

WOMEN'S RIGHTS IN ISLAM – PROTECTED OR SUBJUGATED?

by Dr Zakir Naik

Lesson 1 – Introduction

Dr Mohammad Naik: Assalaamu Alaikum Wa Rahmatullahi Wa Barakatahu. We welcome all the brothers and sisters present here today for this evening session of the 10-Day International Islamic Conference. We begin with the Qiraat by Dr Othman bin Mohammad Al Siddiqui, the head of the Qur'an societies in the Ministry of Islamic affairs, Government of Saudi Arabia. Please welcome Dr Othman Al Siddiqui.

Dr Othman Al Siddiqui: Assalamu Alaikum Wa Rahmatullahi Wa Barakatahu.

[Qirat...]

Dr Mohammad Naik: Now we have the translation of the Qir'at by Brother Arshi Qureshi.

Arshi Qureshi: "Allah wants to accept your repentance but those who follow their passions want to digress into a great deviation and Allah wants to lighten for you your difficulties and mankind was created weak."

"O you who have believed! Do not consume one another's wealth unjustly but only in lawful business by mutual consent and do not kill yourself or one another indeed Allah is to you ever Merciful."

"And whoever does that in aggression and injustice then We will drive him into a fire and that for Allah is always easy."

"If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance into Paradise."

"And do not wish for that by which Allah has made some of you exceed others, for men is a share of what they have earned and for women is a share of what they have earned. And ask Allah of His bounty, indeed Allah is ever of all things knowing."

"And for all We have made heirs to what is left by parents and relatives and to those whom your oaths have bound to you, give them their share indeed Allah is ever over all things a Witness."

"Men are in charge of women by right of what Allah has given one over the other and what they spend for maintenance from their wealth."

“So righteous women are devoutly obedient guarding in their husband’s absence what Allah would have them guard.”

“But those wives for whom you fear arrogance, first advise them, then if they persist forsake them in bed and finally strike them but if they obey you once more seek no means against them. Indeed, Allah is ever Exalted and Grand.”

Dr Mohammad Naik: Jazaak Allah Dr Othman Al Siddiqui and Brother Arshi. On behalf of the Islamic Research Foundation, it’s my pleasure to be your host and coordinator for today’s evening program. This is the second day of the 10-Day International Conference. Our speaker for this evening is renowned as a dynamic Islamic orator on Islam and comparative religion. Yes, Dr Zakir Naik is popular for his critical analysis and convincing answers to challenging questions posed by audiences after his public talks.

In the last 13 years Dr Zakir has delivered more than 1300 public talks worldwide in addition to numerous public talks in India. He has successfully participated in several symposia and dialogues with prominent personalities of other faiths like Dr William Campbell of USA and Sri Sri Ravi Shankar of India.

The Indian Express, one of the leading newspapers of India listed Dr Zakir Naik amongst the 100 most powerful Indians in 2009. In the special list of the top 10 spiritual Gurus of India, Dr Zakir Naik was ranked at no. 3 being the only Muslim in the list.

Dr Zakir Naik appears regularly on many international TV satellite channels throughout the world.

Peace TV, the most watched Islamic Satellite Channel in the world, having over 100 million viewers is his brainchild.

Brothers and Sisters to speak before us on the topic ‘Women’s Rights in Islam – Protected or Subjugated’? Dr Zakir Naik.

Dr Zakir Naik: Alhamdulillah Was Salaatu Was Salaam ‘Ala Rasoolillah Wa’ala Aalihi Wa Ashaabihi Ajma’een, Amma Ba’ad.

A’udhu Billahi Minash Shaytan Nir Rajeem, Bismillah Hir Rahman Nir Raheem.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ
وَالْخَائِضِينَ وَالْخَائِضَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ
كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Rabbish Rah Lee Sadree Wa Yassir Lee Amree Wa Yassir Li 'Amri Wahlul
'Uqdatan Milli Saanee Yafqahoo Qawlee.

The honorable guests of honor, my respected elders and my dear brothers and sisters, I welcome all of you with the Islamic greetings:

‘Asalaamu Alaikum, Wa Rahmatullahi Wa Barakatahu’.

‘May Peace, Mercy and Blessing of Allah (Subhanahu Wa Ta’ala), of Almighty God, be on all of you.

The topic of this evening’s talk is:

“Women’s Rights in Islam – Protected or Subjugated?”

Women’s Rights according to the Oxford dictionary are those rights that promote a position of social and legal equality of women with men.

Women’s rights according to the oxford dictionary means “Rights that promote a position of social and legal equality of women with men.”

I am not too much concerned about the conclusions, the modern ideas and the categorical statements made by scientists and un-experienced armchair experts, as how a life should be led by a woman. I am going to base my conclusions on experience which has been proven by facts because experience and holistic truth is the sure test between the gold of truth and the glitter of theory.

We have to check our intellect because many a time our mind can go astray. Indeed, there was a time when the great minds of that day, they thought that the world was flat.

If we agree with how the western media portrays the women’s rights in Islam, we have no option but to agree that the women’s rights in Islam, they are subjugated and they are not protected.

The western talk of women’s liberalization is nothing but a disguised form of exploitation of her body, of deprivation of honor and degradation of her soul.

The Western society claiming to uplift the women have actually degraded her to a status of concubines, mistresses and society butterflies which are employed as mere tools in the hands of sex marketers and pleasure seekers which are hidden behind the colorful screen of art and culture.

Islam gave women their due rights 1400 years ago. In the ‘Yawm Al Jahiliyaa’, it was known as the days of ignorance. Islam gave women their due rights.

If we go back into history and analyze when we read the history of the Babylonian Civilization, at that time if a man committed murder instead of him being punished, his wife was put to death.

When we read the history of the Greek Civilization, they had a mythological person by the name of 'Pandora' who was a woman who was the cause of evil and misfortune in the society.

In the Greek Civilization the women were used for sex and pleasure.

When we read the history of Roman Civilization, when the Roman Civilization reached its peak, a man was permitted to even kill his wife. Women were used for sex and pleasure. Nudity and promiscuity was common.

When we read the history of Egyptian civilization, they considered the women as a sign of the devil.

When we read the Arab Civilization, before the Qur'an was revealed very often when a female child was born, she was buried alive. Alhamdulillah, praise be to Allah after the revelation of the Qur'an and after the teachings of Prophet Muhammad (peace be upon him), the last and final messenger of the Creator, Allah (Subhanahu Wa Ta'ala), the women got their due rights. It uplifted the status of the women. Imagine in the days of ignorance, it was known as 'Yawm Al Jahiliyaa', the Arabs were the most ignorant people of that time. And after the revelation of the Quran, the women, they got their due rights.

Before we discuss the women's rights in Islam, I would like to point out a few things. Muslims today approximately, they constitute 20 to 25% of the world population. 1/5th to 1/4th of the world population today are Muslims. Some Muslim societies, they are close to Islam while the others, they are far away from Islam. If anyone wants to judge the women's rights in Islam, he should not judge according to what Muslims do or what the Muslim society does. The women's rights in Islam should be based on the authentic sources of Islam. The authentic sources of Islam are the Glorious Qur'an, the last and final revelation of Almighty God and the authentic Hadith of the last and final messenger Prophet Muhammad (peace be upon him). So women's rights in Islam should only be judged and based on the authentic sources of Islam, the glorious Qur'an and the authentic sayings of the beloved Prophet Muhammad (Sallallahu Alaihi Wasallam).

The Qur'anic verses will never contradict among themselves, neither would the Sahih Hadith, the Qur'an and the Sahih Hadith, they are in conformity, they will never contradict themselves. Yet we find that there are Muslim scholars, they have difference of opinion in many aspects of the women. The main reason is that these scholars, they quote one particular verse of the Quran and neglect all the other verses of the Quran. The Qur'an should be read as a whole and if we read the Quran as a whole, most of these differences will be solved.

It's the duty of every true Muslim whether man or woman to seek the pleasure of Allah (Subhanahu Wa Ta'ala), All Mighty God. The main aim should not be to get famous or to satisfy one's own ego, the main aim of every Muslim whether man or woman is to seek the pleasure of Allah (Subhanahu Wa Ta'ala).

Men and Women in Islam, they are equal but equality does not mean identicality. They are equal but they are not identical. Depending upon the biological makeup of the man and woman, there are differences, depending upon the biological makeup of the man and a woman, depending on the psychological makeup, depending upon the physiological makeup, depending upon the physical make up, All Mighty God, Allah (Subhanahu Wa Ta'ala) has given different roles for men and women. Many a times they are exactly the same, but they are identical and sometimes they differ depending upon the biological background, the physiological background, the psychological background, the physical background. He is our Creator; He knows what is best for us.

I have divided my talk 'The Women's Rights in Islam' into 6 broad headings.

The Spiritual rights of the women in Islam

The Economic rights of the women in Islam

The Social rights of the women in Islam

The Educational rights of the women in Islam

The Legal rights of the women in Islam

And the Political rights of the women in Islam.

I have divided my talk into 6 broad headings.

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Lesson 2 – Spiritual and Economic Rights of Women in Islam

First, we will discuss the spiritual rights of the women in Islam.

There is a very common misconception especially amongst the westerners that in Islam Paradise is only meant for men, only for the males. This misconception can be easily clarified by quoting just one verse of the Qur'an of

Surah Nisa chapter. no. 4 verse no. 124 where Allah (Subhanahu Wa Ta'ala) says,

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

That

“If any of you do deeds of righteousness, be it a male or a female and has faith, he will surely enter Jannah, he will surely go to heaven and not the least injustice shall be done to them.”

The same message is repeated in,

Surah Nahl chapter. no. 16 verse no. 97 where Allah says that

“If any of you do good deeds, be it a male or a female and is a believer, We will surely reward him for what he has done and we will make him lead a good life”

These verses are explicit and clear that going to paradise depends upon a person's faith and his righteous deeds, Emaan and Amal'e Sawlihaat.

Allah says in the Quran in Surah Nisa Chapter. no. 4 verse no. 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا

“O Humankind! Reverent your guardian Lord Who has created you from a single person and has created his mate of like nature”

That means the mate of the man i.e., the female has been created of the same spiritual nature as that of the man.

Furthermore, its mentioned in Surah Shuara chapter. no. 42 verse no. 11

فَاطَرُ السَّمَاوَاتِ وَالْأَرْضِ ۖ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

It is Ye who has created the earth and created like nature his mate.”

That means the spiritual nature of man and woman is the same.

Allah says in the Quran in Surah Sajdah chapter. no. 32 verse no. 9

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ

That

“We have made them in due proportion and have blown into them Our spirit”

The same message in repeated in Surah Al Hijr chapter. no. 15 verse no. 29 that

“Allah (Subhanahu Wa Ta’ala) has created the human beings in due proportion and has put into them His spirit and then they fall down in obedience.

What does Allah mean when He says that We have blown the spirit into the human beings, it does not mean something like a God incarnate or something like a pantheistic form, it means, that Almighty God has given His knowledge into every human being.

Allah (Subhanahu Wa Ta’ala), He’s given the knowledge of the Creator in all the human beings, the males as well as the females.

Allah says in the Quran in Surah Israa’ Chapter. no. 17 verse no. 70

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

“We have honored the children of Adam.”

Almighty God says in the Qur’an that all the children of Adam, all the children of Adam irrespective whether they are male or female, they have been honored, irrespective whether they are black or white, yellow or brown, rich or poor, Almighty God has honored all the children of Adam irrespective whether you are staying in America, in UK, in Canada, in India, in Saudi Arabia; Almighty God has honored all the children of Adam.

There are certain non Islamic religions who put the blame only on Eve (may Allah be pleased with her) for tempting Adam to eat the forbidden fruit because of which all humankind is born in sin.

And when you read the Bible Genesis Chapter. No. 3, it says that

“Eve (may Allah be pleased with her) was responsible for tempting Adam to eat the forbidden fruit because of which humankind is born in sin.”

There is not a single verse in the Qur’an which puts the blame only on Eve (may Allah be pleased with her). The blame is put equally on both of them on Adam as well as on Eve (may peace be upon them. And if you read the Quran,

it’s mentioned in Surah A’raaf chapter. no. 7 verse no. 19 to 27

“Adam and Eve (peace be upon them), they are addressed a dozen of times. It’s mentioned there that both of them, they made a mistake, both of them repented and both were forgiven, the blame is put equally on both of them. There is not a single verse of the Qur’an which puts the blame on Eve alone exclusively but there is a verse in the Quran in

Surah Taa Haa chapter. No. 20 verse no. 121 which says that

“Adam (peace be upon him), he disobeyed God”

But there is no verse exclusively saying that Eve was responsible (peace be upon her). But overall if you read the Qur’an as I said, you cannot pick up one verse, if you read the Qur’an overall, we have to agree that both of them, they made a mistake, both of them repented and both were forgiven.

Further when you read the Bible in the Book of Genesis chapter. no. 3 verse no. 16, it says, Almighty God says, He says to the woman that

“I will multiply your conception and you will give birth in pain and sorrow and your desire shall be your husband and he will rule over you”

So according to the Bible pregnancy is a curse of Almighty God, it’s a punishment. God says I will multiply you in conception and you will bear children in pain and sorrow. As though it’s a punishment of Almighty God on the woman, pregnancy is a curse, it’s a punishment, and it says that your desire shall be that of your husband and he will rule you.

In fact if you read the Quran there is a great contrast, the Quran says exactly the opposite. The Quran uplifts the woman because of pregnancy.

The Quran says in Surah Nisa chapter. no. 4 verse no. 1, it says

“Respect the womb that bore you”

Quran says in Surah Luqman chapter. no. 31 verse no. 14

“We have enjoined on the human beings to be kind to their parents. In trivial upon trivial did the mother bore you and in pain did she give you birth”

The Quran says respect your parents especially your mother because she bore you in pain. In trouble upon trouble did she bore you and in pain did she give you birth.

Same message is repeated in Surah Ahqaaf chapter. no. 46 verse no. 15

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ط

“We have enjoined on the human beings to be good to their parents in pain did she bore you and in pain did she give you birth”

That means because of the pains that the mother bears and the pain she takes while giving you birth, the Quran says, you have to respect her, it uplifts the woman. Pregnancy uplifts the woman, does not degrade her. And if you analyze the Quran, the Quran gives the criteria of Almighty God to judge a human being in

Surah Hujuraat chapter. no. 49 verse no. 13 where it says

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ؕ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ؕ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O humankind! We have Created you from a single pair of male and female and have divided you into nations and tribes so that you shall recognize each other, not that you shall despise each other. And the most honored in the sight of Allah (Subhanahu Wa Ta’ala) is the person who has Taqwa”

The only criteria for Almighty God to differentiate one human being above other, it is not sex, it’s not caste, it’s not color, it’s not wealth, it’s not age but it is Taqwa, it is God consciousness, it is piety, it is righteousness.

The only criteria for Almighty God to differentiate one human being above the other, it is God consciousness, it is piety, it is righteousness, it is never sex.

Allah says in the Quran in Surah Ale Imran chapter. no. 3 verse no. 195

“Never will I suffer the loss of any of you be it a male or female, you are partners unto one and another”

Almighty God says never will I let any of your work go waste irrespective whether you are a male or a female, you are partners unto one another.

The spiritual aspects of the men and women has been described in a nutshell, in Surah Ahzaab chapter. no. 33 verse no. 35 that I quoted in the beginning of my talk where Allah (Subhanahu Wa Ta’ala) says:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ

“For Muslim men and women”

وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

“For believing men and women”

وَالْمُؤْمِنَاتِ وَالْمُؤْمِنِينَ

“For devout men and women”

وَالصَّادِقَاتِ وَالصَّادِقِينَ

“For true men and women”

وَالصَّابِرِينَ وَالصَّابِرَاتِ

“For men and women who are patient and constant”

وَالْخَالِصِينَ وَالْخَالِصَاتِ

“For men and women those who humble themselves”

وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ

“For men and women who give in charity”

وَالصَّائِمِينَ وَالصَّائِمَاتِ

“For men and women who fast”

وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ

“For men and women who guard their chastity and modesty”

وَالذَّكِرِينَ اللَّهُ كَثِيرًا وَالذَّكِرَاتِ

“For men and women who engage much in Allah (Subhanahu Wa Ta’ala)’s praise”

أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

“For them Allah has prepared forgiveness and ample of reward.”

Allah says that for Muslim men and women, for believing men and women for devout men and women, for true men and women, for men and women who are patient as well as constant, for men and women who humble themselves, for men and women who give in charity, for men and women who guard their chastity and modesty, for men and women who engage in Allah’s praise, for them Allah has prepared forgiveness and ample of reward.

