

As to the both sides of Islamic View on the womanhood appeared in Qur'an.

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Preface

Religion, for instance, Judaism, Christianity, Hinduism, Buddhism and Islam has carried through the same thought & principle strictly about view of woman-hood, that is to say; they has had classical ethics, though this trend can see in any religion more or less, above all, Islam especially persist in their own view, which is, pious and rather stubborn. Muhamad (Ibn abdula DC 570) established Islam Empire, and conquered the all of Arabic peninsula by strong force of arms, and namely the success of missionary was the result of military power & compulsion of Arabic language, this policy that is un-necessarily reproached is greatly clever, considering past history, those facts have been very often found in such a high degree way which forced the defeated nations to be occupied.

Thus Islam Empire glow up larger and is keeping on still now. The segregation and the contempt to women are not only Islamic characteristics, but also in other religions. This trend is owing to the ancient rules by Hammurabi (1) (1800 B.C.), King of Babylonia & Condifier of his law.

Foot Note :

(1) Hammurabi Law (essence)

Justice was insisted on for the widow, the orphan and the poor, but punishment were usually based on the principle "An eye for an eye and a tooth for a tooth": The position of women under these laws was a high one, and account. Those religion copied Hammurabi law entirely and immediately, we can easily find out of New testament, old testament & Qur'an. The reason why we have to study the Islamic View of women exist in this facts which have had long & old history and also a blind belief by beleaver.

I can safely say that the cause of severe crisis exist in these facts without fail because (1) Beleavers increase rapidly (2) Islam women support stronger the community uncritically than men muslim so they never try to have others will to reform, rather they have some pleasure & pride to keep their life-style with satisfy, In now a day any countries never make up some kinds of strong strategy towards the world without Women's cooperation & comprehension.

In that meaning present situation and movement of Islam worth to watch carefully, Neither Islam women obey their system willingly or not, its estimate hold the grave key to pass a judgement on future of Muslem Empire.

Chapter I Both sides disposition.

As mentioned above, Islamic view of Womenhood are based upon extreme segregation & contempt to Women.

From those points, two sides of disposition can be understood. One of them is the problem concerned married or unmarried women. Another is polygamy & special life-style of women in Islamic society. The answer & cause are apparently found in the description of Qur'an.

At 1st, the fundamental Islamic idee on womanhood must be recognized by distinction of Qur'an as follows;

(Cow 223) Your wives are a tilth for you, so go in to your tilth when you like, and do good before-hand for yourself, and be careful (of your duty) to God and know that you will meet Him, and give good news to the believers, This means finally to deny the right of women and so women are only accessories of men.

Also describes ; (Women 34)

Man are the maintainers of women because God has made some of them to excel others and because they spend out of property ; (1) The good women are therefore obedient guarding, (2) Guarding the unseen (3) as God has guarded (4) and as to those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-place, and beat them ; and if they obey you, do not seek a way against them, God is High, Great (5) .

(Foot Note) :

- (1) Arabic word of maintainers is Gawwdmum which carry the idea of guarding their interests along with that of "furnishing" them with means of subsistance.
- (2) Obedience here signifies obedience to God.
- (3) Guarding unseen is euphemism for guarding the husband's right and implies chastity.
- (4) As God has guarded their rights, i. e. upheld their right against their husbands.
- (5) As to beating which is allowed in the last resort in the case of wife's desertion, two things must be borne in mind that this punishment can be resorted to only in case of estream guilty, as a saying of the Holy Prophet is Sahih museem makes it plain ;
"When they receive visit from any one whom you do not like," and secondly that the beating should be so light as not to leave a mark, Ibu-i-Abbas

allows only the use of a tooth blush in such a case.

Thus they have treated women with feudalistic idea for longtime, there is no exception in any races and any countries.

