



"Determination Of Equal Rights Between Spouses" (A Comparative Review Of The Universal Declaration Of Human Rights And Islamic Teachings)

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Abstract:

Islam is the religion of justice. The happiness and joy of married life in society depends on the equal role of husband and wife. According to Islamic teachings, in order for a couple to have a happy and fulfilling relationship, it is necessary to determine their equal status so that they can fulfill their responsibilities equally. Due to the current unrestricted freedom, the notion of privacy and equality in the West that men and women are equal and no one can interfere in anyone's personal affairs.

The report, released by the World Bank on "Women, Business and the Law", states that after observing 187 countries, complete equality was found in only six countries those were Belgium, Denmark, France, Latvia, Luxembourg, and Sweden. In Islamic society, the husband is the head and guardian of the house while the wife is the equal helper of the husband in domestic affairs and child bearing, this creates an ideal family.

This article argues that in the Western concept of equality, men and women are held equally responsible for the payment of all social obligations, while in Islamic teachings both are required for an ideal marital life. A high standard of equality has been presented by defining rights and duties according to one's abilities, physical constitution and psychological condition.

Keywords: Human Rights, Universal Declaration, equal role, determine.

Introduction

6201 | **Dr. Syed Mehmood Ahmad Hasnain** "Determination Of Equal Rights Between Spouses" (A Comparative Review Of The Universal Declaration Of Human Rights And Islamic Teachings)

In Islamic society, the basic components of a family are husband and wife. Allah Almighty has determined the mutual rights and duties between the spouses, according to their nature. History of the humankind witness that the different civilizations have embellished Islamic civilization and thus the intellectual conflict has created anarchy in different classes. Due to the same, the lack of inequality in the rights of couples in different cultures and religions of the world is extremely high.

Islam defines the rights of men and women and binds them in a knot, which is actually an association of equitable distribution of rights between spouses and a happy relationship between them. An ideal and wonderful society is formed by the Intellectual harmony between husband and wife. Rights of a husband refer to the responsibilities that are necessary and binding for his wife to fulfill according to Shariah, and the rights of the wife are duties of the husband, which are imposed by Shariah. Men are ordered by Shariah to pay the rights of women. The Holy Qur'an has described the same in detail, where it is stated that economic, social and cultural needs along with the overall maintenance of the house is the responsibility of the husband. Equitable distribution of rights plays a key role in the evolution of society, mutual love and tolerance, maintaining an environment of mutual understanding and trust. In an Islamic Society, the wife also has a right to maintain her proper existence in the society and to assert herself, so nobody can keep his wife out of the social relationships. Justice and equitable distribution of rights is a hallmark of Islam. Islam has adopted moderation and equality in the rights of men and women. Islam has defined the rights of man and woman on parallel basis and the same kind of this justice, which is based on moderation, and equality is the first priority and teaching of Islam.

Today, the couple's relationship is getting weaker due to their lack of positive religious approach and practice. In this situation, it is necessary to analyze the rights and duties of each of the spouses as proposed by the Qur'an and Hadith. Although a lot of research work has been done about the rights of couples, but still there is a need to work on the boundaries and equality of their rights. No doubt that we have a huge data on this subject, but it is very important to align it with current situation of the society and to remove the hitches of previous research work. Islam guarantees a virtuous society in which the spouses are highly valued. Islam follow the concept of "charity begins at home" where Allah Almighty ordered his messenger PUBH to begin his preaches from his own family.

(1) "وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ" O

"Warn your close relatives"

In this article, by comparative study of the Universal Declaration of Human Rights and Islamic teachings, the boundaries of equality between the rights of man and woman can be determined in the light of the texts of the Qur'an and Sunnah.

The meaning and significance of equality and its Shariah status

In the present era, with the title of women's rights, women are being exposed to the markets and she has become a marketing instrument for sale of different products and a decoration piece in parties. The Supreme Leader the Holy Prophet (PBUH) has elevated the rights and status of women and made them honorable in the society, which has no precedent in any other religion. The Man is responsible to facilitate the family financially anyway, whereas the woman was assigned with the responsibility of educating the children in domestic matters. In this way, the scope of rights and boundaries between men and women was determined. Islam has given equal status to men and women as human beings. As a human being, the status, importance and respect for woman is same as for man. Islam offered women a freedom from a life of humiliation and deprivation and gave them equal rights. According to Islamic teachings, in order to have a happy and satisfying relationship, it is necessary to determine the status of the couple so that they can fulfill their responsibilities equally.

