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From Activism to Domestication of Muslim Women under Umayyad

Abstract

This paper presents an in-depth analysis of the domestication of Muslim women during the Umayyad period (660-750 A.D). Umayyad was the first dynasty which ruled over the Muslim Empire without any partition of the caliphate. The paper attempts to explore the general condition of the society of Umayyad and how the political and social status of the Muslim women transformed through the passage of time in 92 years. The social condition of women under caliphs shows how some misogynist elements of that time put restrictions on Muslim women regarding their political participation and increasing social and economic freedom under the growing influences of foreign elements as well as economic prosperity. Further, the paper explored the process of domestication of women, its causes, impacts and women's point of view on this domestication. The males' perspective was also discussed. The study suggests that the process of domestication could be seen in three stages i.e. complete freedom, limited freedom and complete domestication of Muslim women. The research is qualitative in its nature and based in historical-analytical design. The approach is empirical and relates to the critical social science school of thought.

Key Words: Arabs, Umayyad, domestication, Muslim women

Introduction

During the Umayyad period, the tribal Arab society transformed from nomadic culture to sedentary civilization, which was later on called Arab and Islamic civilization. This transformation affected all sections of the society including females, who were more than half of the population. During this period, women were domesticated gradually and regarding the case of Umayyad women, we have the best example of domestication of women during medieval ages. The women of this period passed through three stages in the political and social arenas. In the first stage, women were politically and socially active, in person participating in wars, political matters and social phenomena. During the second stage, women were barred from participating in politics and social activities, through social, economic and political pressures but they continued their activities behind the veil. During the third stage, women were completely domesticated and were used as political tools by their male counterparts. Although these three stages cannot be parted by sharp timeline, but approximately each stage covers a period of 30 years and

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hence, the 92 years of Umayyad period could easily be adjusted with the transformation of women from activism into domestication. Umayyad period has an advantage that it was closely related with the nomadic nature of Prophetic-cum-caliphs' era at its start, and with relatively civilized Abbasid era at its close. Hence, women went through true nature of transformation from active partners into domestication under one single dynasty. They proved their activism, their resistance against domestication, their harmony towards domestication and lastly their submission to such domestication. This paper has also discussed in following paragraphs that how foreign (along with other) influences affected not only newly settled Arabs in fertile regions but also the population of Arabian Peninsula. As the males and females are reciprocal in all areas of life, therefore, the status of women of this period could not be analyzed by parting them from males' status. Infact, males' status deeply affected women status, however, women's status had less effect on males. To understand the conditions of Umayyad women, it is important to study the status of women under caliphs also as background.

During the period of Caliph Abu Bakar, the conquest of Persia and Syria started and was completed during the period of his successor, Umar bin Khitab. The new caliph had a comparatively stringent attitude towards women. During his period, he passed some orders regarding women including:

- Prohibition of women to join prayers in mosques along with males.
- Unequal distribution of funds among the wives of the Prophet.
- Interference in the personal matters of the women.
- Separation of males and females in public ceremonies especially Hajj.

These orders were reversed during the period of Caliph Uthman but left offshoots on the minds of the jurists of later periods. Another dimension of Caliphate period is that the Arabs who spread out of Arabian Peninsula came into contact with foreign nations and socially they were much influenced by them in all spheres of life. The growth of wealth and importation of slaves caused them to have more and more women. The Arabs also used foreign women for the purpose of their population growth (Ibn Khaldun: 1968). The growth of Arab population was much necessary for their dominance. However, the status of female slaves was not equal to wives. The foreign people either free or slave, either men or women, brought gender stereotypes of their own societies with them. For them gender biasness was no problem and there was no gender issues among them. However, the humanitarian based laws of Islam attracted them towards new religion and many of them embraced Islam by the passage of time.

