



The Role Of Muslim Women In Promoting Positive Behavior In Men

Prof Hanan Fattal Yabroudy^{1*}, Prof Basel Mahmoud Alhafi²

^{1*}Islamic studies King Faisal University, hyabroudy@kfu.edu.sa

²Islamic studies King Faisal University, Balhafi@kfu.edu.sa

Citation: Prof Hanan Fattal Yabroudy et al. (2024), The Role Of Muslim Women In Promoting Positive Behavior In Men, Educational Administration: Theory And Practice, 30(4), 4062-4065, Doi: 10.53555/kuey.v30i4.2167

ARTICLE INFO

ABSTRACT

We often hear and repeat the saying: "Behind every great man is a woman." This saying carries a great meaning in its content because of the great man's need for a great woman who will help him through the calamities of this world, strengthen his heart in the truth, and have a positive impact on achieving his successes.

Muslim women have had a great deal of good, positive influence in the lives of these great people. One who browses the biography of the Messenger of God, may God bless him and grant him peace, who was the great of the nation, and the biography of its notables, will find wonderful examples of the positive role that Muslim women have played in promoting positive behavior patterns in men, starting with mothers. The believers are the wives of the Messenger of God, may God bless him and grant him peace, and also the wives of his companions and Muslims in general.

In the eyes of Islam, a woman is a man's assistant, partner, and companion on the paths of life. She contributes to relieving pressure and tension on him, and prepares the necessary environment for him to think about the tasks of matters in a sound way. Rather, she is his partner and a companion of advice with him in solving his problems and making important decisions related to his work and family, so her job is She is not limited to satisfying his physical needs, but rather she is the best support for him in providing advice and counseling. In this way, the woman proves her effective role as a loving, advising wife, who lives with her husband's concerns and shares advice with him in resolving them.

There is no clearer evidence of this than these two positions of the Mothers of the Believers in their support of the Messenger of God, may God bless him and grant him peace, and standing by his side as reinforcers and motivators in the dilemmas he faced, so they were the best guide and support.

Through the above, we will try, in a kind of analytical and deconstructive approach, to understand the merits of the topic through criticism and analysis to study its various aspects and investigate the most prominent issues raised by this important and controversial topic at the same time.

keywords: Muslim women, positive behavior, Western feminism, androcentrism

The first position: The position of Lady Khadija, may God be pleased with her, regarding his mission, may God bless him and grant him peace:

Lady Khadija, may God be pleased with her, had a prominent role in supporting the Messenger of God, may God bless him and grant him peace, in his call to the truth, supporting him in the most difficult times of his life, establishing his heart on the truth, and helping him in the matters of the call and the burdens of the mission with which he was assigned. She was the first of the women to believe in him and befriend him, and she recruited Her life, her money, and her sufficiency for the sake of his support and support. That was when the revelation came down to him, may God bless him and grant him peace, in the cave of Hira for the first time. He returned to Khadija, may God be pleased with her, and told her the news, and said: "I feared for myself." She, may God be pleased with her, said to him: "No, by God." .. God will never disgrace you, for you are upholding ties of kinship, truthful in speech, carrying all things, providing for the poor, accommodating the guest, and helping in the calamities of truth"(). Therefore, she deserved for him to always remember her

well, even after her death, and to highlight her positive impact on himself and on his calling. One day he mentioned her in front of Aisha, may God be pleased with her, and women's jealousy flared up in her heart because of his frequent mention of her. She said to him: "And was she anything but an old woman? May God replace you with something better than her?" Then he gets angry and says, mentioning her virtue in what she supported him with: "No, by God, God has not replaced me with anything better than her. She believed in me when people disbelieved, believed me when people disbelieved me, and consoled me with her money when people deprived me, and God blessed me with children from her and not from other women"().

The second position: The position of Mrs. Umm Salamah, may God be pleased with her, in the Treaty of Hudaibiyyah:

Lady Umm Salamah, the Mother of the Believers, may God be pleased with her, stood behind the great nation, may God bless him and grant him peace, supporting him and advising him in solving a dilemma that befell him, thus strengthening his position and relieving him of his distress. That was on the day of Al-Hudaibiyyah, when he entered her tent sadly after he had made peace with the polytheists of Quraysh, binding the Muslims who They came to perform Umrah to the Sacred House of God by returning without performing the rituals, on the condition that they return next year. She asks him about the reason for his sadness, and he tells her that he ordered his companions to exit ihram according to the condition, but none of the companions followed his order, as their astonishment and sadness prevented them from responding as a result of their sadness over not performing Umrah, and here. This great woman had no choice but to save the situation with advice she gave to the Prophet, may God bless him and grant him peace, when she said to him: "O Messenger of God, do you want your companions to obey you?" He said: "Yes." She said: "Then go out to them and do not speak to anyone until you slaughter your body (your sacrifice). "And you call your barber and he shaves you." So the Messenger of God, may God bless him and grant him peace, went out and did not speak to any of them until he did that, so he slaughtered his body, and called his barber and he shaved it. When the Muslims saw that, they all stood up and decomposed.