The literal meaning of equality:

Equality means moderation, justice and balance. According to Allama Ibn Manzoor :

"ويقال ساوى الشيء الشيء إذا عادله." (2)

It is said that a thing is equal to another if both have specifications Imam Ragheb Isfahani has discussed equality in detail. He stated that:

"المساواة هي المعادلة المعتبرة بالذرع والوزن والكيل، يقال: هذا الثوب مساو لذاك الثوب، وهذا الدرهم مساو لذلك الدرهم." (3)

"Equality means the equivalence in yards, weight and measure. As it is said that this cloth (in terms of yards) is equal to this cloth. This dirham (in terms of weight) is equal to this dirham."

Terminological meaning and Shariah status of equality:

Equality is very important component of an Islamic society. Determination of equal rights for each other and paying them without any compromise is equality. Allama Ibn Muskawiyah says:

وأقل ما تكون المساواة بين اثنين، ولكنها تكون في معاملة مشتركة بينهما في شيء ما أو أكثر. (4)

The minimum level of equality is that there is balance between two objects or persons, but

there may be equality between the two in one or more commonalities.

Islam always promotes justice and equality. There must be equality among all the members of society in the payment of rights and obligations. Almighty Allah says:

(5) ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allāh is that (believer) who has At-Taqwā [i.e. he is one of the Al-Muttaqūn (the pious)(1)]. Verily, Allāh is All-Knower, Well-Acquainted (with all things)”

The purpose of this decree is to give every class and every individual in the society the rights they deserve and not to discriminate anyone based on region, province, linguistics and caste, and according to the view of the Holy Prophet, rich, poor, master, slave, young and old were equal. There was no difference between Arabic and non-Arab. There are so many examples in his life, which show that his behavior was equal at every stage.

There are many forms of equality in Islam, some of which are as follows:

Equal status of men and women in terms of mutual rights:

Development of a Society is fully depends on equality of rights among its people. Islam has defined the rights of men and women fourteen centuries ago. The Qur'an clearly states that women have the same rights over men as men have over her. Man and woman both have some specific rights against each other, which must to be paid. Almighty Allah says in this context:

(6) ﴿وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ﴾

“And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable.”

The concept and history of human rights in the West began in 1216 with a power-sharing agreement between King John of Great Britain and the landlords. Which was titled "Magna Carta". This is an important legal document of human history for the people of West. With the help of this Document, British people forced their King "John" to acknowledge that he was not above the law, at "Runny Mead" in 1215. Later on Magna Carta had a profound effect on world history.

Although the main purpose of this agreement was to divide the powers and boundaries between the king and the landlords, but it deliberate about a common people to some extent, so that it is being considered as an initiative for the concept of human rights.

On December 10, 1948, the United Nations Charter on Human Rights was issued. This Universal Declaration of Human Rights contains proper provisions on human rights, equality and justice. In its preface, it is written about equality:

“Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.”

It also states that:

“Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom.”

Section 7 states:

“All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.”

Islam does not impose any restrictions on the development and success of women, until she does not go rulings of Islam and the limits of Sharia. The hadith of Holy Prophet (ﷺ) duly states about the equal rights of women, where Hakim bin Mu'awiyah narrates from his father that he asked the Holy Prophet (ﷺ): What is the right of the wife over her husband? Holy Prophet (ﷺ) said: to feed her whenever he eats himself, and clothe her when he wears, and do not beat her on the face, and don't abuse her, and do not separate from her except at home.

After good behavior, the next right of a woman is her freedom. Islam did not ignore her opinion in the selection of her life partner and her feelings are taken into consideration while choosing her lifestyle. Islam does not restrict women's freedom but in Islam women's freedom does not mean independence at all, but Islam gave her a self-determination and superstitions free environment.

Islam, while making both men and women realize their duties, said to men, "Woman is not your slave or subjugated, but she is your equal partner of your family system. She also has some rights as you have; she also has her feelings, so the man has been commanded to treat the woman in a well-known way. Allah Almighty said in his holy book:

(7) ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾

“And live with them honorably”

According to the judgment of Allah Almighty, the most honorable person in the Hereafter, will be the person who is the most pious, without any distinction male and female. It means the virtue of the Hereafter is based on piety, not on the sex difference between men and women.

6205 | Dr. Syed Mehmood Ahmad Hasnain "Determination Of Equal Rights Between Spouses" (A Comparative Review Of The Universal Declaration Of Human Rights And Islamic Teachings)

The Holy Prophet (PBUH) has emphasized parallel respect for men and women. It is Narrated by Ayesha Siddiqah that the Prophet (peace and blessings of Allah be upon him) said:

(8) ((إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَطَيِّبُهُمْ بِأَهْلِيهِ.))

