

An Analytical Study Of Political Status Of Women In Islam

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Abstract

Quran is the main source of human guidance. It gives clear instructions in building and shaping not only individual but also collective life. The teachings and commands for man that have been revealed in the Qur'an are for both men and women. All aspects of the partnership between man and woman show that woman is a complete person and has all the rights as men. Islam is the religion that gave woman her identity and introduced a different personality in the society. History is a witness that women were not seen with respect and dignity in any society. Even in Arab society people were buried alive at birth. She had no right to live but Islam gave women the right to live. The first favor of Islam towards women is that Islam not only changed the wrong impression that was found about women but also defined the position and rank of women in the human heart and mind and their high quality. For its political, social, economic, educational, hereditary purposes, rights have been defined in every sphere of life and it has been kept equal to men in all levels. Islam has given wide cultural, economic, social and political rights to women. To protect these rights, Islam has provided lasting guarantees such as legal instructions in the divine scriptures which is discussed in detail in this article. Their example is not found in any ancient and modern social system of the world.

Keywords: Political rights, Women status, Islam, contemporary society,

Introduction:

The book revealed by Allah Almighty in the Holy Qur'an has guidance in every field of life, including the field of politics. Politics is the most important field of human life. Politics and Islam are not separate from each other. Islam offers a comprehensive concept not only about worship, affairs but also about politics. The main goal of Islamic politics is to establish a just system in the universe. In Persian-Urdu dictionaries, the meaning of politics is described as follows,

سیاست پاس داشتن ملک، و حکم راندان، قہر کردن و ہیبت¹ نمودان و ضبط ساختن مردو از خلق بتر سانیدن و زدن

To protect the country, to give orders to the people, to terrorize the people, to control the people, to protect the people from oppression, from being beaten and threatened by the oppressor.

Imam Ghazali has described the term definition of politics as follows,

استصلاح الخلق وارشادهم الى الطريق المستقيم المنجى في² الدنيا و الاخرة

Taking the meaning of politics in a reformist sense, you write that the reformation of politics is actually to lead people on the paths on which they

can achieve welfare in the world. Politics is a strategy in which the problems of all the members of the society are solved by a certain political strategy by showing unity and cooperation.

Opinions of jurists about politics:

Ibn al-Qayyim compares politics to strategy. A plan that removes corruption and evil from within God's creation and keeps away from social evils while being close to each other under expediency.³ According to Ibn Abidin, the political system, management, and the order of God come to those who are bound by God for the reformation of creation.⁴ Ibn Taymiyyah writes: "Government is a trust whose job is to maintain political justice.⁵ According to them, politics is a trust whose job is to maintain justice and fairness in societies. Ibn Khaldun is a scholar explaining politics and its characteristics,

السيا سقى كفالة الخلق و خلافة الله فى العباد لتفدي احكامه⁶ فيهم⁽⁴⁾

Politics is the maintenance of the people (the inhabitants of the country) and the establishment of His service among the servants of Allah, so that through this service His commandments are enforced among His servants.

According to Ibn Khaldun and other researchers, fulfilling the requirements of Allah's commandments, justice, and justice and obeying them on the servants have been declared among the necessities.

جدا ہو دیں سیاست سے تو رہ جاتی ہے چنگیز¹⁰

The purpose of Islamic politics is the implementation of religious orders and this is the successful political system which is called the Caliphate in Islam. Islam takes the path of balance in rights and duties and grants equality in the rights of men and women, but the distribution of these rights is structural. A woman's primary sphere is her home. But this has not been prevented from some other legitimate and constructive activities. Wherever there was a

