



SOCIAL IMPACTS OF MUSLIM CULTURE

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ABSTRACT

Culture has been defined as “the totality of socially transmitted behaviour patterns, arts, beliefs, institutions, and all other products of human work and thought characteristic of a community or a population. It is the set of shared beliefs, attitudes, values, and behavioral patterns of a group or organization.” (Readers Digest Universal Dictionary)

The historian Tarachand, in his book, the Influence of Islam on Indian Culture, observes that social and cultural revivalism in the South was due to the impact of Islamic culture. Muslim Arabs had trade relations with South India for many centuries before the emergence of Islam in India.

Hindu and Muslim represent two different cultures, world views and way of life. Islamic and Hindu traditions have interacted, synthesised and also remained insulated. Y Singh mentions three major stages of Islamic traditions in India. These are (1) the duration of Islamic rule in India (2) during the British domination and (3) during the Indian freedom movement upto India’s independence and the country’s partition.

Muslim culture generally reflects the traditions and customs of Muslims that they adopt for a perfect and respectable life in the society according to the lessons of Quran. It is a giant combination of diverse cultures, That’s because Muslims live in various countries all over the world. Most of the practices are common faiths and guidance for all Muslims no matter what country or even content they reside in.. These basic faiths and believes are based on the teachings of **Islam**. The Muslim culture is a subject of debate for many people who lives in different parts of the world and belong to diverse communities. Muslim culture represents the unification of brotherhood where all Muslims are bound to follow Quran.

These five pillars are Shahadah, Salat, Zakat, Sawm and Hajj. A life of a Muslim revolves around these five pillars of Islam. Islamic culture represents different aspects of Islamic life, which includes wedding

traditions, clothing, foods, arts and crafts etc. (Kirabaev, 2000). There are many sources of a well-defined Muslim culture. Three of them are: Local tradition, The Hadith and, The Quran.

Muslim culture is derived from Quran, Hadith and the local customs. The word Islam means submission to the will of Allah. Islam is considered to be the second largest religion having one billion followers. 2.7% Muslim population have been recorded in the United Kingdom (Murray, 2004).

Muslims have a faith that Islam revealed in Mecca (Arabia) about 1400 years ago. Islamic culture is a resource academia for the illustration of cultures and traditions of Islamic people. Arabs were the first to depict and demonstrate Muslim culture to the world. Islam originated in Arabia in the seventh century. Islamic empires have been expanded and Muslims got assimilation from different cultures like Indonesian, Berber, Malay, Indian, Pakistani, Turkic and Persian (Kirabaev, 2000).

Keywords: transmitted, unification, demonstrate, reveal, assimilation, synthesise, wedding traditions, diverse cultures

SOCIAL IMPACT OF ISLAMIC CULTURE

Civilization that interacted with other civilizations, benefiting from them and in turn casting its salutary and enriching impact on other civilizations. Islam's rise was so spectacular that within a few decades after the Prophet's demise, one of the two existing super-powers that had set out to impede the spread of Islam lay shattered. As for the other, it was to a great extent crippled by losing some of the richest territories under its occupation. The dramatic character of these developments does not detract from the fact that the conquests proceeded smoothly, that the reforms which Islam sought to bring about met with the willing acceptance of the conquered populace; in fact, a fair section of them welcomed the new regime.

Those who held the reins of power also exhibited a rare maturity in dealing with the populace under their control and were generally inclined not to change things unnecessarily lest they caused inconvenience to people. They also bestowed upon this populace, who mostly belonged to religions other than Islam, the opportunity to manage their affairs; in fact, it led to the grant of a kind of internal autonomy to them. Judicious concern for common good and commitment to justice and well-being of all made human life and culture blossom. The obscure incident in the cave of eventually led to the flowering of a great and distinctive civilization – one that enriched the whole world religiously, morally, intellectually and culturally. It brought about a spiritual awakening that not only fixed Man's gaze on God and the eternal bliss of the Hereafter, but also reminded him of his due share in the life of this world. This civilization was rooted in an integral view of truth and sought pervasive good for the sons and daughters of Adam.

During the last fourteen centuries and a half, the tree of Islam has grown immensely, both vertically and horizontally, and has struck deep roots in the earth. In history Muslims have been both active and prominent virtually in all walks of life. Except for a few centuries, Islam has been ascendant and

expanding, both religiously and politically besides splendidly enriching human civilization and culture. As a religion it enabled billions of people to establish a direct and close nexus with God and to develop a set of institutions to actualize the ideals of brotherhood and justice. Islam also provided its followers peace and tranquillity as well as avenues of fruitful effort and self-fulfilment. While various aspects of Islamic history and culture have been under study by scholars, a concerted effort was still needed to cover the whole saga of Islam. It was befitting, therefore, that UNESCO took the initiative to prepare and publish a fairly ambitious multi-volume series of works to highlight The different aspects of Islamic culture. This series of six volumes was carefully planned by the UNESCO-appointed International Scientific Committee.