Here, Mrs. Umm Salamah, may God be pleased with her, strengthened an important principle of the family and the state, which is the principle of consultation, and her advice decided a major matter at the state level, and with this advice she erased the pain that surrounded her husband's heart, soothing his anger and removing his pain.

Role required:

In these two situations, there is a great lesson for every woman to raise the level of her relationship with a man, whether she is a wife, mother, or sister, to the level of intellectual and mental emulation of him. In light of the difficult life circumstances that the world is experiencing these days, a man is in great need of a woman who shares with him the concerns of life, and who will provide him with the blessings of support in... Adversity and affliction, he needs an intelligent woman who is able to play multiple roles in his life. She can be a friend who shares his problems and ambitions with him, and at other times she can be the compassionate heart that he resorts to to spread his worries and sorrows, and at other times she can be the firm mind that supports him with his advice and ideas.

This does not deprive the woman of her femininity, or burden her with more than she can bear, but rather makes her understand her basic role in building the family and supporting the husband, so that she can be a woman of value and purpose. It also does not mean at all that she plays the role of her husband and becomes a woman rebellious against her husband's orders and rights under the pretext that she bears responsibilities. This is abhorrent tyranny that is incompatible with the woman's powers and with supporting her advice. Rather, fairness means each party assuming its responsibilities while supporting and assisting the other party.

What is required here is not for the wife to turn into a scholar or expert in her husband's work, as this may only be possible for rare women. Rather, what is expected of her is that she gives part of her attention to her husband, and that she makes him feel that she notices his bad mood and anxiety when she closes the paths in his face, so that she opens her heart to him and listens to him with her ear. And her mind, and she is the expert on him and his partner in his life, both its good and bad, and she will undoubtedly find something to suggest to him, as Umm Salamah, may God be pleased with her, did, or an expert from her people will come to mind that she will consult, as Khadija, may God be pleased with her, did, and if she leaves him, he will go on describing the concerns and difficulties he faces, listening carefully. This alone helps him change his thoughts and return to his senses, so how about if you combine phrases that calm him down and entertain him, and restore his self-confidence and his determination to repeat the experiment and try.

Not just the wife:

The role of a woman in enhancing a man's behavior is not limited to the wife. Rather, it is a role that the mother should also play with her children. She raises them well, gives them sound guidance, and teaches them how to make their decisions and face life's difficulties, to reinforce positive behavior patterns in them, which play a major role. In building them to be great in the future.

Our Islamic history is full of honorable examples of mothers who made their children great despite their orphanhood and the difficult situation in which they lived. However, these great women were able to enhance the aspects of goodness and brilliance in their children, and they produced for us great people who carried the burden of a nation instead of carrying the burden of a living.

The mother of Imam Al-Shafi'i had the greatest influence in strengthening and directing his behavior patterns, until he grew up righteous and knowledgeable, despite his orphanhood and poverty. After his father's death, she moved him from Gaza to Mecca in order to preserve his honorable lineage, and so that he could be raised among the people of knowledge and the righteous predecessors, so she made him an imam among the imams. Muslims, his jurisprudential opinions are followed today by millions around the world.

And so did the mother of Imam Ahmad ibn Hanbal. He said: "I have not seen my grandfather nor my father." It is known that his father died after his birth, and his mother raised him, and she was very good at that, to the point that some fathers said: "I spend on my children and bring them discipline in order to They practice discipline, but I do not see them succeeding. This is Ahmad ibn Hanbal, an orphan boy. Look how he gets out! And he began to marvel! ()

Scientist woman:

A woman's awareness of her role as a mentor wife and a nurturing mother should never deter her from her role as an intellectual, advocate, and scholar in her field of interest. She plays a pioneering role alongside men in making her scientific mark in the service of the nation, men and women, promoting patterns of right behavior in spreading knowledge, goodness, and virtue. She is interested in her knowledge and culture. Anyone who examines the role of Muslim women in spreading knowledge throughout our Islamic history will find astonishment at the prominent role of women in spreading knowledge and mastering it, to the point that the nation's most senior men learn from her and take knowledge from her, and she is the best reinforcer for them in carrying and spreading knowledge.