Shah Waliullah Muhaddith Dehlavi explains about Madani politics in this way that Madani politics is a branch of knowledge that teaches how relations and affairs can be developed between the people of Medina (city) in a better way. This is called the politician or the politician of Medina.⁷ Here, Shah Waliullah takes the group or community from the people of Medina who are bound to abide by the same system and law and live a collective life with mutual cooperation. Politics. The modern definition of politics is also defined as follows. The meaning of politics is the science and art of civil government. Politics, in its general sense, includes all the arts that are important to human society. For the past twenty-five years, modern thinkers have been expanding political science. And it is being declared as the knowledge of the assessment and study of the entire political system, not just the state.⁸ Religion and politics are one in Islamic political system. Politics cannot be separated from religion. Politics and religion are inseparable in Islam. Islamic teachings have declared politics as a pure act and made it a part of the religion of Islam. It is said in the blessed hadith that the righteous government is the shadow of Allah on earth.⁹ In Islam, the paths of religion and politics are not separate, which the poet of East writes like this:

جلال پادشاہی ہو کہ جمہوری تماشا

need for a woman, whether it was in the academic field or in politics, women showed their essence. There are some cases where women are subservient to men and some where they are free. Allama Ibn Khaldun in his famous book "Muqadama Ibn Khaldun" quoting Imam Fakhr al-Din Razi says, "Imam Fakhruddin Razi has explained that women have been subordinated to men in many Sharia rules. They were not addressed directly, but presumably they also joined the orders. The secret of this process is that women are not independent, but their authority is

in the hands of men. However, she addressed herself directly in the prayers because every person has a separate right to worship.¹¹ Muslim women were mature in political understanding and also offered their services when the time came. Women were not naked and shouting like nowadays. During the period of the Companions, may Allah be pleased with them, there is only one such incident known as the Battle of Jamal, in which Hazrat Aysha took the color of protest, but the narrators say that when her enthusiasm cooled down, she were deeply regretted her actions.¹²

It cannot be overlooked that women and men are on an equal level in the social field. A woman's existence is a dancing universe. Ignoring it, the human race cannot remain stable, nor can its growth and development be possible. Without woman, no work of mankind has been completed. Women join men in missions ranging from domestic affairs to stargazing. Amin Ahsan Islahi states that Islam supports the freedom of men and women. Allah has created men and women on an equal level. Just as man is an important part of this universe. Similarly, the woman is also his co-worker. Some of the characteristics are in men and some in women. These two classes have a special balance within themselves and together they carry out the affairs of society and are active in the fulfillment of God's commandments.¹³ Both men and women complement each other and help each other in the affairs of life.

The political activities of Muslim women in early Islam:

In the early period, the Muslim woman in Islam had political consciousness and filled with Islamic consciousness, she also served the nation. In this context, a few examples are presented here so that today's women can be aware of the real meaning of politics. The Islamic government knew the full extent of the women's understanding and the awakening of political consciousness. Therefore, from time to time they were seen consulting serious women in matters of

state and sometimes asking for advice from himself. In Madinah, the first state of Islam, the Prophet (peace and blessings of Allah be upon him) provided the legal basis for women's right to vote. At the time of acceptance of Islam, the Messenger of Allah (peace and blessings of Allah be upon him) used to take allegiance from men as well as from women. Free expression of ideas is respected in Islam. Women used to express their opinions freely in Majlis Shura during the early days of Islam. At the time of completion of Hudaibiyyah peace agreement, the Prophet (peace be upon him) ordered the Companions to slaughter the sacrificial animals and remove the Ihram by shaving their heads. He repeated his words three times, but no one got up, then he went to the tent of Umm al-Mu'minin Hazrat Umm Salama and consulted on this matter. Then she suggested that the Messenger of Allah, may God bless him and grant him peace, slaughter the sacrificial animal himself and remove the hair from the head. The Prophet (peace and blessings of Allah be upon him) followed the advice of Hazrat Umm Salma, and upon seeing him, the Companions also sacrificed and shaved their heads.¹⁴ The Muslim community was in crisis then Honorable Sayyidna Umm Salma was blessed which also proves the principle of consulting with women. It is also proven that the Companions consulted with women in the affairs of the state. Once Ameer Muawiyah wrote to Hazrat Aysha to give her some brief advice. Hazrat Aysha said,

”فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ التَّمَسَ رَضِيَ اللَّهُ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ مَوْنَةَ النَّاسِ وَمَنْ التَّمَسَ رَضِيَ النَّاسُ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ¹⁵

I have heard from the Messenger of Allah, peace be upon him, that a person seeks the pleasure of Allah by making people angry. Allah protects him from the evil of people, but whoever angers Allah to please people, Allah then hands him over to people.