As Islam spread across the Arabian Peninsula and later across North Africa and the Middle East, it had an aggregating effect. The occupants of these areas had been nomadic tribes for a very long time. They were polytheistic and reaped all the political problems associated with polytheism. Remember, although tribes or regions may share the same pantheon of gods, they tend to place primary importance on different individual gods. Consequently, the belief in many gods lends itself very readily to conflicting loyalties and competition in politics. This had long been an impediment to peace or unification in many areas into which Islam would spread.

Conversion to monotheism made these obstacles irrelevant and unification easier. Likewise, the unifying bond within a tribal tribe has given way to new loyalty based on common faith in a single god. Their ancient bloodline. As a consequence, in areas once dominated by tiny states, brandy and native nomads, Islam encouraged the development of vast empires.

The rise in trade was another result of Islam's expansion. In comparison, Muslims were not unwilling to exchange and gain, as was early Christianity; Muhammad himself was a merchant. The new religion has provided traders with a safe context for trade when new areas have been drawn into Islamic civilization. Sharia enforcement — Islamic law derived from the Koran — provided for a level playing field in the enforcement of criminal law. Sharia law regulates commerce and punishes fraud and dishonesty. Sharia law safeguards industry. In order to settle disputes by enforcing Sharia law, Muslim jurists called qadis were created. Thus, merchants were granted a grievances platform which were regularly which reliably addressed. Trade and transport were not as risky or hazardous as they had been before and the advent of Islam was also booming.

While generalizations were simplified, the influence of Islam in any particular region was based on already established structures and belief systems. Any of these fields ought to be investigated separately.

Sub-Saharan Africa

The launch of trans-Saharan trading, facilitated by the domestication of camels, had a significant effect on the sub-Saharan African region. The desert started to be populated by money, salt and slaves. Islam came along with them.

Because Islam does not distinguish religious power from political authority, the African definition of Kingship is more appealing to tribal leaders. Further control and jurisdiction became open to Kings who converted. This will contribute to the rise of many Islamic colonies.

The common citizens followed Islam not as strictly as the kings and other powerful individuals. Most people combined it with their proven convictions of the fetish and ancestral worship. This hasn't changed gender stereotypes greatly. Females also provided more resources in sub-Saharan Africa than people in other areas of the world. Thus Islam's advent did not make the condition of women in sub-Saharan Africa significantly worse.

Islam has greatly expanded trade in sub-Saharan Africa for the purposes described above. The slave trade was also strengthened. The enslavement of unbelievers was seen by Muslims as a gesture towards their conversion. In Islamic rule, citizens who were born to slave parents, as in the South, were not necessarily slaves. This indicated the slave demand was steady as every wave of slaves needed to be re-acquired. In fact, in Sub-Saharan Africa private property was not an defined institution, rendering possession of slaves an significant barometer of personal weight. When part of the trans-Sahara slave trade between 750 and 1500 C.E., about ten million African slaves were transported north.

The introduction of Islam into Sub-Saharan Africa facilitated the establishment of political powers, supported commerce and wealth and enhanced slavery flow. Through its basic nature the idea of the caliph, together with the political force and divine supremacy, has rendered Islam more appealing to rulers. So the lower grades or conventional gender stereotypes were not significantly influenced.

South Asia

Islam first came to India during the reign of Uthman, the third caliph, when Muslims conquered the Indian kingdom of Sind to resolve some trade disputes. Then again, after the Turks had converted to Islam they invaded India and established the Sultanate at Delhi. The social pattern of conversions in India was very different than in Africa. The authority and prestige of India's upper castes was entirely dependent upon Hinduism. Conversion would destroy the notions of dharma and the hierarchy of castes themselves. The lower castes were more inclined to convert because Islam's stress on equality was more attractive to them. Converts also came from the Buddhists, another group with nothing to gain from the Hindu caste system. At any rate, since converts came primarily from people with little to no influence in society, Islam did not affect India's social or political structures in a fundamental way. In fact, the exchange of culture and ideas was basically one way, with Islamic civilization benefiting greatly from Hindu culture. The most important item in this regard is the Hindu numbering system. (Because the Muslim Arabs would introduce these to Western Europe, they would be incorrectly named Arabic **numerals**.) Muslims also borrowed important mathematical concepts from Hindus, such as a

symbol for zero, negative integers and other things that would lead to more advanced forms of mathematics.

