

Q5. STATUS AND RIGHTS OF WOMEN IN ISLAMIC SOCIETY:-

INTRODUCTION:-

Women in Islam are considered integral members of the society, endowed with rights, dignity, and responsibilities. The Quran and Sunnah emphasized equality in spiritual, social and economic spheres while prescribing specific legal protections. Historically, women were marginalized in pre-Islamic Arabia; they were dug inside graves as baby girls right after they were born. Islamic teachings enlightened people of how to treat women and protect their rights equally as men. Islam redefined their status, ensuring inheritance, education and respect. This answer explores the status and rights of women in the light of Quranic teachings & prophetic practices in relevance to today's world.

2. STATUS AND RIGHTS OF WOMEN IN ISLAMIC SOCIETY:

2.1. SPIRITUAL EQUALITY OF WOMEN:- Women

have been declared spiritually equal to men. In Islam, they themselves are accountable for their deeds and are entitled to reward based on their faith and piety. Contemporary world has been successful in recognizing the rights of women as in Western countries women lead prayers, teach and participate in social welfare initiatives.

"Indeed, the Muslim men and women, Allah has prepared for them forgiveness and great reward." (Surah Al-Ahzab 33:35)

22. RIGHTS TO EDUCATION:

Islamic teachings have pulled humanity out of dark shadows and ~~granted~~ emphasized knowledge for all including women. Prophet Muhammad (PBUH) said

"Seeking knowledge is obligatory upon every Muslim." (Ibn Majah Hadith 224)

23. ECONOMIC RIGHTS:

Women may independently earn, own property and manage financial resources. This ensures financial autonomy and protection from

dependence on male relatives.

"For men is a share of what they earn, and for women is a share of what they earn"

(Surah Al-Nisa 4:32)

Women in contemporary world have been seen leading business and actively dominating job sector. According to a survey, more women are employed to jobs than males.

24. RIGHTS TO INHERITENCE:

Islam guarantees women a fixed portion of to secure financial stability. Widows, daughters and mothers cannot be deprived of their shares.

Prophet Muhammad (PBUH) strictly enforced inheritance right preventing pre-Islamic customs of denial to inheritance.

"For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave" (Surah An-Nisa 4:7)

25. RIGHTS TO MARITAL CONSENT:

A valid marriage requires a free consent of women, forced marriages are strictly prohibited

In Islamic Legal enforcement of consent during nikkah reflects Islamic principles.

"A previously married woman should not be married except with her consent."

(Sahih Muslim, Hadith 1424)

2.6 RIGHTS TO CHOOSE A SPOUSE:

Women have the right to tell their liking and disliking while choosing their spouse.

This prevents exploitation and ensures dignity.

Prophet Muhammad (PBUH) annulled marriages where women have been forced into unions, safeguarding their autonomy.

2.7. RIGHTS TO WORK AND PUBLIC RIGHTS: 3.1. QURANIC AFFIRMATION OF RIGHTS:

Women may engage in professional, educational and public spheres, while observing Islamic ethical guidelines. Women have been seen serving as doctors, nurses, teachers while maintaining modesty in Muslim world.

"O Prophet! Tell your wives and your daughters and women of the believers to draw their cloaks over themselves."

(Surah AH - Ahzab 33:59)

2.8. PROTECTION FROM OPPRESSION AND DIGNITY:

Islam prohibits injustice, abuse and marginalization. Women are entitled to respect, protection and fair treatment in all spheres. The ongoing campaigns world wide against domestic violence, harassment, and honour killings uphold these Islamic principles.

"Don't oppress women, and treat them with kindness." (Surah An-Nisa 4:19)

3. QURAN AND SUNNAH EMPHASIS ON WOMEN'S RIGHTS:

The Quran explicitly outlines women's rights in inheritance, marriage, education, social life etc. providing clear legal and ethical guidance.

"For women is a share of what you leave, as prescribed in Quran."

(Surah An-Nisa - 4:12)

3.2. PROPHETIC IMPLEMENTATION OF RIGHTS:-

Prophet Muhammad (PBUH) applied Quranic principles practically, ensuring women's rights were upheld in daily life, family and community matters.

