

Course Syllabus

Course: Woman and Society

Study Program: Islamic Theology

ECTS points: 4

Course Status: Elective

Course Code: 406

Schedule of Classes: 2+1

Academic Year: 2021/2022

Semester: VII

Teacher: Dr. Sedat ISLAMI

Short Course Summary

The role of women in society is important. On the statistics side, the woman represents half of the society, while in the functional state even more than half since she (as a mother) deals with the education of the other half. Despite this, the woman historically, until the coming of Islam, has been despised. Because of religious beliefs and different social habits. This course focuses on the historical and analytical treatment of these beliefs, to focus on the Islamic truths for women and to end up with the position of women in our time and their rights.

Expected learning outcomes and objectives:

Goals:

The purpose of the course 'Woman and Society' is to:

- to shed light on the woman's position and her social role historically
- to identify the ideological basis of different beliefs and customs regarding women
- to shed light on Islamic truths about women
- as the violation of women's rights and abuse occurs as a result of women's lack of awareness of her rights and collective awareness of women and her rights, raise this awareness by enabling students to interpret and transmit knowledge of women and their role in society.

Expected learning outcomes (knowledge, skills and competences)

At the end of this course, the student assessed positively will be able to:

- have a historical background about women's rights
- to become acquainted with Islamic truths about women and their rights
- to interpret to others the complete Islamic concept of women and their rights

- to contribute to the advancement of women's rights in our society..

Teaching methodology:

The course will be handled in the form of lectures, which are presented to students through the projector, to understand it easier and more clearly. At the end of each lecture, a time will be made to make a recap about the topic discussed and eventual student questions. However, during the lecture, there will be room for students to express their opinion and viewpoint about the program being discussed. There will also be seminar papers and individual student presentations about certain topics in advance. For the students a separate web page (<https://fsigruajadheshoqeria.wordpress.com/>) has been prepared, with basic literature and additional literature, as well as written lectures. The lecture is posted on the site one day after being held with students.

Course content:

Week One: General information on the Course and Scheme of Lectures, Presentation of Core Course Literature, Other Issues Related to the Lecture Development and Student Assessment Methods.

Week Two: In this lecture we talk about the position of women in societies before the emergence of Islam. Initially, it is about women in idolatrous societies, then to move on with its position in religious societies, namely Jewish and Christian societies, and to end up with women in Arab society.

Week Three: In the third week, the focus of the lecture is on the Islamic concept of women, the way Islam sees it, and how it addresses some of the issues that students have had the opportunity to learn in the previous lecture on women in earlier societies. So, by comparing, students are able to measure the changes that Islam has done to women and their rights.

Week Four: The fourth week is devoted to the concrete treatment of women in Muslim societies. During the past lectures, the students have realized that the treatment of women in the scriptures in the original was good, but the changes and distortions made thereafter are those that have depicted the devilish woman. Speaking about the practical treatment of women by Mohammed a. and the following generations, students understand that the position of women has advanced socially. Therefore, respect for women has not remained in theory but has also come to life in practice. Indeed, students will have the opportunity to understand how Prophet Muhammad a. has become a reference to the dignified treatment of women and how his wives have taken on the advocacy of women's rights in society.

Week Five: Despite the explanations for the elevated position of women in Islam and the provision of evidence from the practice of Muhammad a., His companions and subsequent generations, some still continue to dispute his position by referring to some texts from the Qur'an

and the Sunnah. More specifically, it deals with the concept of women in terms of its creation, equality between men and women, women's testimony, her inheritance, cover, education, the right to preach, the right to vote and to exercise public positions, the right to participate in the military, etc.

Week Six: In this lecture students are acquainted with the paramount rights of women. More clearly speaking, it is about doctrinal and Islamic marriages, so what does it mean, how religion feels it, as sacred as it was in Christian society or as a contract, what is the significance of this. It is also about women's right to select a spouse, for permitted and prohibited marriages in Islam, and so on. The treatment of these topics is done in terms of women's rights, not from a legal point of view, so we do not deal with lawyers' arguments about certain issues.

