



Musawah Vision for the Family



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For Equality in the Family

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Published by:

Musawah

Email: musawah@musawah.org

Web: www.musawah.org

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This document builds on the Musawah Framework for Action (2009) and Wanted: Equality and Justice in the Muslim Family (2009). It is based on academic and participatory research and was prepared in consultation with scholars, activists, lawyers, and women whose lives are affected by discriminatory family laws and practices. Ideas raised in this document are explored in more detail in the Musawah book Men in Charge? Rethinking Authority in Muslim Legal Tradition (Oneworld 2015) and Women's Stories, Women's Lives: Male Authority in Muslim Contexts (2016), the final report from Musawah's Global Life Stories Project.

Musawah calls for family relationships in Muslim societies, in all their diversities and forms, to be grounded in Qur’anic values such as love and compassion (*mawaddah wa rahmah*), serenity (*sakinah*), dignity (*karamah*), and consultation and mutual consent (*tashawur wa taradi*).

These are values the Qur’an espouses in relation to marriage and the Prophet Muhammad (pbuh) practised in his own family; they are recognized globally as universal human values. Basing relationships on such values, alongside core Islamic principles like justice, fairness, and equity (*‘adl, qist, insaf*), kindness (*ihsan*), and that which is commonly known to be right (*ma’ruf*), can promote greater well-being for families and family members.

However, most Muslim family laws and practices are governed not by these Qur’anic values and principles, but by two legal concepts that place women under male authority. The first is *qiwamah*, a concept that has come to sanction men’s authority over women. This concept, as developed by jurists through time, entails a set of reciprocal obligations for men and women in marriage: husbands protect and provide; wives in turn obey. A related concept, *wilayah*, refers to the right and duty of fathers or male family members to exercise guardianship over their dependent wards (female or male). This often translates into fathers having the right of guardianship over their daughters in contracting their marriages, and the privileging of fathers over mothers in guardianship of their children.

Laws and customs based on such hierarchical understandings of *qiwamah* and *wilayah* undermine family stability and individual well-being, as demonstrated by the lived realities of contemporary Muslim families of all forms across all contexts. For example, it is difficult and often impossible for men to meet the expectation and obligation to be sole providers. This can lead to feelings of failure, or discouragement from marrying at all. Women are often not recognized in law or in practice as decision-makers in the family, even when they provide and protect. Guardianship and the power to make decisions regarding children are generally

granted to fathers alone; this can restrict mothers' ability to provide full care for their children and can harm the children themselves.

Musawah contends that the very notion of male authority and guardianship over women is not in line with Qur'anic principles. The hierarchical understandings of *qiwamah* and *wilayah* are juristic (*fiqh*) constructs that belong to the time and context where patriarchy was part of the social and economic fabric of life, and where men's superiority and authority over women was theoretically a given. We can and must reconsider them in line with the Qur'anic principles of justice and fairness, to build egalitarian family laws and practices that are based on social justice and enable families and their individual members to reach their full potential.

Qiwamah and Wilayah: Origins and Understandings

Rethinking *qiwamah* and *wilayah* does not mean opposing the Qur'an, the Prophetic example, or Islamic legal methodologies (*usul al-fiqh*). Rather, it involves questioning the human understandings of the Qur'an and the juristic concepts that were constructed by humans in light of these understandings. As such, it is important to know the origins and evolution of certain concepts that are often taken for granted.

The term *qiwamah* itself does not occur in the Qur'an. It is derived from the word *qawwamun* in *Surah an-Nisa'* 4:34, which continues to be invoked as the main textual basis for male authority and hierarchical gender relations. A translation of the verse reads:

Men are *qawwamun* (protectors/maintainers) in relation to women, according to what God has favoured some over others and according to what they spend from their wealth. Righteous women are *qanitat* (obedient), guarding the unseen according to what God has guarded.



Those [women] whose *nushuz* (rebellion) you fear, admonish them, and abandon them in bed, and strike them. If they obey you, do not pursue a strategy against them. Indeed, God is Exalted, Great.¹

This verse has been the focus of intense debate and contestation among Muslims since the early twentieth century. This translation leaves three terms in Arabic, since translation amounts to an interpretation. There is now a substantial amount of literature that attempts to reconstruct the meaning of the verse and, in particular, the three highlighted terms. The translations in brackets are those that approximate the consensus of classical Muslim jurists and are reflected in a set of rulings (*ahkam*) that they devised to define marriage and marital relations. These rulings rest on a single postulate: that God placed women under male authority. For these jurists, men's authority over women was a given, legally inviolable; it was in line with a conception of justice that accepted slavery and patriarchy, as long as slaves and women were treated fairly. They accordingly understood the verse in this light.

