

RIGHTS OF HUSBAND AND WIFE IN ISLAM

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Maulana Mufti Abdul Ghani



Rights Of Husband And Wife In Islam

H. Jawad



Rights Of Husband And Wife In Islam:

Rights of Husband and Wife in Islam Abdul Ghani (Mufti.),1997 **The Rights of Women in Islam** Asgharali Engineer,2008 Women s issues continue to dominate the Islamic world in particular as there has been a very gradual change in the status of women in the Islamic world as a whole This book covers various aspects relating to the status of women in the pre Islamic period customs and traditions forms of marriage divorce and forms of divorce dower traditions regarding slave girls and so on It then goes on to deal with the status of women in the post Islamic period the Qur anic concept of women s rights in marriage divorce inheritance custody of children polygamy maintenance property right to earn etc It quotes extensively from the Qur an and Sunnah It also deals with the Arab adaat that is pre Islamic customs and traditions regarding women Altogether it attempts to arm Muslim women with Islamic arguments for their empowerment The author a renowned scholar has sought to set the record straight by reinterpreting women s rights in the true Qur anic spirit He argues quite convincingly that the Holy Book gives equal rights to both the sexes and it does not discriminate between them as regards personal democratic and human rights The question whether in a secular society Muslim personal law needs any change and if so in which direction the reform should be undertaken is dealt with in detail This third edition contains a chapter On a Muslim Woman Leading the Congregational Prayer This chapter deals with the important aspect of Muslim women s problems and also hopes to further enhance their understanding of the Shari ah issues [The Rights of Women in Islam](#) H. Jawad,1998-06-30 It has been argued that Islam liberated Muslim women by granting them full rights as citizens Yet in reality we see that women have long been subjected to both cultural and political oppression Instances such as forced marriages are sadly common in the Muslim World as are restrictions on education and on their role in the labour force

Women's Rights and Islamic Family Law Lynn Welchman,2004-06 Explores the present day realities of Islamic family law with particular emphasis on the rights of women and focusing on law in its living social context as reflected in public opinion and personal experience [International Journal of Nusantara Islam](#) Hadrianus Tedjoworo,2025-06-14 International Journal of Nusantara Islam is peer reviewed journal of Islamic studies This journal constitutes a collaborative publication between Postgraduate Program at State Islamic University Sunan Gunung Djati Bandung and Postgraduate Program at Academy for Islamic Studies University of Malaya under the MoU article 2 paragraph 1 point ii dated on January 24 2011

Islam, Women's Sexuality and Patriarchy in Indonesia Irma Riyani,2020-11-26 This book explores the intimate marital relationships of Indonesian Muslim married women As well as describing and analysing their sexual relationships the book also investigates how Islam influences discourses of sexuality in Indonesia and in particular how Islamic teachings affect Muslim married women s perceptions and behaviour in their sexual relationships with their husbands Based on extensive original research the book reveals that Muslim women perceive marriage as a social cultural and religious obligation that they need to fulfil that they realise that finding an ideal marriage partner is complicated with some having the

opportunity for a long courtship and others barely knowing their partner prior to marriage and that there is a strong tendency with some exceptions for women to consider a sexual relationship in marriage as their duty and their husband's right. Religious and cultural discourses justify and support this view and consider refusal a sin, dosa or taboo. Both discourses emphasise obedience towards husbands in marriage.

Family Rights and Religion John Eekelaar, 2020-09-10

The interaction between individual rights which are often seen in secular terms and religion is becoming an important and complex topic not only for academic study but for practical policy. This volume collects a range of writings from journals, edited collections and individual books which deal with different aspects of the interaction within the context of family life and which appear with their original pagination. These studies have been selected because they throw a sharp light on central elements of the role of religion in determining the structure of the rights of family members in relation to one another, both from an historical and contemporary perspective. While many of the writings are focused on US and European systems, selected writings covering other systems illustrate the universal nature of the topic. The studies are accompanied by a reflective commentary from the editor which sets the writings in a broad context of social, constitutional and philosophical thought with the aim of stimulating critical thought and discussion.

