



The social and economic status of women before Islam

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Abstract

Women make up about half of the world's population. In addition, women are one of the two founding members of the family and the survival of the human race. With a glance at the historical development of various human societies and an overview of the history of nations, we will find that in almost all historical periods, women have always suffered from deprivation in many societies and cultures. In addition, the view of women of different religions and the status of women has also had a profound effect on women's status.

The purpose of this study is to investigate the social and economic status of women in the age of ignorance and to investigate the factors that have led to the trampling of women's status throughout history.

Keywords: community, economy, woman, man, family, marriage, divorce

Introduction

Ignorance is the emergence of a form of human life that is dominated by the rejection of reason and its non-sovereignty over the realm of existence. Just as darkness, with the removal of light from the field of existence, gives a false appearance and indicates the absence of light.

Because the purpose of the creation of the children of Adam is the wisdom and wisdom of the set of being over the set of being. And the address of the commandment and prohibition of God and the most beloved creature to the pure Creator is reason, the symbol of any ignorance of human life, with a sharp contradiction to its purpose, perfection. And to the extent of its appearance in action, it pushes the intellect back and takes the stage of the campaign. Obviously, such a triumph will have nothing but the vanquishing of the right and the supremacy of the right, for the power of measuring right and wrong, and the agent of filth and subjection to purity, is the abstract essence of reason. The blessing that comes with being in the realm of life brings all the benefits. And when Adam was commissioned to choose one of the three blessings of reason, religion, and wisdom, he was accompanied by a choice of wisdom, religion, and wisdom.

The social status of women before Islam

In the pre-Islamic period, the man was the owner of the family and, in the words of Goetheater, owned the family and had the right to live with women and children. In ignorance, the woman was not considered in the line of other human beings, but was a second-class human being. The second caliph's statement about the status of women in yawning is a good testimony. He confesses that women were not considered to be ignorant in ignorance.

According to the narrative, Arabs regarded women as a commodity that if they did not have a son (457:2). After the husband's death, the other husband's wealth and wealth were transferred to the husband's son from other women. Children were also deprived of human rights in many cases. For example, in the course of the war of Bessus, Dahas, Ghabra and Ayam al-Fajar, fathers put their children in the

hands of their enemies, which in many cases caused them to be killed (155: 11).

In the jailian culture of boys, in the future, boys would become warriors and tribal advocates, preferring girls who had nothing else to do when war, except heavy, disturbing, and unconscious during captivity. Girls were abusive and at a lower level than boys. Interestingly, the women themselves had accepted the idea. When asked about a woman about the best women, she says: "The best woman is the one who has a boy in the abdomen, a boy in his arms, and a boy walking behind him. There are many examples of this abusive source of ignorance (397-395:8). Women in Egypt, during this period, the majority of women were confined in the context of the family and did not have any share in the social activities. While women in the ruling class and families of the aristocracy had the right to read and write, in religious form and sacrifice for the gods, Poetry, and other social activities were active (98: 6).

In Mesopotamia, women in Babylon have not enjoyed the value and rights of Egyptian women. In Babylon, it has been customary for every woman to sit in the temple of Venus for a time in her life and join her with a foreign man, which is The habit was the habits of the people of Babylon, as well as many prostitutes have lived around the walls of the temples. Babylonians, in addition to raising children, were tasked with bringing water from the well or the river to the house, milling and cooking it, washing and weaving, and cleaning up the house, and this required that, like men in the street and market Come on.

In India, a woman was considered a cousin for her husband, and she did not allow her to live after her husband's death, burning her in the fire on her husband's 40th day, and the best women, women who died after their husbands died. Fire burn and burn. Indigenous women, with the exception of the women of the upper classes and women prostitutes of the temples, were deprived of studying and gaining knowledge, and, like the slaves, did not own the property and their work was carried out in the pocket of the husband and the master.