Western Europe

Islam reached Western Europe through Spain having crossed the Straits of Gibraltar from North Africa. From Spain, it spread across the Pyrenees until the Franks routed the Muslim armies at the **Battle of Tours** in 732. Islam would retain a presence in Spain, however, until the last Muslim stronghold at Granada was defeated in 1492. Despite the impermanence of the Muslims in Western Europe, it would have several significant effects on European civilization. The Muslims came into contact with ancient Greek thought which they not only copied, but went beyond it. In science, medicine and geography no civilization had attained the level of learning the Muslim scholars had. The scientific writings of Aristotle were copied, taught, and preserved by Muslim scholars and eventually transmitted to Medieval European universities. The Greek thought of the Arabs thus exercised a strong influence upon the Christians of Europe in the middle Ages.

Perhaps the most important result of Europe's contact with Islamic civilization came out of the Crusades. Although unsuccessful, the Crusades introduced Europeans for the first time to the extravagance of Muslim civilization. When the Crusaders brought home silks, porcelain, spices and other goods, demand for these things in Europe began to grow, especially as the emerging bourgeois class of Europeans became a market for these luxury goods. The groundwork was laid for the age of trade and exploration.

Anatolia (Modern Turkey)

The Muslim Abbasid Dynasty began trade relations with the nomadic Turks who roamed the plains of central Asia and Anatolia. Eventually, these Turks converted to Islam and the religion had the same political effect there as it did in Africa. As monotheism replaced polytheism, warring tribes were able to unite and strengthen. Faith in Allah provided a broader basis for loyalty than blood or ancestry. One result of this political transformation was the rise of the **Seljuk Turks**. It was the advancement of these Turks into the Christian Holy Land (Palestine) and their threat to the Byzantine capital of Constantinople that provoked the **Crusades** by Pope Urban II.

Part of Iran, Islam seems to have the most in public nowadays in crowded, hot, dusty, Muslim Pakistan. For instance, no posters exalting the latest interest rates on check or savings accounts are available in Karachi's largest commercial bank. There is also a series of signs of linen, vividly outlined in Urdu script, announcing very specific messages:

¹ *Fawaid-ul-Fu ad*, Op.cit, pp.126-27, *Siraj-ul-Hidaya*, Op.cit., p.51,60,105,120,1

² M.Mujeeb, *The Indian Muslims*, (London: George Allen, 1967), p.505

The pink script warns with the blue backdrop, "He has no faith that refuses to fulfil its commitments" when a man sets down the pile of notes of roupie.

The Qur'an is fluttering with the line "Do justice to others."

In the opposite, all profit on the banks is easily gone in compliance with Islamic rule. Pakistan becomes the first Muslim state to constitutionally bar involvement.

In a dozen countries his efforts are reflected in an increasing campaign to express Islam in banking, finance and faith, social matters, government and politics.

The movements are, in effect, one aspect of the Muslims' belief that the general revival of Islam's value is contrary and opposing the Western secularism and the East's atheism.

Not only the financial challenge, but also broader issues, still to be fully addressed are discussed in this final article in the Monitor series on Islam:

How much does Islam grow in the world itself?

Too much will its changing culture be perceived as a challenge to the West?

By here, where is Islam going?

How consistent with the modern West is?

At the core of the financial dilemma, which is just 10 years old, are not the indicators over the bank counters, but the strategies used to circumvent the traditional Western interest rate regime.

The Quran is understood by most Islamic scientists as banning fixed interest (but not certain kinds of return and profit). Interest is regarded as an unjust and exploitable usage of capital that Islam considers not as a product itself but as a gift of God for helping the poor and for investing in the development of economies in compliance with the Islamic law.

A Muslim economist in London believes that the "capitalist paradigm, founded on Adam Smith, has evolved as religious confidence has deteriorated." "It removes trust materiality and build-up. The cost of interest itself raises inflation and allows re-distribution capital to those in industry from the least well off depositors of banks.

Institutions such as Pakistan's Habib Bank are also close to west business, equity and finance institutions.

They turn the money of depositors into profit and loss accounts (PLS), spend and distribute earnings per three, six or 12 months. We are relying on most individual investors to account for the losers.

Return levels are not pre-determined. We were typically higher than traditional before last year. The Karachi Habib Bank today charged 8.5 percent a year on interest accounts compared with 8 percent. Terms

of contract for six months vary from 11.5% to 15.25% for five years. In many forms, capital is often loaned to businesses, which makes up relationships and at the end of the day share benefit or loss. Some 30 such institutions have developed reserves for more than 9 billion dollars in Pakistan, Jordan, Egypt, Sudan, Kuwait, Bahrain, the Gulf States and Indonesia.