The Muslim Women (Protection of Rights on Marriage) Bill 2019 Salim Khan Anmol, 2022-08-15

The Muslim Women Protection of Rights on Marriage Bill 2019 New English Latest Edition. Marriage is said to be the union of two people and is seen as the purest and oldest institution in India. The object of marriage for every religion is different. For example, marriage in Hindus is considered to be a dharma, but every religion places an obligation to get married for some or other reason. Where marriages among Hindus are considered a sacred institution, marriage among Muslims is seen as a contract. Unlike Hindu Law, Mohamedan Law or Muslim Law is not codified. This leads to chaos and confusion regarding the various ceremonies and authenticity of various things related to marriage like consent, age, divorce, maintenance, etc. In order to deal with different problems that arose due to the non-codification of Muslim law, the parliament passed various acts. The article explains all these acts and their important provisions. It also describes the nature and essential conditions of a Muslim marriage.

Nature of Muslim marriage. Marriage in Muslim law is known as Nikah. It is an Arabic word which means union of two people. Baillie's Digest defines Muslim marriage as a contract done to legalise sexual relationships and the procreation of children, while on the other hand, in Hedaya, a guide or commentary on Islamic Law, nikah means carnal conjunction in its primitive sense. As said by the Prophet of Islam, marriage is his sunna. Practices of the Prophet Muhammad and his followers must obey his practices and follow them properly. When we talk about the nature of Muslim marriage, a question that always arises is whether it is a sacrament or a contract. Some jurists opined that marriage in Muslims is a civil contract, while others argue that it has a sacrament attached to itself. Thus, while studying the nature of Muslim marriage, three different aspects are taken into consideration. These are:

- Legal aspect
- Social aspect
- Religious aspect

Legal aspect of Muslim marriage. The legal aspect says that among Muslims

marriage is a civil contract because it has similar characteristics to a contract. These are: Like a contract, there is a proposal (i.e. Ijab) by one party and acceptance (i.e. Qubul) by the other party. In a contract, free consent plays an important role. Similarly, there can be no marriage without the consent of the parties, and such consent must not be obtained through fraud, coercion, force, or undue influence. If a minor is married by their guardians, then the minor has a right to repudiate the marriage on attaining the age of majority, which is the same as the age of puberty in Muslims. This option of puberty is also known as khyar ul bulugh. Similarly, a contract entered into by a guardian on behalf of a minor can be set aside or controlled by him on attaining a majority. The parties to a marriage are allowed to enter into any kind of ante-nuptial or post-nuptial agreement if it is enforceable by law. The only condition is that it must be reasonable and not contrary to their religion. The terms of marriage in the nikahnama can be altered according to the wishes of the bride and groom, but it must be within the limits of the law. In the case of *Abdul Kadir v Salima* (1886), it was held that Muslim marriage is a contract and not a sacrament. **The General**

Principles of Human Rights in Islamic Law Dr. Bekim Hasani, 2021-07-22. The Australian Federation of Islamic Councils (AFIC) is proud to support Dr. Bekim Hasani's book; this is a welcome addition to the knowledge base of English readers. Dr. Rateb Jneid, AFIC President, The Islamic Certification Council of Victoria (ICCV) proudly supports the great work produced in this book by Dr. Bekim Hasani and urges Muslims and non-Muslims to read and understand the importance of human rights, which is set in the teachings of Islam and how Islam established these rights from the first message in the Holy Qur'an. Read Mohamed Koyu, ICCV Acting Head of Operations. Quality: This book provides a comprehensive explanation of human rights in Islam and will benefit both Muslim and non-Muslim communities in the West to understand Islam. Naim Trnava, Grand Mufti of Kosovo. **Rights of Husband and Wife** Mufit Abdul Ghani, 2000-05-01.

Rights Of Husband And Wife In Islam Book Review: Unveiling the Magic of Language

In an electronic era where connections and knowledge reign supreme, the enchanting power of language has become more apparent than ever. Its power to stir emotions, provoke thought, and instigate transformation is really remarkable. This extraordinary book, aptly titled "**Rights Of Husband And Wife In Islam**," written by a very acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound impact on our existence. Throughout this critique, we shall delve to the book is central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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