An Assessment of Women and Modernity: The Predicaments of Muslim Women in Religious and Social Life and their Prospect from Qur’anic Point of View

Abstract: This paper, first of all, defines the word ‘modernity’. Muslim women are injudicious in many ways by the western scholars such as in their arguments. They said that Muslim women are abandoned from all aspects of social life which is a big impediment for them to become a ‘modern’ woman. Muslim women have been imposing to believe this manipulated thought and regrettably they got on to that claims without any prior investigation of Qur’an and Sunnah. Muslim women’s unconditional submission to western thoughts and concepts opened a door for the enemies of Islam to make a chink not only on their faith but also on the whole body of Muslim Ummah. However, after sorting this problem among Muslim community, especially among the Muslim women’s faith, this study tries to pursue an extensive literature review on western writings as well as few Muslim writings to dig out the main fact. As an expected outcome of the present study, the paper attempts to achieve the justification of this work by removing all misconceptions inside Muslim women’s heart relating to their rights and values. Adding on to this, the study also prescribes to the ‘Muslim women’ the way how they can be ‘modern’ from the Qur’anic Perspective.

Keywords: Islam, Modernity, Woman, Society, and Qur’an.

INTRODUCTION

Women are very much respected in Islam as this religion does not differentiate between men and women. They are equally created by Allah and given same opportunities as a human being. They are respected and privileged in many ways as compare to Men. However, there are many controversial issues have been raised by the anti-Islamic group to extinguish moral, ethical and most specifically religious life of women. Muslim women, approximately 50 per cent of total population of any Muslim country in the present world, are now the main target of that conspiracy.

As the women always play good role in the family, society and in the world as well, they are meaningfully discussed in Islam and have been given the proper guidelines. It is noteworthy to state here that Islam is neither an old nor a new religion. It is a complete code of life for all human kind and for all time started with the first man Adam (a,) and completed with the last Prophet Muhammad (peace be upon him). Therefore, its guidelines are also applicable in the modern, post-modern and future world. It does not teach us to go back but to go forward and embrace trends and customs which are not in against of Islamic teachings and directions. Moreover, it guides us to do such activities and restricts us from such other activities. It is because of guiding us on the right path towards ensuring peace in the worldly life and success in the life hereafter. Islam, however, has become the most misunderstood religion today and interpreted its teachings and lessons wrongly.

1 See: Al-Qur’an, Surah at-Tawbah, 9:72; Surah al-Ahzab, 33:35, 58, 73; Surah al-Fath, 48: 5; Surah al-Hadid, 57: 12.
2 See: Surah an-Nisa, 4:01 & 07.
3 In a Hadith, Prophet Muhammad (peace be upon him) mentioned three times mother then father once He (pbuh) was asked by someone that who has the right to have good behavior from me. See: Muhammad Ibn Ismai’l al-Bukhari, Sahih al-Bukhair, Hadith no. 5626.
The concept of modernity in the case of women’s rights and dignity is one of them. This paper, therefore, trying to answer the following questions: (i) how do the western’s thoughts impact on Muslim women life? (ii) what does Islam say about those controversial issues raised by the westerns? and finally, (iii) what can the Muslim women do towards overcoming the challenges they face today in the case of modernity?

Conceptual connotation of Modernity

Modernity has been defined in many ways from various points of views. According to the New Oxford Advanced Learner’s Dictionary, modernity means the condition of being new and modern. In philosophy, Modernity refers to the fundamental modification of pre-modern political philosophy—a modification having with the rejection of pre-modern political philosophy of Socrates, Plato and Aristotle. However, Modernity in sociology refers to the move from feudal/traditional social order to the capitalistic social order under the grand project of industrialization, secularization and rationalization. In this context, Tute sees it from both sides where he mentioned that modernity had its philosophical roots in the Enlightenment, and its sociological roots in the broad social, economic and political changes connected to the vigorous upheavals of the industrial and French revolutions. Thus, these two dimensions of modernity intertwined.

It is therefore really difficult to define modernity terminologically as it depends on various perspectives. But it could be said that modernity is something new and modern. In that case, something that considered today is modern but in future it would not be. In another way, it could also be stated that the modernity is anything that is applicable and suitable in any time and situation.

Islamic point View on Muslim Modern Women

Islam is and will be considered as a modern religion as it is the latest, last complete religion chosen by Almighty. Therefore, those who follow this religion, they follow a modern religion. In that sense, Muslim women are also modern if they really follow their religion truly and own it accordingly.