All the Arabs did not convert to Islam as often misconceived by the writers. A large number of tribes kept their own faith safe and did not follow Islam (al-Tabari: n.d). Many participated in conquests being Christians and Jews and remained so for many years (ibid). The non-Arabs also followed their respective religions for centuries. Within Arabian Peninsula, the deeply rooted Arabs followed their own tribal norms and values along with Islam. Such customary laws were also not prohibited if they were not in clear contrast to Quran. So, the whole situation was not changed but reformatory attempts were made on humanitarian grounds. The actual change occurred in the major cities due to the increase of

wealth and prosperity. The effects were both positive and negative. There was high social development and Arabs went under the way of socialization influenced by Persian, Byzantine, Coptic and others. Most of the scholars of early Islam were non-Arab converts. They interpreted Islam and Quran from their own point of views and also committed some forgeries in matters related to gender issues (Rohilla: 2016). The civilized Arabs also followed new laws and rules due to their civilization and political purposes. Sanctions passed by Caliph Umar were uplifted by his successors. Caliph Ali faced a serious opposition from over all Arab groups and it was the first chance that central government was opposed by a very influential and strong nerved woman, Hazrat Aisha bint Abu Bakr. Hazarat Aisha had the status of Mother of all believers and true successor of the Prophet. She was the woman who issued judicial orders during the whole periods of Umar and Uthman (Ibn Saad: 1971). She was a good jurist competing all male jurists of her time and public was also following her in comparison with male jurist. The march of such an influential and just woman, along with her other fellow women, shows us that Arabs had much less discriminatory ideas than others till that time.

During the Umayyad period, women of Arabia were passing through a transitory period. They had the freedom of movement and business. They set up their own schools of teaching and learning (ibid). They held the posts of jurists (ibid). They had more freedom during this period. But the social transaction is a separate thing. The civilized Arabs followed the ways of civilized non-Arabs in learning and teachings and this is knowledge that shapes the minds of the people. Whatever we teach our generations, the most of them believe it true because not all of them fulfill the requirements of research before believing it true or false. The ignorant Arabs followed the knowledge supplied by non-Arab Muslims who distorted much of knowledge in accordance with their own needs and necessities. The non-Arab societies were gender discriminated so did they interpret Quran and Hadith. All these fallacies, forgeries and fabrications were mostly committed in Abbasside period. Freedom of gender, artistic activities and learning and knowledge were especially targeted to justify political actions and other activities especially sex satisfaction. The development took place but on the price of tribal social liberties. Though this was a natural process but gender discrimination could not be called an essential part of this natural process.

Purpose of the Study

The purpose of this study is to study in depth the process of domestication of Muslim/Arab women, who were socially more active before. We checked out the gradual segregation of Muslim/ Arab women from mainstreaming.

Research Questions

For the purpose of this research, the following questions were formulated:

1. How was the transformation of Muslim women from the period of orthodox caliphs to the Umayyad dynasty?
2. What was the status of Muslim women at the dawn of Umayyad dynasty?
3. Who Muslim women were domesticated under Umayyad?
4. What were the causes of domestication of women under Umayyad?

5. What were the effects of domestication of women under Umayyad?

Research Methodology

This is a Qualitative study and Critical Social Science approach is used as the topic is related to the field of history. The researchers attempted not to interpret the events but to discover the underlying causes of the events related to the domestication of women during Umayyad period. Hence, the design of the research is **historical-comparative**. The design helped in emphasizing on change and uncovering underlying structures. This paper explains the social process of domestication of women of late 7th and early 8th centuries Arabia.

Sources of Data

1. The manuscripts of classical Arabic works, available in Pakistani libraries such as Main Library, University of the Punjab, Lahore;
2. Published work on the subject;
3. Online research articles and relevant web sites;
4. Soft copies of relevant material.

The relevant data is contemporary sources preserved by scholars of first and second century of Islam. The most important is **Tabaqat Ibn Saad, Histories of Masudi, Tabari**, works of **Ibn Qutaibah** and **Ibn Abd-e-Rabbihi** and others. **Musnad Aisha** is another valuable work that presents women's standpoint on the subject matter. Similarly, other works like history of **Ibn Ishaq, Ibn Khayyat, al-Aaghani** and others were also consulted and referred at the relevant spot.

Findings and Discussion

Women's status before Umayyad

The early Muslim women were Arabs in majority and there was a very low fraction of non-Arab women who were converted to Islam. These Arab women were purely tribal women. The tribal environment was much different from the environment of cultivated areas of Syria, Egypt, Iraq and Persia. The women of Arab tribes were living a tribal life even after their migration to cultivated areas. However, these cultivated and the culturally civilized areas put much influence upon the life, culture and economy of Arab tribal women.

