

## **Reformative role of Muslim women in character building of today's new generation**

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**Abstract:** It is not hidden from any conscious man that women can play a pivotal reformed role in character building of new generation. Children's upbringing, social reform and disorder are more related to women than men. As, children's first refuge is the mother's lap. Therefore, they are the first school and madrasa for children. Therefore, if women want, they can reverse the effects of corrupt dismal society. Character building of children is in fact the reformation of the whole society. The physical training of children is very important, so their moral and spiritual training through various methods of reformation is also necessary. This research will highlight the corrective role of the Muslim women in the character building of today's generation, by rejecting the polytheistic customs and false beliefs prevalent in the society.

**Keywords:** Upbringing, pivotal, reverse, refuge, prevalent and polytheistic.

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Human character building includes all those life matters which provide complete guidance and direction to all human beings in all spheres of their lives; mentally, intellectually

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and practically, so that mankind can progress successfully in material as well as moral fields. Therefore, the greatest need of humanity is such a life system which is based on complete ease balance of all spheres in private and collective life. Nowadays, men in general and women in particular have a lot of responsibilities about the

Character building of new generation, because children cannot grow up to be good human beings unless they are properly trained by their parents, particularly mothers.

Hence, role of mother in parents is more prominent in character building than father, because children spend more time in their company. Therefore, character building of new generation and training can only be good when there is no contradiction in their own sayings and actions. And, if there is a contradiction between their words and deeds then, definitely it will have a negative effect on the children and thus, they will ignore the advice of the adults.

In this regard, the Holy Qur'an says:

"O, Ye people, who believe! Why do you say what you do not do? "(Al Qur'an, 2-3:61)

It is most undesirable in Allah's sight that what you say that you do not want to do. No doubt, peace is a dire need for social solidarity and it cannot be achieved without acting upon by mentioned law of similarity in saying and deeds. But, it is generally observed that many people never tell their family members about religion and do not stop them from doing any evil deeds. Although, there is a clear command in the Holy Qur'an that:

"O, Ye people, who believe! Save yourself and your family from this fire. "(Al Qur'an, 6:66)

Therefore, due to the absence of reform process, women themselves are deprived of high morals. For this reason, the process of social reform is either very limited or absolutely missing. So, before reforming others, self-reformation is very important for women. The moral values of women themselves should be reformed first so that the color of their reformation in the society becomes more solid. For this purpose, training courses or training seminars and sessions should be organized individually along with collectively to improve and make more mature the social reforming process.

Therefore, women should be aware of these matters because the first and foremost purpose of education is training. Actually education is the name to impart knowledge but the purpose of training is to put knowledge into practice and thus the real purpose of knowledge is its implementation. Therefore, there is left no room for women to ignore the training of children and not consider it necessary.

Undoubtedly, character building of a new generation for social stability is a very important and necessary task which has been commanded by the Holy Prophet along with the Qur'an in the hadiths, as it is narrated from Abu Dharr in Sunan Darimi that:

"The Holy Prophet (PBUH) had instructed us not to be negligent in three matters; namely, the command of goodness, forbid from doing evil and to teach people the Sunnah."(Ahmad Bin Hanbal,1338H:35)

In this regard, a similar command has been narrated in hadith by the Holy Prophet as:

"Fear Allah with your family members and do not remove the stick from them as warning."  
( Al-Tabrani,1995:318)

So, if the both men and women work together to achieve positive results for the betterment of the society then it can eradicate the nation misbehavior, anarchy and unrest prevailing in the society. Men alone can never achieve these nation and international aims and objectives. As it well known that, a huge part of population of Ummah consists of women. Therefore, if women are also brought forward for character building of new generation, this goal will be achieved quickly and easily.

But man's greatest weakness is that he is bound in such customs and traditions from which he has to work hard to get out. No doubt, women are more bounded in customs and beliefs than men. Due to acting upon these ancient beliefs and customs for a long time, they became entrenched in hearts. In the same way, the polytheistic beliefs and customs spread in the Arab society and thus became an integral part of their lives. But the companions (Suhabi'yat and the Tabiy'at) of the Holy Prophet (PBUH) extremely rejected these beliefs and worked hard to eradicate them. In this regard, the Muslim women had to face many hardships and sufferings; but, they never backed down from this noble cause of human character building. As, there prevailed many false beliefs and customs in Arab society; as, it was thought that someone who spoke ill of idols would be afflicted with various diseases, because when Hazrat Zunaira (R.A) became blind after embracing to Islam, the infidels began to say: Lat and Uzza had blinded her in anger. But she clearly said to the disbelievers, "clay made Lat and Uzza (names of idols) have no news of their worshiper, it is from Allah."

"Zunaira (R.A) had already embraced Islam (in the old days) in Makkah and was one of those people who were persecuted in the way of Allah. Hazrat Abu Bakar (R.A) had bought her and set free. His father Abu Quhafa said, "O my son, you are left for this person; you are separated from your people, and you buy these weak (slaves). He said, "O my father! I know what I'm doing. "On that day he bought her, she was grinding flour or nuts for her mistress. Abu Bakar (R.A) said to her, "Give grains or nuts back to her." She replied, I will not do so, until I had completed the task. Zunaira (R.A) got some disease in her eyes and she became totally blind. Someone told her that Lat and Uzza (names of idols) had put you in trouble. She said, "By Allah, it is not as you said. No one has afflicted me. All this is from Allah. Hence, Allah removed the disease from her and restored her sight again." The Quraish at once said: (Forgive Allah) it is Muhammad's magic. "(Ibn Sa'ad,1968: 256)