Greek orthodox church which was divided from church of Rome in 11 century (1054) together with Russia church which also had a prejudice unreasonably. By their opinion or popular thoughtness; Women even if widow never have a right and free to choice their husbands without an agreement of permission by male relatives; According to great work by August Bebel, the customs like Islam can recognize through a lot of races in ancient times, he indicated many historical instances or facts in "Die Frau und der Sozialismus" (1879)

In Catholicism women is only machine for making babies or only a tool for pleasure which men's sexual desire should be satisfied,

At any rate, religion which ought to be equal in sight of God, whatever some kind of beneficiaries has prepared for the sake of women, ; looking for some of expected answer in Qur'an, must be our next try.

Chapter II Marriage.

(Cow 221)

Do not marry the idolatress until they believe, and certainly a believing maid is better than an idolatress even though she should please you; and do not give (believing women) in marriage to idolatress (1) until they believing servant (2) is better than an idolater even though she should please you;

(Foot Note)

(1) Believers of polytheism (2) Servant = Slave (Women 19. 20) You who believe! it is not lawful for you that you should take women as heritage against (their) will (1); and do not straiten them in order that you may take part of what you have given them, unless they are guilty of Manifest indencency, and treat them kindly and if you wish to have one wife in the place one another (2) and you have given one of them a heap of gold, take not from it

anything ;would you take it by slandering her and(doing her) manifest wrong ?

(Foot Note)

- (1) Among the pre-Islamic Arabs, when men die, his elder son or other relative persons had right to possess widows or widow marrying them themselves if they pleased without settling a dowry upon them, or marrying them to others, or prohibiting them from marriage altogether.
- (2) Having one wife in the place of another simply signifies the divorcing of the first wife and marrying another. This peculiar form is adopted to show that the normal condition for an adult is to remain in a married state, so that if he divorces a wife, he would take another in marriage.

(Part V 25)

And who-ever among you has not within his power ample means to marry (1) free believing women, (he may of those whom your right hand possess from among your believing maidens, you are sprung) the one from the other; so marry them with the permission of their masters (family), and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours, and when they are taken in marriage, then if they are guilty of fornication, they shall suffer half the punishment which is (inflicted) upon free women.

(Foot Note)

- (1) Free means an authorized high class family.

Chapter III Divoce

(Cow 226)

Those who swear that they will not go in to their wives should wait four months, then if they go back, God is surely forgiving Merciful.

(Foot Note)

In the days of ignorance the Arabs used to take such oaths frequently, and as the period of suspension was not limited.

The wife was compelled sometimes to pass her whole life in bondage having neither the position of wife nor that of a divorced woman free to marry elsewhere.

The law of Qur'an declares that if the husband does not reassert conjugal relations with four months, the wife shall be divorced.

(228 idid.)

And the divorced women should keep themselves in waiting for three courses, and it is not lawful for them that they should conceal what God has created in their wombs, if they believe in

God and last day ; and their husbands have better right to take them back in the meanwhile if they wish for reconciliation.

(Foot Note)

The chief feature of the Islamic law of divorce, as dealt with in the Holy Qur'an, will be noticed under the particular verse dealing with them, I can say that the Islamic Law has many points of advantage as compared with both the Jewish and Christian laws as formulated in Deuteronomy and Matthew.

The chief feature of improvement is that the wife can claim a conferring that right on the women.

Another feature is that it is elastic and does not strictly limit the cause of divorce.

Infact if the civilized nations of Europe & America who owe to the same religion are at the same stage of advancement, and have an affinity of feeling on social and moral questions, cannot agree as to cause of divorce, how could do in a universal religion like Islam, which was meant for all ages and countries, are not for their peoles in the lowest grade of civilization as well as high grade people in the points of those conditions and humanity, Moreover Holy Qur'an itself approves of the Holy prophet's insising on Zaid not to divorce his wife not with-standing a dissension of a sufficient long standing, and Holy prophet's memorable words of all things which have been permitted to men divorce is the most hated by God, will always act as a strong check on any loose interpretation of the words of the Holy Qur'an .