In the view of conventional approach, however, as the definition of modernity refers to the condition being new or modern, both Muslim men and women are facing some challenges.

Some issues have been raised by the westerns as they are the symbols of modernity. Thus, anyone who does not follow them are not able to be considered themselves as modern. On the other hand, Islam has given the right guidance to be on the sirat al-mustaqim (straight path). Muslim women are also guided by this religion. Whatever the issue and challenge they face, there is a solution and way to overcome the situation. Muslim women, although, are nowadays in crucial moments and challenges. Those challenges do not only break the peaceful environment in the society but also form doubt in their faith.

It should also be mentioned here that Islam does not forbid anyone to be modern but within the framework of it. Everyone has been given permission to accept the new issue if there is nothing harmful for both parties; the person who accepts it and the other surrounding him/her.

Position of women according the teaching of the Glorious Qur’an and Prophetic Hadith

The Glorious Qur’an and the Prophetic Hadith of the Prophet Muhammad (S.A.W), shows fairness and conformity between men and women despite their purposes in contract of marriage, the Qur’an emphasises that God in His perfect wisdom has created all species in pairs, and so men and women have been created of the same species; as it is stated that:

10 Allah says: “... This day I have perfected for you your religion and completed my favor upon you and have approved for you Islam and religion...” (Al-Qur’an, Surah al-Ma’idah, 5:3)
In the chapter of al-Nisā’, Allah Almighty also said that:

O mankind! Fear Allah Who created you from a single person [Adam], and from him [Adam] Allah created his wife [Hawwa], and then from both of them. He created many men and women spread [all over the world]. And fear Allah through Whom you make claims [of your mutual rights]. And do not cut-off the relations with your blood relatives. Indeed, Allah is All-Watching over you.

When we observe the Islamic teachings, men and women counterpart and possess mutual accomplishment and understanding. Family life is not depending on formal order of fair and accountabilities, but the backbone for husband-wife relation in Islamic teachings are: tranquillity, cheerfulness, respect, affection, pardon, charm, kindness, clemency, and tenderness. In the last address and preaching of Prophet Muhammad (S.A.W) stated that:

O People, it is real that you possess fixed just with connotations to your women, but they also possess those fixed rights over you But you have taken them on as they are your married women only under Allah’s truth and with His acquiescence. If they submit and accept by your watertight then to them permeates the right to be fed, dress and covered or veiled in gentleness and generosity. Therefore, hold your women pleasantly and be generous to them for they are your accomplice, confederate and dedicated assistants. And it is your right that they do not make friends with any one of whom you do not approve, as well never to be unchaste.

The passages from the Noble Qur’an confirm that woman is completely equated with man in the sight of God in terms of her rights and responsibilities. It is apparently mentioned that: “Each soul will be (held) in pledge for its deeds” (al- Muddathir 74:38). In another ground, the Glorious Qur’an coherently stated that:

“Who so does good, whether male or female, and is a believer, these will enter the Garden; they will be provided therein without measure”

Equally, men and women are inextricably linked to one another, and they are both benefactors of Allah’s favors and blessings in this journey, and they will be similarly compensated in the future. In terms of the financial position, Islam secured a woman’s right to self-ownership, which she had been denied for a long time before to the birth of Islam, and thus resulting in several social orders in the past. Whether married or single, a woman’s right to her money, real bequests, and other resources or estates is fully acknowledged in Islamic law. She retains complete control over her properties, including the ability to buy, sell, mortgage, and rent them. Furthermore, there is no law in Islam that bans a woman from working, despite the fact that Islam sees her role in society as a mother and a spouse as the most sacred and fundamental. Furthermore, there are no restrictions on taking advantage of a woman’s abilities and knowledge in any sector.

There is no context directing in the Qur’an and in the Hadith of the apostle Muhammad (S.A.W) and in the consensus of scholars (ijmā), to deprive women of public and political rights as well. According to Mohammad Hashim Kamali, during the time of the Prophet (S.A.W) and the early years of Islam, women were not excluded from public life, and any restrictions that were subsequently imposed on them were partly due to circumstantial developments that did not command normative and undisputed validity in the Shari’ah. There was a long line of women scholars and activists who attained high positions and were renowned for their excellence as scholars, social workers, public figures, educators during the time of the Prophet (S.A.W) and during the next generations, when Islamic civilisation was flourishing. Let me bring only a few examples in this incident.

