

SOCIAL STATUS OF A WIDOW: HER PROBLEMS AND POSSIBLE STEPS FOR SOLUTION

Prof. Dr. Hafiz Muhammad Shahbaz

Chairman Islamic Studies Deptt. Engineering University. Lahore. Pak.

Dr. Hafiz Zahid Latif

Associate Prof. Islamic Studies Deptt. Engineering University. Lahore. Pak.

Dr. Hafiz Quadratullah

Assistant Prof. Islamic Studies Deptt. Engineering University. Lahore. Pak.

Dr. Muhammad Usman Khalid Ph.D.

Islamic Studies Deptt. Engineering University. Lahore. Pak.

Dr. Hafiz Muhammad Naeem Saif ul Islam

Lecturer Islamic Studies Deptt. Engineering University. Lahore. Pak.

Abstract

Islam is the religion of humanity. The rights of all human beings have been mentioned in its teachings. There is a special adviser to look after the rights of bankrupt and poor classes i.e. miserable people and widows. Narrated by The Holy Prophet said: "The one who looks after a widow or a poor person is like a Mujahid (warrior) who fights for Allah's Cause, or like him who performs prayers all night and fasts all day." (Bukhari, :5353). In many societies and religions widow has no right to remarriage, while Islam gave the widow the right to a second marriage after completing her Iddah, as Allah Almighty said: "Any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do." (Al-Baqarah: 2/234). The Messenger of Allah (peace and blessings of Allah be upon him) himself proved that marrying a widow is neither forbidden nor an evil act. Before the revelation of the above Verse, a widow has given the following right: "And those of you who die leaving behind your wives should make a testament of one year's provision without expulsion in favor of your wives; and if they themselves depart, there shall be no blame upon you for what they may do with themselves in an honorable manner. Allah is All-Mighty, All-Wise." (Al-Baqarah: 2/240) Widow has also given the right of landed property, possession, and heritage. (Al-Nisaa: 4/12). Islam censures the people who deprive the widow of her heritage. Widow has rights i.e. religious, social, and ethical rights. This article highlights the social status of a widow and her rights in Islam.

Key Words: Widow, social status, problems, solutions, rights, remarriage, heritage.

1.1 Introduction:

Allah Almighty created all man from one clay and then from the bone of this man He created woman. In this way, human is divided into male and female. Some of them are Muslims and some belong to other regions. The status of women has been especially encouraged to be protected. In these weak classes, the protection of the widow's rights is also very important.

1.1.1 Research Question:

In many societies of the world, widows are treated differently, the main question is what are the actual instructions of Islam regarding the social position of a widow, and what guidance does Islam give in terms of solving the social problems of widows?

1.1.2 Methodology:

This article uses the main sources of Islam, most of the references are from the Holy Quran and authentic hadiths. These sources have been argued with full depth, and the arguments of the hadith commentators have been presented in this regard.

1.1.3 The Uniqueness of the Article:

This article discusses the social status of a widow, her problems, and possible steps for a permanent solution.

1.2 Islamic Teachings about Protection of the Widow's Rights

Islam has strongly encouraged the care of widow. The Prophet' statement about relieving the widow's difficulties is:

السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ الْقَائِمِ اللَّيْلَ وَالصَّائِمِ النَّهَارَ

The one who looks after a widow or a poor person is like a Mujahid (warrior) who fights for Allah's Cause, or like him who performs prayers all night and fasts all day. (Bukhari, :5353; Muslim :9282)

The commentators of hadith have also highlighted the virtue of widow sponsorship and efforts on her. Shaykh al-Hadith Hafiz Amin writes in the commentary of the hadith under discussion: It is a virtuous thing for a widow to try, the condition is that it is not intended to induce her for personal gain, for example, for marriage, and not to make her do household work in return.... Helping the needy like widows and the poor is also a great virtue.

The best way to support a widow is to arrange her marriage. In this way, her chastity is also protected, and her orphan children support and get an education, however, if for some reason she cannot marry, she and her children's legitimate needs are fulfilled. It is the duty of a Muslim to work for others.

Children of widows must be supported. If a widow is unable to support and take care of her children due to economic, social, and educational reasons or in the case of remarrying, then a person of status and wealth among the Muslims should take these children under his custody (guardianship). And he should sponsor them, this sponsorship is a guarantee of the Hereafter, so the Messenger of Allah, peace, and blessings be upon him, said:

أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا

I and the guardian of the orphan will be (together) in Paradise as these two fingers are, (the Prophet) placed a little distance between the forefinger and the middle finger.)