Despite of such a revelation by Al-la , as above mentioned, the distrust against a custom of actual divorce in lower community; of course not among rich people, their husband always declare to divorce, by one side, scarcely proper explanation about the reason of that divorce, and concluded the divorce immediately, such instances not only we can find in Islam Empire or Moeslem, but also in many and nations unrarely even now a days, even in our countries and paticulaly by a fickle women has suffered damage unexpectedly.

(229)Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness , and it is not lawful for you to take any part of what you have given them, unless both fear that they can not keep (them) in good fellowship or let (them)go with kindness, and it is not lawful for you to take any part of what you have given them, unless both fear that they can not keep within the limits of God, there is no blame on them for what the give up to become free thereby.

(230)Then if he divorce her (1) she shall not be lawful to him after wards until she marries another husband, if he too divorces her there is no blame on them to both if they return to

each other (by marriage), if they think that they can keep with in the limits of God.(2)

(Foot Note)

Any way the Islamic wives are not permit to be free, even if after divoce.

(1) This refers to the revocable divoce of the last verse. In the days of ignorance a man used to divoce his wife and take her back within the prescribed times. Islam reformed this practice by allowing a revocable divorce twice,

(2) This verse gives the wife a right to claim a divoce, Among the religions of the world it is one of the distinguishing characteristics of Islam that it gives the wife the same right to claim a divoce as it gives the husband to pronounce one, if she is willing to forgo the whole or part of her dowry, technically is called "Khula."

But this right the wife is to claim divoce looks clearly equal to men, nevertheless man can do it with oratorical pronounce only, on the contrary wife must be limited by many conditions, namely never equal & unfare right.

After the irrevocable divoce is pronounced, the husband cannot remarry the divorced wife until she has been married elsewhere and divorced. The verses abolishes the immoral custom of "Haldlah" or temporary marriage gone through with no other object than that legalizing of the divorced wife for the first husband, a custom that prevalent in the days of ignorastice, but abolished by the Holy Prophet, according to a report which speak of his having caused those who indulge in this evil practice,

there must be a genuine divoce. Anyway we must know firmly & exactly those verses are based upon their principle, not their real intention.

Chapter III Remarriage.

(Cow 231)

When you have divorced women and they have ended their terms (of waiting), do not prevent them from marrying their husbands when they agree among themselves in a lawful manner.(1) and the mothers should suckles their children for two whole years for him who desires to make complete the times of suckling; and their maintainance and their clothing must be born by the father according to usage; no soul shall have imposed upon it a duty, but to the extent of its capacity; neither shall a mother be made to suffer harm of on account of her duty (devolves) on the (fathers) heir; but if both desire rearing mutual consent and counsel, there is no blam on them; and if you wish to enage a wet-nurse for your children, there is no blame on you so long as you pay of (your duty to) God.

(Foot Note)

Hence if the husband is proved to injure his wife, he cannot retain her and she can claim a divorce. Thus the divorced woman cannot only remarry, but even remarry her former husband. Such marriage is however, allowed only twice.

(234) As for those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you (1) for what they do for themselves in lawful manner; (2)

(Foot Note)

(1) herein "You" means "they" i.e, women.

(2) a widow may look out for a husband and remarry.

(240 - 241)

Those, of you who die and leave wives behind, should make a bequest in favour of their wives of maintenance for a year without turning (them) out, (1) but if they themselves go away, there is no blame on you for what they do lawful deeds by themselves.

And for the divorced women, provision (must be made) according usage; (this is) a duty and righteous.

(Foot Note)

(1) Neither V235, nor 4:12 contains anything contradicting this verse, the period of waiting for a widow to be four months and ten days, while this verse speaks of year's residence and maintenance, adding that if the widow of her own accord leaves the house, She is not entitled to any further concession.

Chapter IV Women

This chapter is most important and distinguish explanation for view of women in Qur'an and also in my essay.

Therefore, you have to understand the out line of this chapter previously.

