

# WOMAN'S EDUCATIONAL RIGHT IN ISLAM

**Shahabuddin Saqeb**

Senior Teaching Assistant , Faculty of the Islamic Studies (Shareeyat Faculty), Balkh University,  
Mazar-e-Sharif, Balkh Afghanistan  
Email - Shahab.saqeb1374@gmail.com

**Abstract:** *If we look at the essence and general understanding of the issue of women, we will find that it is clear that a woman in the family is not without four main states: she is a woman or a mother, a woman or a sister, a woman or a girl or a woman is a wife. In each of these cases, the holy religion has issued its own guidance and guidance for honoring the status of women to its followers. In Islam, the right to acquire knowledge is assumed for both men and women. For Muslims, both men and women, it is the command of Islam to learn science and seek it, even if it is in the farthest corner of the world. Islam says: One who knows is never equal to one who does not know; Blind and sighted are not equal. These rulings presuppose equal and comprehensive education of knowledge for Muslim men and women.*

**Key Words:** *woman, science, objective assumption, sufficiency assumption, education, sentence.*

## 1. INTRODUCTION:

Unlike the Ignorance Era (Before Islam) which women were known as hideous and unvalued creatures, but Islam has taken effective steps to eliminate prejudice and to elevate the dignity of women. Islam has assigned women to own all human and social rights that a man owns and has obligated women to do things based on their physical and mental nature and ability.

In terms of being responsible and having responsibility, women are equal to men and from Islam perspective, women can directly trade, own, commerce and can take part in their social affairs which are also one of the instances of women being valued in Islam.

Islam has stated the most appropriate dignity and justice for women and has rescued them from injustice and oppression of the Ignorance Era, and has righteously observed all human and generic aspects of women's life like being daughter, wife, mother, and member of society. Certainly, in some Muslim communities at different eras certain Muslims by abusing the religion have tyrannized woman and divested her from her certain rights like learning religious matters and were not given the freedom of choosing their spouses, but these issues come from not having an accurate religious knowledge and is not common. And there have always been Muslims that condemned these situations and tried to eliminate problems. Whereas it is obvious that a woman plays a vital role in society.

Women not only make half of the society but makes the most important half of the society, thus, based on the celestial laws we should evoke the people to justice and elimination of injustice concerning women so that women can access education, training and suitable businesses to their nature, personality, physical and mental ability, bearing of their special responsibilities, choosing their spouses, forming families and social gathered lives and other certain rights. And it also seems that certainly after events people would discover the facts of celestial laws about women. Even enemies confess that Islamic laws have respected women that have never been seen in other religions and laws.

One proof of esteeming woman's dignity is that women's learning science and knowledge are known very important that this topic is evaluated based on verses of the Holy Quran and Hadith in this article.

## 2. LITERATURE REVIEW

The subject of science and knowledge is one of the most important and fundamental pillars in Islam, as the Holy Qur'an discusses in the first verses of science and consciousness, which include men and women. The teaching of women is accompanied by the revelation of Quranic verses which have been explained by the hadiths of the Prophet.

Likewise, books, magazines, and other publications, in turn, have discussed to this issue, which has been completely general, which has been generally general, but this article has only dealt with the educational aspect of women by collecting hadiths, as there has been much criticism from those who are biased against Islam. It seems that Islam pays less attention to women's education, so this article discusses women's educational rights on the one hand, and on the other hand, is a clear response to critics that shows the need for research.

## 3. RESEARCH QUESTIONS:

## MAIN QUESTION

How much science is required for women and does it cover all sciences or not?

## SUB-QUESTIONS:

1. Is learning worldly sciences for women such as medical sciences and its various branches, astronomy, chemistry, botany, etc.? Is it permissible or obligatory or presumptive?
2. Is learning medical sciences a prerequisite for women or not?
3. Is it necessary for women to study science unconditionally?
4. Is the existence of special places necessary for educating women or not?