"Among the believers, those who have the most perfect faith are those whose morals are the best and they treat their family members with the most gentleness and compassion."

In another hadith, Hazrat Ali ibn Abi Talib (may Allah be pleased with him) states that Prophet (peace and blessings of Allah be upon him) said:

(9) ((خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي، مَا أَكْرَمَ النِّسَاءَ إِلَّا كَرِيمٌ وَلَا أَهَانَهُ إِلَّا لَيْئِمٌ.))

"The best person among you is the one who is best for his family and I am the best for my family. No one respects the wives only the respectable, and no one disrespects them except dishonored person."

The Holy Prophet (saw) is a blessing of Allah for creations of all kind. The Prophet (peace and blessings of Allah be upon him) has introduced justice, equality and harmony in humanity. He proved by his blessed deeds, how the marital life can be made happy Despite of his busyness.

Equality in creation and equality in status in domestic affairs:

Article No. 1 of the Universal Declaration of Human Rights states:

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

The Holy Quran clearly mentions equality between spouses in terms of creation. Almighty Allah says:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ (10)

"Mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Ḥawwā' (Eve)], and from them both He created many men and women; and fear Allāh through whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship) (1). Surely, Allāh is Ever All-Watcher over you."

The Imams of Tafseer said that the "only soul" is referred to Adam (peace be upon him). The famous subjective Mufassir Mujahid has preferred the same. In the commentary narrated from them:

"عن مجاهد في قوله الذي خلقكم من نفس واحدة يعني من آدم."

An Iman of tafseer Mujahid in his explanation of the verse said that "you have been created from a single soul" it refers to Adam (peace be upon him).

Creation of human (man and woman) both have started from the same soul, therefore both are the cause of love and mercy for each other and feel peace with each other. Almighty Allah says:

(11) ﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾

It is clear from the above verses that there is no difference in the creation of man and woman by nature. If a human being can have any superiority over another human being, it is piety. The most honorable person in the perception of Allah Almighty is only the one who is in the forefront of abstinence, whether he is a man or a woman or a husband or a wife.

The Shariah does not require the wife to do all the household tasks only as a servant and maid, the husband is also obliged to support his wife equally in the household chores. This was the blessed action of the Holy Prophet. Hazrat Aswad (may Allah be pleased with him) narrates that I asked Ayesha Siddiqah (may Allah be pleased with her): What did the Holy Prophet (ﷺ) used to do in his holy house? She told:

(12) ((كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ، تَعْنِي خِدْمَةَ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ.))

"He used to be engaged in assisting in the affairs of the family and when it was time for prayer, he would go for prayer."

Equal status in Shariah rights and obligations and reward for good deeds:

Sub article 3 of Article 23 of the Universal Declaration of Human Rights states:

"(3) Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection."⁽¹³⁾

The gist of this clause is that in financial affairs men and women will be given adequate compensation for their work. It is not that women should be paid less than men should. Islam was the first who introduced the idea of equality between men and women. When there was no concept of equality between the spouses, the Prophet (ﷺ) said on the occasion of the Farewell Sermon of Hajj:

((اتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانٍ إِلَهُهُ وَأَسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ. وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُؤْطِفَنَّ فُرُوجَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرَحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ.))⁽¹⁴⁾

"oh People! You should fear Allah about women, because you have taken them into the your custody under an agreement with Allah, so you have made their private parts lawful for you by the an agreement with Allah (Nikah). You have the right to never let anyone you dislike come to your bed. If they do, Punish them in a way that doesn't hurt! And you have the right to provide them with good food and good clothes according to their status" .

The prophet (ﷺ) idea that there would come a time when people would raise a voice for women's rights, and they blame Islam, accuse it of narrow-mindedness, and declare Islam as a religion has no equality of rights between the spouses, then teachings of mine will work. He clearly mentioned all the rights of women one by one, and alarm the men about the rights of women and at the same time advised the women to respect the legitimate desires of their husbands.

Islam has also paid special attention to the equality of men and women. In the reward of good deeds, men and women, without distinction of gender, have equal status. All are equal in the perception of Allah, the Lord of Glory, in respect of deeds. Whoever does good deeds will be rewarded for it. Allah says:

(15) ﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ.....﴾

"So, their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another."

Iman Ibne Kaseer said under the above verse:

(16) "أى كل له جزاء على عمله بحسبه إن خيرا فخير وإن شرا فشر."

