

**CAREER WOMEN IN ISLAMIC PERSPECTIVE; A CASE
STUDY IN PANDAN INDAH, KUALA LUMPUR**

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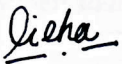
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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I here by declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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Marziha Binti Mazalan (P000209)
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ABSTRAK

Di dalam kertas projek ini, penulis telah mengumpulkan pelbagai maklumat dan pendedahan berkaitan dengan tajuk Wanita Bekerjaya Mengikut Pandangan Islam, Satu Kajian yang di jalankan di sekitar Pandan Indah, Kuala Lumpur. Kertas projek ini mengandungi lima bab. Di dalam bab pertama, penulis akan menerangkan tentang pengenalan kepada tajuk projek ini, objektif kertas projek ini di jalankan dan juga kajian metodologi yang penulis gunakan untuk menyiapkan projek ini. Bab kedua pula menerangkan tentang sejarah wanita ketika zaman Jahilliyah, di zaman Nabi Muhammad S.A.W dan ketika kebangkitan agama Islam ke bumi Makkah hinggalah ke abad ini. Di dalam bab ketiga, penulis menerangkan tentang apa yang di maksudkan tentang Wanita bekerjaya, pendapat-pendapat, juga masalah-masalah yang dihadapi oleh wanita yang bekerjaya dan kesan-kesannya terhadap mereka. Manakala di dalam bab empat pula penulis telah menyediakan statistik atau kesimpulan kepada soalan-soalan yang telah di berikan kepada wanita-wanita yang bekerja di sekitar Pandan Indah. Bab kelima iaitu bab yang terakhir, penulis telah membuat kesimpulan dan cadangan tentang tajuk yang telah di sediakan.

ABSTRACT

In this thesis project, the writer tries to gather information and exposure on the career women in Islamic perspective in Case study was conducted in Pandan Indah, Kuala Lumpur. This project paper consists of five chapters. In chapter one, the writer explained the introduction of the project paper, objective of the project and also what the research methodology that has been use in chapter two, the writer explained about the historical background of the women during Prophet Muhammad times until now, the situation of the women in Jahilliyah Era and also after the coming of Islam. In chapter three, it explains about the definition of the career women, opinions on career women from Islamic perspective and others view. The next chapter covers on the precision report from the questionnaire that writer prepared for the women around Pandan Indah. In the last chapter, the writer encloses the project paper with the conclusion and recommendation.

ملخص البحث

في هذه البحث، المراسلة تجماع و تعرض المعلومات تحت الموضوع حرفة النساء عند راءى السلامتصرف فى فندان انداه، كوال لمبورز هذه البحث تكون خمسة الباب. فى باب الأول، المراسلة تبحت المقدمة للبحث والهدف والمنهاج استعمال فى هذا البحث. فى باب الثانى، تبحت المراسلة التاريخى تحدث النساء فى الزمن نبى محمد صلى الله عليه وسلم، فى زمن الجهلية حتى الآن. فى باب الثالث، تحدث التعريف هذه الموضوع و الرأى عند اسلام والباب الرابع، تحدث فيه تقرير من السؤال استعد عند المراسلة. وأخيرا فى باب الخامس، تختم المراسلة بالخاتمة و التزكية.

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CHAPTER ONE

INTRODUCTION

Why the women choose to take a big responsibility to work in order to help their husbands in earning their family? The question leads me to write the thesis entitled “career women in Islamic perspective”? First, the writer believes that the writing should provide a through and objective coverage of the basic concepts and ideas in the area of career, family matters, responsibility, challenge and good relation with the parents, siblings, neighbors and others. The idea should be presented clearly and intelligibly. The coverage will include specific factual data as well as abstract, principles and empirically supported finding as well as hypotheses for testing, This thesis will arise a curiosity toward and provide for an on going process of observation, understanding and analysis of career women in Islamic perspective and differences between in Islamic and secular perspective.

Second and equally important, the writer believes that the introduction of this thesis will capture the reader’s interest. The particularly the students process and organization of career women and their responsibilities to their family behavior should be conveyed to the reader in an understand able, readable and interesting. Way given the foundation, the reader should be able to relate personal and familial valves life styles, religious and in relationship to others.

The writer tries to write this thesis both interesting and highly readable that is relatively comprehensively in its coverage of topics and that emphasizes the career women and differences with secular views. The writer support the discussion with historical and inter cultural referents.