## 4. RESEARCH HYPOTHESIS:

It seems that rumors also say that Islam does not pay attention to the education of women and does not support women's education. These rumors, propaganda, and slogans are empty and not the truth, but Islam supports all sections of society for learning science and considers it as a religious obligation.

## 5. PURPOSE AND NECESSITY OF RESEARCH:

The purpose of the knowledge that every Muslim is supposed to learn - as stated in the noble hadith: is to be aware of the affairs of the religion and its rules such as lawful, unlawful, essential, admirable and hatred, and this means comprehend the religion, but learning some issues Religion is an objective assumption and some are Adequacy assumption.

The assumption is that a Muslim cannot be unaware of it, such as believing in God and His attributes mentioned in the Qur'an and Sunnah, that he is a God of truth and a no God of truth other than Him, and faith in the prophet of Mohammad (PBUH). And other principles of religion. But knowledge of other religious matters such as the rules of Islamic law in buying and selling, crimes, how to resolve hostilities and lawsuits, surrounding the sciences of interpretation and hadith, the principles of command inference. . . As well as contemporary sciences such as science . . . , they are part of the adequacy assumption.

Nevertheless, it is recommended that every Muslim learn as much as he can from what he is supposed to need. In this article, different angles of these cases are examined.

## 6. RESEARCH METHOD:

The method used in this research is the library and using the Holy Quran, prophetic hadith, commentaries and authoritative scientific books in this article has been used.

### **Woman, such a man has the right of learning religious matters**

All matters that have been explained about education is also current for women. According to Ebni Hazim that has stated, for every woman, learning of Fiqh is obligatory in all cases that concern to her as it is obligatory for men. A woman who has wealth should learn the sentences of Zakat. There are no differences between women and men in knowing of the rules purity, prayer, fasting, lawfulness in food and clothing, and so on. As much as these rules are obligatory for men to know them, they are obligatory for women to understand them as well. If a woman knows fiqh, it is essential for us to accept her advice and admonishes and this is a general sentence. For example, the wives of the prophet (peace be upon him) are quoted as religious jurists and are justified and there is no disagreement among the people of the faith about it. Else women than the prophet's wives have been quoted as well such as companions like Asma the girl of Abu-Bakr, Fatima the girl of Qais (Quran 324: 3).

Allah has defined the women beside the men that Muslim women and Muslim men, men and women who have faith, men and women who obey from Allah, truthful men and women, endurance men and women, humble men and women, merciful men and women, fasting men and women, virtuous women and men, men and women who remember a lot Allah, he has provided great reward (Quran alahzab 35: 1). Allah refers the Muslim women to men for value.

### **Understanding of religious sentences is obligatory for a woman**

A woman should learn all the religious matters such as prayer, fasting, zakat, and the sentences of Hadji that is an obligation for her. The government should provide the possibilities for her and should acquire the sentences regarding menstruation and lochia, legal traits of religious cloths, connection with relatives, odds, the rights and authority of having a wife.

A woman can effort to expand her religious knowledge and dose not be based on essentials in order to input the religious matters and be an able instructor, judge, and Mufti for others. Some of the jurisconsults said it is allowable for the woman that has the rank of judged but some of them restricted this right for the woman because of the principle of being as a judge in which that individual should be Mujtahid. In this case, the government should establish institutions

and organizations for the woman to learn. Ebni Hazm has said acquiring of the knowledge of religious works that depend to herself is essential for her and if she knows more about the issues that are an obligation for her, her words are acceptable when she gives opinion related to religious sentences because Tafaqa in religion, reaches the level of ijihad and fatwas of the woman's right and the acquisition of knowledge of religion from the religious point of view is a desirable and desirable job and solid way to achieve goodness. Prophet Mohamad said that Allah will make him/her scholar if he desires goodness for whoever. Ibni Hajar Asqalani has said regarding the interpretation of this Hadith those who do not learn the rules of Islam, they deprive of goodness. This hadith explains that knowing of religion is superior to other fields and the scholars of Islam are superior to other people. (Hadith 229: 14). Aisha has said Ansar's women are the best because shame is not the obstacle for them in acquiring of religion (Hadith 49: 4). Imam Bukhary quoted that Zaina the girl of Salma quoted that Um Salim asked from the prophet that Allah does not have shame in telling the truth. Is it an obligation for a woman to take ablution when she ejaculates while sleeping? He responded that it is an obligation when she sees sperm. She asked again does a woman ejaculate. He said yes.