By reading this verse we come to know that the spiritual duties of men and women in Islam are the same. Both have to submit their will to Allah (Subhanahu Wa Ta’ala), both have to believe, both have to be devout, both have to be true, both have to do

Sabr, patience and constancy, both have to pray, both have to give charity, both have to fast, both have to praise Allah (Subhanahu Wa Ta'ala) by these verses of the Qur'an we come to know that spiritually men and women are equal. Just because the Qur'an says that spiritually men and women are equal what would you decide? Are the women's rights in Islam protected or are they subjugated?

Let's discuss the economic rights of the women in Islam.

Islam gave the women the economic rights 1400 years ago, 1300 years before the western world. When the Qur'an was revealed at the advent of the Prophet Muhammad (Sallallahu Alaihi Wasallam), any adult woman whether married or unmarried she was allowed to own or disown the property without the permission of anyone else. If we read history, the first time the westerners gave right for a married woman to own or disown the property without the permission of the husband was in 1870s under the special Married Woman Property Act. And this special women's marriage property act was further revised in 1882 and 1897. Imagine, Islam gave rights to the women to own or disown 1300 years before the western world.

In Islam a woman is financially more secured. Before she is married it is the duty of her father and her brother and after she is married, it's the duty of her husband and her son to look after her financial aspects lodging, boarding, clothing and all of the financial aspects. She need not work for a living, financially a woman is secured. It is the duty of the man in the house to earn the living; the financial burden is put on the shoulders of the men in Islam. But if both the ends don't meet and if the woman wants to work, she can work as long as it is within the purview of the Islamic Shariah. She maintains her Hijaab and she follows the Quran and Sahih Hadith. Because there is no verse in the Quran which prohibits a woman to work as long as it is not against the Qur'an and Sahih Hadith.

There are many professions which are prohibited for the woman. Those professions which exhibit the body for example modeling, acting, dancing, all these professions, they are Haraam for the women, it's prohibited. Furthermore, there are many professions which are prohibited for the women as well as the men, for example working in alcoholic bars, working in gambling den, doing dishonest business, cheating, bribing, all these are prohibited for both men and women. There are many professions which are noble, and we want the women to do. There are some professions which if the women want, the both the ends to meet, they can do for example they can do cooking at home, pottery, weaving, knitting, they can work in places which have got segregation of sexes where the modesty is protected where the Hijaab is maintained. They can take up noble professions such as teaching; they can become nurses and doctors. If I want my wife, my mother, my daughter to maintain her Hijaab but natural we should make our womenfolk some of them as doctors.

But if you analyze in Islam the woman is financially secured, she need not work for a living, it's the duty of the man to look after her financial burden before she is married as I mentioned, it's the duty of the father and the brother and after she is married, it's the duty of the husband and the son to look after her lodging, boarding, clothing and all financial aspects, she need not work. But if she works and if that work is within the purview of the Islamic Shariah then whatever she earns, she need not spend on the family, she can keep it for herself, that's her right. But if she wants to take part and

help in the financial aspects, she can but no one can force her. In Islam during marriage, the woman is on the receiving end.

The Quran says in Surah Nisa chapter. no. 4 verse no. 4

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً

That give to the women in marriage a dower as a gift.

In Islam Mahr i.e. a marital gift is compulsory for a marriage to solemnize. Without Mahr a marriage cannot solemnize in Islam.

In Indian culture where we live, it is the opposite. It is the woman who gives dowry to the would-be husband. In Islam, it's the opposite, it's the man who gives to the would-be wife, Mahr a marital gift, a dower, but unfortunately in the Muslim society many of us have made it as a joke. You know in India, they keep Mahr as 786 rupees. You can't even buy a pair of shoes with 786 rupees. And for namesake they keep 2000 rupees or Unnis Miskaal, you know saying that the Prophet kept, Unnis Misaskaal as a Mahr. If you have the same wealth as the Prophet and Hazrat Ali (may Allah be pleased with him) and if you give Unnis Miskaal, 19 Miskaal good. You may be having 10 times, 100 times more wealth than what the Prophet had and Hazrat Ali (may Allah be pleased with him) and you want to give Unnis, you have to give hundred and ninety. Nineteen hundred Miskaal, if you want to follow the Prophet. They spend on their weddings lavishly, they may keep the Nikaah in the Mosque for namesake but Walimah on a big ground, spending lakhs of rupees, millions of rupees and they want to keep a Mahr as 786 they want to make mockery of Islam.

The Indian culture unfortunately some of the Muslims, they are being influenced by the Indian culture, you know Indian culture, it is the women that gives the dowry to the would-be husband and you know depending upon the market, if you want to marry a graduate you may have to give 5 lakhs rupees, half a million rupees. If you want to marry an engineer, you have to give 10 lakh rupees, 1 million rupees, if you have to marry a doctor, you may have to give 50 lakh rupees, 5 million rupees. As though hordes and cattle are being sold in the marketplaces. In Islam to demand dowry from the would-be wife is Haraam, it is prohibited. Demanding directly or indirectly, both prohibited, you can't tell the parents of the would-be bride that "my son, he likes to travel in a Mercedes car" giving an indication, I want a Mercedes car for dowry. "You know my son, he likes to live in a 3 bedroom apartment" giving an indication that you want a 3 bedroom apartment for dowry. Demanding dowry directly or indirectly is prohibited in Islam. If willingly, if the parents of the girl, the bride, want to give some gift to the daughter, there is no problem, but you cannot force or cannot ask or request directly or indirectly, it is prohibited in Islam. So, if we analyze in Islam, the women they are on the receiving end during marriage.

And furthermore irrespective, the woman may be very rich, the wife may be very rich, the wife may be very rich, or she may be poor, irrespective whether the husband is rich or poor, it is yet the duty of the husband to look after the food, clothing, lodging

and all financial aspects of the wife. He cannot say “okay my wife is rich, I am poor” yet it is his duty.

Furthermore, just in case if divorce takes place or if a woman gets widowed, she gets maintenance for the ‘iddah’ period, for the waiting period and if she is pregnant, it extends till she gives delivery of the child, till she gives the birth of the child and if the child is born, she even gets financial support till the child grows up.

Furthermore, in Islam a woman even inherits. In many religions the woman is not allowed to inherit, she does not have any share in the property left behind by her family members but in Islam the woman inherits. There are on many occasions where non-Muslims, they object, and they say fine in Islam women do inherit but why do they inherit half. Trying to say that Islam subjugates the women but if you analyze the logic behind it, you will understand the wisdom of Allah (Subhanahu Wa Ta’ala), of our Creator, Almighty God. As I mentioned a few minutes earlier in Islam it is the man who bears the financial burden before woman is married, it is the father and the brother, after she is married, it is the husband and the son who looks after her lodging, boarding, clothing and all financial aspects. If you read the Qur’an, the inheritance is given in several places.

In Surah Baqarah chapter. no. 2 verse no. 180,

In Surah Baqarah chapter. no. 2 verse no. 240,

in Surah Nisa chapter. no. 4 verse no. 7 to 9,

in Surah Nisa chapter. no. 4 verse no. 19,

in Surah Nisa chapter. no. 4 verse no. 33,

in Surah Maidah chapter. no. 5 verse no. 106 to 108, in several places but the most specific share division is given in

Surah Nisa chapter. no. 4 verse no. 11 and 12 where it says that Allah (Subhanahu Wa Ta’ala) has ordained that

“In what you leave your wealth for your children, the sons get double the share of your daughters. If only daughters two or more, they share in two third. If only 1, she gets half”

The verse continues

“In what you leave for your parents, each get one sixth if you have children, the mother gets one third if there are no children and the verse continues. In what your wives leave for you, you get half if there are no children, you get one fourth if there are children. What you leave for your wives, they get one fourth, if there are no children, they get one eighth, if you have children.”

Don't confuse yourself, go back home, open the Quran, Surah Nisa chapter. 4 verse no. 11 and 12 easy. I do agree that most of the times the women inherit half the amount of what the men inherit but there are occasions when they inherit equal for e.g. $1/6^{\text{th}}$ both for the parents, for mother and father, if they have children but if they don't have children, mother gets $1/3^{\text{rd}}$ that means double than that of the father but I do agree with you as a whole, most of the times, the women inherit half, son gets double than that of the daughter, husband gets double than that of the wife, most of the times. What is the logic behind it? The logic is as I mentioned since man is the person who takes the financial burden and suppose there is a person who dies and after giving the shares of the other people if 150 thousand dollars or 150 thousand rupees, is balanced for the children after giving the shares of the other relatives if 150 thousand dollars or 150 thousand rupees is balance, and that man has got one daughter and one son. The son will get 100 thousand dollars, or 100 thousand rupees and the daughter will get 50 thousand dollars or 50 thousand rupees.

People will say injustice, why did the daughter get half so the logic behind it is the man has the financial burden. I'm asking you a question would you want to inherit 100 thousand dollars or 100 thousand rupees and spend 80 or 90% of that whatever you have inherited on the family if you are a man or would you prefer inheriting 50 thousand dollars or 50 thousand rupees and not spending a single penny or a single paisa on the family. If you are a man and if you inherit, 100 thousand dollars or hundred thousand rupees, maybe 80 or 90% goes on the family, what is left with you? 10,000 or 20,000 rupees or dollars. If you are a woman, you get 50 thousand dollars or 50 thousand rupees, 100% you can keep for yourself. So would you prefer inheriting 100 thousand and keeping only 10, 20 thousand with you or would you prefer inheriting 50,000 and keeping everything with you. If Allah would have given equal amount to both then I would have to give a talk on men's rights in Islam. When Allah has given the rights, He is even equal. If He has put the financial burden on the men, He sees to it that the men get double. Otherwise, it will be injustice.

And the Quran says in Surah Nisa chapter. no. 4 verse no. 40

“Allah (Subhanahu Wa Ta'ala) is never unjust in the least degree”

So, if you know the Hiqmah behind it, you'll realize that the guidance given by our Creator is the best. Just because the women in Islam are financially more secured than the men, what would you say, the women in Islam are they protected or are they subjugated?

WOMEN'S RIGHTS IN ISLAM – PROTECTED OR SUBJUGATED?

by Dr Zakir Naik

Lesson 3 – Social Rights of Women in Islam

Let's discuss the social rights of the women in Islam. I have broadly divided the social rights of women in Islam into 4 subcategories.

The rights of the daughter in Islam

The rights of the wife in Islam

The rights of the mother in Islam and

The rights of the sister in Islam

First, we'll discuss the rights of the daughter in Islam.

The Qur'an prohibits the killing of any female child or female infant.

The Quran says in Surah Takweer chapter. no. 81 verse no. 8 and 9 that

“When the female child is buried alive and when she is asked for what crime was she killed”

Qur'an prohibits the killing of female children and female infants.

The Quran does not only prohibit the killing of female infants, it prohibits the killing of all infants, of all children whether male or female.

Quran says in Surah An'aam chapter. no. 6 verse no. 151 that

“Kill not your children for want of sustenance for it is Allah (Subhanahu Wa Ta'ala), who will give sustenance to you and your children.

Allah repeats the message in Surah Israa' chapter. no. 17 verse no. 31

“Kill not your children for want of sustenance for it is Allah (Subhanahu Wa Ta'ala) Who will give sustenance to your children and you, for killing of children is a major sin.”

There was a program that came on BBC, the name of the program was 'Assignment' and the title was 'Let Her Die'. There was a British reporter by the name of Emily Buchanan who comes from UK and does a survey of India and she says that "everyday more than 3,000 fetuses are being aborted in India after they are identified that they are females". If you multiply this figure by 365, the number of days in a year, you get a total of more than a million fetuses are being aborted in India alone after they are identified that they are females. And according to the Tamil Nadu Government Hospital report, it says out of 10 female children born alive in the Tamil Nadu government hospital, 4 are put to death. And there are big billboards and hoardings in states such as Rajasthan and Tamil Nadu saying "Spend 500 rupees and save 500,000 rupees" indicating spend 500 rupees and do the ultra-sonography, identify the child that you are carrying is a female and abort her and save the couple of lakhs in upbringing her and the balance few lakhs in dowry. Spend 500 rupees and save 500,000 rupees, very good bargain because of this evil practice of female infanticide and female feticide, you find the sex ratio in India, it is imbalanced.

According to the census of 1901 for every thousand males in India there were 900 and 72 females, in 1901 census. As science and technology is advancing you can identify easily whether the child is a male or a female so as science and technology is advancing the women are being subjugated. According to the census of 1981 in India for every thousand males there were 934 females. According to the census of 1991 for every thousand males there were 927 females, you know, science technology advancing, women are being subjugated. As I told you the western talk of women's liberalization is nothing but a disguise form of exploitation of her body, deprivation of her honor and degradation of her soul.

If this evil practice of female infanticide and female feticide stops even in India in the next few decades the male and the female ratio, In Sha Allah would become equal. Allah (Subhanahu Wa Ta'ala), our Creator, Almighty God does not only prohibit the killing of female children, it even rebukes the thought of a person becoming sad at the news of the female child.

Quran says in Surah Nahl chapter. no. 16 verse no. 58 and 59 that

"When news is brought to one of them of the birth of a female child, his face darkens, and he is filled with inward grief and he starts thinking that should he let her live in contempt or should he bury her alive. Ah! What an evil thought!"

The Quran rebukes the thought of a person becoming sad at the news of the birth of a female child. Leave aside killing even becoming sad at the news of a birth of a female child. Allah (Subhanahu Wa Ta'ala) does not like it, He rebukes it. Our beloved Prophet Muhammad (Sallallahu Alaihi Wasallam) said, its mentioned in a

Sahih Hadith Vol. no. 4 (Book of Birr Wassilah Hadith no. 6364), the beloved Prophet said that

"Anyone who up brings 2 daughters with love and affection till they grow up, he will be as close to me as these 2 fingers on the Day of Judgment" and he kept both his 2 fingers together.

There is another Sahih Hadith (Musnad Ahmad Vol. no. 3 Hadith no. 14247) in which the Prophet said that

“Anyone who up brings 2 daughters with love and affection till they grow, they shall enter Jannah”

Our beloved Prophet Muhammad (Sallallahu Alaihi Wasallam), he did not only talk about equality, he actually practiced it. Once there was a man who kissed his son and placed him on one of his laps but did not do the same for his daughter. The Prophet objected and said that “the man was unjust. He should have even kissed his daughter and placed her on the other lap”

Now we will discuss the Rights of the Wife in Islam. Most of the other religions besides Islam, they consider the women as an instrument of the devil but the Qur’an refers to the women as a ‘Muhsina’. ‘Muhsina’ in Arabic means a fortress against the devil. Because the pious woman is on the straight path, she prevents the husband from deviating and going on the wrong track and keeps him on the Siratal Mustaqeem. Therefore, she is called as ‘Muhsina’, a fortress against the devil.

The Quran in Surah Nisa chapter. no. 4 verse no. 21 refers to marriage, to Nikah as a sacred covenant, it’s a sacred covenant, a sacred contract between the husband and wife.

The Quran says in Surah Room chapter. no. 30 verse no. 21 that

“We have created for you mates from amongst yourself so that you may live with them in tranquility, and He has put love and mercy between your hearts”

The beloved Prophet Muhammad (Sallallahu Alaihi Wasallam), he said,

it’s mentioned in Sahih Bukhari Vol. no. 7 in the Book of Nikah chapter. no. 3 Hadith no. 5066, the beloved Prophet said

“O ye young people! Whoever has the means to get married, should get married”

The beloved Prophet also said there is no monasticism in Islam.

And the Prophet said (Al Mu’jam Al Awsat Lit Tabraani Vol. no. 1 Page 162) “anyone who marries, he completes half his Deen”

Once during question-answer time there was a person who asked me that does it mean that if I marry twice, will I complete my full Deen? What did the Prophet mean when he said that marriage completes half your Deen? Marriage prevents you from promiscuity, from fornication, from homosexuality. Only if you marry do you have an opportunity to be a husband or a wife, only if you marry, do you have an opportunity to be a father or a mother which are very important duties in Islam. So irrespective whether you marry once or twice, you only complete half your Deen.

In Islam for a marriage to solemnize taking the permission of both would be husband and wife, the man and the woman is equally important.

The Quran says in Surah Nisa chapter. no. 4 verse no. 19

“Do not inherit the women against their wishes”

There is a Hadith which is mentioned in Sahih Bukhari Vol. no. 7 Book of Nikah chapter. no. 43 Hadith no. 5138,

“A lady by the name of Khansa bint Khadim Al Ansariya, she approached the Prophet and said that my father has married me to a person against my wishes. The Prophet, he nullified the marriage.”