There was still a different pattern in the Indian society that was called to it and it occurred during the wars, so that they did not go to the enemy to commit suicide and prefer death to captivity (438: 4)

In the religious texts of Chinese civilization, they have interpreted the woman as a painful water, which is good fortune and wealth, and in their literature, a woman is less likely to be introduced than a man, and has no right, even to her son. And the man had no responsibility and responsibility to his wife, and whenever he could, he denied him and sold him. From the Chinese point of view, having so many boys was a father of pride, especially mothers, they wanted to give birth to a son who would benefit from their ability to fight and work in agriculture. The family did not like the girl's birthday and felt girls as a heavy burden on their day to send girls back to their luck.

Men in the family had absolute power to sell their husbands and their children.

As soon as a woman entered her husband's house, she was not only dependent on her husband, but she should also be subject to her parents, and she should do the work according to her desire to not feel uncomfortable.

Similarly, in China, according to Confucius's teachings, the observance of customs began with careful attention to the relationship between the husband and wife. It erected the house and its various parts by separating the outside and the inner courtyard. It should be noted that There was no geographical separation between poor men, between men and women, and this is not true of them.

The man had a great power and had the right to sell them for slandering or prostitution. Throughout their lives, women were under the authority of their father or husband or boy, the girls did not share the inheritance, and men had the right to take women indefinitely. Girls were forbidden from education and literacy and were always beaten and insulted by their fathers and husbands and were forced to do hard work.

In the Jewish school, not only is not the subject of women's rights, but a strong recipe in the text of the Torah, which indicates the absolute withdrawal of men from the woman during the habit of the month, among the Hebrew, like other old nations, humiliation and trampling. Women's rights, and the payment of dowry, etc. The property of women was widespread by men, and the Jewish law allowed a poor man to sell his daughter like a slave and a shopkeeper and solve his financial problems. One of the Jewish clerics in charge of the judiciary states: "The testimony of one hundred women equals the testimony of a man"

In Greece, the family relied on fatherhood, and the father was ruling all the family members, and had the right to sacrifice or kill them to death and to death, and to give daughters to the husband. Marriage was held in the form of an exchange. The woman was condemned and denied in Greece. In the courts, his words were very little or never heard from the legacy, and the legacy was divided among the sons of the boy (406: 6).

In the Roman law ... In the Greek mythology and in the ancient Indian civilization, women are considered to be an integral part of their wives' form, and therefore when in ancient Rome, like in other ancient countries, man had complete authority over the family. Whenever a child or family member makes a mistake, the court was given under the authority of the father of the guardian and the defendant was sentenced, and if the sentence was heavier, the

defendant was sentenced to death. One of the Romans (Catholic Censorship) has said: "The husband is the ruler of his wife, and he has immense jurisdiction. If a female misconduct can make him hard, and if he drank a woman, he will condemn him and smite him. pulls".

The woman in the old Roman did not have any value in the community. He was considered to be an unreasonable person with him like a prince. The woman was always under the guardianship of her father, brother, husband, or grandfather. He did not have independence. In the matter of marriage, daughters, boys and fathers of families were involved. Some of the nominations were made by the families of both sides during childhood. The woman was always under the guardianship of a man (187:12).

In Iran before Islam, there is also a quandary of women. Professor Christian Bartholomew writes about the status of women in the Sassanian Empire:

During the Sasanian times, the marriage with the sister and the father-in-law was commonplace. Marriage with his sister, especially in the royal family, has been in place for the preservation of blood and the imperial heritage. Ancient Persians, according to Avesta's teaching in marriage, considered the brothers and sisters to be attracted to the divine enlightenment of the family and to the exclusion of the Divan, the fairness of the demands of the Ahoura Mazda's followers was such that the man was allowed to marry his mother and sister, according to the narrative Zoroastrians, married sister with brother, father with daughter. Cambyses made her two sisters marry. Darius, his sister, took Prissanath to his wife, and Darius II married his sister, Stater. Ghobad also married his sister and one of his nephews and his daughter, Sambika (438:12).