Man and woman both shall be rewarded according to their actions.

Allah almighty said:

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِينٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٍ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ (17)

"Allāh has promised the believers men and women, — Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allāh. That is the supreme success."

Islam has eradicated the concept of distinction between men and women. Therefore, whoever has true faith and good deeds either he is men or women, will be equally successful in this world and in

the hereafter. Islam has given these teachings fourteen centuries ago, while other nations came up with this idea in the twentieth century.

In the case of more than one wife, maintaining justice and equality between them

The preamble to the UN Charter of Human Rights states that equality between men and women is a belief and faith.

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom.(18)

Based on the same clause, the need for equality and parity between men and women in all fields around the world has been emphasized and laws that discriminate against women have been abolished. If we look at the teachings of Islam in this context, it is clear that Islam introduced such laws in the very beginning, even in the case of multiple marriage; Islam strictly commands the establishment of justice and equality between wives. Almighty Allah says:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾⁽¹⁹⁾

“Mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Ḥawwā’ (Eve)], and from them both He created many men and women; and fear Allāh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship)(1). Surely, Allāh is Ever All-Watcher over you.”

No one in the history of human is more just than Holy Prophet. The Prophet (ﷺ) set a high example of moderation and justice among his wives, which will never be compared any way.

It is Narrated by Ayesha Siddiqah that the Prophet (peace and blessings of Allah be upon him)

⁽²⁰⁾ ((كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ سَفَرًا أَفْرَعَ بَيْنَ نِسَائِهِ، فَأَيَّهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يَفْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا.))

“When the Prophet (peace and blessings of Allah be upon him) intended to travel, he would draw lots between his wives. So, if there was a draw, he would take her with them”.

Allah almighty had made him a founder of shari'ah, meaning that if he had wanted to choose one of the wives to live with, he could do so, but the Prophet (peace be upon him) took good care of his spouses, not only in the normal life but also in the course of his traveling. Islam has not made such

laws which lead to inequality with the women as it is discussed in the preamble of the Universal Declaration of Human Rights.

Equal power to terminate a marital relation.

According to Article 16 of the Universal Declaration, both spouses will have equal rights in marital life.

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.⁽²¹⁾

According to this section, if a man has a right to divorce at the same time woman can also pullout herself from the custody of her husband. The woman also has the right to demand annulment of the marriage in unsatisfactory circumstances which is called "khula" in Islamic Shari'ah. Although in normal circumstances only husband has the right of divorce, but in case of violation from the husband, wife has an option to take the issue to the court and seek resolution of the same.

According to the Qur'an, men do not have any superiority or privileged legal status over women. The teaching of Quran is that both should take care of each other's rights and if there is any misunderstanding or fear of dislike, they can reconcile with each other on a suitable terms and conditions.

(22) ﴿وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ.﴾

“And if a woman fears cruelty or desertion on her husband’s part, there is no sin on them both if they make terms of peace between themselves; and making peace is better.”

Equal status in punishment for committing a sin

Article 10 of the Universal Declaration of Human Rights states:

“Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal ,in the determination of his rights and obligations and of any criminal charge against him.”⁽²³⁾

In Islamic teachings, in case any one of the man or woman commit a criminal act, the punishment for him/her is equal. A woman will be imposed the same punishment as a man will be. Harassing or blaming a believer, whether male or female, for no reason is a grave sin. Almighty Allah says:

6210 | Dr. Syed Mehmood Ahmad Hasnain **"Determination Of Equal Rights Between Spouses" (A Comparative Review Of The Universal Declaration Of Human Rights And Islamic Teachings)**

(24) ﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا﴾

“Allāh has promised the believers men and women, Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of ‘Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allāh. That is the supreme success.”

The punishment of Zina is being imposed equally on both men and women. Similarly, in case of Rajam (stoning to death) for a married man and woman is also imposed on equal bases. Almighty Allah says:

﴿الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةً جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابُهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ﴾ (25)

“The fornicates and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allāh’s Law)”

There is no contradiction between Article 10 of the World Charter and the Islamic concept of equality. According to the Universal Declaration of Human Rights, all human beings deserve equal treatment for their sins. Islam also teaches that if a person commits a crime, whether male or female, he or she will be fairly charged according to the law.