"The best of you are those who are the best of their wives."

(Tirmidhi Hadith 1162)

Hazrat Ayesha (RA) led education and social welfare initiatives, showing female empowerment in practices.

3.3. ABOLITION OF DISCRIMINATION AND PROTECTION:-

Islam abolished female infanticide and gender based discrimination, establishing women's dignity and value in society.

"Do not kill your children out of poverty"

(Surah Al-An'am 5:151)

3.4. EMPHASIS ON EDUCATION AND KNOWLEDGE:-

Both Quran and Sunnah encourage women

to seek knowledge.

"Seeking knowledge is obligatory upon every Muslim" (Ibn Majah 224)

CONCLUSION:-

Islam provides a comprehensive framework for women's rights including spiritual, educational, economic, legal and social dimensions. The Quran and Sunnah explicitly emphasize these rights and Prophet Muhammad (PBUH) has exemplified these implementations.

Q2: DOCTRINE OF AKHIRAT (ISLAMIC BELIEF IN HERE AFTER)

1. INTRODUCTION:

The doctrine of Akhirat - belief in life after death - forms a central pillar of Islamic faith, shaping the spiritual, moral and social framework of Muslim's life. The Quran repeatedly reminds human beings that this worldly existence is temporary and that true accountability awaits in the world hereafter, where every action will be measured with justice. The Prophet Muhammad (PBUH) reinforced this belief through teachings that conduct daily conduct of life with eternal consequences, cultivating a sense of responsibility, humanity and purpose. In both classical Islamic scholarship and contemporary religious thought, Akhirat remains the driving force behind ethical discipline, hope, pursuit of righteousness.

2. MEANING AND CONCEPT OF AKHIRAT:-

The doctrine of Akhirat refers to belief in life after death, resurrection, accountability, reward and punishment. The Quran repeatedly stresses that worldly life is temporary while the hereafter world is eternal. Therefore a person should prepare himself for the hereafter. (Surah Al Ankabut 29:64)

3. QURANIC FOUNDATION OF AKHIRAT:-

The Quran presents Akhirat as a core article of faith inseparable from Tawheed and Risalah. "Every soul shall taste death" (3:185). This verse emphasizes certainty of accountability. Over one-third of Quranic verses highlight the life Hereafter.

4. SUNNAH'S EXPLANATION OF AKHIRAT:-

Prophet Muhammad (PBUH) explained stages of Hereafter - Barzakh, resurrection, judgment, Jirat and Paradise/Hell. His teachings make the abstract belief practical by detailing consequences of human action.

5. ACCOUNTABILITY AND DIVINE JUSTICE:

Akhirat ensures that every deed, small or big is recorded and judged fairly
Surah Al-Zalzala (99: 7-8)

Islam teaches that no oppression will be left unresolved establishing ultimate justice beyond worldly courts.

6. STAGES OF LIFE AFTER DEATH:

Islamic text outlines structured journey
Akhirat reinforces that human have freedom to act but will ultimately answer their choices.

"Whoever does righteous, it is for his own soul." (41:46)

IMPORTANCE OF AKIRAT IN REAL LIFE

7. PROVIDE MORAL DISCIPLINE AND RESTRAINT WHILE MOTIVATING GOOD DEEDS AND SOCIAL WELFARE:

Belief in akhirat encourages self restraint and helps in avoidance of wrong doings.
It also On the other hand it also

inspires individuals to engage in charity, honesty and service to humanity. The Prophet has tied all acts of kindness even as small as removing a stone from ~~way~~ road, will be rewarded in world hereafter.

8. PROMOTES PSYCHOLOGICAL PEACE AND PATIENCE BY BUILDING AN ACCOUNTABLE SOCIETY:

Belief in life after death gives peace to the sufferings of people who faces injustice. People find comfort in knowing Allah sees all struggles. Whereas when people know that they will be accountable before Allah on the day of judgement in the hereafter, they become responsible towards their acts. The rightly guided caliphs governed ~~their~~ with justice rooted in fear of accountability.