There is another Sahih Hadith which is mentioned in Musnad Ahmad ibn Hambal, (Vol. no. 3) Hadith no. 2469 where

“A lady approaches the Prophet and said that my parents have forced me to marry a man against my wishes and the Prophet said, she has the option of either continuing the marriage or nullifying the marriage.”

There is a similar Hadith mentioned in Ibn Maajah (Vol. no. 3 Book of Nikah) Hadith no. 1875, it's the same Hadith

“A woman approaches the Prophet and tells him that my parents have forced me to marry against my wishes and the Prophet says, “You can either continue the marriage or you can nullify the marriage.” And the woman says, “I continued the marriage, but I wanted the women to know that the parents cannot force their daughters to marry someone who they don't like.”

The Qur'an says in Surah Baqarah chapter. no. 2 verse no. 228 that the

“The women have rights similar to those against them on terms equitable to those against them and terms equitable, but the men have a degree of advantage”

Based on this verse of the Quran, men and women are equal except in leadership. The Quran clearly says that the women have rights, those similar to them on terms equitable but the men have a degree of advantage.

Now many of the Muslims, they misunderstand this ending phrase that the men have a degree of advantage, and they think that men are superior, and they quote the verse of the Quran:

الرِّجَالُ قَوُّمُونَ عَلَى النِّسَاءِ

That the men are superior to the women. So Allah has said that men have degree of advantage, the men are superior.

What they are quoting is the verse of the Quran of Surah Nisa which was recited by our wonderful Qari from Surah Nisa chapter. no. 4 verse no. 34 which says “Alrrijaalu Qawwaamoona Alan Nisa” that the men are the Qawwam of the women. What is the meaning of the Arabic word ‘Qawwam’? ‘Qawwam’ comes from the root word ‘Aqaama’ which means to stand up for. How we have Aqaama before Salaah, we stand up for Salaah. So this Arabic word ‘Qawwam’ means the men have one degree of additional responsibility and one degree additional service towards the women, not one degree of superiority to boss over the women. And if you read the Tafseer of Tabri, he says the Arabic word ‘Qawwam’ means one degree of additional responsibility.

Because if you read the verse ahead, the verse says that Allah has given men more strength than the woman. So because of that advantage, it’s the duty of the men that they should take care of the women, they should not boss over her.

Furthermore, Qur’an says in Surah Nisa chapter. no. 4 verse no. 19 that

“Treat your wives with equity and kindness even if you dislike her”

Means even if you don’t like your wife yet treat her with love and compassion and treat her kindly even if you dislike her. Even if you dislike her, treat her with kindness and compassion.

And in Islam we do not consider calling the woman as housewives, housewives. You know, housewife if you analyze means she is married to the house. In Islam we don’t consider our women; they are married to the house to be called as housewives. You know in English we have... what is your profession, housewife. We in Islam prefer calling the women as homemakers because they make the home, they build the home. So In Sha Allah I believe that the ladies from now onwards when they have to fill any form instead of writing the profession, if they are not to write housewife that’s the English terminology, they are marrying you to your house, prefer mentioning, homemaker because the women build the home, they make the home.

And in Islam a woman is not married to a master to be treated like a slave. She is married to an equal and the role is that of partnership and Qur’an gives a very good phrase in,

Surah Baqarah Chapter. no. 2 verse no. 187, where Almighty God says

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

That

“They are your garments, and you are their garments”

that means your wives are your garments and you are the garments of your wives. What is the role of garment? The role of the garments is to beautify, to conceal, to protect. The husband and wife, they conceal each other’s’ faults, they beautify each other, they help each other. It is the role of hand and gloves.

Let's discuss the rights of the Mother in Islam.

Allah says in the Quran in Surah Israa chapter. no. 17 verse no. 23 and 24,

“We have ordained for the human beings that they worship none but Allah and that they be kind to their parents and if one of them or both of them reach old age, don't say a word of contempt, don't say 'Uff' to them but address them with honor and lower to them your wing of humility and pray to Almighty God that have mercy on them and bless them as they cherished me in childhood.”

Almighty God says that after worshipping All Mighty God, the next point is that you have to be good to the parents and if one of them or both of them reach old age, don't say 'Uff' to them and address them with honor. And lower to them your wing of humility and pray to Almighty God that have mercy on them and cherish them, bless them as they cherished me in childhood.

The Quran says in Surah An'aam chapter. no. 6 verse no. 151 and Surah Ankaboot chapter. no. 29 verse no. 8

“Wa Bilwaalidaini Ihsaana”

That

“We have enjoined on the human beings to be kind to their parents”

The Quran repeats the same message in Surah Luqman chapter. no. 31 verse no. 14 and Surah Ahqaaf chapter. no. 46 verse no. 15 that

“We have enjoined on the human beings to be good to their parents” and the verse continues “especially to the mothers”

The Quran says in Surah Nisa chapter. no. 4 verse no. 1

“Respect the womb that bore you”

And our beloved Prophet Muhammad (Sallallahu Alaihi Wasallam), its mentioned in several Ahadith including a Sahih Hadith of

Sunan Nasai, the Book of Jihad chapter. no. 6 Hadith no. 3106, the beloved Prophet said

“Paradise lies beneath the feet of your mother”

That does not mean that if my mother is walking on the street and if she walks on filth and dirt that thing becomes paradise. What the Prophet meant was when he said “Paradise lies beneath the feet of your mother” means if you love your mother, if you respect your mother, if you are obedient to your mother, if you are kind to your mother, In Sha Allah, you shall enter paradise.

There is a Hadith in Sahih Bukhari in Vol. no. 8 in the Book of Aadab, the Book of Good Manners chapter. no. 2 Hadith no. 2 in the new addition of Bukhari its Hadith no. 5971 where,

“A man approaches the Prophet and asks him that “who in this world deserves the maximum love and compassion?” the beloved Prophet said “It’s your mother” the man asked “after that who?” the Prophet said “your mother” the man asked “after that who??” the Prophet said “your mother”. The man asked “after that who??” then the Prophet said “your father”

That means 75% of the love and compassion goes to your mother, 25% goes to your father. 3/4th of the love and compassion goes to the mother and 25% of the love and compassion goes to the father. In short, the mother gets the gold medal, she gets the silver medal as well as the bronze medal. The father has to be satisfied with a mere consolation prize.

These are the teachings of Islam I have got no option over it.

Let’s discuss, the rights of the sister in Islam.

The Qur’an says in Surah Tawbah chapter. no. 9 verse no. 71

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

That

“The believing men and women, they are supporters to one another”

That means they socially support each other; they are like brothers and sisters unless otherwise.

And our beloved Prophet Muhammad (Sallallahu Alaihi Wasallam), he referred to the women as ‘Shakaar’ one of the meanings of the Arabic word ‘Shakaar’ means a sister, the other meaning is one half. And we know the world population is divided approximately in two equal halves of male and female so one half is male, one half is female. And the Prophet referred to the women as a sister.

Just because the social rights in Islam they uplift the women, what would you say that are the women’s rights in Islam, are they protected or are they subjugated?

WOMEN'S RIGHTS IN ISLAM – PROTECTED OR SUBJUGATED?

by Dr Zakir Naik

Lesson 4 – Educational Rights of Women in Islam

Let's discuss the educational rights of women in Islam.

The first guidance revealed by Allah (Subhanahu Wa Ta'ala), by Almighty God to the whole of humankind in His last and final revelation, the Glorious Quran, it was not to offer Salaah, it was not to give charity, it was not to fast, but it was 'Iqra' it was to read, to proclaim, to repeat. And the first 5 verses revealed of the Glorious Quran was from

Surah Iqra chapter. no. 96 verse no. 1 to 5 which says,

أَفْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

أَفْرَأْ وَرَبُّكَ الْأَكْرَمُ

الَّذِي عَلَّمَ بِالْقَلَمِ

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“Read, recite, proclaim! in the name of thy Lord Who created.

Who created the men from something which clings, a leech like substance.

Read in the name of thy Lord Who is most Bountiful,

Who taught men the use of the pen.

Who taught men that which he did not know.”

The first guidance given by Allah (Subhanahu Wa Ta'ala) in the Quran, it was to read and it was to both male and female.

Our beloved Prophet Muhammad (Sallallahu Alaihi Wasallam) said, its mentioned in a Sahih Hadith of

Ibn Maajah (Vol. no. 1) Hadith no. 224, the beloved Prophet said

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

“It is obligatory on every Muslim, man or woman, to acquire knowledge.”

The Prophet especially told the parents to educate their children especially their daughters. It is the duty of the husband to give education to their wife especially religious education and if they don't, she has the right to go to the court, to the judge and demand for it. If he cannot teach it himself, he'll have to send her and see to it that he educates her.

There is a chapter in Sahih Bukhari in one Hadith the women, they approached the Prophet and they tell him that “you are always surrounded by men why don't you give us a special time?” And the Prophet agreed and he used to especially dedicate time to educate only the women.

He also sent Sahabas to especially educate the women. And if you read the history of Islam 1400 years ago in the days of ignorance, in Yawm Ul Jahiliyah, at that time we have examples of many women, several women who were scholars. The best example I can think is Aisha bint Abi Bakr (may Allah be pleased with her), the wife of the Prophet.

One of her very famous student by the name of Arwa (may Allah be pleased with her), she says that

“I have not come across a scholar greater than Aisha (may Allah be pleased with her) in learning of the Qur'an, in obligated duties, in lawful and unlawful things, in literature and poetry, in Arabic history and genealogy”

And when we read the Seerah of Hazrat Aisha (may Allah be pleased with her), we find out that she lived many years after the death of the Prophet and she guided many of the Sahabas and she even guided all the 4 Khulafa'e Rashideen. Many a times when foreign delegations came to the Prophet and when they discussed medicine etc. Hazrat Aisha (may Allah be pleased with her), her memory was very good, she used to memorize them. She was also an expert in Mathematics and after the demise of the Prophet; many of the Sahabas came to her especially when dealing with 'Meraat', while dealing with inheritance because she was expert in Mathematics.

History tells us that she has taught several scholars. She has taught no less than 88 different scholars so in short, she was a scholar of the scholars and only on her authority alone there are no less than two thousand two hundred and ten Ahadith reported only on the authority of Aisha (may Allah be pleased with her).

We have the example of Umme Salmah, (may Allah be pleased with her) who was the wife of the Prophet and according to Imam An Nawawi she was the most intellectual

woman among the learned woman. And according to Ibn Hajr, he calls her as an authority.

We have the example of Safiyah (may Allah be pleased with her) who was the wife of the Prophet, and Imam An Nawawi calls her as an intellectual woman.

We have the example of Fatima bint Qais, who was one of the Sahabiyah of Muhammad (Sallallahu Alaihi Wasallam) but she was so learned and the immense knowledge she had that once there was a discussion on the issue of Fiqh and she had a point of view and Hazrat Aisha (may Allah be pleased with her) and Hazrat Umar (may Allah be pleased with him), they objected but they could not prove her wrong, she was so knowledgeable.

We have the example of Umme Sulaim (may Allah be pleased with her) who was the mother of Hazrat Anas (may Allah be pleased with him) who was a famous Sahaba and according to Ibn Hajr, he says that she was a very intelligent woman and Imam An Nawawi calls her as a authority.

We have the example of Umme Darda who was the wife of Abu Darda and Imam Bukhari in his Sahih Bukhari, he calls her as an authority on the science of Hadith.

We have the example of Sayyeda Nafisa. Sayyeda Nafisa, she was a scholar and she taught many students. One amongst her students was Imam Shafi (may Allah have mercy on him).

We also have the example of Aisha bint Saad ibn Abi Waqas, she too was a scholar and amongst her students, one of the students was Imam Malik (may Allah have mercy on him), Raheem Allah.

Imagine in the days of ignorance, in Yawm Ul Jahiliyah there were several women who were scholars at that time people were hardly educated and imagine we have examples of several women who were great scholars.

WOMEN'S RIGHTS IN ISLAM – PROTECTED OR SUBJUGATED?

by Dr Zakir Naik

Lesson 5 – Legal and Political Rights of Women in Islam & Conclusion

Let's discuss the legal rights of the women in Islam.

Legally, men and women are equal if for the crime they commit, they get the same punishment.

For example, if a man kills a woman, the man is put to death, if a woman kills a man, she is put to death according to law of Qisas mentioned in Surah Baqarah chapter. no. 2 verse no. 178 and 179

And furthermore, if any organ of the body is damaged irrespective whether it is the eye, the ear, the hand irrespective whether it's of man or a woman, male or a female, the punishment is the same. And if suppose someone murders someone and if the family members want to forgive by taking Diya money, it doesn't make a difference, who is forgiving whether the family member is a man or a woman both of them are equal, they have the right to forgive.

The punishment for the men and woman in Islam for the same crime, it is the same.

Allah says in the Qur'an in Surah Maidah chapter. no. 5 verse no. 38

“As to the thief be it a man or a woman, chop off his or her hand as a punishment from Allah (Subhanahu Wa Ta'ala)”

So, if someone robs irrespective whether it's a male or a female, the punishment is the same, it's the chopping of the hand.

Qur'an says in Surah Noor chapter. no. 24 verse no. 2

“As for the fornicator whether it's a female or a male, whether it's a woman or a man, give each 100 lashes as punishment”

That means if someone does fornication irrespective whether it's a woman or a man, the punishment is the same, 100 lashes. In Islam legally men and women are same.

The women even have a right to be a witness. In most of the religions, women are not permitted to be a witness. Even the Jewish committee, just a few decades earlier till

as later as 1950, they were discussing should they give the woman the right to be a witness. Islam gave that right for a woman to be a witness 1400 years ago. And Quran protects the woman.

Quran says in Surah Noor chapter. no. 24 verse no. 4 that

“If someone lays an allegation against the chastity and modesty of a woman and does not produce 4 witnesses, give him 80 lashes as punishment”

That means if you lay an allegation on the modesty or chastity of a woman and if you cannot produce 4 witnesses, you get 80 lashes. For a small crime in Islam you produce 2 witnesses. For a big crime 4 witnesses that means in today’s world, it is so common, day and night, you have men and women abusing each other. You know, the men they call dirty names to the women, many of them call them prostitutes. In an Islamic country, in an Islamic state of law if a man does such a thing to a woman, calls her a prostitute and if he cannot produce 4 witnesses, he gets 80 lashes and if he produces 4 witnesses and if any one of them falters, all of them get 80 lashes. This is how much Islam protects the woman! I don’t know in any law in the world whether it be America, whether it be UK whether it be Canada whether it be India, if you take an objection, if a woman goes to the court of law and says that man abused me what can you do? I don’t know of any case in which a woman took a man for abusing her. What punishment? In Islamic law, 80 lashes. If that law is implemented anywhere in the world, a man will think a million times before abusing a woman. This is how Islam protects the woman.

And in the western world when a woman marries a man, she takes the name of the husband. In Islam she has option to take the husband’s name or maintain her maiden name and in many of the Islamic countries the women even after marrying a man she maintains her maiden name.

Let’s discuss the Political Rights of the women in Islam.

Allah says in the Qur’an in Surah Tawbah chapter. no. 9 verse no. 71

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

“The believing men and believing women, they are supporters of one another.”

Not only socially but even politically.
And Allah says in the Qur’an in

Surah Mumtahinah chapter. no. 60 verse no. 12 that

“O Prophet! When the women come to thee for the oath of fealty, the Arabic word is Baya’a, it is far superior to the modern voting that we have. In modern voting we select the head of state but here the Prophet besides the women agreeing that he is the head of state, they also agreed that he was the messenger of Allah, he was the Prophet of Allah. It is far superior than the modern voting system that we have today.

In Islam, the women can also take part in law making. Once there was an occasion when Hazrat Umar (may Allah be pleased with him), the second Caliph of Islam, he was discussing with the Sahabas that should we put an upper limit for the Mahr, the women, they are demanding too much money for marriage so should we put an upper limit. So, there was a woman who objected from the backseat of the Mosque. Even the woman's name is not mentioned that means it was an ordinary woman. It wasn't a woman who was a great scholar, it was an ordinary woman who objected from the back seat of the mosque and said when Allah (Subhanahu Wa Ta'ala) has not put an upper limit because the Qur'an says in

Surah Nisa chapter. 4 verse no. 20

"You can even give a mountain of gold"

So, when Allah, our Creator has not put an upper limit, who is Umar (may Allah be pleased with him) to put an upper limit.

And the Caliph of Islam Hazrat Umar (may Allah be pleased with him), he said Umar is wrong and the woman is right.