Saudi Arabia, Brussels and Luxembourg are carrying undertakings. UBAF's offices in New York are Arab American Financial. No Islamic bank is currently approved in the London Region, where only banks that focus their transactions on interests are recognised by the Bank of England. The biggest network – headed by Saudi Prince Faisal – is Dar al-Maal al-Islami, which reported \$286 million in net assets in 1983.

However, the current program poses some challenges, including the wider resurgence of the belief in Islam as a whole. There are suspicions among Western bankers and the World Bank officials. 'It's not called an attraction,' says a businessman. The popular Pakistani businessman says in London: 'Arabs may innovate because they have a lot of petroleum currency, but myself I prefer the assured return of western banks.' He is a Hindu. He is a Christian. Return levels forced down last year owing to contraction. The Egyptian Faisal Bank, which stated to be Islamic's largest private bank, makes 11 percent income in 1982 and generates more than 100 million dollars in 1983. Yet last year it fell to 10.2 percent below normal interest rates.

The Dar al-Maal gained 7 million dollars in income in 1982. Last year, it lost 27 million dollars. To date, only Pakistan has directed the whole financial sector (by the coming October) to switch to interest-free financial. Iran has released a new banking regulation that forbids interest but not yet enforced it entirely.

In Saudi Arabia, interest is prohibited officially, but Pakistani banking companies say that Riyadh will not frighten foreign investment. 'A Muslim banker says drily that someone in Islamic courts challenges them (under Islamic law) could win the lawsuit, but find himself without additional funds.'

Problems involve lacking sufficiently qualified personnel and the expense of actively tracking funding and cooperation arrangements in underdeveloped countries. Corporate lenders prefer to blow up defaults and understate earnings.

Nevertheless, the bank leaders consulted for the series were optimistic, even though they acknowledged that final tests have still not been reached. The Habib Bank chief, Abdul Jabbar Khan, said in Karachi, 'I term it the 'divine banking network.' 'It's free of curiosity but certainly not free of return. We must hold international investments and loans interest-bearing accounts. Holding such interest-related accounts is Pakistan's acceptance that Islamic banking is in effect out of line with the rest of the planet. Islamic banks often face inflation – so they do this by placing on their purchases what the West considers to be heavy 'payment costs.' 'Mohammad Fouad el-Sarraf, governor of Cairo's Faisal Bank private office, overlooking the Nile River, comments: 'We Muslims shall achieve our targets whether or not the West is supporting us. 'Nobody has the right to suggest to us that we should be Muslims while we pray, but we will live with our bank interests.' As with the World Bank's loans, 'two openings' of the bank are both uninterest-free,' says Dr Zia Uddin Ahmed, director general of the new Islamic Economy Institute, Islamabad. The Foreign

Investment Company and the IDA are collaborating towards a business agreement. "They are the Equity Financing Organization.

In the West, Islamic past and values remain mostly uninformed, but the press provided a persistent title on Iran, the Gulf war with Iraq, threats to petroglyphs and unrest in Lebanon and in North and West Africa.

This is the propensity to view "Islam" as an almost theoretical, monolithic and dangerous power.

In addition, Western and Muslim scholars agree: Islam is a religious philosophy which includes comprehensive law, social and economic rules and even food. Islam is a religious religion. It is a cultural ideology that provides a specific emphasis, vocabulary, and opposition to colonialism and communism: a sense of national identification for millions who don't pray, run, or alms, but still consider themselves Muslims.

FOUNDATIONS OF ISLAM

It was comprised of a galaxy of renowned scholars and thinkers. After due deliberations it was decided to publish the following volumes:

1. Foundations of Islam
2. The Individual and Society in Islam
3. The Spread of Islam throughout the World
4. Science and Technology in Islam (Parts I and II)
5. Culture and Learning in Islam
6. Islam in the World today (Parts I and II).

The Foundations of Islam is the first in the 6-volume series on 'The different aspects of Islamic culture', though it is not the first to go to the printers. The series has been carefully planned in a way that each volume brings out a truly vital aspect of Islamic Culture. The distinction of the first volume, however, lies in the fact that it aims to make a lucid presentation of the very core and kernel of Islam, its Weltanschauung. It tries to bring into sharp relief those basic ideas and ideals which, over the centuries, have shaped Muslims' outlook, have endowed them with a distinct vision of life, have inspired them to pursue goals higher than self-indulgence, goals that have given meaning, purpose and direction to their lives.