The writer hope that the readers will find the ideas presented in the thesis “the career women in Islamic perspective in Pandan Indah, Kuala Lumpur” stimulating and clearly explained.

OBJECTIVE

Why I choose this topic for my project paper? In writing this paper, I attempt to fulfill a number of objectives among others are:

- 1) To present an objective description and analysis of the career women in Malaysia especially in Pandan Indah according to Islamic views.
- 2) To differentiate between Islamic perspective and secular views.
- 3) To present basic concepts and descriptive materials clearly and intelligibly
- 4) To know how the career women organize their family.
- 5) To present opinions and supplementary sources from the public pertaining to this topic from the questionnaire distributed and
- 6) Transfer the knowledge to reader on how to achieve the successful target as career women by the Islamic way in this topic.

RESEARCH METHODOLOGY

The meaning of the word “methodology” in the Oxford Advanced Learner dictionary that word originated from a Greek word, means way or style and logos, which can be interpreted as knowledge that is created and formed in more details.

In this project paper, the writer uses certain methods, namely:

- 1) The methods of gathering information
- 2) The method of documentation

1) The method of gathering information

The writer makes a research to get all the data and facts through:-

Library research

When writing the project paper, the writers make research at several libraries in Pahang and also in Kuala Lumpur, such as:

- Pahang Islamic College Library
- Kuantan Public Library
- KUIM Library
- National Library Of Malaysia

The writer also use other methods of gathering information, they are:

- Internet
- Sampling of women workers in MPAJ, Pandan Indah.

2) The method of documents likes;

- Magazines
- Journals
- Paper cuttings
- Others

CHAPTER TWO

2.1 The Historical Background Of The Status Of Women

Human intends to build and construct a good family and choose a woman to be his wife through marriage. It has started when Allah S.W.T created a wife for Prophet Adam A.s to overcome his loneliness. Since Allah S.W.T created him alone in paradise, he felt a need for a companion to share his physical and emotional aspects like the bird around him that fly with their couple.¹ Allah S.W.T knows better; Thus Eve was created for Prophet Adam A.s from his rib. As Allah S.W.T said:

يايها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء* واتقوا الله الذى تساءلون به والأرحام* ان الله كان عليكم رقيبا.

“ O Mankind! Reverence Your Guardian-Lord, who created your from a single person, create of life nature, his mate and from them twain scattered (like seeds) countless men and women-Fear Allah, through Whom Ye demand your mutual (right) and (reverence) the wombs (that bore you); for Allah ever watches over you”.

From that marriage, they get the children and from there exist one institution of family, which spread out until now.

As we know, the women existed from the men's rib and they have their own responsibilities and duties to manage their life in the world. But women's duties are

¹ Muhammad Abd. Lathief. 1996. *Rumahku Syurgaku*. Kuala Lumpur. Darul Nu'man. p. .6

not very wide at that time because it's only around their family for examples looking after their children and her family, cooking and others. But now, it has according to time.

2.2 Women Before The Coming Of Islam (Pre Islamic Days)

During Pre Islamic days, there were no guidelines in the relationship between men and women. Men felt that they are more powerful and stronger than women. They married with woman whom they love merely on physical attraction. Men act as leader and control their family life and break the marriage when they felt bored with the women.³

Vice-versa sometimes the wives also have more authorities than her husband. For example, in the era of Firaun, women were more superior than men to govern the country. During the era of Ptolemus and Roman, men who marry his sister are normal. It is different to Sparta nation, which allow woman owns more than one husband.⁴

2.3 Women In Jahilliyah Era

In Jahilliyah era, Arabians has more than one family because they practise more than one marriage. For them, women meant to bear their descendent and as sexual partner. Arabians in Jahilliyah time have bad habits and attitudes for example, they did not like female descendent because they think daughters can give them problems and disaster for their fortune. From that, when their wives gave birth to babies, they probably kill daughters by burying them alive.

³ Muhammad Abd. Lathief. 1996. *Rumahku Syurgaku*. Kuala Lumpur. Darul Nu'man. p.1.

⁴ *Ibid.* p. .5

It was different when their wives give birth to a son for them, they would announce to all members of their tribes that got a son because he would genealogy continuity for continuing his job, as a chief of his family, as a leader in the war and also as a defence of his family from any problems and foreign attack.