That means she took an objection to the breach of constitution. And this Hadith is classified as a Sahih Hadith.

Women, there are chapters in Bukhari who even took part in the battlefield, they went and gave water to the soldiers, they gave first aid to the soldier, to the men.

And there is an incidence mentioned in Sahih Bukhari where a lady by the name of Nafisa during battle of Uhud, she was amongst the other Sahabas who were around the Prophet, and they protected the Prophet and while doing that she received wounds and the Prophet praised her for her bravery. This was in short regarding the rights of the women in Islam.

But as I mentioned earlier to you in Islam men and women are equal. Equality does not mean identicality, depending upon the makeup, depending upon the background, men and women, they are different, physiologically, psychologically, biologically, physically and depending upon the makeup, Almighty God, our Creator had set roles for them.

And there is a verse of the Quran from Surah Nisa chapter. no. 4 verse no. 32, the Ayah, our honored Qari from Saudi Arabia, Dr Othman recited the third last Ayah he recited of Surah Nisa chapter. 4 verse 32, it says that

"Do not covet things, don't say this is right or this is wrong, you may never know. Allah knows what is best for you"

What you may think is best for you, may not be good for you. What you think is bad for you may be good for you. if you read the Nuzu Le Quran. Why was this verse revealed? This verse was revealed because the wives of the Prophet they objected to the Prophet and said that why can't we too go for Jihad, we want our rights, what about inheritance, why aren't we equal?" this verse was revealed. Because Allah knows the

logic, you don't know. And I gave you the logic of inheritance, imagine the women want to go for Jihad, they want to fight!

Our beloved Prophet Muhammad (Sallallahu Alaihi Wasallam) said when Hazrat Aisha (may Allah be pleased with her) asked that "can we go for Jihad", its mentioned in Sahih Bukhari (Vol. 4 Book of Jihad Hadith 2875), the Prophet said "the best Jihad for the woman, it is a perfect Hajj" Allah knows what is good for them.

And those people who object to Islam and the Quran, they too know but they don't want to admit, this western world, this western media which are pointing fingers to Islam, I am asking this media, the western world, they too if they say that Islam subjugates the women, they are bigger subjugators.

I ask a simple question that when you have sports why do you have men and women taking part separately? In Olympics for the 100 meters dash why don't the men and women run together? Why? Why separate for men and separate for women? Why?

When you have swimming, free style swimming, why men and women are separate? Why? They should have together.

You know when we have long tennis and badminton, men's badminton, women's badminton, why? You know you have mixed double, mixed double means? One man, one woman. Means one is superior, one is inferior. Mixed double, why don't you have 2 men and 2 women against each other? You have one man and one woman in one team, other team one man one woman. Why don't you have 2 men in one team and 2 women in one team if they are equal?

Because the western world knows that physically men and women are different. Why don't you go and tell the judges of Olympics, why are you subjugating the women? Why don't you let the women and men run together? Has any media ever objected to the Olympics, to the Wimbledon? No!

We have boxing matches, have men and women together against each other, why not?

See when you appear for your examination Standard 10 men and women sit together, when you appear for graduation, men and women appear because they know, fine. Where studies are concerned, men and women are equal but where physical thing is concerned, they are different.

You know you have beauty contest, in beauty contest you have female separate and male separate, do you have together? Do you have any beauty contest where you have seen the men and women taking part together? Have you seen any? Why? Because the beauty of a woman differs than a beauty of a man.

So even the western world knows that, but they don't want to admit it. So many a times, the competition, they are identical. Sometimes, they aren't identical so depending upon what field are they competing in, we decide. Over here men women are separate, here men women are same. But who is better than our Creator? Who knows the human beings better than our Creator, Allah (Subhanahu Wa Ta'ala), and

He has mentioned in the Quran, His last and final revelation where the women and men are identical, where they are different.

Overall men and women are equal but they are not identical.

And I would like to end my talk by giving a simple example to you.

Suppose in a class 2 students, A and B, both get 80 out of 100 in the examination and both come out first. When you examine the answer sheet, there are 10 questions each carrying 10 marks when you examine the answer sheet you come to know, the Student A got 9 out of 10 in answer no. 1. Student B gets 7 out of 10 in answer no. 1.

So in answer no. 1 Student A has a degree of advantage over Student B. In Answer no. 2, B gets 9 out of 10, and Student A gets 10 out of 10 so in answer no. 2 student B has a degree of advantage over A. In all the remaining 8 answers from question no. 3 to question no. 10 both student A and B, they get 8 out of 10, both are equal.

If you total, the aggregate is 80 out of 100, both are equal but in answer no. 1 student A has a degree of advantage, answer no. 2 student B has a degree of advantage, all the other answers both are equal. So similarly in Islam, Allah (Subhanahu Wa Ta'ala) knows where women are equal, they have equal role where they are identical. Wherever they are identical, they have identical roles. In some aspects, the men have a degree of advantage; in some aspects the women have a degree of advantage.

For example, where it comes for love and compassion towards parents as I mentioned in the Hadith of Bukhari Vol. no. 8 Book of Aadaab. Book of Manners chapter. no. 2 Hadith no. 5971, where a man comes and asks the Prophet who deserves the maximum love and compassion, the Prophet said "Your Mother, your mother, your mother and then the father"

So here the mother gets 3 times more love and compassion from the children as compared to the father. So here the mother has a degree of advantage.

For example, if robber enters my house, if a thief enters my house, I'll not tell my wife and my daughter "Go and fight! I believe in women's rights.

Allah says in the Quran in Surah Nisa chapter. no. 4 verse no. 34

"Allah has given more strength to the men as compared to the women"

So it is my duty to fight, one degree additional responsibility in supporting her. Have ever men objected that why can't I give birth to a child? That's the prerogative of the female. Why don't the men object that why can't I breast feed the child? That's the prerogative of the female. So, depending upon biological makeup, depending upon the physiological makeup, depending upon the physiological makeup, Almighty God has given different roles for men and women. Sometimes the men have a degree of advantage sometimes the women have got a degree of advantage. Overall men and women are equal. That's the reason if you analyze the women's rights in Islam based on Quran and authentic Hadith, you have no option but to agree that the women in Islam, they are protected and they are not subjugated.

Wa Aakhiru Da'waana Anil Hamdu Lillaahi Rabbil Alameen!

WOMEN'S RIGHTS IN ISLAM – PROTECTED OR SUBJUGATED?

By Dr Zakir Naik

Lesson 6 – Question & Answer session – Part 1

Mohammad Naik: Jazaak Allah Khair, Dr Zakir for your eloquent presentation. We all just heard Dr Zakir Naik across spectrum of proper spiritual, economic, social, educational, legal and political rights given to women in Islam based on the Qur'an and Sahih Hadith. Now we have, In Sha Allah, the more interesting open question and answer session. This is your session, your right, be you a man or a woman, this is your right to question and challenge Dr Zakir Naik on his matter spoken or on the topic of the day 'Women's Rights in Islam – Protected or Subjugated'. Do feel free to ask without any reservations, I, Dr Mohammad Naik, for this session, I am your coordinator and I guarantee you your right to ask but of course as per the rules set for better management and use of the time available with us.

I want you all to remember these brief 3 or 4 points before you put forward your question. Your question should be on the topic only. It should be brief and to the point only. Only one question at a time may be put forward to the speaker, for your second question, you have to go at the back of the queue again and await your turn.

3 mikes have been provided in this vast ground, one in the front on my left. The second in the rare for the gents and we have one mike in front of the ladies section for the ladies to put forward their questions.

We would prefer Non Muslims to be given the first preference to ask questions and if time permits after that we would allow Muslims to come forward on the mike to put forward their questions. Volunteers at the mikes are requested to kindly ensure the same.

Kindly state your name and profession before putting forward your question to Dr Zakir Naik. We can start first with the ladies; the questions would go in a clockwise manner. One there then we have the second question on the mike here, on my left, and the third question there and so on. Yes sister...

Questioner: Assalamu Alaikum brother Zakir. My name is Deepali Temkar and I am from Pune. I am working as an incident manager with MNC. I would like to accept Islam and I would want you to help me to recite the Kalima.

Dr Zakir: Maasha Allah sister. Deepali, she is from Puna, working in MNC and she wants to accept Islam. Sister before you accept Islam, I would like to make sure that is anyone forcing you to accept Islam, sister?

Questioner: Ah... no brother I have been reading about Islam since a year now so I thought that this is the best opportunity for me.

Dr Zakir: Maasha Allah. Is anyone forcing you?

Questioner: No.

Dr Zakir: Is there any economic pressure?

Questioner: No.

Dr Zakir: Is there any physical pressure?

Questioner: No.

Dr Zakir: Because in Islam forcing anyone to accept Islam is prohibited, in Islam no. 1, it's even prohibited in this country, that's no. 2 but if someone wants to accept Islam willingly, no one can prevent you from and In Sha Allah, as your desire is, I will read the Kalima and In Sha Allah, you can repeat it sister.

Questioner: Yes.

Dr Zakir: And I'd like to ask you before you recite the Kalima that do you believe that there is one God?

Questioner: Yes

Dr Zakir: Do you believe that idol worship is prohibited?

Questioner: Yes I do.

Dr Zakir: Do you believe that the last and final messenger is Prophet Muhammad (peace be upon him)?

Questioner: Yes I do.

Dr Zakir: Maasha Allah sister so I'll just recite the Kalima and you can repeat after me.

Dr Zakir: Ashadu

Questioner: Ashadu

Dr Zakir: Allah

Questioner: Allah

Dr Zakir: Illa ha

Questioner: Illa ha

Dr Zakir: Ilallah
Questioner: Ilallah

Dr Zakir: Wa Ashadu

Questioner: Wa Ashadu

Dr Zakir: Anna

Questioner: Anna

Dr Zakir: Muhammadan

Questioner: Muhammadan

Dr Zakir: Abduhu

Questioner: Abduhu

Dr Zakir: Wa Rasoolahu

Questioner: Wa Rasoolahu

Dr Zakir: I bear witness

Questioner: I bear witness

Dr Zakir: that

Questioner: that

Dr Zakir: there is no God

Questioner: there is no God

Dr Zakir: but Allah

Questioner: but Allah

Dr Zakir: and I bear witness

Questioner: and I bear witness

Dr Zakir: that

Questioner: that

Dr Zakir: Prophet Muhammad

Questioner: Prophet Muhammad

Dr Zakir: is

Questioner: is

Dr Zakir: the servant

Questioner: the servant

Dr Zakir: and the messenger

Questioner: and the messenger

Dr Zakir: of Allah.

Questioner: of Allah

Dr Zakir: Maasha Allah sister, you are a Muslim and may Allah (Subhanahu Wa Ta'ala) reward you and I pray to Allah (Subhanahu Wa Ta'ala) to grant you Jannah, its good that you have been studying Islam for 1 year and its good you read the Quran and the Hadith otherwise if you'd have seen the media, maybe you would have never accepted Islam. So I pray to Allah (Subhanahu Wa Ta'ala) that may He accept your effort and In Sha Allah grant you Jannah. Thank you sister.

Questioner: Thank you...Thank You

Mohammad Naik: Yes brother...

Questioner: Hare Krishna. My name is Ravikant Pande, I am 23 years old. I have completed my graduation from Kolkata University. I belong to Sanatan Dharma. So I have no qualification to speak in front of you but I am trying to speak with you. I have one question in my mind and even I, I can speak wrong because I don't know English very well so please forgive me. Ah... my question, in the Sanatan Dharma is also written Ke women should be protect in her child time by his parents and a young time by his husband and after the mother his elder son will protect to woman. In Sanatan Dharma says that there is no love in this world, is lust is there is this world. So love and lust is 2 different thing and if you'll it cannot be go in a same one platform. So our real duty is to engage the service of the Lord and in a Sanatan Dharma, Arjuna asked one time to Krishna Ke "O Krishna please tell me what this man are you speaking, I don't know, I don't know so many languages so please clarify me. So Krishna told to Arjuna they are talking like a frog even a snake come and they eat just like I come by death and I eat so in this world there is no love, we are trying to satisfy it, this is simply an attachment we can say in Sanatan Dharma's says ki women attach with a man and man attach with a woman so ah... this Sanatan Dharma because in a Bhagvad Gita 5200 years came and 2010 years ago the Bible came and 1400 years ago your Quran came. So, Sanatan Dharma is coming by so many millions of years. So I belongs... to, I am not justifying... our life is meant for simply engage in the service of...

Dr Zakir: What's your question brother... I have read the Sanatan Dharma. I'll give my comments on Sanatan Dharma to you. I want to ask you what is your question. Do you want to say that Sanatan Dharma in Hinduism also protects the woman?

Questioner: No I am asking so our life, our duty is to satisfy the women or satisfy the Lord or engage the service of the Lord?

Dr Zakir: The brother asked the question is our duty to satisfy the women or to satisfy Lord?

Questioner: Ya.

Dr Zakir: The brother asked the question that what is our duty to satisfy the women, there is love or there is lust or to satisfy Almighty God. Before I come to your Sanatan Dharma, I will tell what Islam says.

As Allah says in the Qur'an, as I said in my talk in Surah Room chapter. no. 30 verse no. 21

That

“Allah (Subhanahu Wa Ta'ala) has created for you mates from among yourself so that you may dwell in tranquility and He has put love and mercy between your hearts”

That means Allah has Created for you of your nature mates, your wives, your spouses so that you may dwell in them in tranquility. You get tranquility, you get calmness and Almighty God put love between your hearts.

Once our beloved Prophet Muhammad (Sallallahu Alaihi Wasallam) said that

“Even having sex with your wife, it is charity.” Sahabas asked “even having sex is charity? How?” so the reply came “because you are having it lawfully. If you have it unlawfully with the women who is not your wife, it becomes prohibited.”

So, because you are enjoying lawfully even that is charity, that is Khair, that's a good deed. So having sex with your wife also Almighty God rewards you.

And you rightly said that there is love and there is lust. I too have read Sanatan Dharma and I appreciate the oneness of God mentioned in Sanatan Dharma, you know Hinduism has got various different sects, you may be aware of that, various different denominations, the highest scripture there is Shruti and there is Smriti. Shuriti according to Hindu scripture means the word of God and Vedas are the highest, they believe in one God, they believe Almighty God has got no images, I can give quotations, you can see my video cassette 'Similarities between Islam and Hinduism' but should we satisfy the women or should we satisfy God?

No. 1, I said in my talk, the basic aim of every human being whether man and woman should be to satisfy Almighty God. Now while satisfying Almighty God, you may satisfy the women, you may not satisfy. If she is a good pious woman, she'll be satisfied, if you are satisfying Almighty God for example Almighty God says have sex only with

your wife. A pious who is a Mohsinah will be happy but a lustful woman, she will not be happy; she will say why are you following God? Follow me. She may be Khutuwatush Shaitaan. She may be a footstep of the devil.

You ask me questions about Krishna, that Krishna gave advice to Arjun... since you mentioned Krishna, he is supposed to be a role model for the Hindus and when we read Mahabharat, you know, I have given a talk on Similarities but because you asked this question, what we read in Mahabharat that when Krishna when he goes on the bank of the river, very often when the women used to go to have a bath he used to take the clothes away and run away. For what? For love or for lust?

Questioner: Because he is God, he can do... suppose I am a owner of... I am...

Dr Zakir: If God would like to rob clothes of women and run away to see them coming out "Okay come out without clothes" then why can't you and I do? If you can copy God why can't you copy God? if we see, if you say this is the ultimate, see we cannot copy God because God has got different level but if you consider Krishna to be God and if God is doing something like taking away clothes of the women and telling them "Come out without clothes" can you do that or not? You can do it, very easily. That's what we find in Hindi movies, you know, we find all this. What I am trying to say we should take the message which is right. I have read the Sanatan Dharma, there are many things which are good, hundreds of good things, thousands of good things. But what is not good, you have to leave it aside. I have given a talk on 'Similarities between Islam and Hinduism'. Now you speak about Krishna, talk about love, talk about lust, I appreciate many things of Krishna. But not everything, many things he said, is right. He tells that be a Kshatriya, fight against the injustice even if it be against your relatives. He says that in

Bhagvad Gita chapter. no. 2 verse no. 31, same thing in the Qur'an

Surah Nisa chapter. 4 verse 135 that

"Stand up for justice as witness to Allah (Subhanahu Wa Ta'ala) even it be against yourself, against your relatives, against your father or mother. Allah protects both"

So, if he is saying matches with my Quran, with the real word of Almighty God, I accept it but everything I don't I accept it to be the Word of God, that's the reason what I do. This is the Furqaan. Furqaan is the criteria to judge right from wrong and if you read this, this is the last and final revelation of Almighty God which was revealed to humanity. If you read this, I challenge you to take out a single mistake in this. The other books that we have, the other religious scriptures because of passage of time, they have been changed, interpolation, concoction who says that, not I, the scholars of Christianity, they say that the Bible has not been maintained in the true form. The scholars of Mahabharat say that initially Mahabharat was a story told by the grandfather of Arjun to the people, later on the 8,000 Shlokas became the 24,000 Shlokas. Now you have more than 100 thousand Shlokas, interpolation, addition so what has been added, I cannot accept that God Almighty, leave aside God even the Prophet of God can do such things. So what I say this may be an interpolation. I respect the Messengers of God but if you say that these people are saintly people, no saintly people will do... what I consider okay this may be an interpolation, this may be

a concoction so therefore I request you to read a book which is 100% pure without any interpolation,

Allah has promised in the Quran in Surah Hijr chapter. no. 15 verse no. 9 that

“We have revealed the Quran and We shall guard from corruption”

Almighty God has taken upon Himself that He will prevent any corruption in it. From this if you read, you get the pure rights that the women can have in this world. Hope that answers the question brother.