Over the centuries in which Muslim interpretive tradition developed, religious scholars used mechanisms of interpretation that were shaped by the social norms of their contexts and times. For them *Surah an-Nisa'* 4:34 was not simply a description of the financial responsibility of the husband as a provider for his spouse, but an overarching justification of male authority and privilege. The classical jurists selectively drew on hadith literature to support such an understanding; they used the three key terms in the verse to define relations between spouses, and notions of justice and equity of their own time and context, particularly in the context of marriage.

Marriage, in classical legal (*fiqh*) texts, is defined by jurists not as a sacrament but as a contract of exchange that places a woman under the authority and protection of her husband, entailing a set of default rights and duties. A husband is required to pay dower (*mahr*) and to provide financial maintenance (*nafaqah*) to his wife. In return, the

wife is required to submit (*tamkin/ta'ah*) to her husband, which includes being sexually available to him in the marital home. *Tamkin* (unhampered sexual access) becomes a man's right and thus a woman's duty, whereas *nafaqah* (shelter, food, and clothing) is understood as a woman's right and a man's duty. A woman becomes entitled to *nafaqah* only after consummation of the marriage, and loses her claim if she is in a state of *nushuz* (disobedience). The husband is hence seen as the sole provider and owner of the matrimonial resources, while the wife possesses her *mahr* (dower) and her own wealth.

Qiwamah, as a juristic concept sanctioning male authority and privilege, is also linked in classical *fiqh* texts to *wilayah*, another juristic concept that reinforces male authority. Scholars generally understood *wilayah* as authorizing men's guardianship over their female wards (minor and adult) and restricting their legal capacity, for example in contracting marriage or travelling. With regard to guardianship over children, fathers and male relatives have generally been given privileged guardianship rights over mothers, regardless of who holds physical custody.

Notably, the Qur'anic terms *qawwamun/qawwamin*, which also appear in two other verses (*Surah an-Nisa'* 4:135² and *Surah al-Ma'idah* 5:8³), denote a central Qur'anic value, namely justice. In *Surah an-Nisa'* 4:135 and *Surah al-Ma'idah* 5:8, the terms refer to the obligation of both believing men and women to stand firmly for justice and fairness in both private and public domains. The term '*qawwamun*' in *Surah an-Nisa'* 4:34 above, similarly, is about realizing and maintaining justice in the family through a particular arrangement of spousal roles that was fair and congruent within the lived realities of Muslims in the context of the revelation.

In the Qur'an, *wilayah* and its related term *wali* (conventionally translated as 'guardian') likewise do not refer to or sanction hierarchical gender relations. *Wali* and its plural *awliya'* appear in a number of verses as an attribute of God or human beings, with the meaning of a 'friend and supporter'. In fact, none of the Qur'anic verses on which



the jurists based the juristic doctrine of male guardianship uses the term *wilayah* (*Surah al-Baqarah* 2:221, 232, 234, 237; *Surah an-Nisa'* 4:2, 3, 6, 25; *Surah an-Nur* 24:32; *Surah al-Mumtahanah* 60:10; *Surah at-Talaq* 65:4)⁴. Furthermore, it is significant that in *Surah at-Tawbah* 9:71⁵, the term *awliya'* is used to instruct both believing men and women to share support and cooperate as they strive to fulfil their common duty of promoting the common good, forbidding evil, and upholding justice.

Yet *qiwamah* and *wilayah*, through patriarchal interpretations that were solidified and privileged in Islamic interpretive tradition, became the underlying logic for unequal spousal (and more generally gender) rights within the family and society.

Qiwamah and Wilayah: Contemporary Laws and Lived Realities

This centuries-old juristic framework—endorsing male authority over women, linking maintenance with obedience, and prescribing male guardianship over females through the concept of *wilayah*—persists in most contemporary Muslim family laws and practices, whether codified or uncoded. In many Muslim-majority countries, women and men have unequal legal rights in marriage, divorce, child guardianship and custody, and inheritance. These inequalities are justified and rationalized on the basis of assumptions about ‘innate’ differences between the sexes and ‘distinct’ sets of male and female attributes, which in turn dictate fixed and gendered societal roles for women and men.

In various countries and contexts, women experience the following kinds of restrictions, discriminations, and injustices, whether through law or in practice:

- Women often do not gain any legal rights from financial contributions to their families; their care work in the

family also does not grant them status, decision-making responsibilities, or any legal rights within the household.