Out line of this chapter "Women"

The chapter is named "the women" because it deals chiefly with the right of women. It deals with the circumstance arising out of Battle Usad, and this fact must be borne in mind in

considering the question of the continuity of its subject matter; the chief feature of the battle of USA D & were the large number of the Moeslems killed and the desertion of the hypocrites; while following it were circumstances which brought about a final with Jews.

The first of these circumstances necessitated a discussion of the right of orphans and women, and six sections accordingly take up with that subject.

The opening section lays down injunctions relating to duties of guardians towards their orphans wards.

The second section brings women to a status of equality with man, and lays down a new law of inheritance; for among the Arabs a woman had no right to inherit the property of deceased relations.

The third section deals with the treatment of women in general and donounces the practice of claiming women as a part of inheritance.

The fourth section states what women may not be taken in marriage, and the fifth gives them the right of disposing of their earnings as they please:

The sixth, first point out the remedy when there is disagreement between the husband and the wife, and then inculcates the principle of charity in general, introducing the subject of hypocrisy towards its close.

(Women section 1.V2)

And give to the orphans their property, and do not substitute worthless (thing) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.

And if you fear that you can not act equitably toward orphans, marry such women as seem good to you, two and three and four, (1) but if you fear that you will not justice (between them) marry only one or what your right hand poses; (2) this is more proper, that you may not deviate from the right course.(1)

(Foot Note)

(1) This passage permits polygamy under certain circumstance; it, does not enjoin it, nor even permit it conditionally.

The circumstances under which this chapter was revealed afford an explanation of the words. The war was working havoc in the male population, thus many orphans were left in the charge of widow &, who found it difficult to procure the necessary means of support..

Hence the Moeslem were told that if they could not do justice to the orphans, they might marry the widow, whose children would thus become their own children; and as the number of women was now greater than the number of men, they were permitted to marry even two or three or four women. It would thus be clear that the permission to have wives more than one, wife was given under peculiar circumstances; and the Prophet's action in marrying widows, as well as the examples of many of his companions, corroborates this statement.

chapter V Law of Inheritance

(11)

God enjoins you concerning your children; the male shall have the equal of portion of two females, but if there are more than two females, they shall have two-third of what has left, and if there is one, she shall have the half; and as for his parents, each of them shall have sixth of what he has left.

If he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have third; but he has brothers then his mother shall have the sixth after (the payment of) a bequest he may have bequeath of debt;

(Foot Note)

Among the Arabs women and children had no share in an inheritance before Prophet, for they used say; "None shall inherit but he who smites with the spear" (satirical meaning) the principle laid down in this verese is the basis of the Moeslem law of inheritance, children and near relatives or distant relatives, whether males or females, are lawful heirs.

Whatever objection there may be to this principle on the ground of division of property into parcels;

There is not the least doubt that the rule is in accordance with broad democratic principle which Islam seeks to establish.

Those whom they have with right hand possessed are usually regrected in inheritance they sums in lawful existance, But by Islams new democratic law, they are relieved from unegualty, but in only case that they have children, those children can get the right of inheritance, too.

(12)

If you have no child they (wives) shall have the fourth of what you leaves, but if you have child, then they (wives) shall have the eighth after (payment of) a beguest you may have reguesthed or debt.

(Foot Note)

The law of inheritance, as laid down in the Holy Qur'an, is very simple, though the way in which it is worked out makes it very complicated, take away debt, then give effect to beguest if there is any. Then give the wives or the husband her or his portion; out of remainder give the father or mother her or his portion.

Unclean consciousness to women.

(Cow 197) The: pelgrimage (1) is (performed in) the well-kwon months, so whoever determines the performance of the pirlgimage therein, there shall be no foul speech nor abusing nor disputing in the pilgrim.

(Foot Note (1) ZILHAJJ (222)

They ask thee about menstruation, Say; It is harmful (2), so keep aloof from women during the menstructural discharge and do not go near them until they have become clean, then when they have cleaned themselves go in to them as God has commanded you; surly God loves those who turn much (to him) , and He loves those who purify themselves.