The present volume, like its sister volumes, is addressed alike to Muslims and non-Muslims, and both to a specialist and to a broad, non-specialist readership. Hence an attempt has been made to avoid, as far as possible, the use of technical jargon and excessive recourse to those formal scholastic trappings that usually characterize works exclusively addressed to the academic élite. This does not detract from the

fact that the volume is a work of exacting and rigorous scholarship based on a careful and critical study of the relevant sources, both primary and secondary, required for a deep understanding of Islam's foundations. At the same time it may be pointed out that this volume does not aspire to be a typical work in the tradition of 'history of religions'. It is not just another 'objective' survey and analysis of the Islamic religious tradition or simply another study of the historical phenomenon called Islam. Instead, it aspires to combine rigorous and painstaking scholarship with the perception and insight of the 'believer' so as to project Islam from within and thus intimate the vision, the faith and the spiritual dimension that have characterized the lives and attitudes of men and women of faith in Islam. Muslims, like adherents of other religious traditions, find themselves today in a radically changed socio-cultural context. The world in which their theologians, jurists, and pious scholars had elaborated their vision of life—one to be lived in faithful submission to the imperatives of the Creator—scarcely exists. Muslims are, therefore, faced with the agonizing problems of relating the valuable insights, perceptions and values enshrined in their religious

The tradition to the demands of a world that has not only changed, but appears to be caught in a vortex of seemingly endless transformation. The contributions of the authors of this work to our understanding of the fundamental aspects of Islam have been made in this context. They are designed to show the abiding relevance and significance of Islamic concepts and values and its rich heritage of law and jurisprudence and its socio-economic institutions to the problems and concerns of contemporary men and women.

Throughout recorded history, women have been dehumanized, disposed, diminished, degraded, marginalized, disenfranchised, secluded, subjugated, and silenced. In ancient India, widows were forced to be burnt alive on the pyre of their dead husbands. In pre-Islamic Arabia, female infants were burned alive. Female infanticide still occurs in many countries today. Under the Pakistani hudood ordinances enacted in 1977, a woman who brings charges of rape is asked to produce four Muslim male eye-witnesses of the incident. If she fails to produce the witnesses, she is charged and punished for the crime of adultery. In 2002, the Saudi religious police forced fleeing young girls back into a blazing school building in Mecca because the girls had not put on their abayas. In 2007, the Egyptian government reported that 96% of women were forced to undergo genital mutilations. Lastly, the Taliban's near fatal attack on a fifteen-year-old Pakistani girl for the 'crime' of championing the cause of women's education has inflamed the debate of what is gender equality and can it be attained for Muslim women. A half billion Muslim women inhabit approximately forty-five Muslim majority countries, and another thirty or more countries have significant Muslim minorities including countries in the developed West.

Muslim women have come to live under an extremely conservative patriarchal gender-based system that embraces Islam and Shari'a in its most reactionary and intransigent form regarding Muslim women, e.g., Iran, Sudan, and Northern Nigeria. Many other Muslim women live in majority Islamic countries where Shari'a is greatly modified, i.e., Kenya, Ghana, Sri Lanka, and the Philippines. In majority Islamic societies

³ Y.B. Mathur, *Growth of Muslims politics in India*, (Delhi: Pragati, 1979),

Muslim women are striving not only to attain basic human needs and rights, Muslim women are using Islam to demand gender equality via a more liberal reading of the Holy Qur'an and Islamic jurisprudence, new civil liberties, and new relationships to the outside world.

In discussion of Islam, Muslim women, and gender equality, controversy has continued to swirl around the historical inferior position of women. Article 18 of the Universal Declaration of Human Rights declares "Everyone has the right to freedom of thought, conscience, and religion, this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance.

The historically ontologically inferior position of women, social roles, and cultural and traditional context must be taken into account. Formal or de jure equality, which involves simply adding women to the existing paradigms is an inadequate response to women's inequality. Realizing women's substantive or de facto equality involves addressing the institutionalized nature of women's disadvantage and changing the cultural, traditional and religious beliefs that typecast women as inferior to men. It also means recognizing that notions of masculinity and femininity are interdependent. Within Islamic theology (Kalam), biological differences between men and women are recognized and the supreme virtue of motherhood is extolled, but for the Holy Qur'an biology is not destiny. The Holy Qur'an expresses the moral and spiritual equality of men and women by balancing virtues and rewards for both genders in identical terms; therefore, Muslim women are of the strong opinion that Islam is inherently gender neutral and promotes gender equality.