ENHANCES MEANING OF LIFE:

Akhirat transforms life from accidental existence to a purposeful journey. The Quran states:
"Did you think We created you in vain?"
(23:115)

The Prophet Muhammad (PBUH) ~~not~~ always prioritized long term spiritual success over short term gains. His choices in conflict, diplomacy and family life reflected accountability before Allah.

CONCLUSIONS

Belief in Akhira forms the backbone of Islamic morality shaping human behavior through accountability and hope. It elevates life from material existence to purposeful spiritual journey. By emphasizing reward and punishment it strengthens justice in personal and societal conduct. Prophetic teachings and Islamic guidance make this doctrine practical for daily life.

Q4: ESTABLISHING A JUST ISLAMIC STATE:-

1. INTRODUCTION:-

Islam views governance not as a struggle for power but as a sacred responsibility (Amanah) to uphold justice, equality and welfare for all citizens. The Quran repeatedly affirms that authority belongs to Allah and rulers are merely trustees who must govern according to the divine principles of fairness, consultation and accountability. The Prophet Muhammad (PBUH) transformed the 7th century Arabia from tribal chaos into a model state of justice in Madinah, establishing rights for Muslims and non-Muslims, shaping economic equity and shaping moral harmony.

2. SOVEREIGNTY OF ALLAH AS FOUNDATION OF JUSTICE:-

In Islam political authority is derived from Allah, ensuring neutrality above personal or class interest. This safeguards justice by binding rulers to divine law.

"The command belongs to none but Allah"

(Yusuf 12:40)

The Prophet Muhammad (PBUH) applied same law equally to rich and poor. The constitutional clauses in Pakistan defining sovereignty of Allah uphold this principle.

3- RULE OF LAW AS BASIS OF EQUALITY:

Islamic governance requires that all citizens including rulers are subject to law preventing tyranny or privilege based justice. Prophet Muhammad (PBUH) refused to spare a noble woman from punishment saying "Even if Fatima has done that, I would have punished her."

Modern debates on judicial reforms in Muslim countries echo this ideal. Quran quotes: "Stand firmly for justice, even against yourself." (Nisa 4:135)

4. SHURA (CONSULTATION) AS DEMOCRATIC SPIRIT OF ISLAM:

Islamic political decision making relies on consultation with qualified and representative person to ensure fairness. Quran say "and consult them in affairs." (Aal-Imran 3:159)

Prophet used to consult his companions on military and administrative methods.

5. PROTECTION OF HUMAN RIGHTS AND DIGNITY:-

Islam mandates respect for life, property, religion, honour and freedom which is a core ingredient for a just society.

"A Muslim's blood, wealth and honor are sacred." (Hadiths-e-Bukhari)

The prophet ensured rights of minorities during charter of Madinah.

6. SOCIAL WELFARE AND ECONOMIC JUSTICE:-

Islamic governance prioritizes economic fairness, equitable wealth distribution and poverty alleviation through Sadqah, Zakat and moral economy. Prophet Muhammad (PBUH) established Baithul maal for poor people.

"In their wealth is a known right for the needy."

(Ma'arij 70:24)

7. ACCOUNTABILITY OF RULERS:

Islam requires rulers to be answerable to public and Allah preventing corruption and misuse of power, ~~the~~ Hazrat Umar (RA) presented himself for audit of his personal wealth to the court.

"Each of you is a shepherd and each is responsible for his flock."
(Hadith-e-Bukhari)

8. PROTECTION OF MINORITY RIGHTS:

Justice includes fair treatment of the non-Muslims, guaranteeing security, religious freedom and legal protection. Immediately at the time of Independence of Pakistan ensured Muslims that they will be free to practice their religions, reflecting to Islamic principles.

9. JUSTICE IN JUDICIAL AND CONFLICT RESOLUTION:

Islam courts to ensure impartial judgement, prevention of oppression and speedy resolution of disputes. Islam emphasizes that

governance is a trust requiring honesty, transparency and safeguarding public resources.

"Judge between the people with justice"
(Sahad 38:26)

10. PROMOTION OF HARMONY AND ETHICAL VALUES:

Islam promotes unity, peace, reconciliation, honesty, morality and public character building.

