1. How are women to be treated? Why?
	1. With respect for the Allah-given ability to bear children to the Earth (Surah 4.1)
	2. With the need for the restoration of property and other acts, as per avoidance of “great sin” (Surah 4.2)
	3. With recognition that women of each man’s careful choice are suitable for marriage (multiple women, in fact, or just one—even a “captive that [a man’s] right hands possess, that will be more suitable, to prevent [a man] from doing injustice”) (Surah 4.3)
	4. With understanding that if women, upon marriage, offer any part of their dower (“widow’s inheritance,” according to the Encarta Dictionary), to a man, he is to “take it and enjoy it with right good cheer” (Surah 4.4)
	5. With speech of kindness and justice toward women, as they are fed, clothed, and supported (especially toward “those weak of understanding”) (Surah 4.5)
	6. With share given to women for certain forms of property (especially when pertaining to that of potentially deceased or unapparent parents of orphan children), which may not be equal to the share afforded men (Surah 4.7)
	7. With special consideration and apportionment regarding inheritances (Surah 4.11)
	8. With special consideration and apportionment regarding that property which the wife may leave, and whether she may have born a child (Surah 4.12)
	9. With inclusion of the body of women into a potential category of disobedience, after which they “will be admitted to a Fire, to abide therein: and they shall have a humiliating punishment” (Surah 4.14)
	10. With lewd women’s confinement “to houses until death do claim them, or Allah ordain for them some (other) way”—upon witnessing by four (reliable) persons (Surah 4.15)
	11. With Allah’s acceptance of repentance “of those who do evil in ignorance and repent soon afterwards” (Surah 4.17)
	12. With (believing) men’s forbidden inheritance of women against their will; with lack of harsh treatment unless the women have committed some form of evil; with kindness and equity (Surah 4.19)
	13. With the following recognition toward men: “But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit of it back: Would ye take it by slander and manifest wrong?” (Surah 4.20)
	14. With strict refrainment of marrying women whom a man’s father married (“except what is past: It was shameful and odious—an abominable custom indeed”) (Surah 4.22)
	15. With acknowledged prohibition from marrying the following: a man’s “mothers, daughters, sisters’; father’s sisters, mother’s sisters; brother’s daughters, sister’s daughters; foster-mothers (who gave [this man] suck); [a man’s] wives’ mothers; [a man’s] step-daughters under [his] guardianship, born of [his] wives to whom [this man] have gone in,--no prohibition if [he] had not gone in;--(those who have been) wives of [his] sons proceeding from [his] loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful . . .” (Surah 4.23)
	16. With acknowledged forbiddance from marrying women who are already married, “except those whom [a man’s] right hands possess” (Surah 4.24)
	17. With due comprehension that “men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means,” and expectations of the following from women (Surah 4.34):
		1. Devout obedience from the righteous
		2. Guardianship of that which the man chooses to be guarded
		3. Hatred of acts of disloyalty and ill-conduct
	18. Peace amongst family ties (Surah 4.35)
2. The primary reason that women are treated as such is due to the fact that they are divine creations that stem directly from man and the Image of Allah, Himself; and, although it may seem they are sometimes considered to be or treated as property, they truly do have great purposes to fulfill at home, for their husbands and children, for their communit(ies), and for their own lives.