Pre-Islamic women, and of very early Islamic period too, had much social freedom and economic independence than that of their later generations. Before the enforcement of the laws of Quran, the women had varieties in Nikah. There was no shame if a woman had more than one husband, if she had non-customary sexual relations with the person other than husband. They were free to move anywhere at any time. They had complete economic freedom and could acquire or purchase properties by self. The dower was compensation of sexual lust by husband; however, it was exclusive right of women. Women could read, write and teach. There were mixed assemblies of both sexes. There was no concept of honour or honour killing. Divorce was a common phenomenon. Usually, a male had the right of polygamy but the polyandry was seldom at the rise of Islam. Women were excluded from inheritance, not on the ground of sex but on the use of less power

during the war. Patriarchy was common but matriarchy had also much influence. The tribal and ignorant Arabs had no concept of patriarchy or matriarchy, so such norms were flowing in due natural course. Muta was legal and acceptable for all sections of society. Adaption and acknowledgement were also common legal values. There was no written law or constitution but customs and values prevailing through Arabia and very different in their essence and nature due to the geographical, environmental, religious, and ethnic and nationality differences. There was no legal or cultural barrier on women's participation in law, politics, academics, business, trade and religion. Some people were struggling for subordination of women but it was very hard for whole society of Arabia to accept such extreme ideas. It came possible only when Arabs settled down in countries outside peninsula. The gendered discriminated individual ideas, concepts, acts and omissions cannot be treated as social attitude. Like all other tribal societies of the world, Arabian society was also a non-sex discriminated free society. Women were free in all spheres of life.

With the advent of Islam, the social and economic condition of women somehow changed. Quran made a number of reforms in the social laws regarding women such as fixation of share in inheritance, limitations on polygamy, protection of chastity of women etc. Prophet Muhammad had personal sympathies with women and passed a number of legal judgments in their favour. Women enjoyed more freedom during the prophetic period. There were some misogynists among the early Muslims who were much influential politically and soon after the death of Prophet; they used their political influence in codification of early Islamic Jurisprudence and the situation was changed in legal scenario. But the society was not wholly changed due to the rise of Islam. Arabs remained Bedouin for centuries. Their elite class adopted values of old civilizations within a century but the general mass took a long time in their journey from Bedouin culture to sedentary culture. It is notable that Bedouin Arabs remained apart from legal codifications of Islam due to their illiteracy while the sedentary population followed social and religious interpretations of early Islamic texts. A number of amendments were made under the influences of local cultures and the political reasons. The literate scholars codified Islam by their sedentary values and the Bedouin nature of early Islam was mostly ignored. The written Islam was mostly changed and during 3rd and 4th centuries, writings were followed and social conditions of early Islam were completely ignored. Islam which Indian sub-continent received in 5th and 6th centuries was not the Islam of 1st century but interpreted and modified shape of later centuries, which supported patriarchy and polygamy.

Women were more active in social and political affairs in pre-Umayyad periods. Before Islam, women of Arabia had many social and political rights like they were entitle to have more than one husband at a time (Aaloosi 2002), they could own properties (Al-Asfahani 2012) conduct their own business (Ibn Ishaq 2008) freedom of movement (Al-Noor, 31) giving shelter to war fugitives or other persons (Ibn Hisham n.d) and so on. There were also some social values that were harmful for women like they were not given share in inheritance (Ibn Kathir 1994) honour killing by husbands (Bukhari 2005) female infanticide (Al-Nisa 141, 152; Bani Israel, 33; Ham al-Sajdah, 8; Aaloosi 2002) false allegation of adultery (Al-

Noor, 3-9) and so on. With the advent of Islam, necessary changes were made in the social customs and values of Arabia and gender equality was observed by Islam. Discriminatory laws and customs were set aside and replaced were new laws. Islam protected the life and dignity of women and attempted to create gender harmony in the society. Islam won the attraction of women since its very start and first five Muslims were women i.e. wife of the Holy Prophet and his daughters (Ibn Saad 1971). The first martyr of Islam was also a woman, Summiah (Ibn Ishaq 2008). In short, women contributed in the progress of Islam by their wealth (Bukhari 2005) and also by sword (Ibn Saad 1971). Women had complete social, economic and political freedom under early Islam (Rohilla 2016).

