobedience towards Allaah, **then stop them from doing it and forbid them for that.** This was also the view of al-Dahhaak and Muqaatil: that the duty of the Muslim is to teach his family, including his relatives and his slaves, that which Allaah has enjoined upon them and that which He has forbidden them. (Tafseer Ibn Katheer,

regarding his second reference of Eve, No where it says bad word but is is only brackets of author.

Islamwatch quoted

Bukhari 6:301("[Muhammad] said, 'Is not the evidence of two women equal to the witness of one man?' They replied in the affirmative. He said, 'This is the deficiency in her intelligence.'"[Muhammad said] 'Isn't it true that a woman can neither pray nor fast during her menses?' The women replied in the affirmative. He said, 'This is the deficiency in her religion.'" Allah has made women deficient in the practice of their religion as well, by giving them menstrual cycles.)

Narrated Abu Said Al-Khudri: Once Allah's Apostle went out to the Musalla (to offer the prayer) o 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

Response :

We have already provided links and ahadeeth where it is proven Prophet peace be upon him said due to some reason and Women are not deficient. Please read those links. Regarding more women in hell than men, the reply is already given by Brother Waqar Akbar Cheema and Brother Kevin Abdullah Karim see here

a) By Brother Waqar: Headings of the article

1. Context of the Hadith
2. They do not go to hell for being women
3. Women will outnumber men in Paradise
4. Ahadith about majority in hell do not tell the present or permanent state
5. Some statistical facts
6. Women can complain against husbands for genuine reasons
7. Conclusion

Source:

<http://www.islamicsearchcenter.com/archive/2010/05/why-women-majority-in-the-hell/>

b) see detailed reply by Brother Kevin Abdullah Karim see Under the heading Answering false claim nr.7

http://www.quransearch.com/karim/mistranslations_of_hadiths.htm

Islamwatch quoted

Bukhari (62:58) - A woman presents herself in marriage to Muhammad, but he does not find her attractive, so he "donates" her on the spot to another man.

Response

This is the COMPLETE hadith: (Bukhari Volume 7, Book 62, Number 58).

Narrated Sahl bin Sad: A woman came to Allah's Apostle and said, "O Allah's Apostle! I have come to you to present myself to you (for marriage)." Allah's Apostle glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Apostle! If you are not in need of her, then marry her to me." The Prophet said, "Have you got anything to offer." The man said, 'No, by Allah, O Allah's Apostle!" The Prophet said (to him), "Go to your family and try to find something." So the man went and returned, saying, "No, by Allah, O Allah's Apostle! I have not found anything." The Prophet said, "Go again and look for something, even if it were an iron ring." He went and returned, saying, "No, by Allah, O Allah's Apostle! I could not find even an iron ring, but this is my Izar (waist sheet).' He had no Rida (upper garment). He added, "I give half of it to her." Allah's Apostle said "What will she do with your Izar? If you wear it, she will have nothing over herself thereof (will be naked); and if she wears it, then you will have nothing over yourself thereof ' So the man sat for a long period and then got up (to leave). When Allah's Apostle saw him leaving, he ordered that he be called back. When he came, the Prophet asked (him), "How much of the Qur'an do you know (by heart)?" The man replied, I know such Sura and such Sura and such Sura," naming the suras. The Prophet said, "Can you recite it by heart?" He said, 'Yes." The Prophet said, "Go I let you marry her for what you know of the Quran (as her Mahr)."

- I wonder what is the problem in this hadith?? The Prophet peace be upon him married Khadija Radhi`Allahanha when she was 15 years older than him and she was a widow. Anyone can understand what is the claim of Islamwatch and what is the reality.

Islamwatch quoted

Abu Dawud (2:704) - "...the Apostle of Allah said: When one of you prays without a sutrah, a dog, an ass, a pig, a Jew, a Magian, and a woman cut off his prayer, but it will suffice if they pass in front of him at a distance of over a stone's throw."

God reduces one half of humanity to the status of a dog, a pig, a monkey, or an ass Sahih Bukhari - 1.9.490, 493, 498 Sahih Muslim - 4.1039; Sunaan Abu Dawud - 11.2155; Mishkat ul-Masabih - vol 2, p.114, Hadis no.

Response

a) Narrated Aisha, Ummul Mu'minin: I **was sleeping in front of the Prophet (peace be upon him)** with my legs between him and the qiblah. Shu'bah said: I think she said: I was menstruating. (Sunan Abu Dawud Book 2, Number 0710)

b) Narrated Maimuna: (the wife of the Prophet) During my menses, I never prayed, but used to sit on the mat beside the mosque of Allah's Apostle. He used to offer the prayer on his sheet and in prostration some of his clothes used to touch me." (Sahih Bukhari Volume 1, Book 6, Number 329)

c) Urwa b. Zubair reported: 'A'isha asked: What disrupts the prayer? We said: THE WOMAN AND THE ASS. Upon this she remarked: **IS THE WOMAN AN UGLY ANIMAL? I lay in front of the Messenger of Allah (may peace be upon him) like the bier of a corpse and he said prayer.** (Sahih Muslim, Book 004, Number 1037)

d) Narrated 'Aisha: The things which annul prayers were mentioned before me (and those were): a dog, a donkey and a woman. I said, **"You have compared us (women) to donkeys and dogs. By Allah! I saw the Prophet praying** while I used to lie in (my) bed between him and the Qibla. Whenever I was in need of something, I disliked to sit and trouble the Prophet. So, I would slip away by the side of his feet."(Bukhari , Hadith 484)

e) Narrated Ayyash bin Abu Rabiya:The Prophet (pbuh) said: **"Nothing annuls prayers."** (Sunan Darqutni, Hadith 1396. Ibn Hujr classified it as Hasan in Diraya 1/178)

- The passing of the above-mentioned in front of the person at prayer does not invalidate the prayer Nothing annuls the Salah as such but these things can disrupt ones attention.
- So this is what few of the Sahaba said but Aisha Radhiallahanha cleared the misconception of Sahaba that this is not the case and she provided proof in her evidence

Islamwatch quoted

*Ishaq 593 - "From the captives of Hunayn, Allah's Messenger gave [his son-in-law] Ali a slave girl called Baytab and he gave [future Caliph] Uthman a slave girl called Zaynab and [future Caliph] Umar another."
(Even in this world, Muhammad treated women like party favors, handing out slave girls to his cronies for sex.)*

Response

This is Arabic and chain from Seerah Ibne Hisham who narrated from Ibne Ishaq

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source:

http://www.islamweb.net/newlibrary/display_book.php?idfrom=1459&idto=1460&bk_no=58&ID=694

Apart from his distorted translation, Above Narration is weak because Yazeed bin Obaid is Tabiyee Sagheer who is narrating from Prophet peace be upon him, so, Narration is Mursal and Mursal is not accepted by Sahaba and Muhadditheen

It is mentioned is same Muqaddimah of Sahih Muslim that Mujahid said "