### **Someone should teach religious matters for the woman to learn**

Abu Sayeed khadri quoted that women did tell to prophet Mohamad (peace be upon him) that men utilize more from your presence than us. Therefore, you specify one day and teach us as well. He promised them to advise women for one day. Women assemble together on that day and he would speak about necessary issues for them. One concept that he said is to if any of you lose three of her children, they will be the veil for her that rescue her from the fire of Avernus. A woman said if they lose two of her children, will be the veil for her? He said yes (Hadith 50: 4). The interpretation of this hadith is that men are always with you and they can listen and learn the religious matters from you, and we cannot compete with them, therefore, you assigned one day for us that we can learn the religious matters from you. This Hadith indicates that women can ask questions and talk with men about religious and necessary issues.

### **Worldly sciences acquisition for woman**

The existence of expert women in Islamic society in various branches of medicine is essential for women to avoid having to go to a male doctor for examination, and in the fields of gynecology, obstetrics, surgery, especially the surgeries that women emergency delivery requires blood tests, radiology, and injection of ampoules. Therefore, providing the necessary instruments is indispensable for those women who enthusiastically want to acquire medicine sciences.

It is permissible to teach and educate women on what they can achieve one day because women were not banned from solvent works and the jurists talked about transparently. Imam ibn Abidin, the popular jurists of Hanafi said on the sidelines of his book by the name of Radul Mokhtar Alla Aldural Mokhtar that it is necessary for a father to take his daughter to someone who teaches her an occupation such as tailoring and embroiders (P. 86).

By analogy, we can say that knitting training, judging of science to make medicine, teaching the principles and methods of child training, as well as, teaching various cooking methods for women are permissible. The government should not spend its time teaching works for a woman who is not incompatible because she does not have any interest in doing so. Also, singing, music, drama, and the like are not permitted and are legally forbidden. The Islamic Scholars (Fuqaha) have stated that learning what is necessary for Muslims such as medicine, forging, and knitting are all are considered a presumption of sufficiency and are not reserved for men. It has been said that if anyone in the Islamic society knows about these things, it is a presumption of sufficiency. So for any woman who is capable of learning things such as internal medicine, surgery, childbirth, women's blood diseases, and other diseases that are common among women, her treatment needs to be discovered.

The premise is sufficient because if there were Muslim women in the Islamic community who were aware of these specialties and treated sick women, then the need to discover men's sexuality would be eliminated. In support of what was said, it can be said that during the prophet's life, midwives were women (not scientifically and educated, but empirically and traditionally) who assisted in childbirth and pregnant women. Certainly, the skill in labor requires learning this practice and repetition which is a testament to the learning and enthusiasm of such a scientist. Learn some of the sciences such as the principles of education and how to teach children that is necessary to transfer knowledge to women so that they can vase their daycare on the principles of sound education and others and learn from them. Women are also motivated to educate children. It is also important for women to learn pharmacy knowledge in the future as it is their job because it is permissible to work with a woman (P. 140).

### **Woman traveling warrant for acquiring of knowledge**

Travelling is permissible for the acquisition of knowledge and the righteous predecessor has traveled to teach the religious traditions such as listening to the traditions of the prophet (PBUH) or teaching from the person who has heard the prophet. It takes over.

The journey of a woman to learn worldly and religious knowledge is Mobs based on the following conditions.