The above narrated incident clearly shows that women suffered a lot for the glory of Islam, but they neither abandon Islam nor shaken their faith because they had firm belief that the more hardships they endured, the higher their status. That is, they will be so popular in the court of God. Similarly, a detailed study of the living conditions of the Arabs reveals that they had gone so ahead in disbelief and polytheism that idolatry had become their custom along with faith. That is why, polytheism and idolatry were rampant in Arabia and there were idols in every house. But the companions expressed their displeasure with them on every such occasion. In this regard, Ibn Sa'ad writes as:

"When Hazrat Hind bint Uqba (R.A) embraced Islam, she immediately smashed all the idols kept in her house and said

this (historical sentence); we were more deceived in your matter." (Ibn Sa'ad, 1968:188)

Therefore, just as Islam strictly forbids idolatry; similarly the people used different tricks to protect themselves from evils and calamities, Islam forbade from it also. At the period of ignorance, it was known that putting a razor under the children's bed would protect the children from giant harms. That is why, Hazrat Ayesha (R.A) once saw a razor on the head of a child she forbade from it.

As stated in Al-Adab al-Mufrid:

"Alqamah narrates from her mother Hazrat Ayesha (May Allah be pleased with her) that children were often brought to her after birth for blessings. Similarly, when a child was brought to her, Hazrat Ayesha (R.A) saw a razor on the child's bed. Seeing the razor, she asked about the razor (why it is kept here) and she (the host) said that it would protect the children from the harm of the ghosts and giants. Hazrat Ayesha (R.A) took the razor and threw it away and forbade her to do so and said that the Prophet (peace and blessings of Allah be upon him) strongly disliked such a tricks." (Bukhari, 1998:493)

The above mentioned quotation clearly shows that all non-Shari'ah tactics are strictly forbidden in Islam; so, too many ancient customs and traditions those the Arabs followed were strongly objected and rejected by these Muslim women. No doubt, innovation is an abomination for the religion.

Therefore, the female companions of the Holy Prophet (PBUH) have always tried to prevent the orchards of Islam from being abominable. For example, the sanctity of the shroud (cloth cover) of the Ka'bah was very sacred among the Muslims. When this incident was narrated to Umm ul- Ayesha (R.A) said that this reverence has not been commanded by Allah and His Messenger (PBUH). In this regard, Behaiqi it is stated as:

"Shaiba bin 'Othman (May Allah be pleased with him) came to Hazrat Ayesha (R.A) and said: O Umm ul- Momineen! We bury the shroud (cloth cover) of the Ka'bah so that no junbi or menstruating woman can use it as a garment. Hazrat Ayesha (R.A) said: You did not do well, but did evil action, because when the shroud of the Ka'bah is taken off, then there is no problem in wearing it by a junubi or a menstruating woman. So sell it and spend its cost on the poor and for the sake of Allah." (Al-Bayhaqi, 2003:260)

From the above passage, it is cleared that Islam does not believe in too much respect for the things associated with the rites of Allah because these would be deviating from the way of Allah and His Messenger (PBUH). Thus, Hazrat Ayesha (R.A) forbade it's too much respect; asked to Shaiba bin Othman to sell the shroud of Ka'bah at a good price to help the poor and needy instead of keeping it safe. Because Islam is the only religion which provides proper and complete guidance for the elimination of social customs and false beliefs of human life for the construction of good moral character. Just as the personality of God is perfect, so is the religion Islam.

In the same way certainly, the personality of the Holy Prophet (PBUH) is also sacred and innocent. The religion that he has brought is free from all types of shortcomings and

defects. Therefore, constitution like Islam guarantees the complete well-being and development of the character building of all classes in every age of the history of the world; conditionally, wisdom and sincerity should be practiced along with the non-shariah social customs and false beliefs should be rejected. As the Muslim women have played their peculiar positive role in building the human life with full zeal and zest.

**Summary Discussion:**

From the study of the above mentioned incidents, it is very clear that women should carry out the task of the character building of their children with complete sincerity and peace of mind. The primary responsibility of the mother is to train the children on Islamic lines; to inculcate in them the respect of Islamic rites, to educate them well, to nurture their courage and fortitude along with home management, responsibilities and to help their husband's. It is also the responsibility of a woman to create an atmosphere of peace and tranquility in the home by adopting the right attitude in income and expenditure. And it is the man's duty to carry the financial responsibility on his shoulders.

There is no doubt that Muslim women play an important role in formatting a Muslim society. That's why in every period of Islamic history there has been a great emphasis on the education and training of women particularly. Allah Almighty has guided women towards these moral heights in the form of the standard of the last Messenger (PBUH) and his purified wives, which attributes that Allah (SWT) has chosen.

In short, conscious and well-educated women can play their pivot role in the work of building a human character, preventing negative tendencies in the home and society with their individual efforts. Their cooperation and encouragement can help men in their religious and worldly development. Therefore, women can make this world an earthly paradise by performing their best role and morals with their homes, loved ones and neighbors and fulfilling the great responsibility of building human life.

Just as it is the parent's important responsibility to provide for the child's mental, spiritual, physical well-being and material comforts, so for the development of a balanced personality growth of new generation mother's full attention to build a biography is very essential. So, a mother whose primary responsibility is to bring up young children and take care of the house, her children but if she fails to do so then children can be affected and become stubborn and as well as physically weak. Hence, a mother's role cannot be denied; it is need of the hour, so that the society can become a cradle of peace and tranquility while following the path of rapid success and development which is conditionally related to character building of new generation.

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