- Wives who are deemed to be in a state of *nushuz* (commonly understood as disobedience) can lose their right to maintenance, and can lose their post-divorce financial dues (e.g., waiting period maintenance (*nafaqah*) and financial compensation (*mut'ah*)).
- Men's legal right to marry multiple wives can lead to significant emotional and financial harm to women and children, thus undermining family well-being.
- Spousal violence against women is often not prohibited outright. Some laws implicitly or explicitly recognize the husband's right to 'discipline' a disobedient wife as long it is not 'severe' or 'harmful' to the wife.
- Rape and sexual violence within marriage are not criminalized because marital sex is considered a husband's right and a wife's duty.
- Married women sometimes cannot leave home or travel without their husbands' permission. In some cases, women are not able to study, work, obtain travel documents, or travel outside the country without permission from their male guardians.
- Male guardians can sometimes contract marriages for minor family wards, and young women may be coerced into marrying at an early age, which can affect their mental and physical health, education, and general well-being.
- Mothers are often given physical custody (*hadanah*) of their children, but cannot hold guardianship (*wilayah*), so they need the consent of the children's guardians for medical treatment, obtaining identity documents, travel, school enrolment, etc.
- Many women are not able to exercise the right to manage their own property—a right that exists in both classical and contemporary family laws. This occurs either out of voluntary or coerced deference to male family members,



as a result of negotiated arrangements with the family, or because they are not aware of their rights.

- Under the logic of male guardianship and women's diminished legal capacity, women in some contexts are barred from holding certain positions (e.g. judgeships) and testifying equally in court or are prohibited from certain activities, such as driving.
- Working women in some contexts do not enjoy the same benefits as their male co-workers because of an underlying assumption that they are under the financial guardianship of their husbands or fathers.

The end result is that women are often not treated as full and equal citizens, which contravenes the constitutional guarantees of equal citizenship as well as universal human rights standards. This also undermines the Qur'anic injunctions of human dignity (*karamah*) and justice (*'adl*) and prevents them from fulfilling their potential in both spiritual and social realms. By reinforcing unequal gendered power relations in marriage and society, many *qiwamah*- and *wilayah*-based laws not only perpetuate gender stereotypes but curtail women's freedom.

While women most commonly experience such restrictions, men also face pressures resulting from the hierarchical model of the family stemming from these understandings of *qiwamah* and *wilayah*:

- The expectation that men will be the sole and exclusive providers and protectors of women and children in their family can lead to anxieties and tensions, resulting in family conflicts and sometimes domestic violence, especially in contexts where men are unable to undertake the role of providers/guardians.
- Expectations that men must provide large amounts of money or goods as *mahr* (dower) can dissuade younger men, especially those who are unemployed, underemployed, or paid low wages, from marriage altogether.
- Confining men's roles to providers discourages men from becoming involved in the care of their children, thereby depriving both fathers and children of close relationships

with each other.

- In some contexts, fathers are not able to see their children because custody and visitation rights favour the mothers.

Children's well-being and best interests are also negatively affected when their parents have unequal rights:

- Parents are models for their children, and unequal spousal relationships can teach boys and girls inequality from an early age.
- Tensions and arguments between parents about inequality and injustices in their relationship can have a harmful impact on children.
- Children are affected by custody and guardianship battles and the separation between the concepts of physical custody (*hadanah*) and guardianship (*wilayah*). Children's care is compromised when mothers who have custody but not legal guardianship are unable to make important decisions (e.g. on educational or health needs) and fathers who have guardianship but not custody are unable to be consistent caregivers.

Reclaiming Qur'anic Values and Islamic Legal Principles

Rethinking *qiwamah* and *wilayah* requires understanding and applying Islamic principles and methodologies in light of today's realities and conceptions of justice. This process can be guided by several core Qur'anic ethical principles, along with the example of the Prophet (pbuh) and the way he treated family members with trust, respect, compassion, and care. Among these Qur'anic principles are:

- *Tawhid* (the oneness of God), the ethics of which require that no human being or group of human beings can disrupt the direct relationship and interaction of other individuals or groups of people with God. The relationship



between any one human and any other human should only be reciprocal and equal, not hierarchical.