- 1) There is no pressing religious need for a woman's journey, such as the absence of someone to teach him the necessary religious sciences or no one to teach them secular knowledge such as medical sciences, which women need to train. And no one responds to the need of women from male doctors to female patients and even public patients to the need to find male doctors.
- 2) It is not possible to invite specialists from outside the country to teach women science even if they are paid high salaries because it would be a disadvantage for women to travel if they were to become knowledgeable outside expertise.
- 3) If the excuse for a woman's journey is fulfilled, a confidante such as a father, brother, or (husband should have married with her) and if she travels with a trusted and trusted friend, because the trustee can play the of confidante and her role, it is not sufficient. Access to knowledge is usually not short-lived and skill outside the country.

#### **Woman teaches others:**

Ibn Dawood narrates from Shefa's daughter of Abdullah: When I was with Hafasa, Muslim mothers, Hazrat Muhammad came to me and told me: don't you teach Hafasa "Roqya Namla" the way you caught her writing?"  
Alnamla is a kind of beside sore, and small pain that has burning and spreads to all other parts of the body.

In the book called Wofiatel Ayan stated about the situation of Fakhru'nasa Shohada daughter of Abonassr Alkateba: She was a scholar who had good writing, a lot of people heard Hadith from her. She died in 574 Hijri Qamari. Moqari stated about the state of Ayesha daughter of Ahmad Qaratebia in the book called Nafel Tabib: Ibn Heban says about her: There was nobody comparable to her in knowledge and wisdom at that time. She had beautiful handwriting who writes the Quran. She died in 400 Hijri Qamari.

#### **The discipline of training/ educating girls:**

First: Separation of boys and girls:

Education must be separate for girls all the time because women wanted a specific day for them to get the education and learn. They said as the reason for their request: men have taken further steps and got a lot of knowledge and wisdom and we can't stand along with them this way because we are back warded.

If sitting and listening to the experiences and knowledge of Muhammad (S) was okay so Hazrat Muhammad (s) would never guide them to separate education.

On the time of need and necessity, lack of teachers and classrooms it is possible to have co-education but if the class has separate entrance doors for girls and boys and if space is considered in the sitting arrangements of the class. In Sahih Bokhari, it's stated that: Right after Hazrat Muhammad's prayer end, women rise and go. Hazrat Muhammad (S) stops for a while till the women go and leave and then he rises and goes.

Second: wearing Islamic clothes:

Women should have good Islamic cloths while leaving for schools and universities. Their clothes should be like the male cannot see of their body parts, if they don't so it will attract the men which cause corruption.

Third: Women should be responsible for training girls:

The one who teaches girls should be a woman who is very eligible in religion, talented, and committed to religion. In the lack of educated women, a prohibited, honest, and sincere man is admissible to teach girls. The given hadiths clearly state about this notion:

a) Hazrat Muhammad pretended that women are not present in his speech delivery; he got out of home and went to Masjid with Hazrat Bilal for transferring his message of charity. The women gave their charity right and Hazrat took that with his skirt.

b) In Sahih Muslim, it was stated that Hazrat Muhammad (P.B.U.H) says: Women told Hazrat Muhammad (P.B.U.H) that their men have undertaken them and they can't access to him, so asked him to dedicate a specific day for them. So the prophet Muhammad did as their request and allocates a special day for them so he can educate them about life and religion.

c) In Sahih Muslim, it was stated that Hazrat Muhammad (P.B.U.H) says: none of you have the right to meet alone a single woman but if she comes with her own family member. Imam Asqelani elaborated this Hadith: if the men come across and meet alone with single women, so it is Haram; but if a group of women meets alone a man, so it is admissible.

Fourth: women should get permission from their father or husband while going out of home:

If a girl or a woman wants to go out to get an education, so she should ask her father or husband (if married).

