



Paper Title:

## Muslim woman in Orientalist thought

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### ARTICLE INFO

*Article history:*

Received in 2019

Received in revised form February 2020

Accepted 3/3/2020

Published 15/03/2020

*Keywords:*

Muslim,

Woman,

Orientalist thought,

### ABSTRACT

The woman represented a point of intellectual conflict between the oriental orientations aimed at tearing the queen of Muslim women and breaking the protective wall that the Islamic religion gave her and the obligations of Muslims to that higher value that God gave to women during that religion, as he made her a queen in her home, so that the Westerners start their Orientalist thought in describing Muslim women in general, and Arabic in particular, the oppressed who need liberation, such as the Western woman who won the highest rank in equality. Our research entitled (Muslim Women in Orientalist Thought) came to address the point of disagreement and highlight the concept with neutrality, especially if we know that most orientalist and missionaries did not know the reality of Muslim women and their circumstances and the nature of the Muslim community did not allow them to exchange a conversation with them regarding the significance of rights Muslim women in their society, as they did not record the cases of grievances submitted to them by Muslim women in the form of a complaint about their status in the Islamic religion, and we will learn to solve this problem through a presentation of the most important views of orientalist on that issue and the opinion faced by Muslim thinkers.

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First: the concept of Orientalism

1- Orientalism in a Language: -

Orientalism is a word derived from the east, the east: it is the side from which the sun rises, so it is said: The sun rose east and sunrise if the sun rose, and sunrise: taking to the east [1].

2- Orientalism as a term: -

Linguistic and scientific formulas were multiplied by researchers as a definition of Orientalism and were often consistent in content and that they were not differences, but they were not fundamental, and in this context, Orientalism can be defined as: a general term or concept usually called an intellectual direction that means studying The civilizational life of the Eastern nations in general and the study of the civilization of Islam and the Arabs in particular[2], and Omar Farrukh holds that Orientalism is: the interest of Western scholars in Muslims, their society, their history, their languages, literature, science, customs, beliefs, and myths[3].

Orientalism is also known as a study carried out by Westerners on the heritage of the East, particularly with regard to its history, languages, literature, arts, traditions, and customs[4], and Orientalism is also known as (an intellectual method based on an existential and epistemological

distinction between the East And the West)[5], and some scholars have combined, in its definition, an existential link between Orientalism and Islam, where Dr. Ghorab says: It is (academic studies carried out by Westerners of the People of the Book on Islam and Muslims in various aspects: doctrine, culture, and law, with the aim of distorting Islam and Trying to form Muslims therein[6].

Second: The image of Muslim women in Western Orientalist art:

Most of the oriental paintings and their arts came to depict a Muslim woman tormented and oppressed or the victim to be in their perspective between compassion and desire. For example, in some of the paintings of the French Louis of Courier, the description of the Muslim woman who was wronged by that Algerian Muslim who sells it for money as a commercial good, in return for the kindness, affection and mercy that he gave her The French soldier who bought it, and the oriental paintings also followed up to quote the cases of Muslim women in their fields of life in their workplaces while they are weaving, cultivating or washing clothes while they are working for their family or trade and selling in a goal to describe the oppressed away from the truth It is a pleasure in their work to be those seeing them towards unilateral[7].

Third: Muslim women in the story of Western civilization:

In a case of abuse, the author of the story of civilization describes the Muslim woman as that adorable, adorable, adorned with jewels, ornaments with braids and curly hair on the foreheads, claiming that the niqab was imposed after a year (715 AD) as an adornment to spread, giving the woman a beauty in her eyes, exceeding the limits of respect to describe her eyes as attractive and appealing to minds In the case of a phenomenon and a witness to the desire that the Orientalists possessed to undermine the Muslim woman[8].

He also described to us polygamy in Islam that it is nothing but satisfying the sexual instinct of a Muslim who does not care about celibacy, nor the number of his wives to have fun with Muslim dancers who have become very important in the Muslim community[9].