- *Istikhlaf*, which is derived from *khilafah* (human beings as God's trustees on earth, *Surah al-Baqarah* 2:30⁶), and which symbolizes one of the most exalted missions assigned to humanity on earth. As *khalifah*, human beings—both women and men—are trustees responsible for managing life on earth, enjoining the good and forbidding evil, and doing justice (*Surah at-Tawbah* 9:71). They are not only equal on earth, but are equal in creation (*Surah an-Nisa'* 4:1⁷) and equal in the hereafter (*Surah an-Nahl* 16:97⁸; *Surah al-Ahzab* 33:35⁹).
- 'Adl, or justice, as affirmed in the Qur'an, which is applied equally to both women and men. God orders all people to be just and to do good (*Surah an-Nahl* 16:90¹⁰). Men and women are equal in their responsibility to do 'righteous deeds', whether in the private or public domain, and they are equally rewarded or held accountable for their deeds (*Surah ali-'Imran* 3:195¹¹; *Surah an-Nisa'* 4:124¹²; *Surah an-Nahl* 16:97; *Surah al-Ahzab* 33:35).
- The Qur'an's guiding principles and ethics of gender relations. For instance, *bi'l-ma'ruf* (that which is commonly known to be right) appears in the Qur'an 20 times in relation to marriage and how women and men should treat one another. Other such values include love and compassion (*mawaddah wa rahmah*), serenity (*sakinah*), consultation and mutual consent (*tashawur wa taradi*), fairness (*qist*), kindness (*ihsan*), and dignity (*karamah*).

Just as the Qur'an is rich with values and principles that promote a more egalitarian vision of marriage and gender relations, so is Islamic ethico-legal theory (*usul al-fiqh*) rich in legal principles and methods that can enable us to rethink classical *fiqh's* understanding of *qiwamah* and *wilayah* in line with contemporary notions of justice. The following principles and methods can be used to construct an egalitarian conception that is in accord with Qur'anic values and lived realities today:

- The distinction between *Shari'ah* and *fiqh*. In Islamic theology, *Shari'ah* (lit. the way, the path to a water source) is the totality of religious values and principles revealed by God to the Prophet for the direction of human life. *Fiqh* (lit. understanding) is the science of Islamic jurisprudence, the process by which humans (i.e. jurists) attempt to derive concrete legal rules from the Qur'an and the *Sunnah* of the Prophet.
- The distinction between the two main categories of legal rulings (*ahkam*): *'ibadat* (devotional acts) and *mu'amalat* (social/contractual acts). Rulings in the first category regulate relations between God and the believer, while rulings in the second category regulate relations among humans and are therefore open to rational considerations, context, and social forces. Family laws come under the category of *mu'amalat* rather than *'ibadat*. They are a product of centuries of interpretive activities, and they can and must change in accordance with the requirements of justice and the changing realities of time and place.
- The host of juristic techniques that are available, including *ijtihad* (independent reasoning), *darurah* (necessity), *maslahah* (the common good or public interest), and *la darar* (no harm).
- Interpretative methodologies, such as reading the text contextually, understanding the trajectory of the text on any one issue, reading the totality of verses and hadiths on any one matter, developing laws with a commitment to equality and justice, recognizing the compatibility of human rights and Qur'anic principles and values, and understanding how Qur'anic notions of justice and fairness can inform contemporary socio-legal domains.

Muslim legal tradition is rich, flexible, and dynamic. Muslim scholars have always valued diversity (*ikhtilaf*) of thought and opinion by critiquing one another and allowing for the evolution of interpretations. Therefore, it is possible—and indeed ethically imperative—to shift towards egalitarian



relations in the family in line with contemporary notions of justice and the changing realities of family life today. This has been the case in some Muslim-majority countries, in which both laws and social practices have already begun to change towards a more equal vision for the family.

The Way Forward

Musawah asserts that *qiwamah* and *wilayah*, in the sense of placing women under male authority, are not supported by the central theological and ethical principles of the Qur'an. They are concepts that reflect the social values and practices of a different time and place, which gradually became the building blocks of patriarchy in Muslim legal tradition. They rest on a human assumption that God gave men authority over women, which in time became a legal postulate—a value system that stands on its own. The main function of this postulate now is to justify and sustain discriminatory laws and practices in Muslim contexts, in the name of Islam.

Musawah contends that we must rethink our family relationships, structures, norms, and laws to rectify the injustices created by such outdated assumptions and legal constructs. We should work towards a model of Muslim family relations in which:

- 1. Family members—spouses, parents and children, siblings—support one another in a mutually respectful, responsible, loving, and caring way.**

Family laws and relationships should be grounded in Qur'anic values of love and compassion (*mawaddah wa rahmah*), serenity (*sakinah*), kindness (*ihsan*), human dignity (*karamah*), consultation and mutual consent (*tashawur wa taradi*), that which is commonly known to be right (*ma'ruf*), and justice, fairness, and equity (*'adl, qist,*

insaf). The combination of all of these values is what in our time and context is known as ‘transformative equality’, which recognizes differences but requires equality between women and men in opportunities, outcomes, and power relations.