#### **7. CONCLUSION:**

Learning and acquiring knowledge is compulsory for both men and women of Muslim. The government is in charge of providing better and effective opportunities to learn and educated. Every woman is deserving of learning and teaching what is necessary and the Suna of Muhammad.

The right to education is incumbent for both males and females of Muslims. It's ordered for all men and women to pursue knowledge even if that is in China. Knowledge and wisdom is a gift for all. Islam says: those who know and those who don't know are never the same as seeing and blind are never equal. This order clearly states the incumbent of learning knowledge for both men and women. Despite an order of incumbent for all Muslims to learn and acquire knowledge, unfortunately, we can see a lot of people with no literacy even some scholars cannot read Quran, so how to expect them to recite and teach Quran. It's a very hazardous alarm for all Muslims around the world to wake up soon, learn the basics, teach Quran effectively and practically, and accustomed the culture of study so that they can avoid attacks and ruthlessness of pagan people on Muslims.

Frankly, we can say that in all religions in the world, specifically in Islam there always have been special and high positions for women to educate and live wisely.

Now if violence and dis-equality can be seen in Islamic countries like Afghanistan, so it is not the fault of Islam, it is the fault of those illiterate people. Islam always invites human beings, women to the bright and wisdom way.

We wish to see a society with no violence, lies, and dis-equality because these things kill and annihilate a society.

## REFERENCES:

Holy Quran.

1. Asqalani, Ahmad Ibn Ali Ibn Hajar.(1959). *Alesabah fi Tameez Assahabah*. Beirut: Daar Aljeel, 1992.
2. —. *Fat'h Albari, Sharh-i-Sahih Albukhari*. Beirut: Daar Alma'refat.
3. Bukhari, Abu Abdullah Muhammad Ibn Ismail.(1995). *Sahih Albukhari*. Beirut: Daar Alarqam Ibn Abi Alarqam Company.
4. Hurrani, Ibn Tayemah and Taqiyuddin Ahmad Ibn Abdul Haleem Abul Abas.(2005). *Majmoo' Alfataawi Shaikh Al-Islam Ibn Tayemah*. Riyadh: Daar Alwafa.
5. Ibn Khalkan, Shams-u-ddin Ahmad Ibn Muhammad.(1994). *Wafeyaat Alayan wa Anba' Anbae Alzaman*. Beirut: Daru-Sader.
6. Jawzi, Muhammad Ibn AbiBakr Ibn Ayoob Ibn Qeyam. (1994). *Zad Alemad fi Hudaa Khair Alebad*. Kuwait : Maktab Almunaar Al Islamiyah.
7. Jur, Khalil. (1993). *Dictionary of Laruss*. Trans. Sayed Hameed Tabibiyani. Tehran: Sepehr Publications.
8. Ondulesi, Ali Ibn Ahmad Ibn Sayeed Ibn Hazm. (1985). *Alahkam fi Osool Alqur'an*. Beirut: Daar Alkutub Alelmiyah.
9. Sajestani, Abudawood Sulaiman Ibn Ash'ath.(1999). *Sunan Abi Dawood*. Beirut: Daar Alketab Al-Arabi.
10. Shaami, Muhammad Ameen Ibn Omar Ibn Abdul Aziz A'abideen.(1992). *Hashiya Alrad Almuhtar alad Darulmukhtar*. Beirut: Daar Alfikr.
11. Shaibani, Ahmad Ibn Muhammad Ibn Hanbal.(1999). *Masnad Ahmad Ibn Hanbal*. Beirut: Aalam Alketab.
12. Telmisani, Ahmad Ibn Muhammad Almaqri. (1968). *Nafkh Altayeb*. Beirut: Daar Saader.
13. Termezi, Abu Essa Muhammad Ibn Essa.(1988). *Alsunan Altermezi*. Karachi: H. M. Saeed Company.
14. Zaidan, Abdul Kareem. (2010). *Rights and Obligations of Women in Islam*. Trans. Suheila Rustami. Tehran: Ehsaan.