"A Muslim is one from whose tongue and hands people are safe."
(Hadith-e-Mustah)

CONCLUSION:

Islamic political system is fundamentally a project of justice - socially, economically, spiritually and politically. From Quran's emphasis on equality and accountability to the Prophet's practical model in Madinah, Islam envisions a state

where human dignity is protected, rights are secured and welfare is ensured for all

people. A just Islamic state is not merely a political preference - it is Quranic mandate

and Prophetic legacy that continues to guide humanity towards equity and harmony.

Q6: "LA TUF SIDU FIL ARZ"

1. INTRODUCTION

The Quranic command "La-tufsidu fil-ard" ^{meaning}

↑ "Do not spread corruption on Earth" is a foundational ethical principle shaping Islamic social, environmental, economic and political conduct. The Quran repeatedly condemns all forms of fasad - injustice, oppression, environmental destruction, moral decay and social disorders, and commands

humanity to act as khalifa on Earth. Prophet Muhammad (PBUH) translated this teaching into practice by building peaceful, ethical and environmentally responsible society in Madinah. In today's world the corruption manifests in governance, climate change, economic inequalities, social pollution and technological misuse.

"**QURANIC TEACHINGS - LA TUF SIDU'HL ARD.**"

2. QURANIC PROHIBITION OF CORRUPTION ON EARTH:

The Quran repeatedly warns against spreading disorder, injustice and social decay in the society. Prophet Muhammad (PBUH) promoted peace and fairness in tribes.

"Do not cause corruption on Earth after it has been set in order."

(Al A'raf 7:56)

3. HUMAN BEINGS AS KHALIFA OF EARTH:

Islam assigns human beings the duty to protect creation and not damage it. Prophet Mohd. (PBUH) emphasized this by practicing preserving resources, planting trees and protecting animals.

"He made you stewards on Earth."

(Al-Baqarah 2:30)

4. CONDEMNATION OF INJUSTICE:

Injustice is a major form of corruption condemned by Islam.

"Allah does not love the corrupters."

... (Al-Anas 28:77)

5. MORAL, SOCIAL AND ENVIRONMENTAL CORRUPTION:

Pollution, deforestation and reckless industrialization destroy Allah's creation. On the other hand indecency, dishonesty and erosion of family values are also a part of corruption.

"Modesty is a branch of faith."
(Hadith - Bukhari)

6. ECONOMIC CORRUPTION AND EXPLOITATION:

Usury, bribery, fraud and hoarding are strongly condemned *fasad*.

Prophet Muhammad (PBUH) condemned and abolished interest and unfair trade practices in his era.

"Do not consume one another's wealth unjustly."
(An-Nisa, 4:29)

7. POLITICAL CORRUPTION AND BAD GOVERNANCE:

Unjust rulers, misuse of authority and violation of public trust are

major forms of corruption. Prophet Muhammad (PBUH) led a transparent governance in Madinah. In contemporary era nepotism, electoral fraud and abuse of power are all examples of political corruption.

"Each ruler is a shepherd responsible for his people."
(Bukhari)

8. CORRUPTION THROUGH SPREAD OF FEAR AND VIOLENCE:

Terrorism, extremism, sectarianism disrupt peace and harmony, on the other hand oppression of women, minorities and minorities is condemned as *fasad*.

"Whoever kills a soul, it is as if he killed all mankind."
(Al-Maidah 5:32)

9. CORRUPTION IN KNOWLEDGE:

Spreading misinformation and lies and propagate against someone is a modern form of *fasad*. Islam condemns this practice and instructs to testify everything before believing the information.

"Do not follow that of which
you have no knowledge."

(Al Isra 17:36)

10. CONCLUSION:

The Quranic command "La tufsidu al-ard" is a universal moral law promoting justice, peace, sustainability and ethical living. It condemns all forms of corruption - environmental, economic, political and moral, ~~etc.~~ urging humanity to fulfil its responsibilities as stewards on Earth. The Prophet Muhammad (PBUH) demonstrated this teaching practically by establishing a community rooted in fairness, compassion and environmental care. In today's world facing climate crisis, unethical governance, social decay, ^{and} violence, Quranic message is more relevant than ever. Upholding its essential to restoring societal harmony and protecting the planet for future generations.