In other places, he describes Muslim women as bad by mentioning incidents that they have committed, including lesbianism, which ended in them killing as punishment, and the widespread prevalence of sodomy and crushing in the Muslim community until he reached the court of the Caliph Harun al-Rashid al-Abbasi, as it appeared in the poems of the Abbasid poet Abu Nuwas a description of the abnormal relationships that were Between him and his mistresses before

marriage, just as Muslim women whose families withheld them from all men fell as men fell in them, so that men were affected by the appearance of women to turn to the bisexual who explored all the actions of women by imitating them[10].

In a description marred by the criminal, he describes Muslims by not relying on the woman and her counsel, ascribing a false statement to the caliph Al-Rashidi Omar bin Al-Khattab, may God be pleased with him, that requires consulting the woman and violating it. In a state of doubting the mind of a Muslim woman, that orientalist would think so that the first century AH He witnessed a state of mixing between men and women in the Muslim community in visits, markets and prayers in mosques without a veil, and the promise of the arrival of the veil to the Arabs through their contact with the Persians[11].

And that Orientalist exemplifies for us an example of a Muslim woman appearing in a state of lies, accusing Aisha bint Talha, the wife of Musab bin Zubair bin Al-Awam, who was refraining from covering her face defending that that God called her beauty that she loved people to see and know his bounty on them describing the spread of the veil in the era of the Umayyad Caliph Al-Walid II (743-744 AD)[12].

He also described the situation of the woman that she reached in the Muslim community (in complete isolation) by the fact that going out on her own is prohibited and that what she needs from the markets and others is sent by someone who brings it to her or that there are women who offer their goods in homes and the women buy from them and this orientalist stresses the freedom of women in losing them for the simplest Her rights to deprive her of food with her husband[13].

And this orientalist returns to contradict himself by saying, "As for the women themselves, we do not find until the nineteenth century evidence that they opposed the seclusion or the niqab, but rather enjoyed the secrecy, tranquility, and comfort of the harem wing, and if their husbands went too far in duty Maintaining their isolation, and seeing this as an insult to them, and legal wives continued to carry out their virtual prison with a good portion of the historical events, and the bamboo or the rational, and his wife Zubaida in the eighth and ninth centuries, had a great deal of influence and authority, and they enjoyed a lot of splendor and authority[14].

In a serious interruption, that orientalist lays lies to the Islamic legislation regarding polygamy, describing that this legislation that permits a Muslim man to marry four women means that he has no right to combine the four wives except after the first divorce or her death, meaning that there is only one in his group, and this combination does not It is permissible except for the wealthy and

that the ease of divorce enabled a man to marry whatever he wants one after the other, stating that there is no validity to his health as his saying: "It is said that the son of the doctor, who is a dye in Baghdad, lived until he reached the age of eighty five and married nine hundred wives"[15].

Then he depicts marriage and polygamy as a stage of moral and social degradation after the Abbasid era, when the rate of population increase exceeded the food that increased poverty and discontent among the Muslim families, and he also accuses Muslim women of the many incidents of adultery despite the severe punishment imposed on them by Islam and severe restrictions, and equals between Muslim and Christian in the moral aspects outside the scope of sexual aspect [16].

And in a sign that Muslim women are not subject to the conditions and limitations of Islam that he granted them, no matter how high their status and proximity to the lineage of the Prophet Muhammad (peace and blessings be upon him), he exaggerates a description of Mrs. Sakina bin Al-Hussein (peace be upon him) by saying "He presided over a symposium of poets, politicians and scholars ... and her intelligence was Its attractiveness and taste is the level that people in all countries of Islam aspire to, and Sakina married more than once and in some cases required that someone who seeks marriage marry her to be free to hold her scientific and literary councils "[17].

Fourth: Muslim women in the eyes of the surprised:

The influence of orientalist reached Muslim minds and deviated from the truth, so they were their voices, and when they learned it in western countries as a matter that works only with a Western system, their toxins were released in the body of their nation to depict, for example, polygamy, that it is one of the disadvantages that are taken on Islam, as it is one of the causes of moral decadence among women, such as Qasim's saying. Amin, "I do not see polygamy as a legal trick to spend a brutal lust, which is a sign of moral corruption, embezzlement, and its evil in seeking deliciousness"[18].

His son Hussein Ahmed Amin continued, saying, "The Qur'an does not contain a single verse that obliges the woman to wear the veil." He regrets that the Egyptian woman returned to the veil, usually as a response[19].