The books of scholars tell us about the hadith scholar Anas bint Abd al-Karim al-Lakhmi (born in the year 780 AH) and the wife of Imam Ibn Hajar al-Asqalani that she acquired knowledge under the supervision of her husband from sheikhs from Egypt, the Levant, Mecca and Yemen, and Imam al-Sakhawi read to her forty prophetic hadiths from forty sheikhs in the presence of her husband. Is there anyone who could be? Support for the right to more than this?!

Ibn Hajar has a sister who is three years older than him, named Sitt al-Rakb. She was a reader and writer, and Ibn Hajar said about her: "I benefited from her and her literature even at her young age" ().

The Hanafi jurist Fatima bint Alaa al-Din al-Samarqandi, the wife of Imam al-Kasani, the author of the book *Bada'i' al-Sana'i'* in Hanafi jurisprudence, had gained the trust of her father, the Hanafi jurist, and the people of her country, until she took the lead with him in giving fatwas. He would not take out a fatwa document from his house unless it was accompanied by her signature and his signature. Her husband, Al-Kasani, would consult her about fatwas and act on what she said, and perhaps he would even care about the fatwa, so she would bring him back to what was right, and show him where he was wrong, so he would go back to what she said (). The Ayyubid king, Saladin Al-Ayyubi, would consult her about some internal state matters, and ask her about some jurisprudential issues.

There are many examples on this topic, some of which I cited to demonstrate the role of the Muslim woman in establishing the foundations of truth, and strengthening the positive attitude of the positive man, and indeed the creation of great and noble people. Muslims are guardians of one another, support each other, and support each other, men and women.

How do our women approach these lofty roles:

These roles require a deep belief on the part of women in the great rewards that come with them. The woman who does not see any benefit in raising her children in knowledge and literature will prefer sleep to the hassle of waking them up and preparing them to attend classes and lessons. Likewise, the woman who sees her husband as a distraction to her happiness and entertainment or an obstacle to her work outside the home will not make any effort. Take the time to listen to the difficulties or concerns he faces, as well as to contribute to solving them or comforting him with them.

Moreover, women must be aware of the importance of their influential and great role in the life of the nation, and that women in whom this awareness was found have produced great figures for the nation in all ages. This is the imam of Dar al-Hijrah, Malik bin Anas, may God have mercy on him, and despite the presence of his father, and because of his mother's good care of him, he mentioned it to her. He wanted to go and write science, so she dressed him in the best clothes and turbaned him, then said: "Go and write now," and she used to say: "Go to Rabi'ah and learn from his manners before he taught him" (), so what was the result? There is no doubt that it will have a share of the reward in every knowledge that has been gained from your wealth until the Day of Judgment. Is there any self-realization more honorable and greater than this?!

The man was created to work, earn, and spend on his family and take care of them from dangers. The woman was created from the man's rib to complete him, care for him, take care of him, and take care of her children until she recognizes their goodness and integrity. This is not disturbed by the ability of some women to work and be present outside the home, but we are talking about the vast majority.

If there is faith and awareness of the honor of the woman's role with her husband and children, and awareness of the nature of the roles and the importance of each of them, life will be straight and each of them will perform better than him, satisfied, contented, taking pleasure, seeking reward, offering what he can, with an eye on the reward and recompense he will receive on the Day of Recompense and Judgment.

In conclusion:

In all of the above, there is an explanation of the importance of the role that a Muslim woman must play as a wife, a mother, a sister, a scholar, a jurist, and a writer. She does not accept to limit herself to the limits of what those who view her as a body for pleasure, an instrument of seduction, and an engine of temptation want her to do in existence. Her role in existence is greater than this, for she is the maker of men. A family builder, a teacher of generations, and a supporter of thought and truth.

Acknowledgments:

The authors acknowledge the Deanship of Scientific Research at King Faisal University, Saudi Arabia, for financial support under annual research grant number GRANT4.540.

References

1. Professor of Islamic jurisprudence and its principles.
2. Agreed.
3. Narrated by Ahmad and Al-Tabarani, and see the jurisprudence of biography, Al-Bouti /70/.
4. Al-Bukhari No. 2731.
5. Biographies of noble figures, in brief.
6. Biographies of noble figures.
7. Notable Women in the Arab and Islamic Worlds, Omar Reda Kakhala 4/94
8. Biographies of noble figures.