The usual form of funeral was not practiced among Muslims. This method of funeral was seen by Hazrat Asma bint Umays in Abyssinia in the society of Christians. And he suggested it which was accepted.¹⁶ Women should be benefited from their thoughts and opinions in the areas and fields in which they are experts. Because this is the method of the Messenger of Allah (peace and blessings of Allah be upon him) and the Companions. Shariat recognizes a woman's right to counsel. After studying the history, it becomes clear that there is no restriction on expressing opinions, ideas, likes and dislikes on women. Hazrat Aysha also played her role in the political struggle. Islam does not prohibit women from playing a role in politics. Gender difference is not important but men or women should try to solve problems together.

Representation of women in legislation:

An example of women's representation in legislation is found during the reign of Khalifa II. Hazrat Umar Farooq RA was sitting in a gathering with the Companions of the Prophet (PBUH) and the Shura Council was being held and he expressed his intention if the amount of dowry should be determined because due to dowry young men are facing difficulties in marriage. So a woman from the assembly stood up and said: O Umar! You do not have the right to do this because the right of dowry has been given to women by Allah and he recited this verse of the Holy Quran,

”وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَأَنْتُمْ إِحْسِبْتُمْ إِحْسَابًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَ بِهَتَائِنَا وَالْأَمَّا مُبِينًا¹⁷

If you want to take a wife in place of the one (you have), and you have given her plenty of wealth, then do not take any of it back. Would you take it through imputation and open sin?

Then Hazrat Umar said

”امراة اصابت و رجل اخطاء¹⁸

The woman is right and the man is wrong

In Majlis Shura, women expressed their freedom of opinion, which showed that Islam, whether

male or female, can express their opinion freely. Women are also involved in state affairs. A woman can hold a diplomatic position. An example is found in the time of Caliph III. Hazrat Uthman RA sent Hazrat Umm Kulthum RA daughter of Hazrat Ali bint Abu Talib as an ambassador to the court of the Queen of Rome by giving various gifts, perfumes, drinks, etc.¹⁹ in order to highlight the Islamic identity and the rights and duties of Muslim women in a better way in front of the people. Can go and spread the call of Islam, and thus in the Islamic era the woman performed the duties of an ambassador.

The opinions of the commentators (Mufasereen) about the right of women to caliphate:

There are various opinions regarding the responsibilities of a woman's caliphate and Imamate. Which are based on various interpretations of Quran and Sunnah. Of which the superiority of men is argued from the following verse that in the Holy Qur'an Allah has made men superior to women. Allah says, الرَّجَالُ قَوْمُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ²⁰ Men are caretakers of women, since Allah has made some of them excel the others, and because of the wealth they have spent.

Commenting on this blessed verse, Maulana Abul Kalam Azad says in the Interpreter of the Qur'an, "Men are the arrangers of women's lives and some of them have been given preference over certain things, also because men spend their wealth on them." Only virtuous women should be obedient. Each group has been given priority in certain matters and men are also given priority over women. The needs of men and women are the means of establishing the economy therefore the position of leadership has naturally become for them.²¹ In Tafsir Zia-ul-Qur'an, Pir Muhammad Karam Shah Al-Azhari explains the word Qawam and writes that those who provide the needs of something, those who are

responsible for necessity, maintenance, correction and correctness are called Qawam in Arabic.²² He further writes that the home state should also have a ruler who is responsible for all the needs of the state and its welfare. His orders should be obeyed, but only two persons are competent to entrust this responsibility, mother and father. In the Holy Qur'an, Allah Almighty has declared his family to the father. Among these two qualities, "Wahbi" and "Kasbi", the first quality of a man is physical strength, mental superiority, understanding of affairs and foresight.²³ This thing has been described in the Qur'an as follows: "بما فضل الله بعضهم على بعض" the second quality is the responsibility of all the expenses of the children and the wife, their protection and betrayal. It is mentioned in the Holy Qur'an as follows: "وبما انفقوا من اموالهم" Therefore, a man deserves to be the ruler of the state of the house due to his natural superiority. Man's rights are obligatory for women.²⁴