With the advent of Arabs in the fertile lands of Middle East, Muslim women also contributed in the conquests of Persia and Syria. Tabari and other narrators give the participation of women in such conquests with sufficient length (Tabari n.d). The women were highly obliged for their social and military services and all the Muslim women were awarded equal share in war booties, government salaries and funds along with the males (Ibn Saad 1971). Hazrat Umar was some hard towards women. He prohibited women to go to mosques and performing Hajj with the men (Ibn Hambal n.d). However, such restrictions were lifted up by Hazrat Uthman. Women also participated in the wars of Hazrat Ali, Hazrat Aisha and Hazrat Muawiya from all sides (Ibn Taifur n.d). Hazrat Aisha also led a very powerful army in the battle of Camel of which details are available in the books. Short after this battle, Muslim women entered in the regime of Umayyad.

Women under Early Umayyad

At the dawn of Umayyad caliphate, the large number of first generation of Islam was still alive and socially as well as politically active. These people were product of tribal atmosphere and struggled very hard to establish Islamic empire. The new ruling family was also one of them. The mother, sister and the wives of the first Umayyad caliph, Hazrat Muawiyah bin Abu Sufyan, had also been practically participated in the wars of conquests. When Muawiyah took the oath of caliphate from the public, he became highest in the social and political rank and it changed his mind towards women's participation in the wars. To him, now there was no need to women to go on the wars. He also determined that military training is also not necessary for the females of ruling family and he barred it with the help of one of his governors, Marwan bin al-Hakam, later on a caliph succeeding Muawiyah's grandson (Al-Asfahani 2012). But it does not mean that Muawiyah passed such an order that restrained general women from participation in public life. In fact his orders created the concept of Harem within ruling family that was followed by allying families of Umayyad. During the first 30 years, women were not segregated from men. Hijab was a social phenomenon for high class, not a religious compulsion (Fowden 2004).

The most influential personalities which supported women's cause during early Umayyad period were Ummhatul Muminin (wives of the Holy Prophet). Even among them Hazrat Aisha was very famous and had much influence over general public as well as ruling class. She took initiatives for the female cause and tried her best to whip out the gender stereotypes from the society. She justified female participation in social, political and economic activities. She also contested

increasing wave of fundamentalism like that of Khawarij and other misogynist elements of the society (Rohilla 2018). Among other women of active participation, Fakhitah bint Abi Hashim (Al-Masudi 1985), Ummul Hakam bint Abu Sufyan (Tabari n.d), Maria bint Saad (Tabari n.d) and Ghazalah Kharjiyah (Ibn Khalikkan 2000) are prominent. Such women not only interfered in political affairs but also used the influence as arbitrator among tribal disputes (Ibn Khallikan 2000). Caliph Muawiyah himself, always, obliged the political role of the women and he paid full respect to all those women who had been active either from his side or from his opponent side (Ibn Taifur n.d). Such was the policy of his early successors. Women had the right to give shelter to the opposition leaders or else other (Bukhari 2005; Tabari n.d). They had the right of allegiance with the opposite party of their husbands (Tabari n.d). Kharijite women were more active in military expeditions during Umayyad period, despite the fact that they were more misogynists than others.

Socially, women had much freedom in compare to later Umayyad and Abbasside periods. They had the freedom of keeping wealth; marry with their own consent, taking divorce, gaining dower and dowery, carrying on their own business. They had their own social and religious gatherings (Tabari n.d; Ibn Saad 1971). They had the right to marry with free will, many times but one by one (Ibn Habib 2011). Muta' marriage was also prevailing in the society in which women had some more freedom (Al-Masudi 1985; Ibn Habib 2011; Ibn Saad 1971). Domestic violence seems much lesser than succeeding periods after Umayyad dynasty (Rohilla 2018). Women had much variety in fashion, decoration, ornamentation, cooking and the way of living. The development in this sphere was going forward and they were enjoying all new inventions and discoveries (Rohilla 2018). Literally, women were much advance than other arenas of life. They were educated along with males and there was no discrimination in this respect. Male teachers could teach female students (Ibn Abd Rabbihi 2014) and female teachers could deliver knowledge to male students (Ibn Abd Rabbihi 2014). As the slave girls were from the most civilized areas of the known world so they were also educated and well mannered (Ibn Kathir 1988). There were many famous female poets like Lailah al-Akhiliah (Nadvi 1989), Farghanah bint Aus (Nadvi 1989) and Dakhtnoos (Ibn Qutaibah 1964) and so on. Legally, women were given complete legal protection under the umbrella of Shariah and other customary values (Rohilla 2018). No human rights violation was allowed in any way against women.