They also allowed their wives to sleep with another men in his tribe and they also could sleep with their friend's wife. For them, these are not illegal in their life.

It shows to us, that Arabians in Jahilliyah era, did not have a systematic organization or institution and they do not respect the women as their wives. Most marriages in this era would treat women as sexual object some examples are:

Al-Istibdha'

In order to obtain high status of kids and descendants, so the husband would instruct their wife to sleep with other man who is famous, stronger, powerful and he funds of guy. The babies born from the illicit relationship are considered to be courage. In Sparta, the community will condemn the man who is jealous to his wife in practicing that relationship.

Al-Sighar

Two guardians (wali) would exchange their daughters as dower (mahr) in their marriage. As an example, "Ali promises to marry his daughter to Abu and Abu also promises to marry his daughter to Ali".

Inherit Marriage

This marriage occurred because they assume that a wife is not more than inheritance that is given to anyone who is her husband. Husbands heir of relatives can inherit his wife if her husband died and the wife has no right to reject or go back to her family without the permission from her ex-husband's family.⁵

2.4 Women After The Coming Of Islam

Around in 12 centuries before the Church debated whether the women had a soul or not and 14 centuries before women in the West started their liberation struggle. This not only liberated women from the shackles of the 7th century oppression but also propelled them into the center stage of society and they played roles that were only a few decades before inconceivable and to this day unprecedented.⁶

From the struggle in Makka, where a woman, Sumayya, became the first martyr, through the first hijra where women featured prominently, to Madina where women took part in Jihad and were consulted in state policy sometimes, like the case of Umm Salama at Hudaibiya, saving the whole ummah from a catastrophe,⁷ women participated fully in the building and sustaining of the nascent Muslim community.

From many centuries to come, women, like their male counter parts, continued to play a prominent role in the progress of the Muslim Ummah. The political role of the Ummahatu al-Mu'minin, Aisha and Ummu Salama and the controversial Sukayna the daughter of Hussien the grandson of the Prophet, is fairly well documented.

⁵ Mustafa Hj. Daud. *Perkahwinan Menurut Islam*. K.Lumpur. Utusan Publication and Distributor. p: 5

⁶ Usman Bugaje.1995. "Towards A Global Women Islamic Movement"

<http://www.webstar.co.uk/~ubugaie/global>. www.Yahoo.com. 3 October . p. 1

⁷ *ibid.* p. 2.

But it is in the field of education and learning that the contribution of Muslim women appears to be most profound. The case of Aisha r.a is fairly well known, but her greatness is not so much in the fact that she was the transmitter of the fourth largest number of *hadith* as for her precision, critical faculty and knowledge of law, history medicine, astronomy and mathematics.

During the generation of the Tabi'un (the generation following the Sahaba), there was, among the most prominent scholars, Amrah Binti Abdurrahman, who was described by Ahmad Bin Hanbal as "an eminent theologian and a great scholar" and who was a teacher of the judge of Madina in her time.⁸

During the period of Tabi'u al-tabi;in, there was Umm al-Darda', about whom the famous hadith scholar al-Nawawi, said "All scholars are unanimously agreed regarding her vast knowledge of Islamic jurisprudence, her intelligence, her profound understanding and her greatness". She was held to be an important *hadith* scholar of her time and a judge of recognized ability and merit, superior to celebrated masters, such as al-Hassan and Ibn Sirin.

⁸ Usman Bugaje. 1995. "Towards A Global Women Islamic Movement".
<http://www.webstar.co.uk/~ubugaje/global.www.Yahoo.com>. 3 October. p.2

CHAPTER THREE

3.1 Women Rights According To Islamic View

According to Islamic view, Islam never keeps the women in the lower level but they not in the same level between men and women. The importance things that Islam is respect the women rights according the Islamic rules that properly include in Al-Quran and As-Sunnah.

Allah S.W.T said in the Al-Quran of Surah Ali-Imran:⁹

فاستجاب لهم ربهم اني لا اضيع عمل عامل منكم من ذكر او ائثى * بعضكم من بعض *
 فالذين هاجروا واخرجوا من ديارهم وأوذوا في سبيلي وقتلوا وقتلوا لا كفرن عنهم سيئاتهم
 ولادخلنهم جنت تجري من تحتها الأنهار * ثواب من عند الله عنده حسن الثواب.