Maulana Maududi, while interpreting the word "Qawam", says that this word "Qawam" refers to someone who has the ability to run the affairs of an institution or system in a proper state and is responsible for providing its needs. . He further writes that virtue here does not mean dignity and honor, but Allah has naturally given certain characteristics and powers to one of them (men) which are not given to the other gender (women), hence the family system. Only the man has the ability of "Qawam" and the woman should be under the protection and guidance of the man in the family life. According to Maulana Maududi, although men and women are equal in terms of rights, the scope of the tasks assigned to them by nature is different. Managing political and military affairs is a man's responsibility, not a woman's. Maulana, in his book State Affairs, explains how a person who has not been made a supervisor in family affairs can be made a supervisor in political affairs.²⁵ Maulana Wahiduddin Khan, the commentator of "Tazkeer Al-Qur'an" writes that the purpose of making a

man strong is not that a man is better than a woman. This appointment is on administrative basis and not on merit basis. Apart from the administrative division, both women and men have equal status in terms of rank. ²⁶There are biological and psychological differences between men and women. The abilities of "Kawamiat" are given to the man and the abilities of obedience to the woman. Therefore, in the sphere created by Allah, the man is the head of the family.²⁷Quran Says,

”وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيَطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ”²⁸

The believers, male and female, are friends to each other. They bid virtue and forbid vice and establish Salah and pay Zakah and obey Allah and His Messenger. Those are the ones whom Allah will bless with mercy. Surely, Allah is Powerful, Wise

From this blessed verse, it is clear that men and women are each other's helpers not only at the social level but also at the political level. Islam gives women the right to express their opinion in political matters.

Quran Says,

”يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُسْرِخَنَّ بِاللَّهِ شَيْئًا وَلَا يُسْرِقَنَّ وَلَا يُزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصَيْنَكَ فِي مَعْرُوفٍ قَبَائِحِهِنَّ وَاسْتَعْفَرْنَ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ”²⁹

O you who believe, when the believing women come to you, seeking bai'ah (a pledge of allegiance) with you that they will not ascribe any partner to Allah, and will not commit theft, and will not commit fornication, and will not kill their children, and will not come up with a false claim (about the parentage of a child) that they falsely attribute (to the sperm of their husbands being dropped) between their hands and their feet (i.e. their private parts), and will not disobey you in what is recognized (in Shariah), then take them in your bai'ah, and pray Allah for their forgiveness. Surely Allah is Most Forgiving, Very-Merciful.

Maulana Wahiduddin Khan writes that the real secret of women's development is not to include her in every field of life, but the real secret is to make women knowledgeable and conscious. The more conscious a woman is, the greater work she can do in this world. If a woman is truly intelligent, she can do great work even inside the house. And if unconscious, no one can do great work, even if she is placed at the biggest crossroads. In history, there have been many women who practically stayed inside the house but they made a great impact on the outside world. Among them is a Noorjahan who was the wife of the Mughal ruler Jahangir. Maulana further writes: "Under the divider principle, although the woman physically resides mostly in the domestic sphere. But mentally and emotionally she is a man's co-worker. If the woman is in charge of the domestic affairs, she supervises the external affairs through the man."³⁰ Maulana Maududi says that if women perform war service during their periods, it does not mean that they start doing all the affairs outside the home. It is an anti-nature and life-destroying system. According to them, no Islamic state can afford it. In which a woman presides over the presidency, ministry, majlis shura or other affairs. Despite these arguments, Maulana Maududi supported Ms. Fatima Jinnah against President Ayub Khan and women members of Jamaat-e-Islami are full participants in politics and members of Majlis-e-Shura. Maulana is in favor of limiting the role of women to the home, but according to Professor Rafiuddin Shahab, later Maulana Maududi became soft on this issue. According to him, if there are no capable men, then if the system is to be brought from dictatorship to democracy, then women should be political. Governance can be delegated.³¹ Javed Ahmed Ghamdi says about a woman becoming head of state, In Islam, the election of the head of state is based on the vote of the majority. As Per the Quran (42:38) whoever enjoys the confidence of the majority whether he is a man or woman is