The Prophet ﷺ preferred the service of the people of Suffa and the widows on the comfort of Hazrat Fatima when she asked for a servant from among the prisoners and mentioned her

suffering in kneading and grinding flour. He (ﷺ) trusted in Allah about her needs. (Bukhari, :4/365)

The Prophet ﷺ was the support of widows, so Hazrat Abdullah bin Umar (RA) used to say that (when the Prophet prays), I often remember the poem of the poet (Abu Talib). I was looking at the face of the Prophet when he was praying (on the pulpit) and had not even come down (from the pulpit) when all the drains were filled. (Here is the poem:)

ثَمَالُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ وَ أْبْيَضَنْ يُسْتَسْقَى الْعَمَامُ بَوَجْهِهِ

Fair is his complexion, through him rain is prayed for, He is the supporter of orphans and the support of widows. (Bukhari, :1009)

Following the Prophet, his Companions used to fulfill the needs of widows and were concerned to make them self-sufficient. Therefore, Hazrat Umar RA said:

لئن سلمني الله لأدعن أرامل أهل العراق لا يحتجن إلى رجل بعدى أبدا

If Allah Almighty keeps me alive, I will do so much for the widows of Iraq that they will not need anyone after me. (Bukhari, :3700)

When the soldiers of Hazrat Hasan (RA) and Hazrat Muawiya (RA) got ready to fight each other, Hazrat Muawiya (RA) said to Hazrat Amr bin Aas (RA): O Amr! If this army kills this army, or if he kills it, who will take responsibility with me (to answer for the affairs of the people)?

من لى نسانهم؟ من لى بضيعتهم؟

Who will be responsible for me in the care of the widows of the people? Who will be responsible for me in the care of the children of the people? (However, the parties reconciled before any killings took place.) (Bukhari, :2704)

Moreover, widow funds can be established, and institutions are called Widow Welfare Schemes. Which will be established in each region for the care and welfare of widows. Most widows face widowhood in old age, in which case if they have children, it is their responsibility to take care of their mother, also thanks to the favors that their parents have done for them. Therefore, Allah says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ

And we commanded man to be good to his parents, his mother bore him with pain and gave birth to him with pain, and to carry him and to wean him in thirty months even when his strength He reached and said forty years, O my Lord! Put it in my heart to thank you for the blessings you have bestowed on me and my parents. (Al-Ahqaf:46/15)

Elderly widowed mother is in the sensitive part of the age, so more attention should be paid to her feelings, it is ordered in the Holy Qur'an as follows:

وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا. وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

And do good to your parents, and if one or both reach old age before you, do not curse them and do not rebuke them. Speak politely and bow down before them with compassion and humility and say, O my Lord, have mercy on them as they have brought me up from childhood. (Bani Israil:17/23-24)

1.2.1 Widow's Iddah

In the case of Iddah, a woman is given time to recover her decision-making power, so she is not allowed to marry during Iddah, and she also needs time to heal and heal the grief of separation. This is not oppression of the widow as some enemies of Islam try to make us believe.

The announcement of marriage and engagement during the period of Iddah was also prohibited so that the widow could remain faithful to her deceased husband for some time to preserve the sanctity and respect of the past days of their association with any new relationship. It is difficult to quickly remove the memories of the past days from the heart. And the time that passes after a breakup can sometimes help ease the grief. (Um-I-Usman, p. 33)

If she gets married while pregnant, the problem of mixing the lineage may also arise, which also destroys the right of the child born, because he has the right of inheritance of the deceased father and the closeness and love of his original relationship. misses out.

A widow who is pregnant has a period of pregnancy. That is, a widow's Iddah will be completed upon the birth of a child, whether the child is born on the second day of her husband's death or six months later, the Iddah of a pregnant woman will be completed upon the birth of a child, so Allah Almighty says in the Holy Qur'an:

وَاللَّائِي يَيْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحْضُنَّ وَأُولَاتِ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ

"And among your women who have lost their menstruation, if you are in doubt (as to what their period will be), then their period is three months, and those women who have not yet menstruated (also have the same period). And pregnant women (so) their Iddah is their state of pregnancy." (Al-Talaq:65/4)

In the light of the above verse, the period of a pregnant woman is pregnancy.

