

## Civilization and Gender Relationships

Within a century of Muhammad's death, the strong position women had enjoyed as a result of the teachings and example of the prophet had begun to erode. We do not fully understand all the forces that account for this decline. Ambiguities in the Qur'an and other early sources—especially the hadith, or traditions of the prophet—provide part of the answer. These sources indicate that, in both his domestic and public life, Muhammad was concerned about good treatment for women and defined certain rights, for example to property.

*"Islamic law preserved for women property, inheritance, divorce, and remarriage rights that were often denied in other civilizations."*

But early records also stipulate women's inferiority to men in key legal rights (differential punishments for adultery were a case in point). And, like their Christian counterparts, Islamic thinkers argued that women were more likely than men to be sinners. But more critical were the beliefs and practices of the urbanized, sedentary peoples in the areas the Arabs conquered and where many of them settled from the mid-7th century onward.

The example of these ancient and long-civilized peoples increasingly influenced the Arab bearers of Islam. They developed a taste for city life and the superior material and artistic culture of the peoples they ruled. In terms of gender roles, most of these influences weakened the position of women. We have seen this apparent connection between increasing political centralization and urbanization and the declining position of women in many of the ancient and classical civilizations treated thus far. In China, India, Greece, and the Middle East, women enjoyed broader occupational options and a stronger voice within the family, and in society as a whole, before the emergence of centralized polities and highly stratified social systems. In each case, the rise of what we have called civilizations strengthened paternal control within the family, inheritance through the male line, and male domination of positions of power and the most lucra-

tive occupations. Women in these societies became more and more subjected to men—their fathers and brothers, husbands and sons—and more and more confined to the roles of homemakers and bearers of children. Women's legal rights were reduced, often sharply. In many civilizations, various ways were devised to shut women off from the world.

As we have seen, women played active and highly valued roles in the bedouin tribes of pre-Islamic Arabia. Particularly in towns such as Mecca, they experienced considerable freedom in terms of sexual and marriage partners, occupational choices (within the limited range available in an isolated pastoral society), and opportunities to influence clan decisions. The position of Muhammad's first wife, Khadijah, is instructive. Her position as a wealthy widow in charge of a thriving trading enterprise reveals that women were able to remarry and to own and inherit property. They could also pursue careers, even after their husbands died. Khadijah employed Muhammad. After he had successfully worked for her for some time, she asked him to marry her, which apparently neither surprised nor scandalized her family or Meccan society. It is also noteworthy that Khadijah was 10 to 15 years older than Muhammad, who was 25 at the time of their betrothal.

The impact of the bedouin pattern of gender roles and relationships is also clear in the teachings and personal behavior of Muhammad. Islam did much to legalize the strong but by no means equal status of women. In addition, it gave greater uniformity to their position from one tribe, town, or region to the next. For a century or two after the prophet's death, women in the Islamic world enjoyed unprecedented opportunities for education, religious expression, and social fulfillment.

Then the influences of the cultures into which the Arabs had expanded began to take hold. The practices of veiling and female seclusion that were long followed by the non-Arab dwellers of Syria and Persia were increasingly adopted by or imposed upon Muslim women. Confined more and more to the home, women saw their occupational options decrease, and men served as their go-betweens in legal and commercial matters.

Ironically, given the earlier status of women such as Khadijah, the erosion of the position of women was especially pronounced among those who lived in the cities that

prophet, which have played such a critical role in Islamic law and ritual, were recorded by women. In addition, Muhammad's wives and daughters played an important role in compiling the Qur'an.