Among the Arabs, brutal and inhumane behaviors are more popular than women. And this reputation is either due to the socio-economic status of the country that was dominated by the country, which was forced to leave for a long time, either wars and successive conflicts, or to the emergence of Islam, the sharp difference between the situation The situation has resulted from the great doctrines of this religion, which has given it more and more effect (137: 3). Among the examples of barbarism and ignorance among the Arabs in their treatment of women, some of the traditional marriages of that era can be cited. That women did not have any role in determining their spouse's marital status, the Holy Quran states the state of Saudi Arabia with the following statement:

When one of them received these glad tidings that a baby girl had come to you, his face was black when he heard it, and his anger and discomfort shook his head, and he was distracted from his shame and embarrassment; or He looked at that girl with humor or hide it in the ground; be aware that they have a very bad judgment and judgment. (Surah Nahl. Verse 58 59) Women's social participation in ignorance was not a universal approach, and perhaps all women did not enjoy such a right, but what more care is needed is the study of the existence or non-criteria of a woman's social presence in the era of eternity. In fact, this question should be answered whether in ignorance between men and women in the social interactions were private or not? In other words, did the social presence of women in the era of ignorance be subject to rules and regulations? As the scholars have pointed out, attempts to find a common practice in the social aspect of the pre-Islamic period are difficult and unrelenting of the social interactions and customs, the city, the city, but

the tribe to the tribe, and even in a single tribe, and It was diverse. For example, how the woman was present in the social environment was different in terms of coverage. In a female tribe, the woman was dressed with men in the least of clothes and received them, and in another woman's tribe, she used the full cover at the time of leaving her home and was not separated from her home, hence, we did not see the cover as one of the indicators of presence We review the social status of women in Dorte before Islam.

Multiple evidence suggests that women in the pre-Islamic Arab society did not enjoy proper coverage (147: 4). Women's clothing and ornament varied directly with their natural and social environments. In cities where the mixing between the two sexes was more and more extensive, the clothes were more diverse and more attractive and more decorative, but in the field of life that was not the case, women's clothing was simpler and more homogeneous, especially for them to escape from natural damage. They used more coverage. The hard conditions of the desert forced the women of Bedouin to cover their faces, as men did. Despite the existence of numerous terms and expressions that denote the existence of the principle of cover and its types, some have said that covering the face with women Jaholi was against the rules and women without a veil appeared in the community.

The economic situation of women before Islam

Historical sources, along with the many deprivations that women had before Islam, reported two financial exclusions; deprivation of inheritance, which is one of the most significant economic deprivations of women in that period. The general rule in the legacy of the pre-Islamic people was that only the men who were tribal fighters were inherited, and women and children were deprived of inheritance. Women's worship was commonplace in most areas of the Arabian Peninsula, and in some areas some women benefited Such a right is observed (563: 5). It was said that Ya'ali was deprived of this right because of the lack of women in the war and the lack of economic benefits to the tribe, as the man who inherited it in women's ignorance for the tribe of Amr ibn Jaysam ibn Ghanam.

What is certain is that it is impossible to deny the principle of female ownership in ignorance. Some in the verse 19 of Sura Nisaa, "It is not lawful for you to inherit from women." They said that in the pre-Islamic era, men who were married to the greed of taking possession of women's property, and, without respecting their rights and marital relationship, looked at him to die and own property. This is a sign of the title of the woman's property. There are other reports of women's business in ignorance, which is one of Khadijah's most famous (280: 9). Employment and gaining women in ignorance cannot be considered universal. In that community, like other human societies, men were the first to be in the economic arena because of their physical and mental characteristics. In addition, historical evidence also confirms this. In a justification for the exclusion of women from inheritance, the people of Yahyli considered one of the reasons why women were not earning and not earning income.