A widow who is not pregnant now has a period of four months and ten days, so Allah Almighty says:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ

"And those of you who die and leave (their) wives, let them keep themselves waiting for four months and ten days, then when they reach the end of their Iddah, then whatever they want according to the Shariah rules. Do righteously, there is no blame on you in this matter." (Al-Baqarah:2/234)

These four months and ten days are the days of his mourning, so the Prophet ﷺ said:

لَا يَجِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُحَدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجِ أَرْبَعَةِ أَشْهُرٍ وَعَشْرًا

"A woman who believes in Allah and the Hereafter should not mourn a dead person for more than three days, except for her husband, which is four months and ten days for him." (Bukhari, :5345)

In summary, the Iddah of a widow who is pregnant is pregnancy. But the Iddah of a widow who is not pregnant is four months and ten days.

1.2.2 Freedom of Marriage

After completing the Iddah, the widow has the full right to marry, her guardians do not have the right to stop her from marrying, so Allah says:

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ

"Do not prevent them from marrying other husbands when they agree with each other lawfully."(Al-Baqarah:2/232)

There can be many reasons for preventing marriage, most of them are driven by selfishness, so Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا لَكُمْ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ

"Believers, it is not permissible for you to take women as inheritance by force, do not stop them so that you may take some of what you have given them, yes, it is another thing that they are an open evil."(Al-Nisa:4/19)

A widow cannot be prevented from marrying, nor can she be married without her permission, so the Prophet's statement says:

لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ وَ لَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ

"A widow should not be married without her permission and a virgin girl should not be married without her permission."(Bukhari, :5136; Muslim :1421)

In the hadith, there is the word Al-Ayyim, while Imam Bukhari, may Allah have mercy on him, wrote the word Al-Thayyib in Tabwib because the purpose and meaning of these two words are the same. Al-Ayyim refers to a woman who does not have a husband, who has died, or who has passed away. You have divorced him. As opposed to al-Bikr, the word al-Ayyim is used for a widow or a divorced woman. Thayyab or Thayyabah is a woman who has been married before. Al-Ayyim is sometimes also called a virgin girl (because of not having a husband), while Thayyabah is only a woman who has lived a married life (although her husband has not had intercourse with her.)

The general use of Al-Ayyim in the above sense is also known from the following verse:

وَأَنْكِحُوا الْأَيَّامِ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ

"Marry the unmarried men and women among you and your fortunate slaves and concubine" (Al-Noor:24/32)

If a guardian marries a woman under his tutelage without her consent and she does not like him, then that marriage will be rejected, so Khansaa bint Khuzham Ansariyyah narrates that her father married her. and she was Thayyabah, she did not approve of this marriage, so she came to the service of the Messenger of Allah (peace and blessings of Allah be upon him). So he annulled this marriage.(Abu Dawood, :2101; Bukhari, :5138)

There are several reasons why widow remarriage is considered a disadvantage in our society: Due to the influence of Hinduism, people consider the marriage of a widow as invalid, but till some time ago, it was burnt along with the dead body of the husband. Due to family traditions, people do not marry widows. They sent her in-laws and said that now only your funeral will come out of this threshold. Some husbands bequeath to their wives on their deathbed that after my death they should serve my parents and not get married.

Some families prevent the remarriage of a widow to prevent their property from being divided and some families prevent the remarriage of a widow to prevent their property from being divided and transferred to another family, even though it is forbidden by Allah.(Bukhari, :6948) Some widows do not marry for personal reasons, including for the sake of their children. See an example of the Prophet's covenant in this regard:

When the Prophet (peace and blessings of Allah be upon him) gave the message of marriage to his cousin Hazrat Umm- i- Hani bint Abu Talib, she said:

O Messenger of Allah may God bless him and grant him peace! I love you more than my eyes and ears. The right of the husband is very big; I am afraid that I will not be able to fulfill the right of husband. In some traditions, she said: I have children. However, when her sons grew up, she expressed her intention to marry him, but it did not happen. (A. Ibn-I-Hajar Al-Asqalani, Hafiz, :8/538-539)

Widow marriage is encouraged, but it is not compulsory.

Marriage of Widows and Seerah of the Prophet, Allah's Messenger (peace and blessings of Allah be upon him) married all but one widow (or divorced) woman. Hazrat Khadija was a widow. The Prophet's second marriage was with Hazrat Sauda. Before her marriage, Hazrat Sauda (RA) was married to Hazrat Sakran bin Umar (RA). When he died in Makkah on his return from Abyssinia, Hazrat Sauda married the Prophet. (A. Ibn-I-Hajar Al-Asqalani, Hafiz :7/225)

When Hazrat Hafsa (RA) became a widow due to the death of her husband Khunais bin Hudhafa Sami (RA), the Prophet (PBUH) married her as a tribute to her father. (Bukhari, :5122) Hazrat Umm Salama bint Abi Umayyad (RA) became a widow after the death of Hazrat Abu Salama (RA) and had two sons and two daughters from her. The Messenger of Allah ﷺ married her to honor her and to educate her children. (Akram Zia al Umari, p. 811)

