Women's rights in Islam

Jamir Ahmed Choudhury

Dept. of Philsophy, S S College, Hailakandi, Assam

Abstract

The problems of women in general and those of Muslim women in particular are of great importance today. These problems are of various natures – legal, religious, economic, educational, cultural, historical and socio-political. Through this paper an effort is made to highlight the emerging trend of mobilization and growing awareness of Muslim women about the misuse of Islamic rights and to some extent the deviated interpretation and practices of Islamic principles. Also, an effort is made to capture the emergence of new efforts amongst Muslim women both at individual and organizational levels.

Key words: Honour Killings, Deserts based, Public good, Multiple-valued public goal

Introduction

An overview of Muslim culture and history carry many areas of women continued to bring to diverse forms of oppression and injustice, almost in the label of Islam. In general, Muslim communities are concerned with trying to control women than their human rights. Many Muslims, when they speak about human rights, do not bother the rights of women at all. Women are the main choice of the most serious violations of human rights which occur in Muslim societies. In Muslim societies "Honour Killings" are still taking place and also female children are discriminated. Therefore, the son birth is a celebration while the daughter birth calls for consolation. Many girls are married when they are still newborn or child. Women, down the ages, have been treated cruelly, due to traditional Muslim culture; there is time to come to change all the conceited customs (Vincent, 2005 and Baderin, 2004).

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The author Hosseini (2004) emphasizes that the justice of Islam is no longer reflected in the laws that some Islamists desire on forcing in the name of Shari'a. Some of the salient statements of Islam are that women to be inferior to men and men to be the guardians of women. All factors or issues about women in Muslim community need to be addressed.

The women's rights had been defined on the origin of a 'deserts based' concept of justice, according to the status, potential and abilities of the women, individuals are permitted in the traditional thought of Islam. This concept of justice leads to proportional equality that recognizes individual rights in the proportion to the women's right 'deserts'. Nowadays, this concept of justice has met into huge problems (Hosseini, 2004 and Osman, 2014).

People look for the public good which comes from justice and tolerate the corruption arising from legal discrimination and injustice. People understand that this is public matter and not a personal matter; indeed it is

considered as a universal matter of attention to the whole species of human. This attention is needed for safeguarding of the human society orders and for the human species survival. Women should have equal rights similar to men. Quran speaks of equality in punishments and rewards in this world or the other. According to Quran, the worldly punishments are to be identical for male and female wrongdoers and thieves (Pensky, 2008 and Todd, 2006).

Hosseini (2004) for instance, looks into the American legal tradition a strain between the impersonal rules founded on natural human rights and self-organization of a society that makes its own law through the self-governing will of the public. This tension can be cleared up from any side. Liberals call upon the danger of an autocracy of the mass and put forward the importance of human rights that assure the pre-political rights of the individuals and put restrictions on the absolute power of the legislator (Todd, 2006 and Bhargav, 2014).

Bansal (Ashish) says that if globalization is understood as turning the world in whole into a village in which all people are interconnected and the fences are taken out, so that the humankind witnesses a novel state of rapid and free stream of people, capital, ideas and goods, extraordinary delight of human rights everywhere as globalization is providing wealth to all corners of the earth together with the broadening of the extremely cherished ideals of democracy, liberty and justice. If globalization is viewed as changing the earth into a wonderful global market for goods, ideas and services conquered and steered by the dominant gigantic international corporations and managed by rule of profit, then the world's human rights, mainly in the southern region of the earth would badly be threatened.

The relationship between globalization and human rights does raise strategy and legal questions. One among them is whether globalization is essential for protection and improvement of human rights. While searching for an answer to this question, how the concept of development and human rights is perceived, especially in the context of developing countries, is to be analyzed. Human rights have turn out to be an integral component of the method of globalization in several ways. Western countries are more and more using their analysis of human rights perception as a measure to judge developing nations and also to deal with industrial and trade affairs to expand development support. In the mean time, globalization increases impoverishment by intensifying poverty, insecurity, division of society and thus violating human rights and dignity of several people (Baxi, 2002 and Shameem ed, 2012).

Bansal is of the opinion that economic development is generally seen as a historical procedure which takes place in more or less all societies marked by economic development and improved production and utilization of things and services. Development, often, is used in a regular sense as a multiple-valued public goal wrapping such varied spheres as enhanced living standard, material well-being, education, health care, extensive opportunities for job and free time, and in essence the entire range of attractive social and material wellbeing. But, as far as today's globalization is concerned, the theory of development is interpreted in a different way and the idea, right to development has not been taken sincerely (Shameem ed, 2012 and Bansal, 2008).

Bansal adds to his point that the Preamble of Declaration of Right to Development, approved by UN General Assembly in the year 1986, explains that development is a complete economic, political, social and cultural process which aims at the steady development of the welfare of the whole population and all individuals

on the origin of their active and meaningful contribution in progress and in the impartial distribution of resultant benefits. The UN Global Consultation, which had been brought in the year 1990, said that the right to development is an unchallengeable human right. Human being is the main theme of this right and all the features are indivisible and also interdependent. The features include political, civil, economic, cultural and social rights. It has been further kept up as the right to development is the right of an individual, groups and people to take part in, contribute to and benefit from constant economic, communal, political and cultural development. A development policy that ignores or intervenes with human rights can be referred as the dreadful denial of development (Hassan and Cammack et al, 2008). The concept of human rights has been on the worldwide schema of stuff since the ending of the Second World War, definitely since 1948, but their abuse as a result of globalization hasn't been sufficiently scrutinized (Rawls, 1995 and Haber   mas, 1996). But in the modern era, it is atrocious that the private global troupe frequently violates these rights, and they do not bear responsibility for this. Strikes and displays worsening labour conditions have widespread, in communally established societies, in which individual political deed has been rare. Political officials often respond to this conflict by increasing limitations on political and civil rights and, disgustingly violating fundamental rights, like the right to live, in an attempt to manage the working force. Several NGOs who work for human rights have comprehensively documented the raise in labour activism, chiefly in low-wage areas like Indonesia, Malaysia, and also in China (Sardar, 2000 and Chitkara, 1997).

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