Dr Mohammed Naik: May we have the next question from the gent's aisle in the rear?

Questioner: This is Shekhar here. I'm so grateful to the IRF that we get this opportunity to ask you some questions and for the first time I've seen you and I'm glad that I can ask you a simple question. I am a businessman and one of my rather my only hobby is studying religions so one of them obviously being the Qur'an. So my, my question is clearly simple like amm...aa I really like to what you spoke about Aisha that was a very wonderful thing that you said so ma...my question is very simple I'll make it very small but I really hope that I have the opportunity to cross question you after you answer me on your answer

Dr Zakir: No Problem...Granted!

Questioner: Thank You! So aaa... we see in Muslim aaa... Book no. 4 no. 2127 wherein it says a part of it that is 'he struck me, Aisha, on the chest which caused me pain' aaa... further down if you look at Mishkat Al Masabih vol. 2 page no. 690 repeated again in Muslim in book no. 9 no. 3506 a part of it I'll just get to the point wherein Umar is trying to say to the Prophet...trying, or rather trying to make him laugh, he says, Messenger of God I wish you had seen the daughter of Khadijah where she asked me for extra money and I got up and slapped her on the neck, God's Messenger laughed and said; they are around me as you see asking for extra money, Abu Bakr then got up went to Aisha and slapped her on the neck and Umar did the same to Hafsa.

Now we see something of a pattern coming in, then if you just jump to Qur'an chapter 4 verse 34 "and those wives you fear maybe rebellious admonish, banish them to the couches and beat them". Now as I understand from your talk and that there is equal punishment for both man and women, I'm not contending whether they should be beaten or not, my point is what is the right of the woman if the man is wrong because he gets to beat her up?

Dr Zakir: Brother has asked a very good question and I give you the right to cross question me after I give you the answer, it's granted.

The brother quoted a Hadith of Sahih Muslim and Mishkatul Masabih, do you know the relationship between Hafsa and Hazrat Umar?

Questioner: Well not really got to the point, but I'm still studying

Dr Zakir: Do you know the relationship of Aisha and Abu Bakr (may Allah be pleased with them both)?

Questioner: Her father if I am not mistaken.

Dr Zakir: That's right! I'm asking you a question; Are you married?

Questioner: Yes

Dr Zakir: Yes, do you have a daughter?

Questioner: Two of them

Dr Zakir: Two of them...fine

Questioner: I get to go to heaven

Dr Zakir: Sorry?

Questioner: I get to go to heaven

Dr Zakir: No! If you bring them up correctly...

Questioner: I remember...I remember

Dr Zakir: ...With love and compassion, then you'll go to heaven otherwise not

Questioner: I remember...just kidding... just kidding

Dr Zakir: but...but... that is only righteous deed without Emaan you can't enter Jannah, so for you to go to heaven besides upbringing your two daughters correctly, you have to follow the laws of the Qur'an and the Sahih Hadith and be a believer,

Questioner: I understand.

Dr Zakir: that we'll discuss after I answer to you...after the answer, In Sha Allah.

I'm asking you a simple question; suppose your daughter, if she wants to jump from a ten storey building what will you do?

Questioner: I'll stop her

Dr Zakir: If she adamant...what will you do?

Questioner: point...yaa...

Dr Zakir: So you get the point... very good... if she says "I want to jump...no I want to go...I want to fly like superman...dad you are preventing me from being a superman", what will you do?

Questioner: Well I'll...i'll stop her obviously

Dr Zakir: Will you slap her or not....if...if...if required, she says no I want to jump, what will you do?

Questioner: Well I..I.. can ask her the other way round

Dr Zakir: I'm asking you brother; I'm asking if she wants to jump from the ten storey...

Questioner: I will hit her

Dr Zakir: if required...not normally...you'll say "Arey Beti Jaando Na, Superman Mat Bano", "Nahi Banne Ka Hai Abba, Jump Maarne Ka Hai, Aap Dekho Kesa Udti Ho Main, I want to fly, One slap! A father is cruel to be kind.

Questioner: Yes

Dr Zakir: Now, our beloved Prophet Muhammad (Sallallahu Alaihi Wasallam) said:

"Anyone who does not love Allah and His Messenger more than his own life, he's not a Muslim."

Anyone who does not love Allah and His Messenger more than his own life he's not a Muslim. So there are many occasions what happened that sometimes they were disrespectful to their husbands, not a normal husband, Prophet Muhammad (Sallallahu Alaihi Wasallam). There were many occasions, not one occasion, there were many occasions where Hazrat Umar (may Allah be pleased with him) and Hazrat Abu Bakr (may Allah be pleased with him) when they came to know that one of the wives has caused pain to the Prophet, they were the father in law of the Prophet but they loved the Prophet not only more than their daughter, they loved the Prophet more than their own life. There are many occasions which occasion you are referring to, I don't know. There were occasion when they came to know that "My daughter has caused pain to the Prophet of Allah, how dare she does it?" They being father they have the right to slap, not you and me, for us they are the 'Ummu Hatul Mu'mineen', they are the mothers of the believers, but yet they were human beings, even the wives of the Prophet, though they were the wives of the Prophet they are the best examples yet they are human beings and they did make mistakes like the Ayah recited by the Qari

Surah Nisa chapter. 4 verse 32,

"They want equal rights". There is a verse in

Surah Ahzab chapter. 33 where the wives of the Prophet tells the Prophet, "Why don't you give us the luxury of this world" they objected. "Why are we undergoing such a life of poverty?" So, Allah sends a revelation

"If you want this world, I will grant it to you but you will not get Jannah,"

the verse of the Qur'an says "I will free you" that means if you want, I will let you go free 'Divorce' not that he divorced, and you can get the luxury of this world but you

won't get the heaven in the hereafter and the wives of the Prophet they repented and asked for forgiveness and Allah forgave them.

So here also it's in context and going against the Prophet is more bad than jumping from top, jumping from top your daughter will kill herself that's it. Correct? But going against the Prophet is more bad, did you get the answer?

Questioner: Umm...sir but my question still stands, I understood your point

Dr Zakir: I haven't completed my answer; okay you ask the question no problem

Questioner: My question is pretty simple

Dr Zakir: I haven't completed my answer yet brother...

Questioner: Alright

Dr Zakir: Because I know your question was in two parts, then you quoted the verse of the Qur'an from Surah Nisa chapter. 4 verse 34

Questioner: Ya

Dr Zakir: And said about wife beating, I want to complete that before your answer; otherwise, you'll say that Zakir answered half. I only answered one part of your question regarding Hadith, the second part is of Surah Nisa chapter. 4 verse no. 34 exactly after the verse that was recited by the Qari, after verse which says "Arrijaalu Qawwaamoona 'Alan Nisaaa" that "the men are the protectors of the women", the verse says that if they are disobedient, if they are disobedient, then don't talk to her, after that don't share the bed then the Arabic word is 'Daraba' which means beat her lightly, the Arabic word is beat her lightly 'Daraba'.

Ibn Abbas (may Allah be pleased with him) said: when you beat your wife you should not beat her on the face, point no. 1"

Point no. 2 when you beat your wife there should be no mark left on her body and he gave a example beating with a 'Miswaak'...Miswaak is toothbrush in modern way I will say beating with a handkerchief....handkerchief, now if you beat your wife with a handkerchief, it is symbolic, it is not wife bashing, wife bashing is not allowed in Islam, wife bashing means one shot on the face, hit so hard that the mark remains she'll remember you for the next one week or two weeks. In Islam wife bashing is prohibited, it is 'Daraba' means beat her lightly that means first you tell her that she's wrong, you admonish her, don't share the bed with her, ultimatum! Last warning, beat her lightly.

Now what I said for any crime committed, the punishment is same, punishment is same beating lightly is not a punishment it is a warning, can you do the opposite? Can the daughter hit the father, what if your daughter slaps you? Will you like it?

Questioner: No

Dr Zakir: Why? Equality, let me complete my answer, you talk about equality... if your daughter slaps you will you like it?

Questioner: No.

Dr Zakir: No... there maybe occasion when you become lunatic, when you become very old and if you want to jump and then she slaps you, I'll agree with her, correct? Though you said no I'm agreeing with you,

Questioner: I understand.

Dr Zakir: I'm helping you, you understand but you don't understand me.

Questioner: No, I do.

Dr Zakir: I'm helping you,

Questioner: okay.

Dr Zakir: if you grow up and become a lunatic, you become senile if you want to jump from the tenth storey your daughter will say "Abba Mat Karo, don't do father", she may have to slap you she's doing it in good faith. Accept it, fine.

Now here where a husband is giving a warning to the wife if the wife does the same, what would the retaliation be? Imagine suppose a big, there's a massive bodybuilder comes and acts macho with you, if a small man comes maybe you'll hit him, a macho person, Arnold Schwarzenegger, comes and tells you something will you hit him? Will you hit him?

Questioner: No

Dr Zakir: Aahh... though you may have a lot of guts but Arnold Schwarzenegger No!, why? Similarly, since Allah says in the previous verse man has been given more strength than the woman, so a physical warning, a symbolic warning a man can give to a woman, a woman can't give to a man, a woman can't. There are other things, there are other things she can do...

Questioner: Such as?

Dr Zakir: Such as for e.g. if she has to cook food in the house, it's the duty of the husband to get market, she can refuse to cook. "If you don't get market, I will not cook" she can object, very well. She can object; saying; I will not cook it's an objection on her part.

If for e.g. he's not offering Salaah, offering Salaah is important she can object nicely with love and affection; "my dear husband please offer Salaah" then she may get little bit angry also, no problem, getting angry with husband is not allowed, unless it is for

the sake of Allah and His Rasool, but not physical, she can't get physical, if she gets physical then there will be retaliation, it will never work.

Imagine your wife slapping you! Will you leave her? Fine you may say, "Jaane Doh". So, what you realize this is a symbolic beating. What the western media has done, they portray as though it is wife-bashing. Where is wife bashing? They know the Hadith also. So because of that Islam is the best way of life, it shows you how to lead life with your wives also. Hope that answers your question. If you have any counter question, you are most welcome brother.

Questioner: Yes actually 2 points on that, Primarily the first thing you said that is the 'Daraba', ah, which means basically tapping and as I understand from the Handwork dictionary ah... it comes from the word Idrib. Now if you look at it Arabic word is used in 2 ways. 1 to strike the poem the word Idrib which from which the word 'Daraba' is taken out, ah.. the first is to strike up a poem and the second which is used 12 times in the Quran...

Dr Zakir: strike of what you said? Strike of a ?

Questioner: Strike up a poem or ...

Dr Zakir: Strike up a poem?

Questioner: Strike up a poem, the metaphorically. Second part is the physical action of striking. Its used again in Surah 8:12 wherein it, about an angel, strike off their head, strike off the very tips off their fingers. The same word is used. So how can the same word be interpreted there as lightly but here as ah...

Dr Zakir: Very Good question!

Questioner: the second part...

Dr Zakir: Very Good question! Very Good question!

Questioner: the second part is that if we come back to Sahih Bukhari Vol. 7 no. 715

Again the respectable, I truly mean that, respectable woman Aisha, great scholar, I read about her, narrated Aisha said that a lady came wearing a green veil and complained to her i.e. Ayesha and showed her a green spot on her skin caused by beating. It was the habit at that time for women to support each other means when they get beaten up so you support each other. So when Allah's messenger came, Aisha said "I have not seen any woman suffering as much as a believing woman, look her skin is greener than her clothes." That was my second part.

Dr Zakir: As far second part, I'll answer first and first part I'll answer second.

Questioner: No problem.

Dr Zakir: She is complaining to the Prophet that somebody has done injustice to her. It doesn't end saying that the prophet agreed with it. If someone has done injustice,

you read ahead in some other Hadith the Prophet may have done justice to her. It doesn't say that someone beat her and the Prophet agreed with it. Correct? She is just reporting that may be there is injustice done to a woman. That's it. The moment she is complaining means she is disagreeing with it. She didn't say "Prophet I heard a very good thing, I saw that the woman was beaten up." the moment she's complaining means the wife, Hazrat Aisha, may Allah be pleased with her, disapproved of it. So the lesson we get from this is no one should beat the woman in such a way that she becomes green.

Questioner: But sir, ah.. see the exact statement she makes is that "I have not seen any woman" that's Aisha herself, its not my interpretation "I have not seen any woman suffering as much as a believing woman" So we see at the time of Muhammad that women were really at, in very-very bad shape. Even though ...

Dr Zakir: you know, you know there are Hadiths saying "I have not seen a person, a believing person like Hazrat Bilal suffering" what was he suffering from? His master tortured him and said "Don't say there is one God and I will leave you" Hazrat Bilal (may Allah be pleased with him) on that death stone he has agreed to die, he will say I will not denounce Allah, I will keep on saying "La Ilaha Ilallah Muhammadur Rasoolullah" There is no God but Allah and Prophet Muhammad is the messenger. He is taking the pain. That means if I say "Hazrat Bilal is a believer who is being tortured" that does not mean that what act has been done on Hazrat Bilal (may Allah be pleased with him) is right. It is wrong! But he is a believer who is taking the pain. In this context we have to see the context and go to the Sharah. You have to see Fatah Al Bari and what was this woman, was she or what was she? Who tortured her, was it the master? Was she a slave woman? You have to go to the Sharah. I'm not a Muhaddis, I am telling you what the answer can be. You have to go to the Sharah and find out. Why was she? Who hit her? Who beat her? Did the husband do? Was the husband a believer? There are 10,000 reasons! Just because...

Questioner: But sir. Excuse me. In Mishkat Al Masabi, volume 2,

Mohammad Naik: Brother, brother Shekar, Brother Shekar. What I would like you to do, there are so many people waiting at all the mikes. Precisely, concisely I would like you to put your question in a few words and then close. Because you got such a big sheet of papers, there are many people, I see waiting with small slips or something so we cannot allow this whole thing to go on. This is not a debate session, it's a question and answer session. I want you to put your question in the next 4 sentences. Let Dr Zakir answer, so that all the many ladies standing there, here also get a chance. We have exactly 1 hour 12 minutes left.

Questioner: I am very sorry for that.

Dr Mohammad Naik: You have occupied 20 minutes already.

Dr Zakir: Brother, initially you asked 2 questions, I answered. You said I want a counter what counter you gave in the counter you're asking one more question. I don't mind answering your 100 questions but, in this rule, one question at a time. Go behind the queue, no problem. You asked 2 questions, I gave the answer you say I want a counter question, with the counter question you are asking one more question. So you

know, I am very kind, I don't mind, I would love, after finishing you can come in the cabin. And, In Sha Allah, I will answer all your questions. I want to ask you after I answer your questions, what will you do? Will you believe in the religion Hazrat Aisha believed? Yes or no? I yet have to answer your counter question.

Questioner: Well it's not just this one point, there are many, many more.

Dr Zakir: I will answer In Sha Allah, all. How many are there, 10? 20? 50? 100, how many?

Questioner: well we can sit on that.

Dr Zakir: how many approximately?

Questioner: Well there are many more...

Dr Zakir: How many? 10, 20, 100, 1000, 10,000, how many? Do you have now in your mind?

Questioner: Well I do have.

Dr Zakir: how many? 10, 20, 30, how many?

Questioner: Probably quite a few... may be

Dr Zakir: Quite a few is how much? 5 or 10? Approximately.

Questioner: I don't know. May be a 100 questions.