Amid the life time of the apostle Muhammad (S.A.W), at the side the men, ladies were relegated to the vital authoritative posts. The Prophet named a lady, called Samra’, as a (showcase reviewer) to control commercial action and watch open intrigued; and she was kept at her position amid the run the show of the primary two caliphs. Caliph Umar ibn Al-Khattab designated to a stance of showcase auditor and manager other woman, Al-Shife’ (Lailah) binti Abdullah, who was well-known and profoundly regarded within the society for her information, devotion and profound quality.

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12 Al- Zumar 39:6
13 Al-Nisā’ 4:1
15 Al-Mu’min 40:40
Besides, Aisha bint Abi Bakr, the adored spouse of the Prophet (S.A.W), played a key part within the development, improvement and understanding of Islam. She transmitted an incredible sum of information learned from Muhammad (S.A.W) and is considered as most excellent sage on the part of women in Islam. Being a role demonstrate to a noteworthy amount of others added to her attributions as a expert regarding Muhammad’s (S.A.W) prayer, supplications and practices, soon she presented herself into a world of legislative issues. In the Battle of the Camel in 656 CE, for occurrences, Aisha taken an interest by given addresses and driven an armed forces on the back of her camel.

Another instance insightful brilliance era of the (‘adherent’) is 'Amrah bint Abd al-Rahman, the young boy and assistant of Aisha bint Abi Bakr, is another example of insightful genius from the (‘adherent’) age. 'Amrah was considered a verified and definitive voice of hadith because of her vast knowledge, and she outstriped many other male pundits at the period. Umar Ibn Abd al-Aziz (r. 717-720 CE), the prominent Umayyad caliph and a giant pundit in his own right, declared that no one stays around who is more learned in the science of hadith of Aisha than ‘Amrah. She was afterwards characterized as a justice in her life.’

Aisha, the daughter of an eminent Sa’d ibn Abi Waqqas, was well learned in Islamic sciences to the point that a number of famous jurists and scholars on hadith, including Imam Malik, and Ayyub al- Sakhtiyani, were her pupils. Imam Shafi’i also studied al-hadith in Egypt with a woman descended from the Prophet (pbuh), Sayyiida Nafisa bint Al- hassan ibn Ali ibn Abi Talib, one of the period’s most recognized and champion pundits.

Appropriately, Women were effectively trapped in the early Islamic community’s obvious, financial, and educational circles. Appointment to the influential mast was based on a person’s capabilities and abilities, not on his or her gender. The paper’s subsequent subchapters present an overview of women’s political rights throughout Islamic history.

**Some Controversial religious and Social Issues of Women in Islam Raised by Westerns thinkers**

There are tremendous controversial social issues of Muslim women today raised by the westerns to create problem in their religious peaceful life. Few of them are discussed here as follows:

### a. Women’s Right to Inheritance Law (Mirath)\(^{17}\)

The issue of rights to inheritance law (mirath) is another challenge for the Muslim women in the contemporary world. The controversy is observed both inside and outside of the Muslim community whether women inherit equally as compare to men or not. Islam, in this case, emphasizes the equity not the equality. It provides inheritance to the men and women according to their demand, need and situation and that establishes equity. One can argue that the Qur’anic ayat that describes the share of woman is half of a man in their inheritance is a discrimination. The Qur’an sates:

- **Allah charges you in regard with your children: a son’s share is equal to the share of two daughters; if the [children] are [only] daughters and two or more, their share is two thirds of the legacy, and if there is only one daughter, her share is half [of the legacy]; .... This is Allah’s injunction; surely Allah is All-knowing, All-wise.**\(^{18}\)

On the other hand, other can reject it as men have their other duties and responsibilities to maintaining the expenses in their family life and women are exempted from this. Moreover, women have some other benefits than the men in some cases. For example, women are entitled to receive *mahr* which must be paid by a man. Not only that but also Islam does not discriminate between men and women in their income and earning money and properties. The Qur’an states:

- “For men there is a share from what their parents and close relatives leave, and for women there is a share from what their parents and close relatives leave, be it little or considerable; a definite share.”\(^{19}\)

If anyone examine the matter carefully, he/she can find that, in Islam, women have been supported by various options and ways. All the economic responsibilities go to men not to women even though she has wealth and properties. Many hadith indicate the reasons why a woman is given half of a man in their inheritance. Imam Ridha (‘a) has pointed out nicely:

- The reason that women receive half the share of men from inheritance is that when a woman marries, she takes and the man gives; for this reason, men have a larger share. Another reason is that a wife is the dependent of her husband and he must pay for her expenses, but a wife is not required to pay her husband’s expenses or financially support him in need. Hence, men have a larger share and this is

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\(^{17}\) Inheritance is defined as the property of a deceased person which is transferred to his/her heirs under the laws of inheritance (mirath), or by bequest through a will (wasiyyah).