Week Seven: Marriage to Islam, though of great importance, still remains human, not sacred. She, as some Muslim thinkers have described, is a contract between husband and wife, which means that it derives rights and obligations from it. It is with these rights that this lecture is taken, focusing primarily on the moral rights of women to continue with the material rights. Then it continues with the obligations that the woman has to the husband, focusing on the moral obligations, within which the adultery is treated.

Week Eight: Intermediary exam

Week Nine: The husband and wife, besides the separate obligations, also have joint obligations. The naming of all these obligations is the mutual consultation between husband and wife. The woman as the "lady" of the house (raijah) has to see the obligations in the spirit of mutual respect and love. Rather, some things are not necessarily obligatory in the name of this love, and this respect is called upon to do so. Then it goes beyond reproductive health where it is about family planning and issues that relate to this topic. Continued with their obligations to educate children and women's rights as a mother.

Week Ten: Married life has its challenges and problems as well. Within this lecture, the "nushuzi" or conjugal arrogance and how religion foresees its resolution is discussed. More specifically, it is about violence against women and the Islamic truth about it.

Week Eleven:

In the ninth week students are more familiar with a debated topic in Islam, polygamy. Initially, polygamy is discussed in the previous religions to see how Islam has not started with this issue, then point out the distinctive elements of Islam, with particular emphasis on some causes that lead to polygamy, such as the phenomenon of passage of the regular time of marriage to a part of the women.

Week Twelve: Since marriage is a contract and not sacred, it can be broken. This lecture deals with the treatment of divorce from the Islamic perspective. First of all, it is about the concept of

divorce as the "holiest halal" to go further to the causes that lead to it, to the right of the man to divorce and the right of the woman (hul'in). Likewise, her hereditary rights as her widow, her right to children, etc. are treated.

Week Thirteen: In the thirteenth week in focus are movements for women's rights or feminism. In addition to the descriptions of their performances as a movement, they also talk about their basic concepts and (not) adaptability to the Islamic concept.

Week Fourteen: The fourteenth week focuses on the Kosovar Muslim woman and her rights in education and employment.

Week Fifteen: Repair of distinctive material and pre-reading for the final exam

Evaluation criteria and components:

- Participation and engagement in lecture: 10%
- Seminar work: 20%
- Intermediate texts: 30%
- Final exam 40%
- Total: 100%

Required reading:

1. Required reading:
2. Topallioglu, Bekir, *Wife in Islam*, translated: Mithat Hoxha, (Istanbul: Marmara University, 2000).
3. Kardavi, Jusuf, *Woman in Islam*, translated: Sadush Tahiri, (Pristina: Charity Society of Qatar, 2002).
4. A group of authors, *Women under the protection of Islam*, (Pristina: United Saudi Committee - Help Kosovo, 2002).
5. Sibai, Mustafa, *El-mer'etu bejne-l-fikhi ve-l-kanun*, (Bejrut: El-mekteb el-islamij, ed. 6, 1984).
6. Havli, El-Behi, *El-Islam, and kadu el-mer'eti al-muasireti*, (Cairo: Mektebetu Dar et-turath).
7. Gazali M., Tantavi M.S., Hashim A.U., *El-mer'etu fi-l-Islam*, (Cairo: Ahbar el-jevni, 1991).
8. Afgani, Seid, *El-Islam ve-l-mer'eh*, (Beirut: Dar al-fikr, ed.3, 1970)..

Optional reading:

1. Faruki, Lois Lamja, *Women, Muslim Society and Islam*, translated: Mimoza Sinani, (Skopje: Logos-A, 2007).

2. Taha, Sabir Ahmad, Nidhamu-l-usreti fi-l-jehudiji ve-n-sit-ve-l-Islam, (Cairo: Nehdatu Misr, 2000).
3. Tahhan, Mustafa, Woman at the call caravan, translated: Bashkim Aliu and Sali Shasivari, (Skopje: Furkan ISM, 2001).
4. Nedvi, Abu-l-Hasen Ali Nedvi, Ma dha hasi el-alem bi-n-hit el-muslimine, (India: El-mexhma el-islam il-ilmij, 2008).
5. Zejjat, Habib, El-mer'etu fi-l-xhahilijje, (Cairo: Muessesetu Hindavi, 2013).