Dr Zakir: 100 questions you have. Brother, after this session is over, we sit together, okay. Write down all the 100 questions, In Sha Allah, In Sha Allah, I will try and answer everyone.

Questioner: Okay.

Dr Zakir: I request you; we'll spend the full night together. I don't mind because you are a seeker of truth and I am also a seeker of truth and my job is to try and clarify the truth. Not that I am a scholar. I will try and answer all your 100 questions. But I doubt whether you will be able to write 100 questions, I doubt. Coming to your main counter question brother,

Questioner: That will be based on counter question...

Dr Zakir: Counter question of your's is, that 'Daraba' has got 2 meanings. One is strike off the head. You asked me then how do you come to know which is correct, correct?

Questioner: Exactly.

Dr Zakir: In the counter question, don't ask one more question. That means you are breaking the rule.

Questioner: Sir I am just refuting what you said.

Dr Zakir: Not refuting. See you asked a counter question. Counter question was of 'Daraba' has got meaning of striking, that is the counter question. In that counter question you asked one more question. You can't ask one more question in a counter question. You can ask one counter question but that was a fresh question that you asked. Now coming to your question of 'Daraba'. You say striking, I agree with you. How do you come to know, one time it is lightly beating, one time it is striking off the head? You know the verse in the Quran is there in

Surah Maryam chapter. 19 verse no. 47

"Mary (may Allah be pleased with her), she says when Archangel Gabriel says that "you shall have a son" So she says "How shall I have a son when no man has touched me?"

How shall I have a son when no man has touched me. Now if you go to the Lughah, your Handwork dictionary or Lanes, I believe you read many dictionaries, all this you get on the internet. It's not difficult. You go on the internet and type, you will get 100 questions against Islam. Not 100, you'll get 1,000. Very easy. Not that a person has done research. If you would've done research you would have come to know who was whose father, and who was whose husband and mother everything. But you go on the internet, you get this very easy.

Now the Arabic word 'Masah' has got 2 meanings. Physical touch, it means sexual touch. So when Mary (may Allah be pleased with her) she says "How shall I have a son when no man has touched me" it is understood it is not physical touch, it is sexual touch, correct?

Questioner: Yes.

Dr Zakir: Similarly, there are several verses in the Quran. Now when there are 2-3 meanings even both can be correct or one can be correct. To have more details you go to the Hadith. Hadith is a commentary of the verse of the Quran, correct? May be the same word has got 2 meanings in that verse it means meaning no. 1 in the second verse it means meaning no. 2. Hadith is a commentary.

So when we go to the Hadith of this Surah Nisa chapter. 4 verse 34 talking about 'Daraba' there the Prophet said

"Do not beat on the face, do not leave a mark, beat like a toothbrush"

I gave the answer but you were so much concentrating on the notes you have that you forgot my answer. If you would have heard my answer that if there are 2-3 meanings all meanings cannot be right, may be one is right may be 2 is right, may be all 3 are right. Therefore, you have to go back to the Prophet. The Quran says "Attiullah Wa AttiurRasool", "Obey Allah and obey the messenger". So when there are 2-3 meanings you have to go to the Hadith and find out what did the Prophet mean by that word. So there when it says strike off their head it means strikes off. Here it means strike lightly.

So therefore, if you know the supplementary, the commentary of the Quran, it's the Hadith. Without the authentic Hadith, you cannot understand Islam.

So, our Prophet said it means beat lightly, like beating with a toothbrush, don't beat on the face, don't leave a mark on the body. So, these are the guidance given by our Rasool. Therefore, it is obligatory that besides the Quran you have to follow the authentic Hadith. Hope that answers the question. And In Sha Allah I will wait for you after 10' O Clock in the Speakers' Lounge, In Sha Allah. Yes, brother Shekar.

Questioner: Thank you. I'll be there.

Dr Zakir: and since you have 2 daughters, you said you have 2 daughters and, sorry?

Questioner: And one son.

Dr Zakir: There is no Hadith saying that son will take you to Jannah here.

Questioner: yaa...

Dr Zakir: If he becomes a pious son and if he prays for you In Sha Allah even he will be a pathway to Jannah. What I want, I want to see to it that besides good deeds you even have faith. Faith is one of the important criteria to go to Jannah and since you have an urge to go to Jannah, to paradise, In Sha Allah, I pray to Allah Subhanahu Wa Ta'ala may he make me the Zariya, the pathway, to take you to Jannah, In Sha Allah.

WOMEN'S RIGHTS IN ISLAM – PROTECTED OR SUBJUGATED?

By Dr Zakir Naik

Lesson 8 – Question & Answer session – Part 3

Mohammad Naik: Yes brother.

Questioner: Good evening doctor. I have been coming regularly to your Peace TV conferences for last so many years. My question is, I am in a situation of a 2 families, both are Muslim families, I know the boy, I know the girl, the families, I've been the media coordinator of both, boy and girl and they are going to get married. So can a non-Muslim be a witness of the agreeing family and the boy and girl to the Nikah?

Dr Zakir: Brother asked a very good question that he has 2 friends both are Muslims, one from the girl side, one from the boy side.. He is a mediator between both of them. He knows both of them and he got them together. Can he be a witness to the marriage of...

Questioner: As they are telling me to be the witness...

Dr Zakir: as they are telling him to be a witness, can you be? You can be under one condition only. Condition is applied. If you bear witness that there is no God but Allah and Prophet Muhammad is the Messenger, you can even be a witness to the Nikah.

Questioner: Thank you.

Dr Zakir: Hope that answers the question.

Questioner: Thank you.

Questioner: Brother this question is from a non-Muslim sister, she is present in the audience but for security reasons she will not like to come on the microphone. I'll be reading her question. If a non-Muslim girl wants to marry a Muslim boy and the Muslim boy asks the girl to convert not by force but because he wishes her to accept the religion, is it wrong? Meaning is it wrong on part of the boy to ask to convert? Secondly if a non-Muslim girl marries a Muslim boy without converting but still follows the Islamic religion as it is supposed to be

followed, is it wrong on the part of the girl to follow the religion but without converting, her name is Kushboo, she is a teacher by profession.

Dr Zakir: Sister asked the question there's a non-Muslim would like to ask a question that can a non-Muslim girl, if she wants to marry a Muslim boy and the Muslim boy request her to accept Islam, is it right and if a non-Muslim girl follows Islam without converting, is it acceptable? The Qur'an says in

Surah Baqarah chapter. no. 2 verse no. 221 that

“Do not marry unbelieving women until they believe. Do not marry a Mushrika until they believe”

because, it further says that it is preferable to marry a believing woman even if she is a bonds woman, even if she may be a servant, even if she may be ugly, it is far superior to marry a believing woman who is a bondwoman rather than an unbelieving woman even if she attracts you.”

She may be the most beautiful woman, she may be a beauty queen, she may be the wealthiest woman but a believing woman is far superior. So in terms of, is it right for a Muslim man to ask the non-Muslim woman to convert before marrying? It is not right, it is a must. Without she accepting Islam, he cannot marry her. Why, I'll tell you.

For example, I'll tell you that there is a car, one tire is of a cycle and the other is of a tractor, will the car run? No! all the tiers should be of a bicycle or of a handcart at least or of a tractor you'll have a proper tractor because when you are leading a life, the views and philosophies, the major thing, the goal of Jannah should be the same.

Coming to your second question that if a woman follows the teachings of Islam but does not convert, is it acceptable. See for conversion you don't have to publicly announce, you don't have to come on the microphone and say I bear witness that there is no God but Allah, it's not a must. If you feel your life is in danger, if you say within your heart and tell it to Almighty God, you don't even require any witness, it is between you and Allah. So, there is no particular ceremony that is required, but proclaiming is preferable so that the people in the world don't misunderstand you but of you feel your life is in danger, if you proclaim to Allah only and keep it in your heart and follow, Alhamdulillah. Following is more important than proclaiming. It is preferable for a lady not to mention but yet follow Islam than to mention she has converted and not follow Islam. Have you heard my answer? It is preferable for a non-Muslim woman to practice Islam without proclaiming rather than proclaim and not practice Islam. Practicing is more important than proclaiming. It is between her and Allah. So the moment she starts practicing Islam, it's understood. When she offers Salaah, she agrees there is One Allah and Prophet Muhammad is the Messenger, the

moment you say Iqamah, it is in that Iqamah you believe that there is no God but Allah and Prophet Muhammad is the messenger, finish. So if she starts practicing, she doesn't have to proclaim also.

So if she wants to do the second, practicing is more important than proclaiming. But if she wants to proclaim, it is fine she can proclaim. Hope that answers the question.

Mohammad Naik: Yes brother.

Questioner: Hare Krishna. Here I am looking, I came here first time. People are very eager to know about his life, woman and man but this discussion, ah, you think, this discussion will really solve our real problem of life but birth health, old and diseases and dead that we are suffering from birth, old age, death and diseases that will ah, real this problem will solve in our life to marry with some nice woman or wealthy woman or...

Dr Zakir: Brother asked a question...

Questioner: .woman?

Dr Zakir: Brother asked a question we have come here to discuss about men and women's rights, marriage, will it solve our problem of diseases. Some problem it will solve. If you marry a woman you have less chances of STDs...

Questioner: There's a real problem of life is...

Dr Zakir: Brother... brother you asked the question, let me give the reply. You asked the question, we are discussing here about men and women and life and marrying, will it solve the problem of diseases etc. brother, are you listening to me? You are looking and listening here. Very good. So it will solve some of the problem of disease. If you marry a woman, you like, In Sha Allah, you won't go to outside. So less chances of having STD, sexually transmitted diseases, less chances of having AIDS, so if you marry correctly, it will solve some of your problems of diseases, not all, fine. But this session is talking about women's rights so we have different lectures and different sessions talking about different solutions for humanity. Today is the solution for the women's rights. You come for my last lecture 'Purpose of Life' that will get your real solution for life. So I have kept that in waiting, you know, final round. You know, the best is always last, correct? You know this is my first talk then I am going to come on Friday again, give a talk on 'Al Quran - Should it be Read with Understanding?' then Saturday - Open Question and Answer Session. Last day, final, Purpose of our life. if you come for that, In Sha Allah, most of your question of life will be answered. Hope that answers the question.

Questioner: Okay, Hare Krishna.

Mohammad Naik: Any non-Muslim lady?

Questioner: Ah, but we have a revert sister so if the chairperson permits, could we allow her...

Mohammad Naik: okay we'd allow that.

Questioner: Assalamu Alaikum! My name is Maria Umme Sharrif. I am from Ireland, I am a physical therapist by profession. Alhamdulillah, I got a chance to accept Islam but my question is my father never got the chance and Shirk is the biggest sin. And I want to know if there is a specific Dua or something I can read on his name so that his sin will be forgiven?

Dr Zakir: Sister asked a question that Alhamdulillah she has accepted Islam and she says that unfortunately her father, he died as a Mushrik so can I read any Dua, anything in his name so that his sin can be forgiven.

Sister the Quran says in

Surah Nisa chapter. 4 verse no. 48

Surah Nisa chapter. 4 verse no. 116 that

"If Allah pleases, He may forgive any sin but the sin of Shirk, He will never forgive, because a person who has done Shirk, has committed the most heinous sin"

So if the person is doing Shirk and before he dies, if he repents, In Sha Allah, Allah will forgive. But if he dies as a Mushrik, he is destined for hell. There is no other option. And this is also narrated in the Qur'an when Abraham (Alaihi Salaam), Prophet Abraham, when he prays for his father who was a Mushrik then a verse was revealed that when a person is alive, you can ask Allah to give Hidaaya to your parents, to your father, to your mother, to your brother, may Allah guide them to the straight path but if they die as a Mushrik and if you know they died as a Mushrik you cannot pray for them, you can only pray that

"O my God, O my Lord, Allah, make for my off springs Muslims who will submit their will to Allah"

And this is the Dua for Abraham (Alaihi Salaam), his father also was a Mushrik but he does a Dua in Surah Ibraheem chapter. no. 14, the last few verses, he prays that

"Make my offsprings those who'd submit their will to Allah", who will be Muslims and we find that both his children, Ishmael (Alaihi Salaam) and Issac (Alaihi Salaam) both of them became messengers of Allah (Subhanahu Wa Ta'ala). So what I request you is sister you make a Dua to Allah (Subhanahu Wa Ta'ala) that

may your offsprings, be the ones who will submit their will to Allah and be on the straight path. Hope that answers the question.

Questioner: Jazaak Allah.

Mohammad Naik: Yes brother.

Questioner: My name is Anand. By profession I am an interior designer. I want to ask can a Muslim girl marry a non-Muslim boy?

Dr Zakir: The brother asked a question that can a Muslim girl marry a non-Muslim boy. As I said that a Muslim boy cannot marry a non-Muslim girl until she believes the same verse I quoted

Surah Baqarah chapter. 2 verse no. 221 says

“Do not marry a non believing woman until she believes. A believing woman who is a bonds woman is far superior to a non-believing woman even if she allures you”

The same verse continues.

“Do not marry a non-believing man, a Mushrik man until he believes. A believing man even if he is a slave man, a bonds man is far superior to a Mushrik man, an unbelieving man even if he allures you”

He may be the most handsome man in the world, he may be the wealthiest man in the world but the believing man is far superior than an unbelieving man. So even the vice versa is the same that a Muslim woman cannot marry a non-Muslim man until he believes. Once he accepts Islam then very well she can marry him.

The same example of a car that all the 4 tiers should be same, one of a bicycle and the other of a truck, it will not work because the life partners, if you really love your wife, you would want her to go to Jannah. If the Muslim woman loves the Husband, she would want her husband to go to Jannah. This life is temporary. So imagine you marry someone and you know that spouse is going to go to hell. So what's the use? So first you get confirmation that he becomes a Muslim, he agrees that there is one God and the final messenger is Prophet Muhammad (Sallallahu Alaihi Wasallam) then there are chances that both will have the best of this world and the hereafter. Hope that answers the question.

Mohammad Naik: Anyone on the sister's mike?

Questioner: Yes brother. Hello good evening, sir. I am Sadiya Akram. I am a first year student of Business Management studies. My question is that you said

that Muslim girls are prohibited the professions of acting, modeling and dancing. Does the same apply for men? Muslim men.

Dr Zakir: The sister asked a question that I said that profession which exhibit the body like dancing, like modeling, film acting, is it prohibited for men also?

These cases of film acting, modeling, if it goes against the Quran and Shariah, it is prohibited. For example, a Muslim man, you know models from some suit as long as there is nothing Haraam in that ad, it's permitted. If something Haraam, if he models for Black Dog, whisky, you know Champaign or alcohol, its Haraam. Similarly, if he is acting, if in acting he is showing that he is a non Muslim, doing idol worship, it is Haraam. You know, many of the Muslim actors, they behave like non Muslims and they do Shirk! Haraam! Let him be anyone, let him be the best actor in the world, his acting will take him to Jahannam. His acting will take him to Jahannam. But if he is acting and doing a good role, not running after women, you know, running around trees if all this non-sense is there, Hijaab is broken, its Haraam. Otherwise simple thing, without any Haraam activity, not breaking in, the Hijaab, following the Quran and Sunnah, making films which are Islamic, which will get a person closer towards Jannah, closer towards Allah (Subhanahu Wa Ta'ala), its perfectly fine. So as long as what they are doing acting and modeling if it comes within the purview of the Islamic Shariah, its permitted, otherwise, it's Haraam. Hope that answers the Question.

Questioner: Thank you sir.

Mohammad Naik: Yes brother ...

Questioner: Assalamu Alaikum, Ah, my question is now the age of combine studies so is it permitted to study in the field of medical because, ah.. for women, Sir, because most of 99% is we face Na Mehram.

Dr Zakir: Brother asked a question that if co-education permitted especially in medical collages, correct? If woman wants to become a doctor and there is no single sex medical college, is it permitted? If the cause is there, the Islamic Shariah says let a small loss take place to prevent a big loss. So now that lady, if she goes in a co-ed college of medicine and there is no single sex college, it will be difficult for her to maintain her Hijaab but she can, she can, not that she can't. You know, she'll have to maintain her Hijaab. In medical colleges the atmosphere is the worst. I have been to a medical college. Maasha Allah, Allah saved me otherwise medical college atmosphere is the worst, in terms of breaking the Hijaab, worst. And it's only Allah (Subhanahu Wa Ta'ala), Maasha Allah, who can save you otherwise the medical colleges, you know, the girls and the boys they have groups, they have to examine the patient, they stay overnight. It's very dangerous. So if Allah is with you, In Sha Allah, you can be on the straight path.