\(^{18}\) *Surah an-Nisa*, 4:11.

\(^{19}\) *Surah an-Nisa*, 4:7.
Moreover, there are certain situations wherein a woman inherits more than a man. This is because the size of a person’s inheritance depends not on gender but on 3 other main factors:

1. **The degree or closeness of kinship or relationship with the deceased.** So, for example, a daughter whose mother dies will inherit more from the deceased than her father who is the husband of the deceased. This is because the daughter is a closer relative (blood relation) than the father (who has a marital relationship) with the deceased.

2. **The generation to which the heirs belong.** Grandchildren (such as a granddaughter) will usually receive more from their deceased parent than their grandparents (such as a grandfather) will. This is because the grandchildren will more likely face a longer future of financial responsibilities, and will be responsible for the elderly. Similarly, such a daughter inherits more from her deceased father than any inheriting uncle(s).

3. **The financial responsibility upon a particular heir.** When the heirs are equal in the first 2 aforementioned factors, their shares of inheritance will be affected by the third. Because the Qur’an makes men financially responsible for women, this 3rd factor gives those men who are responsible for women more of the inheritance so as to justify the extra financial burden of responsibility for safety, protection and sustenance placed upon them. In this instance, a brother may inherit twice as much as his sister. However, where the male (e.g. a half-brother) is not financially responsible for his half-sister (from a different father but same mother) as in Qur’an 4: 12, the two of them get equal shares of inheritance (either a sixth or a third each).

It, therefore, can be said that the Islamic law is useful for everyone irrespective of sexes, societies and eras. Behind each and every Islamic law, there is a logic and scientific explanation as it is the welfare for the whole humanity. Therefore, it is our duty to know clearly about the Islamic teachings and laws before criticizing it.

**b. Monogamy** and **Polygamy** Another challenge of Muslim modern women is the issue of monogamy and polygamy. It is well known that Islam allows men to have maximum of four wives at a time and, on the other hand, it permits women to have only a husband at a time. Although, there are some logics and scientific explanations of these different provisions for difference sexes; male and female, some see it as a discrimination and raise their voice against this custom. The Qur’an clarifies the issue that:

“Aand if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one.”

One can argue that there is discrimination between men and women’s rights to marriage. However, this is one of the misunderstood ayat among the both Muslims and non-Muslims scholars. Yes, Islam permits the polygamy of men but with such conditions. It’s not merely open for all. If one looks at the ayat itself, he/she can find that Allah (SWT.) makes a condition at the end of the ayat for that. The condition is to behave justly and equally among all of his wives and which is not possible. It is also mentioned in the same surah. Allah says,

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22 Ibid.
23 Ibid.
24 See: *Surah an-Nisa*, 4:4, 4:34, etc.
25 Unless it can be proven that it is not in the best interest of a child, the mother (or aunty) usually has the automatic right of child custody in Islamic law. Even so, the father (or uncle) is still always legally responsible for the financial needs of his children (or nephews) irrespective of who has custody rights.
26 Quoted from: [http://forumonwomenblog.cartercenter.org/2017/01/12/a-womans-inheritance-and-gender-equityin-islamic-law/#_ftnref2](http://forumonwomenblog.cartercenter.org/2017/01/12/a-womans-inheritance-and-gender-equityin-islamic-law/#_ftnref2)
27 It refers to situation when someone has a sexual relationship or marriage with only one other person at a time. *Ibid.,* p. 921.
28 It is defined as the fact or custom of being married to more than one person at the same time. Elisa Good & et. all, *Cambridge Advanced Learner’s Dictionary*, (Cambridge, UK: Cambridge University Press, 3rd Edition, 1995), p. 1096.
29 *Surah an-Nisa*, 4:3.
And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]...

According to these two 

Ayats, polygamy is conditional and discouraged to do that. However, there may be such situations where a man needs to marry more than one. For example, after marrying, if anyone finds his wife incapable to continue the conjugal life or his wife becomes sick or injured, what should he do? Should he divorce her? Is it good for his wife? Of course not. In that case he can marry another one and still bear all expenses to his first wife. Thus, the first wife will get support financially and socially as well.