“And their Lord has accepted from them, and answered them:“ Never will I cause the work of any of you to be lost, whether male or female, Those who have left their homes, or been driven from there, Or suffered harm in My Cause, Or fought or been slain- Truly I will remove from them Their (stairs of) injustices, An admit them into Gardens with rivers flowing beneath, A reward from the Presence of Allah, And from this Presence is the best of rewards.”

⁹ Al-Quran, Ali-Imran,3: 195

And also in Surah Al-Nisa', Allah S.W.T said:¹⁰

ومن يعمل من الصلحت من ذكر أو انثى وهو مؤمن فأولئك يدخلون الجنة ولا يظلمون
نقيرا.

“If anyone (or a group) acts righteously, Be they male or female and (they) have faith, They will enter Heaven and not the least injustice will be done to them.”

As the Prophet Muhammad S.A.W said in a Hadith, its meaning is:

“ Women are the leader in their husband home, and she has been asked about her leadership”

From the above Quranic verses and hadith above, it show that Islam keep the women in the highest level similar with the men especially in the aspect of *Ibadah*. They cannot feel that their rights are being abused by anybody because Islam has its own rules where the rights cannot be abused. These are parts of the women's right in Islam:

- 1) Rights for *ibadah*: *Ibadah* in the context of the relation between human and Allah S.W.T. It is similar to other relation because it is a duty and human responsibilities.
- 2) Rights for doing our own duties and responsibilities between the human beings according to our situation like duty to our parents, children, husbands, family and community.
- 3) Rights and duties to spread the Islamic mission according to Islamic rules.

¹⁰Al-Quran, An-Nisa', 4:124

- 4) Rights for protection of physical being, pride, honor, properties and health.
- 5) Rights to be punished with similar sentence if they commit wrong doings in Islam like adultery, theft, drinking liquor, murder and others. The Prophet Muhammad S.A.W said:
 “ If Fatimah, daughter of Muhammad as a theft, I will cut her arms”
- 6) Right for education: It is a *Fard Kifayah* for men and the women without any differences. In Islamic history, there were many jurists and some of them were women such as Siti Aishah R.A, Prophet Muhammad’s wife, Siti Sakinah, Hussien’s daughter, Aishah Binti Talhah and others. They lots contribution to Islamic mission to the whole world. Aishah R.A herself was famous jurist together with Khulafa’ Umar, Ali, Abdullah Ibn Mas’ud and Abdullah Ibn Umar.

3.2 Women Rights According To Family Law

When we look to the Family law system in Malaysia, women have their own special position in the eyes of law. Islam gives more advantage to women position in the Islamic law. It is stated in the Holy Quran about just and fairness between men and women:¹¹

ومن يعمل من الصلحت من ذكر أو انثى وهو مؤمن فأولئك يدخلون الجنة ولا يظلمون
 نقيرا.

“ If anyone (or a group) acts righteously, be they male or female and (they) have faith, they will enter Heaven and not the least injustice will be done to them.”

¹¹Al-Quran, Al-Baqarah, 2 :124

Islamic jurists concluded the important things in the above *ayah* that are:

- 1) Women has their own rights/ advantages and also responsibilities
- 2) Women and men are in the same position in whole thing except the men has special status above the women like as a leader in the family.

In Islamic Family Law (Federal Territories) Act 1984 (Act 303), the law covers the rights for the women in the following provisions:

- 1) Right for marriage. In **Section 8 of Islamic family Law (Federal Territories) Act 1984** said that no marriage may be solemnized under this Act where either the men is under the age of eighteen or the woman is under the age of sixteen except where the Syariah Judge has granted his permission in writing in certain circumstances.¹²

Under the Shafii School of law, the consent of the bride is required for a marriage except in the case where her father or her paternal grandfather gives a virgin girl in marriage. The right of father and paternal grandfather to give away his virgin daughter or grand-daughter without her consent is, however, subject to the number of conditions to ensure that the marriage is for her benefit and that the father or grandfather has not acted wickedly or carelessly in the matter. In the Islamic Family Law (Federal Territories) Act 1984 is provided that the marriage shall not be recognized and shall not be registered under the Act unless both the parties to the marriage given their consent.

¹² Islamic Family Law (Federal Territories) Act 1984, p. 12

- 2) Right for Mas kahwin and pemberian. In Section 21 of Islamic Family Law (Federal Territories) Act 1984 defined that¹³ “*mas kahwin*” as the obligatory marriage payment due under *Hukum Syarak* by the husband to the wife at the time the marriage are solemnized, whether in form of money actually paid or acknowledged as a debt with or without security or in the form of something.