So for a woman if she goes to a medical college, she has to yet maintain her Hijaab and in the college that I was there were Muslim women who maintained, not all of them but there were one or 2 who maintained the Hijaab. Maintain the Hijaab, see to it that if you have to suppose that if the patient is common and you have to take a common history with another gent, you know, you may have to take the common history of the patient, may be the colleague is a gent, fine. when you talk, you lower your gaze, not "O! How are you? How is the movie? Did you see the movie?" No, all common. "O lets go for a spin, lets go for a drive on the bike" so all these things if you avoid and see to it that if you have to talk with your colleague, you can talk with lowering your gaze though the people may not like it so she has to maintain her Hijaab, its very much possible.

As for examining the patient of opposite sex, the Quran and the Sahih Hadith give permission, why? Because you are treating the patient, so doctor can see the opposite sex if required. Best is same sex, same doctor. Best! But you don't have it everywhere. That's the reason we, brother, we have initiated in our activities in United Islamic Aid, a new activity called as Free Medical Center. So we have started recently which we will inaugurate after this conference, Shaikh Salaah Al Budair, Imam of Masjid'e Nabwi, will be inaugurating our center in Mumbra on the 10th of November, In Sha Allah 2 days after the conference.

The uniqueness of the center, it is, the uniqueness is, it is on the lines of Quran and Sunnah, means lady doctor will examine lady patients, gent doctor will examine gent patient. Is a area of 2,000 sq. feet. Separate waiting area for ladies, separate for gents, children can go where they want, no problem, if they are young. But lady doctor will check ladies and In Sha Allah, In Sha Allah we aim to have only MBBS doctors and MD, you know, so that they are more professional, everything air conditioned but free, good quality medicine and In Sha Allah, In Sha Allah when I started this center, I am a medical doctor, I intend to give better treatment in this free center than the own medical clinic that I have got. I have left my profession, my brother and my father, Maasha Allah, they are doctors and they are running a centre which is good but there we charge, that's our bread and butter, we charge money but, In Sha Allah, in this free medical centre, In Sha Allah, we'll give better services, In Sha Allah, than the own medical clinic that we have for our bread and butter, In Sha Allah. Fully air conditioned, In Sha Allah. Good waiting room, hygienic but free. Those who can't afford, its free. Anyone can come even Muslims and non-Muslims can come and in the waiting room we won't have Stardust magazine, we won't have Film fare magazine, we'll have Islamic Books, we'll have Islamic Satellite Channels. You know, people have you know, you go to a high caliber doctor, Film fare magazine, Stardust... so besides them getting cured by the diseases, In Sha Allah even the Emaan will get cured. Huwas Shaafi, it is Allah who cures. So what we believe that if you want to do medicine, if there is no single sex college, you can but you have to maintain your Hijaab, become a doctor so that more Hijaab can be maintained. Once that lady doctor becomes, Muslimah becomes a

doctor, she will allow many other women to follow the Hijaab. Hope that answers the question.

Questioner: Jazaak Allah.

Mohammad Naik: We'll allow only 2 more questions, one on that mike and the last question from this mike. And we have only 5 minutes left for Dr Zakir to answer those. Yes brother.

Questioner: Assalamu Alaikum! I am a reverted, my name is ah, Abdullah Shaikh. Before it was Sushant Kumar Mandal. I am from Panvel but there is one question regarding Allahu Akbar which I am always, I have read the Quran and I came to know that there is a Jannat which I am trying to go, Jannat, directly to... for that I have to follow the Hadith and Quran but when I've read the Hadith and Quran I came to know that I have to follow total Sunnat, this Sunnat has tried to put me down because of my mother and my mother asked me to remove my beard, my cap and all Sunnat, she want me to be like an Indian guy. She says me you have to pray Allah in your heart not by Salaah and this is always Hindu, always try to put me i.e. you do what, what we say, shall I have to do like this or I have to leave the house or I have to stay other?

Dr Zakir: Maasha Allah brother asked a very good question. Allah gave him Hidaaya, he became a Muslim. He realized that following Quran and Sunnah will take him to Jannah when he read the Hadith he followed the Sunnah, he wore a cap, he covered his head, he sported a beard but his mother says remove the beard, remove the cap, what should I do? The verses I quoted of

Surah Luqmaan chapter. no. 31 verse no. 14 that

“We have enjoined on the human beings to be kind to their parents. In trivial upon trivial did the mother bore them but in pain did she give birth”

Immediately next verse says

Surah Luqmaan chapter. no. 31 verse no. 15

“But if your parents force you to worship somebody besides Allah of which you have no knowledge then do not obey them yet live with them with love and compassion”

The same message is repeated in Surah Ankaboot chapter. no. 29 verse no. 8

“We have enjoined upon human beings to be kind to their parents but if the parents force them to do something, worship someone besides Allah of whom they have no knowledge then don't obey them but yet live with them love and compassion”

What we realize from Quran and Sahih Hadith that you have to love your parents, you have to respect them, you have to obey them but if they tell you something against Allah and His messenger, that's the only time you can disobey them. But yet love them. So if they tell you to remove the beard, you tell

"My dear mother! Our beloved Prophet said, it's mentioned in Sahih Bukhari Vol. no. 7 in the Book of Dress Hadith no. 780 that

"Do the opposite of what the pagans do! Trim your moustaches and grow the beard"

I am following my messenger and that same messenger said

"Paradise lies beneath your feet"

So if I remove the beard even my paradise beneath your feet will go. Mother I love you, mother I care for you, mother I respect you. That same Prophet said that the person that deserves the best love and compassion is your mother. After that who? Your mother. After that who? Your mother. So if I stop obeying him, I will have to stop respecting you also. Mother I love you, I respect you. I obey you as long as you don't go against the person who is taking me to Jannah, that's our Prophet."

So depending on how you speak, what you do... if you were not obedient before accepting Islam may be she told you okay wear a blue color shirt. "Mother I don't like blue color" moment you became a Muslim "Mother I will wear a blue color" "Arrey what happened to my son! Before he became a Muslim, he used to disobey me now he is obeying me" So whatever your mother told you before you became a Muslim which you never used to follow, the moment you become a Muslim, start following as long as it doesn't go against Allah and His Rasool. You should find a change, start loving her more, you have to respect her. Suppose she goes to the temple doing Shirk is Haraam, but the moment she comes out of the temple, it becomes your duty that you take her back home. Because you love her, because you respect her even though she is a non-Muslim yet your paradise lies beneath the feet of your mother, your mother may not be in paradise but your paradise yet lies beneath the feet of your mother, love her, respect her, obey her until she does not go against Allah and His Rasool. See there should be a change in your life and she will respect you, she will also accept your religion, she'll even accept the sayings of Prophet Muhammad (Sallallahu Alaihi Wasallam). Hope that answers the question.

Wa Aakhiru Da'wana Anil Hamdu lillahi Rabbill Aalameen!

Questioner: But sir there is one problem is that after... she has converted into Islam, she accepted my Allah but he is taking in the back of Allah she's telling to me, you don't follow what the Huzoor (Sallallahu Alaihi Wasallam) is giving you, the whole structure of the Islam, she is trying to stop. What shall I do? I should

leave the house or I should stay away from my mother because you told me that in the... in the...in the feet of mother there is a Jannat.

Dr Zakir: Time is running short, the time is running short. You have to follow... yet love her with compassion because tell her that the Quran says

“Attiullah Wa Attiur Rasool” in Surah Nisa chapter. no. 4 verse no. 59

So Qur’an says follow the messenger therefore I am following the messenger, not because somebody else is saying. So to follow the Quran, I have to follow the Hadith; you love her, respect her if she kicks you out of the house, stay out of the house yet love her.

Questioner: Thank you sir, Thank you.

Mohammad Naik: Jazaak Allah Khair. Brother we thank all our audience who has so patiently and consistently been coming here and stayed so long, In Sha Allah, we hope to see you tomorrow morning for our other programs in the forthcoming days.

Assalamu Alaikum Wa Rahmatullahi Wa Barakatahu!

WOMEN'S RIGHTS IN ISLAM – PROTECTED OR SUBJUGATED?

By Dr Zakir Naik

Lesson 7 – Question & Answer session – Part 2

Dr Mohammad Naik: Yes Sister.

Questioner: Hi! My name is Clovie, I'm from Canada. I'm student here in Mumbai and my question is ah, why women are not accepted into Mosque here in India?

Dr Zakir: Sister's asked a very good question, that why are women not accepted in the mosque in India. So, India is to blame, not the Qur'an and Hadith. I told you in my lecture do not judge Islam by looking at what the Muslims do or what the Muslim society does. Judge Islam according to the Quran and the Sahih Hadith.

Our beloved Prophet Muhammad (Sallallahu Alaihi Wasallam) said, there is a Hadith of Sahih Bukhari (Vol. no. 2 Book of Jamu'ah Hadith no. 900)

The Prophet said, "Do not prevent the female servants of Allah from going to the mosque"

Another Hadith is Sahih Bukhari Vol. no.1 in the Book of Salaah (Hadith 865) just a few Hadith before that, he said that

"If the female servants" that means the Muslim women, servants of Allah, "if they want to go to the mosque at night, do not prevent them"

Now it is the Indian culture, now when we allow our women to go in the mosque, we see to it that she gets equal but separate facilities, separate entrance, separate place of ablution, Wudhu, separate place of prayer. We don't believe in intermingling like when you go to the Church or when you go to the temple, why? Because in our Salaah sister, when we pray, we believe in equality of human beings, we stand shoulder to shoulder, irrespective whether the man next to me, he is black or white, yellow or brown, king or pauper, I stand close to him, shoulder to shoulder. Now if a lady is there close to me shoulder, the medical doctors tell me the temperature of the lady is 1 degree higher, if I pray standing with her shoulder to shoulder, I will concentrate more on her than Allah (Subhanahu Wa Ta'ala). Therefore, separate but equal facilities, separate entrance, separate place for Wudhu, you have to wash yourself, wash your legs, you can't do in front of the Na Meham. So, in India most of the mosques don't have but Alhamdulillah, it has started I know of several mosques in Bombay where they have facilities for ladies, you have several mosques in South India where I have been to there, but I do agree with you, it is very less in percentage.

If you go to Saudi Arabia, almost all the mosques, more than 95% of the mosque, they have facility for women, more than 95 whether its 99, 99.9, I don't know, more than 95% of the mosques has separate facilities for ladies. You go to London, you go to USA most of the foreign, it is India, so the problem is with the Indian Muslims. Therefore, in my talk I say that see to it there should be a separate facility for the women, separate but equal facility so that they too can pray to Almighty God in the mosque. Hope that answers the question sister.

Questioner: Thank you.

Dr Zakir: You are most welcome.

Mohammad Naik: Yes brother.

Questioner: Good evening, sir. My name is Ashish and my question is there is a concept in Islam that paying money to the victim's family, by paying money to the victim's family, from accused family and getting released from the crime, what is the concept behind that and is it not injustice with the victim's family?

Dr Zakir: The brother's asked a question that what is the concept of 'Diya' money means paying blood money. In Islam that if someone has murdered someone or killed someone for whatever reason, the family member of the person who is murdered can excuse, can excuse by taking Diya money, this concept is that if someone is driving a car, or may be by mistake while walking something happens, or by accident someone dies, here if it is out of negligence yet for example doctor is doing surgery and it is proven out of negligence, the patient has died, Islamic law: death penalty. But there, the relatives of the person who has died, fine we agree, the Niyah was good, he didn't actually kill my son, I forgive him. But negligence, If it is done while trying to save a life, he goes scot-free, but if negligence he does something and the person dies then, death penalty because it is his fault. In this case, if it is proven it is 100% negligence then the family members may say even if it is negligence, I forgive him, Ok I forgive him by free, I forgive him by taking 1 rupee or whether 1 million rupees. May be that 1 million rupee may be a penalty okay don't do it again, now you have done it, I don't want to take your life, I forgive you but 1 million rupees a penalty. So this concept in Islam that the person who has died, his family members can forgive by asking a penalty. If it is a conspiracy and a murder, 100% proven then it is death penalty. These cases are mainly when we know that a person had a chance to be forgiven. If someone goes and does a bomb blast on the street and kills 100 people, innocent people, no forgiving, death penalty, direct. You understand.

Now for example while if you are doing something may be a building is being constructed, fine and there was negligence, the worker gets electrocuted. It is the fault of the builder. Now the family members say okay I don't mind forgiving, you know my husband used to give me everyday 2000 rupees, now if I demand 500 thousand rupees even in full life how much could you give me? 25,000 a year, 5 lakh would take how many years? How many, 20 years. So now if I take that 5 lakh rupees, I can invest it somewhere and get 4000 rupees and 5000 rupees a month, correct? So fine I forgive him and with his money at least I can survive. The various aspects in that angle; this is not the only aspect. I am giving you examples. So in this way what happens at least in Indian law, finish death penalty! But Woh Bechare Ka Bread Earner Toh Mar Gaya

Naa, Usko Faída Kya Hua? Does the government take care of him? The earning member has died; the wife and children are on the street. Does the government help? No! So here at least as a compensation, now they invest the money, every month they get 5,000 rupees. So at least some part of their life is taken care of, it may not compensate completely and sometimes the person may just forgive without taking money also. So therefore, there are various situations Islam has permitted so that it is beneficial for both. Hope that answers the question.

Mohammad Naik: Yes brother, and kindly have your questions on women's rights, the topic of the day please.

Questioner: Shalom! I am Danny. Ah, I am a student. I read Bible, studying more about the biblical manners, understanding and I do read ah, Muslim books, ah, now I am not relating to all the questions what Bible and Quran has.. this is something related to my friend who is my best friend, his name is...no I don't want to take it, I am sorry. Now he is married and due to some reason he is planning to divorce his wife and I find it out that there was a very small reason that he wants to divorce his wife and secondly yesterday I was just reading this Mumbai Mirror and Mid Day that 112 years old guy, Mohammad, from Somalia, he is getting married, sorry, got married to this 13 year old girl Sophia and I was very disturbed to answer my friend because I just asked one of my friend and he told this is what we learn and this is what we written and this is what we follow. So I just went on to the internet as it is this is the easiest way I see because I don't get a chance like Zakir Brother for you to question it. So just I'll just read it for you or if you give me a chance to read it from what I found it from the internet regarding this ah, Justification and the relationship which Mohammad had, is that a true or you just help me out to come out of this issue and I can go to my friend and say this is what exactly the Quran teaches.

Dr Zakir: But do you want to read or do you want me to answer?

Questioner: I'll just read it first for you.

Dr Zakir: But you aren't satisfied with the answer Naa?

Questioner: Ah.. whatever you may say hope I answered your question,

Dr Zakir: If you are not satisfied, I'll give you the answer.

Questioner: no.. hope to say...

Dr Zakir: So what the paper says forget about it,

Questioner: Okay

Dr Zakir: if you are satisfied with the answer what you have in your hand then that's sufficient. If you are not satisfied, I'll give you the answer directly.

Questioner: Just let me read it.

Dr Zakir: Okay, okay take your time. No problem.

Mohammad Naik: Brother, Brother put it in just 5 sentences in precise form otherwise don't read it.

Questioner: I'll do that for you sir. This is, actually, let me just quote from Sahih Bukhari Vol. 7 Book no. 62 which Jabir Bin Abdullah says Ah, when he got married, Hazrat Muhammad says

"What type of lady have you married?" He replied I married to a matron" He said, Muhammad, "Why don't you have a liking for a virgins and for fondling them?" Jabir also said, Hazrat Muhammad said "Why don't you marry a young girl so that you might play with her and she with you"

Now it's a, I was like little bit disturbed, is this is the preference of Hazrat Muhammad or after reading Bukhari Vol. no. 5, it says that...

Dr Zakir: you are more interested in reading the Hadith rather than the question you posed.

Questioner: Ha ha ha. Haleluya!

Dr Zakir: Correct Na?

Questioner: Ah.. I just got it so I read it...

Dr Zakir: See you asked me a question; I'll give you the answer. You want to read the profile of somebody else because you want to quote the Hadith, quote directly.

Questioner: See because I get an answer from you also that's why I am quoting it to you.

Dr Zakir: See, if you have $2 + 2$, I don't know the answer, I want to tell what other people said, why you're bothered. I'll give you the answer directly, it is 4. what other people said 7, 8, 10 forget about it.

Questioner: That's why I came over here sir.

Dr Zakir: That's the reason why you reading somebody else's answer if you are not satisfied.

Questioner: Okay.

Dr Zakir: Correct?

Questioner: Ya.

Dr Zakir: that means I'll have to comment on both. On the question as well as the answer, correct?

Questioner: Okay.