On the other hand, if any wife finds her husband incapable to continue the conjugal life, she is entitled to ask separation from her husband and gets married another one. In this situation, husband is responsible for arranging the separation procedures to make her free.

Likewise, it is also prohibited for a man to marry if he is not economically and physically capable to continue a conjugal life. However, women are free from being economic solvent in this regard. Islam establishes a balance society through these rules and provisions.

c. Rights in Divorce (Talaq)

Another misconception about Islam goes to rights of women in divorce. Many people argue that women are not entitled to get divorced. Actually, Islam gives the rights to both husband and wife for their separation in any considerable situation. However, the ways of separation are different in forms and natures. The way in which a wife can be separated from her husband is called khula’a. Khula’a is a procedure through which a woman can divorce her husband in Islam, by returning the dower (mahr) that she received from her husband, or any other amount as agreed between the husband and wife.

Divorce is permissible but mostly discouraged in Islam. However, according to the situation it may be required for the both; wife and husband. Therefore, Islam opens the option for both of them. Once wife asks her husband to make her free, husband can try to convince her but at the end, if wife is not convinced, he is commanded to make her free from the bondage of marriage.

It should also be argued by the people raising the questions that why does a woman cannot divorce her husband as her husband can do? Why it is under the control of men? Yes, it is like that and there are some reasons behind that. Among them, most importantly, Islam does not encourage to break up any marriage relations. It is logical and scientifically prove that women are mostly emotional that men. It is for trying to continue their relationship as long as possible.

Therefore, a Muslim woman has the equal right to divorce in Islam. It does not mean that they are deprived in this case.

Hijab (Veil)

The matter of hijab, today become so much argumentative matter globally. The issue becomes a dispute to the Muslim women in the present globe. However, it is one of the most misunderstood issue of Islamic shari'ah. Hijab is an Arabic word, translated into English as veil, and it literally means partition or barrier. In Islam, however, it has broader meaning than anyone can think. This is not only covering the body with cloths but also controlling the behavior, manner and, thus, considered as the principle of modesty. There are two terms used frequently in the discussion of women’s veil in Islam. Such as: (i) Hijab and (ii) Khimar (headscarf).

There are tremendous misperception on the issue of hijab (veil) not only among the westerners but even in the Muslims circles; both men and women. Once one can understand those misconceptions, he/she would be able to answer the negative questions raised by the western thinkers in the name of modernity. Few of those misconceptions are as follows:

d. Hijab is Only Head cover: Khimar (heads kerchief) vs Hijab

Another fallacy concerns the veil’s conception, as it is merely a covering for the head. We may see Muslim women throughout Europe and Southeast Asia, such as Malaysia, Singapore, Indonesia, Thailand, and Brunei, wearing

Surah an-Nisa, 4:129.


32 Al-Munjid, which is the most popular dictionary in the Arab world, defines al-khimar as “something with which a woman conceals her head — .” Fakhru ’d-Din al-Turayhi in Majma’u ’l-Bahrain (which is a dictionary of Qur’anic and hadith terms) defines al-khimar as ”scarf, and it is known as such because the head is covered with it..
merely a headscarf and trousers and t-shirts in many instances. Even as parts of the body can be recognized by some people and may effect other people's curiosity with them, this does not fulfill the notion of hijab or achieve the aims of Shari'ah (maqasid al-shari'ah). The head kerchief is known in Arabic as khimar (plural khumur) and is mentioned in the Qur'an. It reads,

“... (and not display their beauty except what is apparent, and they should place their khumur over their bosoms...)”

Hijab (veil) is a covering that covers the private portions of the body in an unusual fashion for both men and women. The goal is to keep him or her hidden from other people's gaze. As a result, a few sages believe that a woman's entire body should be covered in a shroud or cloak so that individual men cannot recognize her.

**e. Hijab Refers to Covering Whole Body Only**

Another misinterpretation goes to comprehending of hijab because it is only covering whole body only. It isn't truly like that. In spite of the fact that, wearing tight shirt and gasp cover the body, it does not accomplish the higher purposes in hijab. Since, in this circumstance, the private parts of the body can be recognized. Besides, the rakish dress would not also be supportive to realize the objective of hijab. Hence, a dress ought to be like that the parts of the body cannot be recognized by any others.