(Foot Note 2)

As the answer shows, the question relate to going in to women during the menstruation discharge, this is declared to be harmful, the subject is introduced as a preliminary to the subject of divoce.

(Women 43)

If you are sick, or on journey, or one of you come from the privy, (3) or you have touched the women (3) and you cannot find water, betake yourselves to pure earth, and wipe your face and your hands;(4)

(Foot Note) (3)

The touching of women is euphemism for sexual inter-course.

It is necessty to make clean the whole body arise in case of sexual intercourse.

(4) This is technically called "Tayammum " and consist in striking both hands with pure dust, and then passing the hands over the face and backs of the hands. When water is not found, or is likely to do farm Tayammum suffices in stead of "Wudu " or ablution before prayer.

Chapter V Treatment of Women.

Arabicmen are jealousy morbially in general. Then they tried to regulate the deed, clothing, goingout and social connections of women. And also women could not have money, even for domestic cost (home economy), nor for themselves. They are always shutted in "Harem " all the days, It is matter of course that there is another side of question, i , e , Arabic women were so

freely that there happened many evil affairs before Islam. In these points, a lot of people have known through the famous large books titled "Al Kikab, Alf Laylah Wa Laylah".

Geographically, the territory of Islamic empire are situated on Tropical Zone and mostly occupied with wide deserts; therefore they have suffering by unbearable high temperature at daytimes through year. Women are premature growth so, You can easily understand the reason why they get marry at 10 to 12 years old in general. The precocity has born the many corruption of public morals, Qur'an forbids strictly the adultery by death.

Polygamy has born from entirely another problem i, e. the result of battles.

Qur'an describes regards to these problems as follows;

(Women 15)

And as for those who are guilty of an indecency from among your women, call to witness against them four (witnesses) from among you; then if they bear witness confine them to the house until death takes them away or God open some way for them.(1)

(Foot Note)

(1) It should be noted that if Moslem women were not free to leave their houses, such a punishment would have been meaningless, nowadays.

(Women 129)

You have it not in your power to do justice between wives, even though you may covet, but be not disinclined the total disinclination, so that you leave her as it were in suspense:

(ALLOES 33)

And stay in your houses and do not display your finery like the displaying of ignorance of you and keep up prayer and pay the poor-rate, and obey God and His Apostle; God only desires to take away the uncleanness from you.

(Foot Note)

There is no injunction in the Holy Qur'an or in the saying of the Holy Prophet forbidding women from going out; as the matter of fact, women used to go out. The prohibition here is only against making display of their finery as women did before, when they went out with uncovered breasts and shoulders.

論文概要

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発生論的に宗教は常に戦士としての男性中心に構築せられるものという宿命にある。その附随的存在としての女性は差別と蔑視によって独特の女性観の対象となった。

特にイスラム教は戦いと布教が一体化されて拡張され砂漠という自然環境から来る生活苦と危険性から極端な女性の人格否定を生じそれを強制するために神の啓示という手段をとることによって女性の自由を奪った。

又、熱帯種族の属性として、トロピカルの男達は極めて情熱的であり、嫉妬深いことも、特異な女性観を生ぜしめたと考えられる。

この厳しい女性への戒律が、コーランの各章句に唄われている。その絶対性によってイスラムの女性観は固定化された。

コーランの独特の言い回しの中から抽出し文要全題として、結婚、離婚、再婚、相続（遺産）及び一般日常の規範の五章を樹て解説を試みた。緒言で女性観を述べ、その裏をとる形式で書いた。

国際文化論の研究の上で所謂、価値観の違い文化の独自性の背後にあるこの稀有の女性観が存在していることを知って貰えば幸甚である。紙数の都合で次第に近代化しつつある。イスラム社会の女性からの女性観ひいてはイスラムそのものにどう対応し、何を求めているかを論述することができなかつたことは筆者の甚だ心残りである。