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Q- Examine the status of women in Islam in the light of Quran and Sunnah, responding to modern misconception.

Outline &

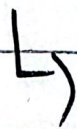
Divine, Dignity, & Equality.

Legal, Economic, educational rights.

Family, Social, Political ~~rights~~ roles

Modern Misconceptions addressed.

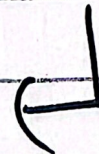
Divine Creation



Spiritual Equality



Legal & Economic Rights.



Protection + Participation



Justice & Social Balance

→ Introduction : Women's Honour in Islam

Islam establishes women's dignity through divine guidance, combining moral, social, and spiritual dimensions. Rights and responsibilities are balanced, emphasizing honour, equality, and protection. This framework counters cultural biases and modern misrepresentations. Islam integrates ethical principles with practical societal application.

→ Divine Foundation of female dignity

Women's dignity in Islam originates from God's creation, ensuring inherent worth. No gender carries inherited inferiority; accountability and respect are equal. Dr. Hamidullah highlights

that this spiritual equality
precedes social and legal rights.
Pre-Islamic patriarchy is explicitly
corrected through revelation
and Sunnah guidance.

Ayat

> وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ
"We have certainly honoured
the Children of Adam."

→ Spiritual and Moral
Equality

Faith, accountability, and moral
responsibility are identical for
men and women. Rewards and
punishments depend on conduct,
not gender. Khurshid Ahmad
emphasizes that spiritual parity
forms the basis of all
rights, rejecting assumptions of
male superiority. Islam ensures
gender justice in divine

and social obligations.

Hadith

7 < ان الله لا يفضل رجلا على امرأة الا بالتقوى

"God does not favour a man over a woman except by piety."

→ Legal Personhood
and Consent s-

Women are independent legal entities entitled to consent in marriage and contracts. Quranic injunctions and Sunnah safeguard autonomy in personal and financial decisions. Muhammad Quth notes this was revolutionary for Arabian society. Islam balances protection with empowerment, respecting intellectual and moral agency.

Ayat

7 < وَلَا تَنْكِحُوا الْمُكْرِهَاتِ
"And do not marry
unwilling women"

→ Economic Empowerment :-

Women retain full rights over property, mahr, and inheritance.

Quran 4:7 grants shares in wealth, ensuring financial dependence.

Umoor Chapter highlights Islam's economic foresight in guaranteeing security for women. These measures counter claims of economic subjugation, promoting equality and dignity.

→ Educational Rights and Knowledge :-

Islam obliges learning for both genders as a religious

duty. Prophetic encouragement ensures intellectual empowerment and societal participation. Dr. Khalid Alvi emphasizes that education enhances moral reasoning and civic competence. Knowledge elevates women's roles, countering misperceptions of intellectual marginalisation historically portrayed.

Hadith

كُلُّكُمْ رَاعٍ فَمَا لِلْعِلْمِ أَكْبَرُ
كل العلم رعيته
"Seeking knowledge is obligatory for every Muslim."

→ Marriage as Partnership :-

Marriage is based on mutual rights, compassion, and cooperation. Islam defines spousal roles clearly while ensuring equality and respect. Shibli Naumani notes the Quran promotes

tranquility and mercy. Western
critiques misinterpret authority as
oppression, ignoring ethical reciprocity
and moral obligations.

Ayat

وَمِنْ آيَاتِهِ أَنْ خَلَقَ
لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

"And among His signs is
that He created for
you mates."

→ Protection Against Abuse

Islam strictly forbids abuse
and coercion, advocating respect
and kindness. Prophetic conduct
exemplified mercy within family
structures. Mustafa Sabail
stresses ethical treatment of
women as essential in Islamic
jurisprudence. Misinterpretations often
arise from cultural practices,
not Shariah principles.

Hadith

أخبركم خيركم لنساء
"The best among you is
the one who is best
to his wives."

→ Social and Public Participation

Women participated in early Islamic society as scholars, traders, and advisors. Historical records show active engagement in civic life. Dr. Muhammad Asad highlights ethical boundaries enabled agency without oppression. Western critiques misrepresent social seclusion as doctrinal, ignoring historical evidence.

→ Justice-Based Differentiation

Islam recognizes functional differences without implying inferiority.

Responsibilities align with capabilities, ensuring fairness and societal balance. Abul Ala Mawdudi emphasises rights with duties for justice. This challenges absolute equality models that sometimes undermine practical governance and social harmony.

→ Political Voice and Consultation

Women's perspectives influenced community decisions; Hudaibiyyah negotiations. Participation demonstrates recognition of intellectual and ethical contributions. Muhammad Al-

Buraey notes this as foundational to consultative governance. Islam empowers women in public discourse within moral and societal limits.

Ayat
﴿ وَسْأَلُهُمْ فِي الْأَمْرِ ﴾
" And consult them in
the matter."

→ Reconciliation of Rights and duties

Islam links freedom with responsibility. Rights are intertwined with ethical conduct to ensure social stability. Ikhshid Ahmad highlights integration of dignity, obedience, and family obligations. This balances personal liberties with collective welfare, often missing in modern human rights narratives.

→ Responding to Misconceptions

Western critiques often conflate culture with Shariah. Practices

violating Islamic ethics are
projected as religious norms.
Muhammad Quth stresses accurate
evaluation based on Quran
and Sunnah. Clarification counters
myths about oppression, seclusion,
and absence of legal
protection.

→ Ethical Freedom vs Exploitation

Islam safeguards women from
moral and physical exploitation
under the guise of
"liberation." Ethical boundaries
protect dignity, family, and
society. Umar Chapra emphasises
alignment of freedom with
morality. Consumerist narratives
often promote objectification,
misrepresenting authentic Islamic
teachings.

→ Contemporary Applications

Contemporary societies often blur Islamic principles with cultural traditions. Reform requires education, legal awareness, and ethical revival. Dr. Hamidullah notes restoration of Quranic rights ensures sustainable empowerment. Policy, practice, and personal conduct must reflect divine guidance.

→ Concluding Balanced and Just Framework.

Islam provides women with dignity, equality, and protection, integrating rights with responsibilities. Misconceptions are cultural, not religious. Quran and Sunnah establish moral, social, and legal standards. Proper understanding reveals Islam's enduring commitment to justice, equity, and social stability.