Mas kahwin is also known as *mahr* or *dower*. *Pemberian* is defined as a gift whether in the form of money or valuable things given by husband to a wife at the time of the marriage.

It is stated in the Holy Quran to the effect:

واتوا النساء صدقتهن نحلة* فان طبن لكم عن شيء منه نفسا فكلوه هنيئا مريئا.

“ And give the women on marriage their dower (*sadaqa*) as a free gift; but if they of their own good pleasure remit any part of it to you take it and enjoy it with pleasure and good cheer”¹⁴.

And it is also said in this verse, that:

“ There is no blame on you if you divorce women before consummation or the fixation of their dower (*faridat*) but bestow on them a suitable gift (*mutaah*), the wealthy according to his means and the poor according to his means, a gift of a reasonable amount is due from those who wish to do the right thing”

¹³. Ahmad Ibrahim Tan Sri Dato' Prof, 1997, *Family Law In Malaysia*, Third Edition,. K.Lumpur, MLJ Sdn. Bhd. p.208

¹⁴ Al-Quran, An Nisa' 4: 4

From the above verse, the *mahr* need not always be in the form of money or cash, it may be in the form of the fruit plantation, a piece of land, a house, a jewelers and other property. It may be deferred too. If the *mahr* takes a form other than cash, the female party must agree it upon.

The husband cannot take back the *mahr*, which he has given to his wife at the time of divorce. It can be taken back only if the wife wishes to have a divorce or *khulu'*. If he does not pay *mahr*, which has been deferred until divorce, take place, the wife's entitlement still stands and has to be met.¹⁵ The ex-husband has to settle his debt to his ex-wife. If he fails to pay her, she may raise a claim in court for the *mahr* still owing.

- 3) Rights in Polygamy. A Muslim man may marry up to a maximum of four wives. Although polygamy is allowed, the condition is that man must be able to treat his wives equally. According to the Al-Quran:

وان خفتم الا تقسطوا في اليتيمى فانكحوا ما طاب لكم من النساء مثنى وثلاث
وربع* فان خفتم الا تعدلوا فواحدة أو ماملكت أيمانكم* ذلك ادنى الا تعولوا.

*“ If you fear that you shall not be able to deal justly with the orphans, marry women of your choice two or three or four; but if you fear you shall not be able to deal justly with them then only one. That will be more suitable to prevent you from doing injustice ”.*¹⁶

The Islamic Family Law (Federal Territories) Act 1984 provides the polygamy in Section 23. In that section provide that no man, during the subsistence of a marriage, shall except with the prior permission in writing of the court, contract another marriage with another woman nor shall such marriage contracted without such

¹⁵ Mimi Kamariah Majid. *Family Law In Malaysia*. 1999. K.Lumpur. Malay Law Journal Sdn. Bhd. p.51

¹⁶ Al-Quran, An Nisa' 4: 3

permission be registered under the Act Be that as it may, the court if it shown that such marriage is valid according to *Hukum Syarak* order it to be registered subject to **Section 123**.

In this section, declares that any man who during the subsistence of a marriage, contracts another marriage in any place without the prior permission in writing of the court commits an offence punishable with a fine not exceeding RM 1,000 or with imprisonment not exceeding six months or with both.¹⁷

4) Right for *Khulu'* or Divorce by Redemption. Divorce by redemption or *khulu'* or *tebus talaq* is where a wife requests for a divorce from her husband by offering him money or gifts. The wife may request for the divorce where she is unable for various reason to live with him, such as when she was longer loves her husband, she no longer wishes to continue conjugal relations with him, or she unable to tolerate or accept further his negative behaviors.

Sometimes the husband may not even ask for anything in return for the divorce. He waives his right of compensation and simply agrees to divorce his wife compliance with her wishes. According to the Al-Quran:

الطلاق مرتن* فامساک بمعزوف او تسريح باحسان* ولا یحل لکم ان تأخذوا مما

آتیتموهن شیئا الا ان یخافا الا یقیما حدود الله* فان خفتم الا یقیما حدود الله* فلا جناح

عليهما فیما افتدت به* تلك حدود الله فلا تعتدوها* ومن يتعد حدود الله فاولئك هم

الظالمون.

¹⁷ Islamic family Law (Federal Territories) 198٤, p. 58