Dr Zakir: I'll do both, no problem. See what is the Niyah is important. If your Niyah was to get the answer why Mohammad, 112 years old or 113 years old, married a 13 year old, the answer I'll give you. But you also wanted the answer of Prophet Muhammad, correct?

Questioner: Yes because...

Dr Zakir: So ask directly. What you have to say, I am not satisfied with the answer given on the internet, given on the paper, directly ask the question on the Hadith rather than beating around the bush. I'll give both the answers.

Questioner: Okay.

Dr Zakir: I'll give you both the answers.

Questioner: Hope I may satisfy with your answers too.

Dr Zakir: In Sha Allah, In Sha Allah.

Questioner: Praise God.

Dr Zakir: that depends upon you. if I say $2 + 2$ is equal to 4, you say no it is 5, I can't help it.

Questioner: I'll take it what you say but I'll believe what I can believe in.

Dr Zakir: Sure, sure. You have to believe what you believe, you can't believe what I believe, until you believe what I believe.

Questioner: True sir because it is all law contradiction.

Dr Zakir: Sorry.

Questioner: Please go ahead.

Dr Zakir: What did you say?

Questioner: Please go ahead because I want to know the answer from you.

Dr Zakir: Yes. As far as Prophet Muhammad (peace be upon him) is concerned, fine. I'll come to it later on regarding the name of Mohammad, you said, Na?

Questioner: Ya because its an article..

Dr Zakir: Some person from? African country, you said.

Questioner: Somalia.

Dr Zakir: Somalia, 112 years old you said.

Questioner: Ya.

Dr Zakir: Married a girl of 13 years old.

Questioner: Yes sir and he is the 5th marriage.

Dr Zakir: 5th marriage? Not 5 together. May be 1 he married and divorced her...

Questioner: 5th I said, the Paachwa Shaadi.

Dr Zakir: Paachwa Shaadi But Ek, Doh Ko Divorce Diye Honge, Ho Sakta Hai Na? at any given time you can't have more than 4. Now coming to the answer, why?

In Islam you can marry a woman the moment she gets matured. If she reaches puberty, you can marry, that is Islam, fine, a woman to marry. For a man the moment he reaches puberty, till he dies. He can marry anyone, choice is his. Would you marry a woman 15 year older to you?

Questioner: No.

Dr Zakir: No, your choice. But the Prophet Muhammad married, his choice. Prophet Muhammad at the age of 25 married a woman, Hazrat Khadija (may Allah be pleased with her) who was 40 years old. You will not marry, I will not tell you, you have to marry. It's your choice. Now he wanted to marry a woman 15 year older to her because she was pious, who are we to object? He is willing and the woman is willing. Jab Miyan Biwi Razi Toh Kya Karenga Kazi?

Questioner: Because ah...

Dr Zakir: Wait.. wait.. let me answer. Please don't interrupt. You posed a question..

Questioner: I said sorry sir.

Dr Zakir: Yes and I accept it, no problem. So with the husband and wife, who are we to object? That woman wants to cover her head, you say don't cover the head. Arrey why? Arrey, she wants to cover her head and the President of France said women should not cover the head. Why? If he wants to enjoy seeing women, he can go on the Miami beach, why does he want to do it in France? Doesn't make sense. Subjugating? That women doesn't feel subjugated, he is feeling subjugated, why? He is feeling subjugated because he cannot enjoy woman, he cannot enjoy the lust. So the problem is in him not in the women covering the head. But the man is 112 years old. Medical science tells us even a man of 112 years can procreate, can give birth to a child. True?

Questioner: Yes sir... I believe.

Dr Zakir: Yes I am a medical doctor now he wants to marry a 13 year old girl who has reached puberty what is your problem. You don't give your daughter to him.

Questioner: no I am not...

Dr Zakir: don't give. Am I telling you? Am I telling your sister to marry him? No... now if the parents also agreed and the girl agreed, she may be liking that man 112 years, what a pious man! reminds me of the Sahaba. I sacrifice everything. Because beloved Prophet Muhammad (Sallallahu Alaihi Wasallam) said that

“If you marry a spouse, you look for 4 things: virtue, nobility, wealth and beauty. The best among this is virtue”

And If a woman of 13 years old finds a virtuous man of 112 years, I would prefer, if I know he is virtuous, if I know Haan, not any tom, dick and harry I would not mind giving my daughter if I know that he is a virtuous man and will see to it that he takes my daughter to Jannah, I would not mind but after verifying. He is such a virtuous man, reminds me of the Sahaba, the caliber of Hazrat Umar, Hazrat Abu Bakr, Hazrat Usman, Hazrat Ali (may Allah be pleased with them all), why not? But today we see more for beauty, more for wealth. I am not saying that the man of Somalia was virtuous, I don't know. I don't know but can it be possible, yes. Chances are less. Can be possible, yes. Chances are less. Why not? If the girl is willing therefore, I said in my talk the marriage can only solemnize if, if the man and woman agree, that does not mean a man even of 50 years comes and asks my daughter, I will not give. If I said he is as virtuous as, as the Khufa E Rashideen, I cannot find a better match. I cannot find. I cannot find a better match. What you have to realize that may be that girl found that man to be virtuous, maybe I don't know, I haven't interviewed her, I haven't interviewed him. May be that man found that girl virtuous, I don't know. So, if the man and the woman agree who are you and me to interfere? Why are we trying to interfere their rights? Now you may have married a girl I don't know, good or bad, you may think she is beautiful someone may think she is ugly and someone says why have you married her? Sorry I am not getting personal, your wife may be beautiful, Maasha Allah. But someone comes and objects why have you married ugly woman? You will say what is bothering you? I find her to be beautiful, who are you to interfere? Will you get angry or not? Will you get angry or not? Beauty is subjective. Someone comes and tells you “O brother whatever your name is, “you know, your wife is so ugly” you'll say “you mind your own business, that's my wife” why are you interfering. If somebody comes and criticizes your wife, that is your choice. So as far as that 112 year Somalia man is concerned and the 13 year girl is concerned chances is very negligible point .001% but if both agree, who are we to interfere?

Coming to the answer of Prophet Muhammad (Sallallahu Alaihi Wasallam) that why don't you marry a younger woman, virgin woman? The Prophet may be knowing how that Sahaba is? There is a person who came and said that “while I am fasting, can I kiss my wife?” the Prophet said, “yes, you can”. Another Sahaba comes “Can I kiss my wife?” the Prophet said “No” so the Sahaba said first one you said yes, second one you said no, why? Because he knew that the first man could control his desires. While fasting even after kissing the wife, he will not go beyond that, the second person, once he kisses his wife, he will break his fast. He will go beyond that. Prophet knew, you don't know, I don't know.

Similarly, here the Prophet may be knowing that if he marries a matron may be yet he'll go after beauty so Prophet advises him. But what did the Prophet do? The 1st woman he married was 15 years older to him, 15 years which you wouldn't like doing. You just told me that, correct?

Questioner: Yes.

Dr Zakir: So the Prophet, he knows because he found piety in Hazrat Khadija (may Allah be pleased with her), therefore she is one of the 4 pious women in the world. So the Prophet knows like I being a doctor I may give one medicine to one person, second person second medicine. You'll ask why am I changing medicine? Because I am a doctor, I know. You are not a doctor. So, the Prophet gives different advice to different people depending upon the situation. You don't know what Prophet knows. And do you think what the Prophet said is wrong, he's right. Some people may like younger girl, some people may like older girl. So what you have to realize that it is nothing wrong, it is a advice given by the Prophet. Did he say something which is wrong? No, perfectly right. But see his lifestyle, all the women he married except for 1, only one was virgin. All of them, they were either divorcee or they were widowed.

Questioner: Ah... sir actually it's not liking or un-liking getting married to 112

Dr Zakir: Brother you asked me a question, I gave the reply. I am asking you the question someone objects,

Questioner: Sir but how this Qur'an relate to this people?

Dr Zakir: which people? Which people?

Questioner: This people, those who are getting married in this particular age, their liking or don't liking. They like someone...

Dr Zakir: The Quran says "do not inherit women against her wishes" Surah Nisa chapter. 4 verse 19

But if the woman wants and the man wants who are you and I to prevent? Who are you and I to prevent? What is bothering you? I am asking you the question? If he finds piety in that young lady and that young lady finds piety in that elderly man, what is bothering you and me, tell me. That is it un-medical? No! Can they procreate? Yes. What's the problem? Imagine someone comes and tells you why have you married a black woman? Why have you married a white woman? I mean that's your choice. In Islam a woman becoming black or white does not make her superior or inferior. What the Prophet said the best is virtue. Now why did the man of Somalia at the age of 112 married 13, I don't know. I am least bothered to know. Is it logical, yes chances are very less, possible. Same thing what the Prophet advised. So, I am asking you the question if the girl and the boy agreeing why are you interfering with the choice is the question? Do you have a right to interfere is my question? I am asking you a question, do you have a right to interfere when the husband and wife are doing something which they like, it's not going against the Qur'an, it is not even jeopardizing your rights.

Questioner: Sir, may I answer?

Dr Zakir: Yes.

Questioner: Sir, again. It's their liking or not liking, I am not interfering in them, they may like 112 years Ka old, old man or 13 years but my thing is how does Qur'an words related to this people, like they are doing it, what they are doing it.

Dr Zakir: Brother did you here my answer? The reason for criteria to get married is that you should reach puberty, have they reached puberty or not? Can a 13 year old girl reach puberty, yes or no? Do you know the answer?

Questioner: No.

Dr Zakir: Can she reach puberty?

Questioner: 13 years...

Dr Zakir: you don't know science also.

Questioner: You are doctor, sir. Please tell me.

Dr Zakir: In India...

Questioner: Yes sir.

Dr Zakir: in Delhi the report came, if a girl reaches puberty by the age of 10 nothing to be worried about, age of 10 also. It is very common. Many girls, hundreds of girls who are less than 13 and they have reached puberty, many. It's now common. So once you reach puberty, finish. You may have preference okay, the Indian law says, 18 years, Indian law. Indian law! If he was an Indian, it would have been illegal according to the Indian law, America says 16 years. Now who is right America or India, I am asking you the question. 16 years or 18 years, who is right.

Questioner: According to their law.

Dr Zakir: Aaaan, their law! This is according to the Quranic law. Very good answer.

Questioner: this is what Quran is relating to

Dr Zakir: The problem is that when America says 16 you have no problem when Quran says 13, what is your problem?

Questioner: I didn't say no problem. You can marry...

Dr Zakir: Finish, no problem. Thank you. That means you have got the answer. Qur'an says as long as they agree, there is no problem. In Texas, in Texas the American law says a woman should be minimum 16 years old, in India if a 16-year-old gets married, illegal, Haraam, prohibited. In Texas because the Texans, they marry at a early age there is a special law for women of Texas at the age of 14, they can get married. Now what's your answer? Do you agree with the women of 14 years in Texas to get married? Right or wrong?

Questioner: Again I said sir, it's their law.

Dr Zakir: Their law! Correct. Who are you to object?

Questioner: I didn't object.

Dr Zakir: I am asking you a question in America, if a 115 year old man marries a 14 year old girl, is it allowed or not in Texas? Allowed. So when Texas allows, so why can't the Qur'an allow? Now it may not go down your throat, no problem, you don't marry. I don't know whether you'll live till 112 years or not.

Questioner: No I don't want to be. Let God wish..

Dr Zakir: But even if you live, if you don't want to marry, it's your choice; it is a choice of an individual. This is the right what Islam has given which you want to take away from a man and woman. Islam has given that right, they have the right to choose.

Questioner: May the peace of Jesus Christ be with you sir.

Dr Zakir: Brother, as far as if you say me Jesus Christ be with me, I follow the teachings of Jesus Christ (peace be upon him), you say "Shalaam Alaikum" it's a verse of the Bible from the Gospel of Luke chapter. no. 24...

Questioner: I said "Shalom"

Dr Zakir: Shaalome, It is Shalom Alaikum, it's not "Shaaalome"

Questioner: Its peace... peace be with you sir.

Dr Zakir: Its "Shalaam Alaikum", it's not Shaaalome.

Questioner: yes sir, it's the same.

Dr Zakir: It is Shalaam, Shalaam Alaikum

Questioner: Means, it's not only Shaalome.

Dr Zakir: I am giving you the reference Bible Gospel of Luke chapter. no. 24 verse no. 36 it is Shalaam Alaikum

Questioner: Peace be with you. yeah. Shalam Alai kum

Dr Zakir: Shalaam Alaikum in Hebrew, in Arabic Assalamu Alaikum.

Questioner: Walaikum Assalam.

Dr Zakir: May peace be on you, yes brother. But when you said that may Jesus be with me. In what, in teachings or in what? As far as teachings are concerned, Jesus Christ (peace be upon him) said in the

Gospel of John chapter. no. 16 verse no. 12 to 14

“I have many things to say unto you but ye cannot bear them now for he when the spirit of truth shall come, he shall guide you unto all truth. For he shall glorify me. He shall tell you things to come.”

Prophet Jesus (peace be upon him) said there is another messenger to come and his name will be Muhammad (peace be upon him) so I am following the teachings of Jesus Christ (peace be upon him) that's the reason I am following the teachings of Prophet Muhammad (peace be upon him) if you don't want to follow the teachings of Jesus Christ (peace be upon him), it is your problem. You can refer to my video cassette 'Similarities between Islam and Christianity', you'll get more information. For any question, you can go behind the queue and ask me brother. Please go behind the queue and you can ask me brother.

Mohammad Naik: Yes sister...

Questioner: Hi my name is Merda and I am a student studying psychology from Canada. Ahh... my questions are very simple. Ah, how can you say that men and women that there is no sexism when the very set up of this conference is sexes for example the men are seated in front of the women...

Dr Zakir: Can you repeat your question a bit slowly sister?

Questioner: Yes. Why is that the men are seated in front of the women, the very structure of this conference is sexes. Why is that?

Dr Zakir: Maasha Allah, sister asked a very good question that why aren't the women seated in front...

Questioner: No why are we not, if you're gonna separate us how come we are not left to the right?

Dr Zakir: correct.

Questioner: Why is one in front of the other?

Dr Zakir: Sister asked a very good question that why are the women.. if you believe in equal... why not left and right, why not. It's a very good question sister. Because the Quran says in

Surah Noor chapter. no. 24 verse no. 30

“Say to the believing man that he should lower his gaze and guard his modesty”

Whenever a man looks at a woman, any brazen thought comes in his mind, he should lower his gaze. Now if the women are sitting on my right, I'll only have to speak, looking at my left. You know because I can not look at them. Here I can look at everyone. Sister I cannot see your face also from here. You may look at my direction, if you want to see me closely, you can see on the screen there no problem. But for me the Quran says the moment I look at a women, I should lower my gaze unless she is my wife or she is my mother or she is my daughter and if someone says that someone looks at a

woman and nothing happens to him, then he requires a psychiatrist. So, if you were here, I would talk to you like that so you will tell me "What an ill mannered man is this! You know, showing me his back" now my gaze is there, knowing the microphone, I cannot see you. I can see just okay, just little bit here and there so I am maintaining my Hijaab. Now when we have ladies speaker speaking, only ladies, front row, no problem. So what happens because it's a gents speaking there are occasions, some occasions when we have to keep a partition and we can do that and we have done that. But this is such a vast gathering so many cameras, it will obstruct so that's the reason but in no way are we trying to say that the women are inferior. That's the reason you have got a screen close to you, Maasha Allah, especially for sisters who are sitting a bit more behind. So you can get the view but in front, it will be difficult for me to speak, for me to maintain my Hijaab, for me to look, because in public speaking, you know we are taught we have to look at the audience, if the audience is a woman in front of me, you know, I remember once I had gone to a Gulf country and I was called for a talk and it was a ladies organization, I always say that at least the front row should be gents, you know. But they didn't do it so half the talk I gave looking at the ground, and balance half looking at the ceiling. Down. Ceiling up. Believe me, I was in hell. Not because I was in company of ladies, I was in hell because half my lecture I gave looking at the ground and half my lecture looking at the ceiling. I had to maintain my Hijaab. Here I can...I can talk to the person, I can look at him, I can stare at him, if he is sleeping, I stare at him, he stops sleeping, you know. This is public speaking. But with the ladies, they are far; it is for maintaining the Hijaab. So that's the reason sister, it is not at all in any way trying to belittle them and the reason we have given you one microphone instead of 2 because we feel that the proportion is approximately 1/3rd: 2/3rd, that's the reason. But the moment last time when there were more ladies we gave equal proportion. Hope that answers the question sister.

Questioner: Thank you.