This phenomenological research study, which examines and explores the meaning, structures, and essence of the lived experiences of Muslim women, also seeks to advance knowledge of how Islam, as a religion, can promote gender equality via an Islamic theology (Kalam) framework. This research study further addresses the effects Islam will have on future gender relations between Muslim men and Muslim women within patriarchal gender-based regimes. Statement of Problem According to Al Hibri (1982), religions have a patriarchal view of the relationship between genders; the problem regarding gender inequality within Islam is indicative of cultural practices and traditional patriarchal and male-dominated religious interpretations used to subjugate Muslim women for centuries. While there has been an increase in the awareness of Muslim women's quest for gender equality via an Islamic theological (Kalam) framework, there is an absence of comprehensive research and studies to provide Muslim women, non-Muslims, researchers, academia, and non-governmental organizations with proactive steps that can be taken to assist with bringing gender equality within Islam. Muslim women believe Islamic theology (Kalam) promotes gender equality for all adherents, as well as offers Muslim women the opportunity to re-examine and re-interpret Qur'anic religious passages in a modern-day context. Although Muslim women seek gender equality, how to achieve it without separating religion from culture has caused some Muslim women to accept traditional patriarchy within Islam. As Muslim women begin to grasp the attractiveness and remunerations of Islamic feminism so will gender equality eventually manifest within the religion and

culture of Islam. Because of this eventual manifestation, Islamic feminism has become a phenomenon that is significantly increasing in prevalence.

While Islamic feminism is a vehicle to bring about gender equality within Islam, many Muslim women hesitate to participate in this pacifist movement for various reasons that include the family system one resides within, individualism versus the larger organization, differentiation of sex roles, and separate legal status for Muslim women. As Islamic feminism is a new phenomenon, Muslim women believe the theological (Kalam) core of Islamic feminism is in alignment with their daily religious practices and beliefs. Even as differences exist between Islamic feminism's desired outcomes and Muslim women's long history of subjugation and disenfranchisement, their quest to use Islamic theology (Kalam) to re-examine and re-interpret Qur'anic religious interpretations inspires their belief that Islam can promote gender equality. This shared belief assures that Muslim women and Islamic feminism have a bestowed interest in dealing with issues of gender inequality within Islam via an Islamic theological (Kalam) framework. Background of the Study According to McGuire (2002), religion has been historically related to conflict on several levels:

- 1) Between religious groups,
- 2) Within a religious group, and
- 3) Between a 5 religious group and the larger society.

In Islam there have been controversies on all the above mentioned grounds, in specific terms with the involvement of Muslim women in political leadership, the role of women in the household, marriage roles among women and the right of women to read and understand passages from the Holy Quran and the hasith. The Holy Quran teaches in Islam that through the full wisdom of God all creatures were made together such that men and women of the same sex were made. The Holy Quran says in particular, He made for you mothers of your kind and, He is Who created you out of a single mind, made you out of its mothers there, to enable the male to tilt towards the woman and to find comfort in her. Although the Holy Qur'aan is a secular woman, it has succeeded in enforcing its patriarchal, male-dominated misogynistic theological definitions to regulate and/or dismiss Muslim women in a diverse and evolving Islamic culture. Moreover, the universal principle of Islam grants Muslim women inalienable freedoms, including their right to live, their right to employment, their right to do business, their right to inherit and maintain property and their right to retain their titles. Yet conservative class systems have continuously employed Islam as a faith, with the historical and cultural understanding of repudiating Muslim women's freedoms. Since there is no agreement in the Islamic world regarding the position and status granted to Muslim women, activists are struggling within the Islamic theology (Kalam) context, to promote women's rights, gender equality, and social justice and highlight the 6 equality teachings in Islam, which bring into question patriarchal definitions of Islamic doctrines. The problems of the social position of women and their role in society are

⁴ R.C Dutt, The Economic History of India in the Victorian Age, (London: K. Paul Trench Trubner & Co., Ltd. 1904), pp.99

political contradictions which have permeated all cultures since the beginning of civilizations. Muslim women in the past have been discriminated against, oppressed, vulnerable and oppressive. The following model shows the historical role of religion in the lives of women over the centuries.

Fundamental Rights at work

The fundamental rights at work cover:

- ✓ Freedom of association and the effective recognition of the right to collective bargaining;
- ✓ Elimination of forces or compulsory labour;
- ✓ Abolition of child labour; and
- ✓ Elimination of discrimination in respect of employment and occupation.