Women under Middle Umayyad

During middle Umayyad period the first generating of Islam had gone away and the new generation took the charge of the affairs. They were the product of civilized areas and even could not speak correct Arabic (Ibn Kathir 1988; Al-Masudi 1985). They adopted non-Arabic civilizations in Arabic manner so it became Islamic civilization after declaration of Arabic official language. During this period, new conquests were made and thousands of slaves and concubines were pushed into the markets. The slave girls were highly civilized and educated and good mannered (Al-Asfahani 2012). The wealth was also circulated among the public in great quantity so the women demanded high dower in marriages like 20 thousand dirhims or one lac dirhims (Ibn Qutaibah 1964; Ibn Kathir 1988). This made women more easy and comfortable than previous conditions. They

adapted leisure and easiness in life instead of labour, hardworking and activeness. Women collected large properties, jewelries, ornaments, diamonds and other valuable articles to secure their future (Rohilla 2018). They preferred living house life rather than traveling or working women's routine. This made their life domesticated. Now, the decision makers were males while the women had limited pressure over their males. In other words, the labor or personal activities ceased to be the source of income of the women and now their main source of income was males' wealth which they could gain in shape of dower, gifts, and dowry articles and so on. This made women dependent on men. Now the increase in wealth authorized a man to marry 4 women along with unlimited number of concubines. The women's increasing wealth and their dependency upon them also made such situation acceptable for them, means to allow men to have many women at a time. During this period, women were not politically active but they influenced politics from behind the veil. Atika bint Yazid (Al-Masudi 1985), Ummul Banin (Rohilla 2018), Fatimah bint Abdul Malik (Ibn Kathir 1988) and Ramilla bint Awam (Ibn Kathir 1988) had much influence upon their husbands/caliphs and governors. Similar was the case of other women. But the role of the women was gradually limited by external and external forces. In this era women get education and contributed in literature. The music, poetry, dances and painting was patronized by rulers and the public sections. These arts developed and gained fame. This was the time when Muslim Arabs came into close contact with non-Arab nations and gradually absorbed among them. Both nations learned from each other's. Both accepted cultural and social influences from each other. The desert Arabs had no civilization at all. They had religion of Islam. On the other hand, the conquered nations especially the Persians had strong social and cultural values. The exchange was also on same lines. Under the influences of newly adapted civilizations, the Arabs also adapted gender discriminated policy towards women and many Hadiths were fabricated against women cause. Eastern Caliphate was highly influenced by gender discriminated ideas. For example, an Iraqi jurist of 3rd century, Imam Fakharuddin Hasan bin Mansoor Hanafi (d. 295 AH), passed a ruling that women cannot get education without the permission of their husbands. (Naseem Ahmad: 2003). On the other hand, western areas had little influence of others because Arabs were in majority there.

Under Umayyad, women continued their activities in learning and education. Tribal system was retained by many tribes in its original form. Despite their wealth and prosperity, Umayyad themselves were still tribal in many aspects of their life. Among famous women for their learning, these names may be counted: Sauda bint Hamdaniyah, Bukharan bint al-Hilaliyah, Arwa bint al-Harith, al-Zarqa, Umm Sinan, al-Darmiyah, Dhakwaniyah, Maysun al-Kalbiyah, Tumadir, al-Ayyaq, Umaymah, Kanzan, Hind ai-julahiyyah, hamidah, Dhat al-Khal, al-Thurayyah, Laylah al-Amriyah, Laylah al-Akhiliyah, Hind al-Ansariyah, Bint Bahdal, Maysun al-Bahiliyah Rubab al-Kalbiyah and Fatimah bint al-Hussain.

These are some learned women of that time, who made great contributions in Arabic language and literature, Ulume Quran, Hadith literature, Arabic poetry, Prose, Medicine, Histories, Law and other subjects.

The slave girls highly contributed in music, singing and dancing (Rohilla 2018). Legally, women enjoyed the protections provided to them by rulers and the courts.

Their legal rights were obliged and honoured by authorities. If any official violated the fundamental rights of any woman, he faced anger of the ruler (Ibn Kathir 1988) or punishment of his deeds, as in the case of Fatima bint Hussain (Ibn Saad 1971).