Equal rights and responsibilities in economic matters

Islam encourages to provide equal economic opportunities for both men and women. Islam believes in economic equality within its scope of influence according to the abilities of men and women. The same rights have been identified in the Universal Declaration of Human Rights. In the preaches of Holy Prophet (PBUH) it can be clearly observed that Islam has presented a positive, equal and comprehensive concept of women's rights. He gave women all the economic, social and moral rights that were unimaginable before Islam. The second clause of Article 21 of the Universal Declaration is:

(2) Everyone has the right of equal access to public service in his country.(26)

Similarly, section 23 is:

1. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.

2. Everyone, without any discrimination, has the right to equal pay for equal work.

The Almighty commands that whatever a man earns is his own and whatever a woman earns will be her Sole property, both have duly right to consume or retain. Moreover the husband is obliged to provide financial support for his wife. It was said:

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضُكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ
(27) بِكُلِّ شَيْءٍ عَلِيمًا﴾

“And wish not for the things in which Allāh has made some of you to excel others. For men there is a reward for what they have earned, and (likewise) for women there is a reward for what they have earned, and ask Allāh of His Bounty. Surely, Allāh is Ever All-Knower of everything.”

Equal right to participate in social affairs and entertainment

Article 13 of Article 1 of the Universal Declaration of Human Rights.

(1)Everyone has the right to freedom of movement and residence within the borders of each State.(28)

According to Islamic teachings, just as the husband is permitted to have fun outside the home, the wife is entitled to be given the same opportunity. It is Narrated by Ayesha Siddiqa (رضي الله عنها), she said:

((وَاللَّهِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقُومُ عَلَى بَابِ حُجْرَتِي، وَالْحَبَشَةُ يُلْعَبُونَ بِحِرَابِهِمْ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ، يَسْتُرُنِي بِرِدَائِهِ، لِكَيْ أَنْظُرَ
(29) إِلَى لَعِبِهِمْ، ثُمَّ يَقُومُ مِنْ أَجْلِي حَتَّى أَكُونُ أَنَا الَّتِي أَنْصَرِفُ، فَأَقْدِرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ الْمَسِينِ، خَرِصَةً عَلَى اللَّهِ.))

“ By Allah! I remember (that scene even today) that the Prophet (peace be upon him) was standing at the door of my room and the Abyssinians were performing tricks with their swords in the mosque of the Prophet (peace be upon him). He hid me in his shawl so that I could see their tricks. He stayed (constantly) there because of me until I left on my own. And you can imagine that how long does a teenage girl enjoy watching sports?”

Today, there is a lot of talk about women's rights, government and social organizations organize walks and debates, but can anyone have a role like Prophet ()? He proved by his Sunnah that wives are the adornment of the house not prisoners. She is in the custody of her husband, but this marriage is not a punishable offense to be kept her in solitary confinement, rather every legitimate social act that provides an opportunity for entertainment shall be provided to her. She can go out of the house if necessary for her health and it is the man's job to encourage her and provide her with all kinds of protection. These are the teachings of Islam and these are the highest moral values of human society. The concept of women rights is not new for Muslims. It has been practiced for 14 centuries.

6212 | Dr. Syed Mehmood Ahmad Hasnain **"Determination Of Equal Rights Between Spouses" (A Comparative Review Of The Universal Declaration Of Human Rights And Islamic Teachings)**

Conclusion

The status that Islam has given to women is incomparable in other societies, cultures and religions of the world. The respect and honor that Prophet Muhammad (ﷺ) gave to woman has never been given to her by the western society and other religions. The Prophet (peace and blessings of Allah be upon him) elevated the woman from depth of humiliation and dishonor and provide her a high regard in society. Awareness of rights arose in the world due to the Islamic perpetual commandments in this context.

The Holy Prophet (PBUH) granted equal rights to men and women for the establishment and stability of Muslim society and for the betterment of the family system. Peace in domestic life and survival of the human Growth based on permanent and lasting cooperation between the spouses. The need is to undertake each of the spouses to fulfil their responsibility and to support their home and the whole society with the blessings and virtues of their existence. The wife is the beauty of the house and the cause of peace and tranquility for the husband. Growth of society is possible only with the good and equal cooperation of both, which makes the human being flourish and society becomes the full of peace.

The definition of equal status for men and women by Islam is universal and worldwide. In Islamic teachings, men and women have been given equal status in various matters and according to our understanding the women have been given such a high status by Islam that no law or charter has given the same, because Islamic teachings are a collection of God given instructions. Islam has given human beings a lasting system based on justice and equality in which all the people of the world are equal without distinction of color and cast, while in the UN Charter only member nations and countries are entitled to equal rights, especially the five members of the Security Council, these Permanent member countries have a higher level. Therefore, the only way to salvation is to introduce the Islamic system, the system of justice and equality.

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