**f. Hijab refers to Wearing Cloths Only: Burka or Abaya**

Another misconceptions of hijab is just wearing a burka or an abaya. It mesmerizes people's minds to the individual who wears it, as opposed to the purpose and goal of hijab. Wearing a burka or abaya has become a trend among fashionable women and girls these days. As a result, a less attractive lady can attract greater attention by wearing an abaya or burka. In this way, the Qur'an instructs the wearer to cover his or her entire body with a wide cloth known as a jilbab. It reads:

“O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.”

It means, the objective of shari'ah in hijab is to cover herself from any others.

**g. Hijab is a Barrier for the Women’s Progress**

A few people believe that the hijab is a hindrance to women's advancement and betterment. This could be nonreligious people's intentional deception to get them out of their homes and into the outdoors and open their bodies. These people contend that if women do not leave their homes, how can they contribute to their own advancement and that of their society as a whole?

But this is a wrong perception. Hijabi women can also do her work and also contribute immensely to her society as well. Ummul Mu'minin, Aisha (r.) was one of the excellent examples for this matter. She never showed up in front of any ghayr al-mahrum (those who can marry) but contributed immensely to the science of hadith and ended up a good scholar in the history of the world. It ought to be recalled that hijab is to prevent women from various occurrences; not to deny them from any advance and improvement.

**h. Hijab is Barrier for the National Development**

It is also argued by the westerns and secular people as well that hijab is a barrier for the national development as they consist of fifty per cent of the total population. Although it is true that women make up half of the world's population, this does not entail that their hijab system is an impediment to national progress. As a result, women are allowed to work and engage in trade in a safe and welcoming setting. Islam forbids mixing men and women in any lonely place because the environment can influence them to commit unlawful conduct. If we look at current events, we can see several examples of how mingling men and women creates terrible situations that disrupt social peace. What we can do is provide a peaceful environment for women in which they can carry out their duties and contribute to society and the state and the world as well.

It ought to too famous that Islam gives a clear thought of dress code depending upon the different sexes; male and female. Men are forbidden from dressing or acting like women, and vice versa, in a hadith, it is narrated by Ibn 'Abbas: Allah's Apostle (S.A.W) cursed those men who are in the similitude (assume the manners) of women and those women who are in the similitude of men.

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CONCLUSION AND RECOMMENDATIONS

Within the middle of the haziness that immersed the pre-Islamic world, the Divine revelation resounded in the tremendous deserts of Arabia with the grand and benevolent message for all humankind:

”O mankind! keep your duty to your Lord who created you from a single soul and from it created its mate (of same kind) and from them twain has spread multitude of men and women”

A scholar, pondering over this verse, explained: “It is believed that there is no text, old or new, that deals with the humanity of the woman, from all aspects with such amazing brevity, eloquence, depth and originality as this divine decree.

Stressing this noble and natural conception, Allah (the name for the One and Only True God in the Semite tongue states:

“He (Allah) it is Who did create you from a single soul and from it did create his mate, that he might dwell with her (in love) And “The creator of the heavens and the earth: He has made for you pairs from among yourselves...” And “... Allah has given you mates of your own nature, and has given you from your mates, children and grandchildren, and has made provision of good things for you. Is it then in vanity that they believe and in the Grace of God that they disbelieve?”

Muslims are facing a lot of challenges raised by inside and outside of the Muslim community. Muslim women are thus in the same situation. However, they are more in crucial situation in the case of modernity. Most of the cases, these issues misguide them and lead to a confusion in the rights given by their religion. Therefore, to overcome those challenges, following would be the valuable suggestions:

i. First of all, we should know our religion and its teachings clearly. It means acquiring Qur’anic and sunnatic knowledge is must for the believer. If the concept of our religious laws and teachings are not clear to us, we cannot enjoy them in our life and answer the question raised by others.

ii. Awareness would be another way to overcome the challenges of modernity for the Muslim women. The rights we enjoy in our religion is justified and on the basis of equity not equality.

iii. Awareness would be ensured through many ways such as Jumu’a Khutba, seminars, symposiums, group study and study circles, writing in the newspaper, journals and publish books and so on.

iv. Course and curricular can also play a good role in this regard. However, it is another challenge to Islam and Muslim since the non-Muslims and the secular Muslims are in the power. What we can do is discussing the issues in any relative topics and compare it to other religions and civilizations. That will show us the clear picture of what our religion gives us.

v. It should always keep our mind the Islamic laws are given by the almighty Allah who knows better than everyone. Sometimes we may not be able to understand the supreme purposes of any law and its benefits, but if we try to perform them accordingly, we will surely be benefited.

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