Women under Later Umayyad

During the last 30 years of Umayyad rule, the political tension developed between rulers and rebels and also within different sections of ruling class. The growth of wealth and leisure made the women more domesticated. The parted themselves from the politics and refused to interfere in the political matters which were handled by males only (Al-Masudi 1985). The women made their life more easy and luxurious in result of changes in general conditions of the society. Hazrat Aisha's legacy of feminism was mostly ignored by the third generation of this society. The women had no need to bear labour and hard life for their survival, but they had a free atmosphere within homes. The concept of honour was attached with the female cause and honour killing started by this time (Ibn Qutaibah 1964; Ibn Habib 2011; Al-Masudi 1985; Tabari n.d). Harem system was developed by ruling class and portions of males and females were separated by ruling class in newly constructed palaces and buildings (Fowdin n.d). The political marriages which were arranged to influence the ruling authorities by some party/family were now conducted to keep harmony between male rivals. Now, the women had no participation in the politics directly or indirectly. Again women were protected by legal authorities with respect to their fundamental rights.

It is interesting to add here the males' point of view about women by the close of Umayyad period. Although Arab society was gender neutral since remote times but there were some misogynist elements there. Some leading and influential personalities like Hazrat Umar and Hazrat Ali also had hard views regarding women. When the society changed, the conservative ideas of foreign nations strengthened the gender stereotypes of that society. These views got justification from misogynist and influential personalities. For example, Hajjaj bin Yousuf was against the participation of women in politics (Al-Masudi: 1985). Favouring Hazrat Ali against Umayyad, Shia section of the society also criticized Hazrat Aisha's participation in war of Camel. Their leading persons like Imam Jaafar, Ali bin Zaid and others passed anti-women remarks (Ibn Qutaibah 1964). Khawarijite also killed a large number of women during wars (Tabari n.d). The Sunni Muslims also followed them. Ibn Qaryah (died 84 A.H) opposed fashion of the women of Macca (Ibn Khallikan) and another religious scholar Maimon bin Mehran opposed receiving any kind of knowledge from women (Ibn Kathir 1988). The learned scholar Muhammad bin Wasia declared women's company harmful for men. We shall discuss here the development of 'wife-beating concept' among the early Muslims, with some length. Prophet himself and most of his companions never committed domestic violence especially wife beating against their wives (Ibn Saad: 1971), except those who were Medinans and were under the high influence of Jewish religious laws. These Medinan people developed the concept of wife beating, and they were supported by misogynists among the Muhajirs of Mecca, like Umar bi al-Khittab, Zubair bin al-Awam and Ali bin Abu Talib etc (Rohilla: 2016). It is interesting that these misogynists were few in number but had much control in judicial and administrative matters after the death of Holy Prophet

and they also highly influenced Umayyad society after them. Hazrat Umar became Caliph in 13 A.H and passed a number of gender discriminated orders which later Sunni jurists adopted as religious obligations (Rohilla: 2016). Zubair was also an influential person who himself left a group among Muslims, who was Sunni but became anti-Umayyad in later times. Ali also has much influence upon Sunni Muslims and he is the supreme leader of all Shia Muslims. In later period, Abdullah ibn Abbas was also influential jurist who is highly respected by Sunnis and a close friend and relative of Ali. Ibn Abbas was also misogynist and his ideas were much supported by Abbasside.

The second caliph of Islam, Umar ibn al-Khittab had some extreme ideas against women and he is the only caliph of Islam who physically tortured the women other than his wives. But the situation was different from the perception of women, when change occurred. The illiterate Arabs followed the ways, disciplines and manners of non-Arabs among who gender stereotypes were already prevailing. Most of the jurists and teachers of 2nd and 3rd century were Persians and of other local national origin. They interpreted Quran with their own stereotyped minds according to their own demands and needs in which women had much less share compare to grant by Quran and Prophet. They were encouraged by the teachings of Umar, Ali and Abdullah bin Masud, the representatives of patriarchy in Arabia. Under the influence of these leading personalities, the coming jurists limited the Diyat of a woman to the half Diyat of a man. On the other hand, Caliph Uthman was of this opinion that Diyat of a woman is equal to and man and but he was followed by some jurists. During later centuries, this concept was developed into religious studies in negative sense. Ibn Saad (d. 230) was the first person who discussed the issue of wife beating in detail with a number of ahadiths in support of condemning this practice. He never gives the reference of 4:34 and just relying on the ahadiths states that Prophet strongly disliked but ruled to ban this practice. (Ibn Saad, viii, p.461-462). Al-Tabari (d. 923) discussed the topic of wife beating in detail and he quoted a number of contradictory ahadiths in his 27 pages long interpretation of 4:34. He states that wife beating is allowed in exceptional cases but Prophet disliked it in any circumstances. Ibn Kathir (d. 1373) also interpreted it anti-wife beating narratives and ahadiths. (Ibn Kathir: 1994).