But the condition of the world before the coming of the Messenger of Allah (ﷺ) was very sad in this regard. Before the coming of the Messenger of Allah (peace and blessings of Allah be upon him) in this world, various types of oppression were imposed on the gentle sex, ignorant people blamed them for their oppression. It was a practice, especially if a woman's husband died, then the husband's family would forcibly become the heirs of his wife as well as his property and marry without the woman's consent. Or he would marry her to his brother, nephew, even sometimes the stepson would marry the widow of his dead father, and if he wanted, she would not be allowed to marry anywhere and she would be forced to spend her whole life like this. And when is this? When she had spent her husband's hard work for a year living in a deserted place with sheep and goats.

1.3 Social and economic problems of widows and their solutions

At present, various measures are taken to solve the social and economic problems of widows to prevent atrocities and abuses on them. See an example of this:

The government of Saudi Arabia has enacted some new laws to deal with family issues in a new and unique attempt to ensure the rights of divorced and widowed women. Divorced women and widows have also been given the right to keep their 'civil status' separate from their ex-husbands' families, to get separate identity cards, and to de-register from their former families. Implementation of new laws on family matters will help resolve family disputes and provide rights to divorced and widowed women. If a divorced or widowed woman wants to avoid abuse by her family, she can cancel her registration in that family by making her own identity card. The purpose of this new rule is to prevent unnecessary violence against women, especially divorced and widowed women by their families.”(Al-Riyadh, 3 Dec.2015)

In Islam, the widow has been given the right to inherit, her fourth or eighth part of her inheritance is determined. Therefore, Allah Almighty says:

وَأَلْهَنَ الرُّبُعَ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ

"And women have a quarter of your wealth if you don't have children, then if you have children, then they have an eighth of your estate." (Al-Nisaa:4/12)

Once the widow of Hazrat Saad bin Al-Rabi came to the Prophet and said that these two daughters belong to Saad bin Rabi who was martyred with you in the Battle of Uhud, now their uncle wants to take their rights. The verse of Inheritance was revealed to him. The Prophet (peace be upon him) called the uncle of these girls and told him to give two-thirds to the two daughters of Saad and one-eighth to his widow, and whatever is left after that is yours. (Abu Dawood, :2891-2892)

If a divorced woman is in Iddah and her husband dies during this time, she will also have the right to the husband's inheritance because she had not yet left the husband's marriage. In society, a widow is usually left destitute, neither her relatives provide support nor her social partners. This is the stage when women become victims of psychosis, especially when they face economic hardship on one side and the problem of children and their livelihood on the other side. What should a widowed woman do in such circumstances?

The basic solution to the economic problems of widows is that the Islamic state should provide economic support for widows, provide education and training for their children, and take care of them economically. If the Islamic state does not exist, then individually those who are able to pay Zakat or who have more wealth than they need, should solve the economic problems of the needy with their leftover money. If done, all kinds of poverty and destitution will be eradicated from society.

There are certain actions and activities through which the widow can personally implement to improve her situation and solve the financial difficulties she is facing. For example, if a widow perseveres, she will receive the help of Allah Almighty, as Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"O, believers! Seek help through patience and prayer, surely Allah is with the patient." (Al-Baqarah:2/153)

Even if a widow marries for the sake of chastity, Allah Almighty will help her, so the Prophet's statement says:

ثَلَاثَةٌ حَقٌّ عَلَى اللَّهِ عَوْنُهُمْ: الْمَجَاهِدُ فِي سَبِيلِ اللَّهِ، وَالْمُكَاتِبُ الَّذِي يَرِيدُ الْأَدَاءَ، وَالنَّكَاحُ الَّذِي يَرِيدُ الْعِفَافَ

"The help of three men is proven in the sight of Allah, one who fights in the way of Allah, and the other is a slave to whom his master has written to give him so much money, then he is free, and he wants to pay the written amount. And the third is the married person who wants to attain chastity."(Tirmizi, :1655)

A woman can perform the labor and labor that is permissible for her by staying within the Shariah limits and through this, she can fulfill the needs of herself and her children. For example, sewing, embroidery, labor, employment, etc. A widow should repent and ask for forgiveness often, because Allah helps those who repent and ask for forgiveness often, removes hardships, and gives them prosperity. Allah Almighty says:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا. يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا. وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِيَنَّ وَيَجْعَلْ لَكُمْ جَنَاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