Islamic ideas and perceptions about the fundamental rights at work are mainly based on the traditional teachings of Islam. The concept of rights at work arises from the Islamic jurisprudence and it is based on three concepts, the Quran, The Sunnah, and the Hadith. The Hadith represents the interpretation of the rights and laws from the Quran and the Sunnah. The Islamic Law (Shariah) is systematized through analogy and associations. The Shariah is a product that results from the process of understanding (fiqh), giving rise to consensus (ijma) and thereby to useful common law. It is very important to point that the Islamic jurisprudence produces and creates law. Based on these teachings, Islam is clearly against forced labour, and according to the Quran, freeing a slave is the greatest thing that a person can do. The Cairo Declaration confirms all of the basic principles of Islam which are defined by the Quran. Abolition of forced labour, preventing discrimination, the rights of justice and social security are the main 107 fundamental rights of individuals. According to Islam, work is neither penance nor punishment. As the Prophet stated: Works are by intention and everyone shall have what s/he intended. The Islam tradition supports the fact that every individual has rights that should be respected, and every violation of these rights (work which is forced or overburdening) goes against the Islamic values. As it is written in the Quran, Allah does not charge a soul except [with that within] its capacity.

Child Labour Considerable differences exist between the many kinds of work children do. Some are difficult and demanding, others are more hazardous and even morally reprehensive. Children carry out a very wide range of tasks and activities when they work. Child labour does not apply if the child's participation in work is not interfering with the schooling, personal, and psychological development of the child. In Islam, child labour is strongly forbidden. Article (1) from the Cairo Declaration, clearly defines the child's place in the school, not at work. By law, a worker must enter into an agreement with the employer. In Islam, children are not entitled to enter into any type of legal agreement until a certain age, from which point one can reach the conclusion that any kind of child labour is unlawful. As the Prophet

argues, every one of you is a shepherd and everyone is responsible for whatever falls under his responsibility.

A guy is like a sheep and is responsible for his own kin. Liberty of Organization The ability to create businesses, societies and other citizen associations to operate independently without political intervention is freedom of association. Liberty of association. The rule of expression, "freedom of movement and collective bargaining," is part of the human rights concepts of the ILO Declaration on Fundamental Values and Rights at Work. Islam as a practice allows individuals to agree about some type of legal career or occupation so long as certain main values are followed. Secondly, the contracts will be transparent and published ideally. Furthermore, it must be clear and legal, whether oral or written. In review these rules, it is evident that employees are entitled to freedom of association, given their privileges are defined, their negotiation power rises and/or their fair pay is fair. Discrimination: Discrimination is perpetrated where someone is less preferred than any other individual or community by color, colour, regional or ethnic origin; sex, gender or marital status; age, disability; ethnicity, sexual preferences; labour union participation and any other function stated in the anti-discrimination or civil rights legislation. The Cairo Declaration applies to the definition of segregation under Article 1(b), which notes that 'forced labour abrogation, the prohibition of prejudice at work and the provision of education and non-employment for children are the values.' The larger scope of the Constitution includes inequality, but in Constitution 11(a), the Cairo Declaration also notes that, "human beings are born equal, none is entitled to 109 men who are slaves, abused, marginalized or manipulated and they can not be subjugated to God the Great" Article (1), Article (6), Article (13) and Article (19) of the Cairo Declaration also note that individual equality is equivalent to all people, men and women and that inequality on grounds of gender does not occur. Mohammed (s.a) referred in Surah (30:20) to the principle that language is not different and that "There is no argument between us and you in relation to our work, or to you in relation to your work." According to Islam, every human is equivalent to Allah (SWT), reinforcing the reality that Islam opposes prejudice (class, ethnicity, colour, sex). "We created you from male and female and made you peoples and tribes so that you could know each other," as the Quran argues: "O mankind! In reality, in Allah's eyes, the most honorable of you is the most just of you. In truth, God understands and recognizes. Muslims will honor various works and never emphasize works focused on theoretical, technical, skilled or domestic skills. Ultimately, Islam forbids violence against employees. Problematic behavior and the unequal and unjust exploitation of women's bodies were neither recent nor exclusive to any domestic or social background. Fredman (2011), which is founded on history and expanded by regulation, offers an clear background description of the inégal role and care of women in the United Kingdom.