Under first half of Umayyad period, women's condition was stable and they were financially strong. The jurists of that period did not discuss the matter of wife beating during that period. It seems that this problem was not prevailing at that time. It does not mean that there was no wife beating at all among the Arabs but there was no religious or social rule/concept that husband has the right of beating his wife. The people like Umar, Zubair and others would have beating their wives, not as right or rule but just as their own patriarchal mind set. During Umayyad period, women had many rights than that of Abbasside period.

The later jurists hold Quran 4:34 (related to wife-beating) strictly, ignored 4:73 (related to women emancipation) and other verses, and put whole stress on wife beating. The idea of wife beating developed gradually and new paths were searched out without considering that whether wife beating verse is repealed or not. Some of the judgments which show the gradual development of wife beating are quoted below:

Name of the jurist	Period of the jurist	Judgment passed on wife beating	Reference
Al-Qattan	d. 198/813	Hit, but best is who does not hit his wife.	Ibn al-Arabi (n7)1:499-500
al-Qurtabi	d. 671/1273	Man can hit his wife by miswak/toothbrush or asa/stick	Al-Qurtabi (A13) 5:167
Ibn Haddad	d. 799/1397	Man can use sandal or slap to hit wife	Al-Haddad (A13) 2:250
Al-Razi	d. 6606/1209	Man can hit his wife with folded handkerchief or hand itself	Al-Razi (n 14) 4:72
Al-Khazin Al-Baghdadi	d.741/1341	Man can hit 10 lashes to his wife	Al-Khazin (A13) 1:375
Al-Qushayri	d.464/1072	Man can use rod to hit his wife.	Ai-Qushayri 2:330
Al-Jassas	d.370/980	Beating the wives is in correct	Al-Jassas (A14) 2: 189
Al-Thalabi	d. 427/1035	Just hang the whip at a place where it is visible	Al-Thalabi (n37) 3:303
Al-Nawawi	d. 676/1278	May beat with the condition if he feels that hitting will cause her to be righteous, if he thinks that hitting will not be useful than hitting is not allowed at all.	

Causes of Domestication of Women

The main cause of the domestication of women under Umayyad seems the changes in general condition of the society. The society change gradually and the women themselves did not perceived properly the changing conditions. The increase in wealth, in result of further conquests of Europe and Central Asia, made the women luxurious and comfortable. They preferred to stay at home instead to go on the fronts for wars. Another reason was the growth of slavery system in the Middle East with the production of slaves and concubines as war booty. This raised the concept of sexual relationship with concubines without marriage. Further, the living standard of old and foreign nations also influenced Arabs and they attached concept of honor with the women which further developed the concept of Harem among them. Such things were strengthened by the interpretation of Islam by males' point of view.

Impacts of Domestication of Women

The domestication of women put durable influences on the society. First, it domesticated women and laid down their limits in social and political realms. They were confined to veil and wall boundaries of the houses. Domestication also de-stabilized the capabilities of the women. Their role in the politics and society was much limited. Economic wealth not only benefited women financially but also turned them into a thing instead of human being. Now they were the source of lust

and sexual satisfaction of the males. Women themselves deemed such conditions suitable as the days of Bedouin culture had passed away and now they were civilized women. They adjusted themselves in this atmosphere and participated in teaching and learning that are natural results of sedentary cultures. Domestication also strengthened the gender stereotypes that prevailed that time as women themselves proved being a good wives, good mothers, good daughters and good sisters. Their own identification was hidden behind their males. The polygamy developed among the Muslims/Arabs in result of this domestication.

Conclusion

The above discussion leads us to the conclusion that the domestication of the Muslim women under Umayyad was the natural result of changes in the general conditions of the society under the influences of various factors including growth of wealth, development of culture and transformation of the society etc. However, it cannot be treated as negative phenomenon. The contemporary women treated it fortune and adjusted themselves according to the circumstances. They used changing circumstances as their signs of honour.

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