Although women were not allowed to lead prayers, they played an active role in the politics of the early community. Muhammad's widow, Aisha, actively promoted the claims of the Umayyad party against Ali, while

Zainab, Ali's daughter, went into battle with the ill-fated Husayn. Through much of the Umayyad period, little is heard of veiled Arab women, and women appear to have pursued a wide range of occupations, including scholarship, law, and commerce. Perhaps one of Zainab's nieces best epitomizes the independent-mindedness of Muslim women in the early Islamic era. When chided for going about without a veil, she replied that Allah in his wisdom

became the focus of Islamic civilization. Upper-class women, in particular, felt growing restrictions on their movement and activities. In the great residences that sprang up in the wealthy administrative centers and trading towns of the Middle East, the women's quarters were separate from the rest of the household and set off by high walls and gardens. In the palaces of Islamic rulers and provincial governors, this separation was marked by the development of the *harem*, or forbidden area. In the harem, the notables' wives and concubines lived in seclusion. They were constantly guarded by the watchful eyes and sharp swords of corps of eunuchs, men castrated specifically to qualify them for the task.

When upper-class women went into the city, they were veiled from head to toe and often were carried in covered sedan chairs by servants who guarded them from the glances of the townsmen and travelers. In their homes, upper-class women were spared the drudgery of domestic chores by large numbers of female slaves. If we are to judge from stories such as those related in the *Arabian Nights* (from which excerpts are included in the Document feature on page 255), female slaves and servants were largely at the mercy of their male masters. Although veiling, seclusion, and other practices that limited the physical and occupational mobility of women also spread to the lower urban classes and rural areas, they were never as strictly observed there as in urban, upper-class households. Women from poorer families had to work to survive. Thus, they had to go out, "veiled but often unchaperoned," to the market or to work as domestic servants. Lower-class women also worked hard at home, not just at housekeeping but at weaving, rugmaking, and other crafts that supplemented the family income. In rural areas and in towns distant from the main urban centers, veiling and confinement were observed less strictly. Peasant women worked the family or local landlord's fields, planted their own gardens, and tended the livestock.

Because of Islamic religion and law, in all locales and at all class levels the position of women in the Middle East never deteriorated to the same extent as in India, China, and many other civilized centers. Because of the need to read the Qur'an, women continued to be educated, family resources permitting, even if they rarely were able to use their learning for scholarship or artistic expression. Islamic law preserved

for women property, inheritance, divorce, and remarriage rights that often were denied in other civilized societies. Thus, the strong position women had enjoyed in bedouin cultures, and that in many respects had been built into Islam, was never entirely undone by the customs and practices Muslims encountered as they came to rule the civilized centers in the rest of the Middle East.

The fact that the position of women has also been strong in other cultural areas where authority is decentralized and social organization not highly stratified, such as those in west Africa, suggests that at least in certain stages of its development, civilization works against the interests of women. Women in decentralized societies have often been able to own their own property, to engage in key economic activities, and to play important roles in religious ceremonies. The positions and status they have achieved in decentralized societies, such as those in early Arabia or much of sub-Saharan Africa and southeast Asia, suggest factors that may help explain the greater balance in gender roles and power in less centralized societies. The very immediate connection between women and agriculture and stock-raising, which are central to survival in these societies, may also account for the greater respect accorded them and for their often prominent roles in fertility rituals and religious cults. Whatever the explanation, until the present era, higher degrees of centralization and social stratification—both characteristic features of civilized societies—have almost always favored men in the allotment of power and career opportunities.

**Questions** Compare the position of upper-class women in classical Indian, Chinese, Greek, and Roman societies with regard to their ability to hold property, opportunity to pursue careers outside the home, rights in marriage and divorce, and level of education. In which of these societies were women better off, and why? Were differences in the position of women at lower-class levels similar between these societies? In what ways were women better off in decentralized pastoral or forest-farming societies? What advantages have they enjoyed in highly urbanized and more centralized civilizations?

had chosen to give her a beautiful face and that she intended to make sure that it was seen in public so that all might appreciate his grace.

### Umayyad Decline and Fall

The ever-increasing size of the royal harem was just one manifestation of the Umayyad caliphs' growing addic-

tion to luxury and soft living. Their legitimacy had been disputed by various Muslim factions since their seizure of the caliphate. But the Umayyads further alienated the Muslim faithful as they became more aloof in the early 8th century and retreated from the dirty business of war into their pleasure gardens and marble palaces. Their abandonment of the frugal, simple lifestyle followed by Muhammad and the earliest caliphs—including Abu