As a result the law has historically legitimized and reinforced the stereotypes other than the parochial stereotypes of women as being inappropriate for leadership and for equal pay, although major political and

⁵ M.A Karandikar, 'y, (Bombay: Greenwood Publishing Corporation 1969), p. 138

legislative changes were taking place against gender disparity and sexism, Fredman argues that "the legislative panoply has not eradicated the deep-seated differences between men and women." The West and countries such as Saudi Arabia vary from one another: the issue of gender discrimination and its origin in particular is viewed differently. Gender problems are common theological – Islamic perspective in countries such as Saudi Arabia, while study of gender inequality in Western settings describes the phenomenon traditionally in cultural terms. Many of analyzes are focused to a large degree on the lack of intellectual consistency between culture and faith and, thus, on what comprises cultural speech rather than religious expression. As already stated, Islam does not instruct, nor does it encourage behaviors of gender disparity and oppression in the previous chapter and elsewhere in the study. This is apparent in the traditional roles of women in the past of Islam and the government of Islamic institutions and cultures.

IMPACT OF A SOCIETY OF DELHI SULTANATE

During the reign of the Delhi Sultanate, the society was divided into different sections. After the advent of the Muslims, the society constituted of the foreign Muslims, the Indian Muslims and the Hindus. Among them, foreign Muslims constituted the ruling class. The Hindus also formed the part of the society at that period and were divided among themselves on the basis of castes.

- ✓ To the Muslims, especially the Indian Muslims, the caste- system of the Hindus. On the grounds of their former castes, they proceeded to separate each other.
- ✓ The slave system has primarily been marketed and purchased on the free markets by Muslims and Hindus and slaves. While their properties and their livelihood were the responsibility of their owners, the slaves were handled well. In contrast to the Hindus slaves, the Muslims' slaves were better treated. The Sultans and nobles held the slaves in large numbers and equipped them with schooling and training so many of them could achieve prestige in the kingdom.
- ✓ There was reverence among the women of the Hindu community and involvement in religious ceremonies. Most of them were educated and gained scholarly renown. And their position had declined in society in general, and other societal problems were suffering. No wife remarriage happened. There was a sati scheme. The Purdah scheme and marriages of girls adversely influenced women's education and social status. An additional social sin that predominated among Hindus was the Devadasi system. Muslim people had little acceptable social standing. Among Muslims, polygamy was prevalent.
- ✓ The Hindus were usually vegetarians while the Muslims were non-vegetarians. Between Muslims, the Sufis or the powerful people stopped consuming beef.
- ✓ The usage of clothing and ornaments was dramatically advanced. All kinds of entertainment are provided by the participants. Their regular recreation was varied activities such as fishing, men's duels, animal combat, horse Polo, etc. Hindus and Muslims also held fairs and holy festivities as well.

NOBLES UNDER DELHI SULTANATE

- The nobles enjoyed great power under the sultanate. A noble began his life as a slave and through gradual promotion they assume the position of Khan and Amir. There was no fixed rules for promotion but depend upon the wishes of the sultan. There were Turkish nobles and non-Turkish nobles. Ala-ud-din ignored the racial heredity of the nobles. The period of Firoz Shah saw the harmonious blending of Sultan and nobles.
- The nobles enjoyed a highest standard of living. Iltumish set up forty powerful Turkish slaves known as Turkhan-i- Chahalghani or Chalisa. The nobles became powerful at the time of weak kings. Balban, Alauddin Khilji and Muhammad Tughlaq tried to minimise the power of the nobles. The nobles were a heterogeneous group with Turks, Arabs, Afghans, Persians, Egyptians, Mughals and Indians.
- The nobles enjoyed a predominant position in the sultanate and acted as administrators, generals and some times King Makers. Drinking and gambling became the common weakness of the nobles. Ala-ud-din Khilji suppressed the nobles with an iron hand. But they regained their power under his successors. Through out the sultanate the relation between the crown and the nobles depended upon the personality and character of the sultans.
- Ulemas were Muslim theologians and intellectuals. They enjoyed major role in the sultanate because it was a theocratic state. The Ulemas were the commentators of religion. Ulemas acted as the advisors of the sultans. They got land as the gifts of the sultans. Ala-ud-din Khilji minimized the power of the Ulemas. The Ulemas were clergymen, teachers and judges. They enjoyed powers as judicial officers. Some of them were teachers.
- Except Ala-ud-din Khilji and Muhammad-bin-Tughlaq, all the sultans consulted the Ulemas in the administrative and religious matters. The Ulemas were learnt men. But they were not administrators or politicians. Hence their approach to state problems were narrow and limited. As a result many sultans faced troubles when the sought the advice of the Ulemas.

Slaves under Delhi Sultanate: Slaves were an important feature of the royal household. Alauddin Khalji owned 50,000 slaves, while Feroz Tughluq is reputed to have had 1.80.000 slaves. During his reign, a separate department of slaves (diwan-i bandagan) was set up. The slaves were used for personal service and acted as body-guards. There was a large slave market at Delhi.