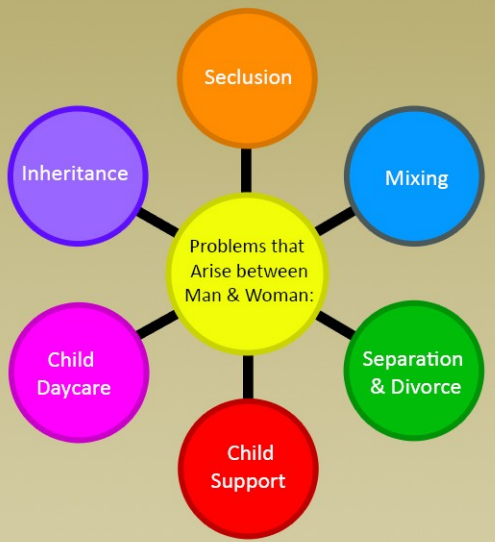
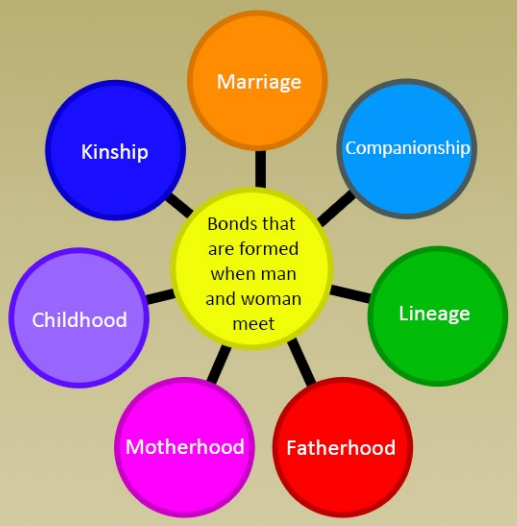


The Social System in Islam



- What is the social system?
- What is the difference between it and the other systems?
- What is the Islamic viewpoint towards man and woman?
- When did Islam unify the obligations of man and woman?
- When does it differentiate between them?
- What is Hukm for women working?
- How did Islam divide tasks between man and woman?

Social System is the system that organises the meeting between men and women, and the relationships which arise from such meetings and solves problems resulting from these relationships. And relationships that arise from the meeting of men and women are the following: marriage, in-laws, lineage, kinship, problems that arise are seclusion, inter-mixing, privacy, 'Azl, imprecation (al-Liaan), divorce, wet-nursing (lactation), guardianship, and custody.

The relationships that exist between men and women regarding the economy, governance and politics, education, these are arranged through societal systems that govern transactions and penalties, the relationship between men and women regarding trade/sales, partnerships, proxies, leasing and others are organized via the economic system. And the relationship between them with regard to education and culture is organized through the education policy and the relationship between the ruler and the ruled, whether man or woman is organized by the ruling system. And so with the rest of the relationships.

The man and woman are human beings that do not differ from one another for they have the same needs, instincts, and mind and created a male and a female to maintain the continuity of the human race while also satisfying sexual desires, and this satisfaction is only through the sanctity of marriage.

It allocated specific Ahkam for the private life, like the guardian's permission and the forbiddance of inter-mixing and the permissibility of a woman revealing her charms (*zena*) to her *Mahrem* relatives, as well as other provisions for public life made public life like wearing *hijab* and *jilbab* while not being obligated wearing the *niqab*. While the Ahkam ash-Shariah allowed for the inter-mixing for a specified need or necessity within the limits of the Islamic Law while prohibiting *Tabbaruj*. Allah commanded the believers to lower their gaze and the man from looking at the woman other than her face and hands while it is permissible for the one seeking marriage. It also prohibits men and women from engaging in any act that may threaten the morals, or corrupt society.

The primary role of the woman is that she is a mother and housewife. However, at the same time Allah (swt) has created her to be active in the public life as she is active in her private life. Islam allowed the woman to work to seek money and work in State's administration departments such as a state employee or become a member in the Shuraa Council or to become a judge. However what is forbidden is very little, being, not permitted to take up positions of ruling in the seven areas: Khaleefah, Mu'awin (assistant), Wali, 'Amil (Mayor), Qadi al-Qudaa, Qadi al-Mathalim, or Ameer al-Jihad.

Women be given what is given rights of men, and imposes what it imposes duties only summed Islam, or singled man Shariah evidence, they have the right to engage in trade, agriculture, industry and assume contracts and transactions. And have all kinds of King and to develop their own and other, and begin all the affairs of life itself.

Islam granted the woman rights and enjoined on her certain obligations and granted the man rights and enjoined on him certain obligations, it only assigned rights and obligations which related to their interests as defined by the Legislator. The Ahkam Shariah have been legislated upon this basis, and according to it, the rights and obligations of men and women have been assigned. When the rights and obligations are for the human, i.e. the obligations (Takaleef) which relate to man in his capacity as a human, then you will find equivalence in these rights and obligations, i.e. you will find the equivalence in the Takaleef. Thus, the rights and obligations will be for all, and assigned to all men and women as one, without difference or disparity. And Allah (swt) gave her the right to work in agriculture or industry just as she practices trade. She has the right to form contracts, own all types of property, and invest her wealth and the right to look after her own affairs by herself, and undertake the rest of the societal transactions.

Marriage is a source of tranquility and both spouses find companionship and comfort in this relationship. Allah has granted the leadership of the home to the husband over the wife that does not mean being domineering over her and also in being her provider according to the norm. The woman has been commanded to obey her husband.

The couple must collaborate completely with one another. Any work that needs to be carried out outside the house the man must undertake. Any work that needs to be carried out inside the house the woman must undertake it within her ability. If it is beyond her capability, then her husband is to provide her with a servant that will enable the work to get done.

Allah swt revealed this system at a time when women were not even considered part of society. He gave her what He has given her and revealed what He has revealed, for she took all her rights in full whereas women in western society had revolutions, protests and instabilities. The revolutions that killed and tortured many until she got her rights but only to receive what the man gave her that suited his interests "Should He not know what He created? And He is the Subtle, the Aware." [al-Mulk: 14]

We say to women everywhere this is the law in which Allah gave you completeness, what did man-made law give you? "Then is it the judgement of [the time of] ignorance they desire? But who is better than Allah in judgement for a people who are certain [in faith]." [al-Maidah: 50] □