The Orientalists took advantage of every forum and every way to tear apart the barrier between the kingdom of the Muslim woman and her surrounding world bound by the provisions and laws

that preserve her prestige and dignity, so they poured a flood of temptation on her from arts and educational attractions, recruits of cinema and theater, writing stories and various broadcasts that are managed under their orientations and policies to display the charms of Muslim women and make them In front of them everywhere[20].

Fifth: Muslim women in the Islamic perspective:

Islam came to remove injustice from all humanity, including women. For it was equal between men and women in the speech. The Holy Qur'an and the Sunnah of the Prophet was cleansed for women by treatment with justice, kindness, and kindness. So Islam raised the issue of women, so God Almighty criticized the contempt of the female that prevailed in Arab society before Islam by the Almighty saying (If humans one female under his face is Msauda Kzim (58) fades away from the folk of the poor is preached by Oamskh on Hun or Idesh in the dirt not what evil rule)[21], and started the Koran that judgment Bad, and from the aspects of honoring them, God Almighty sent a surah in their name, Surah Al-Nisa, from which they quoted the above verses, separated their rulings and rights[22].

And God Almighty recommended the woman even in cases where the matter between her and her husband reached the stages of divorce and promised patience for her a lot, for God Almighty said: (and associate them with the good, for if you hate them, then you will dislike something)[23].

Fever Islam women from forced prostitution, which is illegal marriages, saying the Almighty: (do not hate your girls into prostitution if they want to barricaded themselves may seek offer life and are forced into the Allah is Forgiving, Merciful after coerce).

And the Holy Qur'an has made us the most important source of our response to almost all orientalist about women, as it is the most authentic book, which is the word of God Almighty, in which there is no doubt and falsehood other than the truth, as well as the Sunnah of the Prophet (peace and blessings be upon him). :

- Honoring Islam is for women being either and time constraints puss one guide for every honor in being either the Almighty said: (spent your Lord that you worship none but Him and dutiful to your parents either they reach you have old age, one or both do not say to them, F and Tnehrhma say two words generous)[24].

- She honored her as a wife because the Messenger of God, may God bless him and grant him peace, said in the farewell argument: "Fear God in women, for you took them with the trust of God,

and you analyzed them, so spread them with the word of God ..."[25].

- Honoring her as a child, in the hadith of Our Lady Aisha (may God be pleased with her) she said: "A woman entered with her two daughters asking her, but she found nothing other than a fruit for me, so I gave her to her, so she divided her between her two daughters, and she did not eat from her, then she rose and went out, so the Prophet entered - prayed God be upon him - upon us, so I told him, and he said: Whoever is afflicted with these daughters with something that has a veil of fire "[26].

- Honoring her as a widow: the degree of the one who sought the widow reached a major position, because he, peace and blessings be upon him, said: "The one who seeks the widow and the poor is like a mujahid for the sake of God or the one who is standing the night fasting the day"[27].

They equated her with work and his reward with the man for the Almighty saying: "Then their Lord answered to them that I do not waste the work of a worker among you from a male or a female from one another"[28].

- She honored her with knowledge and gave her a wide field for learning and education. In addition to her educational duty at home, she enabled her to seek knowledge and teach him, and the examples are very many. This is Our Lady Aisha, may God be pleased with her. She was one of the most knowledgeable women, and among them, the scholars took knowledge in the field of everything that was related to the Holy Qur'an Masroq bin Al-Ajda: "I saw the sheikhdom of the companions of Muhammad asking about the obligatory prayers"[29]. Al-Zuhri said about her: "If Aisha's flag had been combined with the knowledge of all women, Aisha's science would have been better"[30].

## Conclusion

And at the conclusion of our research, we see the falsehoods of the orientalists and the foreigners, and their lies that distorted the reality of women in the shadow of Islam became clear. And her house, and the well-known well-known nanny.

We can say that the woman was a guarded queen in her home, that throne that overlooked the masses of Orientalists, so that she became insurmountable in her possession over the wolves of the West and his offspring to be an expensive commodity rather than a cheap commodity bought and sold like a Western woman, and the difference is clear between Western equality in work and Islamic equality in rights and duties.

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