- 2. Marriage is a partnership of equals, with joint decision-making on all family matters based on open communication, mutual trust, and mutual consultation, rather than the sole authority of one spouse over the other.**

The Qur’an (*Surah an-Nisa’* 4:21¹³) calls marriage a ‘solemn covenant’ (*mithaq ghaliz*), with *mithaq* derived from *thiqa* (trust). The Qur’an speaks of marriage as an intimate and serene union in *Surah al-Baqarah* 2:187 (‘They are your garments and ye are their garments’) and *Surah ar-Rum* 30:21 (‘He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy (*mawaddah wa rahmah*) between your (hearts)’). Joint decision-making should be applied to all aspects of family life, including matters related to sexual relations in marriage, financial matters, and how to raise and care for children.

- 3. Financial support and protection of the family are based on the skills, experiences, aptitudes, interests, time, and resources—financial and otherwise—that each family member is best able to contribute, rather than on fixed hierarchical divisions or gender stereotypes.**

Both men and women contribute their skills, resources, and networks to their families simply for survival. It can be difficult for one spouse to support the entire family financially. Both spouses are needed to care for and protect children and other family members. Justice and equality in the family require recognising that men and women are equal, and valuing the idea that individual men and women can contribute different elements to their families. Specific attributes and roles should not be assigned on the



basis of gender, but on what is good for the family as a whole, and on dignity and respect for every member and his or her contributions.

All of this is possible from within Muslim legal tradition. The Qur'anic principles and the richness of the Islamic juristic tradition enable us to formulate Muslim family laws today that are egalitarian and reflect the needs of contemporary societies.

Inspired by the Qur'anic vision of justice and gender relations, Musawah contends that these aims can only be achieved with laws that transform power relations in the family and in society in the direction of just outcomes. **Religious leaders, scholars, governments, political leaders, international institutions, and our sisters and brothers should re-envision family relationships to be fair, just, and sustainable for all women, men, and children.** Alongside this vision, they must foster the political will to reform Muslim family laws and practices in a way that recognizes equality and ensures the well-being of families and society.

In the 21st century there cannot be justice without equality. The time for equality in the family is now.

Notes

1 Translation by Kecia Ali.

2 *Surah an-Nisa'* 4:135: « O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well- acquainted with all that ye do. »

3 *Surah al-Ma'idah* 5:8: « O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well- acquainted with all that ye do. »

4 *Surah al-Baqarah* 2:221: « Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise. »

Surah al-Baqarah 2:232: « When ye divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course Making for) most virtue and purity amongst you and Allah knows, and ye know not. »

Surah al-Baqarah 2:234: « If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do. »

Surah al-Baqarah 2:237: « And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (Is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget Liberality between yourselves. For Allah sees well all that ye do. »

Surah an-Nisa' 4:2: « To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin. »

Surah an-Nisa' 4:3: « If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. »

Surah an-Nisa' 4:6: « Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let



him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account. »

Surah an-Nisa' 4:25: « If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And Allah hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allah is Oft-forgiving, Most Merciful. »

Surah an-Nur 24:32: « Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things. »

Surah al-Mumtahanah 60:10: « O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower), and there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah. He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom. »

Surah at-Talaq 65:4: « Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same): for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy. »

5 *Surah at-Tawbah* 9:71: « The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise. »

6 *Surah al-Baqarah* 2:30: « Behold, thy Lord said to the angels: «I will create a vicegerent on earth.» They said: «Wilt Thou place therein one who will make mischief therein and shed blood?— whilst we do celebrate Thy praises and glorify Thy holy (name)?» He said: «I know what ye know not.»»

7 *Surah an-Nisa'* 4:1: « O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you. »

Notes

8 *Surah an-Nahl* 16:97: « Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions. »

9 *Surah al-Ahzab* 33:35: « 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 and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward. »

10 *Surah an-Nahl* 16:90: « Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition. »

11 *Surah ali-'Imran* 3:195: « And their Lord hath accepted of them, and answered them: «Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain,- verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath; » - A reward from the presence of Allah, and from His presence is the best of rewards. »

12 *Surah an-Nisa'* 4:124: « If any do deeds of righteousness,- be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them. »

13 *Surah an-Nisa'* 4:21: « And how could ye take it when ye have gone in unto each other, and they have Taken from you a solemn covenant? »