"So I (Noah) said, 'Ask forgiveness from your Lord for your sins. Indeed, He is Oft-Forgiving, He will send down rain on you from the sky and increase your wealth and children and will create gardens for you. He will do it, and he will bring out the canals.'" (Nooh:71/10-12)

Those who fear Allah, Allah is pleased and gives them the wealth of this world. Allah says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا، وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

"And whoever fears Allah, Allah creates for him a way out of difficulties and provides him with sustenance from a place that he does not expect, and whoever puts his trust in Allah, Allah will be sufficient for him." (Al-Talaq,65/2-3)

The widow should maintain close relations with her relatives and pray to Allah for the improvement of the situation. The Prophet said:

من سره أن يبسط له في رزقه، أو ينسأ له في أثره، فليصل رحمه

"A person who likes to expand his sustenance or increase his age should keep his relations with his relatives."(Bukhari, :2067)

Seeing this relationship with his relatives, his relatives will also pray for his blessings, because of which Allah Almighty will bless him in his life and sustenance. A widow should make a special arrangement for prayer, because prayer is the greatest weapon of a believer, she should seek sustenance from Allah Almighty:

وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

"And give us sustenance, and You are the best provider of sustenance." (Al-Maidah,5/114)

A widow should also make this supplication for every good of this world and the hereafter:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"O our Lord! Grant us good in this world and good in the hereafter and save us from the punishment of the fire." (Al-Baqarah,2/201)

1.4 Suggestions and Recommendations for Restoring the Real Social Position of the widow

To solve the social problems of the widow, it is very important to manage her maintenance permanently, for which the most important step is to get her married, especially if she is in her youth, then this married woman should be married. To prevent her from living solely on the support of her children would be tantamount to cruelty.

Marrying widows should not be considered as a handicap, the Prophet ﷺ and many companions married widows. Moreover, in some situations it is more effective to marry a woman of mature age, so instead of Hindu traditions, which have the effects of 'Sati' ritual in the background, Islamic traditions should be promoted. The inheritors of the Prophets also have the responsibility to highlight Islamic traditions and teachings from the minbar and try hard to create awareness among the people.

If a widow does not marry due to unavoidable reasons, it is the individual and collective responsibility of Muslims to manage and provide for her and her children. In particular, the Muslim government should fulfill the duty of supporting and caring for widows and their children. Be kind to If she is in old age, take special care of her.

For the social stability of the widow, it is also important to give her economic security. If the property of wealthy widows is protected, many of their problems can be eased.

To reduce the problems of the widow, this aspect is also important, that the widow should live patiently and gratefully, and use all the measures by which she will receive the help and support of Allah Almighty and His blessings upon her.

1.5 Conclusion:

Demarcation of the above discussion leads to this point that Islam has strongly encouraged the care of widow. Islam has strongly encouraged the care of widow. The Prophet ﷺ was the support of widows. In order to solve the socio-economic problems of widows, it is very important to manage her maintenance permanently, for which the most important step is to get her married. The Messenger of Allah (peace and blessings of Allah be upon him) himself proved that marrying a widow is neither forbidden nor an evil act. In this regard, Muslim governments should fulfill the duty of supporting and caring for widows and their children. For economic stability, there are certain actions and activities through which the widow can personally implement to improve her situation and solve the financial difficulties she is facing. A woman can perform the labor and labor that is permissible for her by staying within the Shariah limits and through this, she can fulfill the needs of herself and her children.

References

- . (3 Dec.2015). Al-Riyadh.
- Abu Dawood, S. B. A. S., Al-Imam. Sunna Abi Dawood. Lahore: Dar-us-Salam.
- Akram Zia al Umari, D. Seerat Rehmat e Aalam. Lahore: Nashriat.
- Bukhari, M. B. I., al-Imam. Sahih al-Bukhari. Lahore: Maktaba Islamia.
- Ibn-I-Hajar Al-Asqalani, A., Hafiz. Al-Isabah fi Tamyeez Al-Sihabah (Vol. 8). Lahore: Maktabah Rahmaniyyah.
- Ibn-I-Hajar Al-Asqalani, A., Hafiz Fath al Bari (Vol. 7). Saudi Arabia: Riyasa al Shuoon al Islamia.
- Muslim , M. B. H. A.-Q., Al-Imam. Sahih Muslim. Lahore: Dar-us-Salam.
- Tirmizi, M. B. I., Al-Imam. Jami Tirmizi. Lahore: Maktaba Bait al Salam.
- Um-I-Uzman. Baivgi ka Safar. Islamabad: AL-Huda Publication.
- Yogesh Hole et al 2019 J. Phys.: Conf. Ser. 1362 012121