At the same time, there are reports of all kinds of women's occupations. Before expressing income-generating jobs, we state women's work at home. Pre-Islamic women, like other communities, were in charge of house affairs. Home businesses were responsible for baking bread, cleaning,

sewing, tiling, and raising children. (616: 5). Other things like livestock, milking, water supply and the gathering of firewood were contributing to others. There are reports available from outside the women's employment area in Jahilite. Trade is one of the jobs that some women did in jail. The most famous of them is Khadijah, the wife of the Prophet (pub). (280: 9) Among the other women who came from Mecca's tradesmen is a woman named Um Shayba, daughter of Abatllah. Some women were also engaged in the sale. A woman named Hula, Tweed girl, has been reported in historical sources. He sold perfume in Mecca for the first time. Before the war, the warriors smelled their perfume. It became so commonplace that it became a proverb and when they used to use perfume, they were ready to battle. Prophet Muhammad (pbuh) during the migration went to the tent named "Temple of Khazaieh", which sold food. The Prophet asked for him meat and date. The ability and nursing of other women's occupations were ignorant women in some industries. A woman named Rheinane was shotgun. His spear was made famous for his quality. Some of these women came to the Prophet (PBUH) after Islam, asking for their job orders. It was a nursery and beauty that the women had in their presence. The most famous of these women was Jahili, Khansa Bint Amr.

Other commonplace jobs at that time were lactation and custody of children. There were many women who were responsible for the care, care and nursing of children. People also brought their children to Bedouins for the sake of climbing high qualities, especially eloquence, rhetoric and warlords. The most famous of them was Halima Sadiya, who was responsible for the livelihood of Prophet Muhammad (PBUH) (15: 1). The women's sexual harassment is a pitiful act of women. (561: 5). Somehow, their ancestors forced themselves to commit adultery for the sake of economic gain, and put their ancestors in the hands of others, and instead they pocketed money. Verse 33 of Surah Nour "Do not force your money carriers to sell you to unsustainable life of the world, especially if they want to stay clean." In the boycott, this was revealed. Of course, this kind of gain was not specific to the carnivores, but during the famine and poverty of some husbands, they gave their wives a handful.

Egyptian women had the right to own property and could inherit it. The cause of women's dignity in Egypt was domination of the mother's system. The woman in Mesopotamia had the right to use her property and could have bought and sold it and inherited her own (98: 6).

Result

There are two different approaches to the situation of pre-Islamic women. Some believe women have a privileged position and they have the freedom and dignity and independence of vote and will. The active participation of women in various social and economic fields, the return of the birth of some tribes to women, the recognition of many elders in the name of their mothers, counseling women in military affairs, and granting the enemy protection and accepting these immunities from the tribes, including historical evidence of the place The privilege of women before Islam. The second approach, it is believed that women were in a pre-Islamic era. Humiliating and inhumane look to women and the human being, their second degree, the inattention of girls and the living to grave them, all sorts of marriages, the lack of freedom of choice in

marriage, the prevalence of moral corruption and sexual corruption in women, and the many social and economic deprivations, one of the manifestations of this state of affairs is that it is a pity. Many of the verses of the Qur'an and the narratives of the leaders of religion, and the many Islamic jurisprudences that the Islamic Republic has taken to improve the status of women, confirms the second approach.

Of course, the social presence of women was not subject to any legal norms. Homelessness, self-esteem, self-expression, mixing of women and men, and the subject of women's exposure to vulgar poets were a feature of the pre-Islamic pre-Islamic women's social presence. The deprivation of the right to inherit and the dowry and the inheritance of the woman after the death of her husband was also a comprehensive economic oppression. Meanwhile, during this period, women worked on jobs such as home-based bakeries, grooming, tent repairs, child rearing, livestock keeping, milking, water supply, Trade, handicrafts and some handicrafts such as arms and ammunition.

The Jewish community lacked culture, civilization, and knowledge. As far as the number of people with a high level of literacy was concerned, it can thus be said that the situation of women in the family, social, and economic spheres was a cruel dark night, and one of the fundamental changes in Islam should be Reforming the status and position of women's human and social.

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