legally eligible for this post nevertheless, if the majority does elect a woman for this post, no one has the authority to veto the opinion of the majority.³² The right of a woman to rule is a hadith from which jurists generally argue. It is narrated by Abu Bakr that when the news reached the Prophet of Allah that a woman was ruling Persia, he said,

”عن ابي بكره رضى الله عنه قال: قال: لما بلغ رسول الله ﷺ أن أهل فارس قد ملكو عليهم بنت كسرى قال: لن يفلح قوم وتو أمرهم امره³³

A nation that has entrusted its affairs to women can never be reformed.

On the basis of this hadith, some jurists negate all kinds of guardianship and rule for women, and some negate only Khilafah. Regarding this hadith, Javed Ahmad Ghamdi says,

No one knew this hadith until 38 AH whether it was a hadith or not. When Hazrat Aisha (R.A.) came against Hazrat Ali (R.A.), this hadith was narrated. Second, in this Musnad, the name of Auf bin Abi Jamila, who was one of the opponents of Uthman, was mentioned because Aisha (R.A.) was a supporter of Hazrat Uthman (R.A.), so this hadith was circulated. . In any case, this hadith is only news (Khabr e wahid), in this sense it has reached the level of poor, if this hadith was known, other companions would have also narrated it.³⁴ According to Javed Ahmed Ghamdi, the blessed hadith that the nation cannot be prospered under the leadership of a woman, there is cross-examination and criticism of the narrators in this hadith, therefore a woman cannot be deprived of the right to rule by making this Shariat the basis. According to Professor Rafiuddin Allah Shahab, this hadith is not correct. The charge of lying on its narrator Abu Bakra is proven.³⁵

Professor Rafiullah Shahab is convinced of giving women the right to rule but he says that a man's wife also has a shari'a right to it. In this regard, he refers to the rule of the Queen of Sheba in the Qur'an that the rule of women is mentioned in the Qur'an ³⁶Their rule was democratic style,

they had Majlis Shura which had three hundred and twelve members and that queen was the most intelligent of them all because she did not accept the advice of the members but the chosen prophet of Allah Hazrat Sulaiman. He wanted to test the Prophet by giving him a gift and when the Prophet of God passed the test, the Queen of Sheba immediately accepted Islam. A hadith narrated by Hazrat Abu Huraira, which is mentioned in Tirmidhi Sharif,

”عن ابى هريرة قال: قال رسول الله اذا كانت امرء كم خياركم واغنياءكم، سمحاؤكم، واموركم شورى بينكم فظهر الارض خيرلكم من بطنها، واذا كانت امرء كم شراركم واغنياءكم بخلائكم واموركم كم إلى انسانكم فبطن الارض خيرلكم من ظهرها³⁷

Hazrat Abu Hurairah narrates that the Messenger of Allah, may God bless him and grant him peace, said, "When your rulers are good, your rich are generous, and your government is by mutual consultation, then the upper part of the earth is better for you than the lower part of the earth, and when your rulers are wicked and If your rich men are stingy and your affairs are entrusted to women, then the lower part of the earth is better for you than the upper part.

There are two parts of this blessed hadith. In the first part, it is about the generosity of the rich and the settlement of government affairs through mutual consultation and it has been described as better. Maulana Ashraf Ali Thanvi has chosen the second point of view in this and according to his opinion that the second part is not a matter of consultation but a matter of entrusting complete matters and in a democratic form of government the owner of all powers is not the sole ruler. Therefore, the rule of a woman is not against this hadith.³⁸ It also shows that there are two levels of governance, the first level is the caliphate which is basically to lead the entire Ummah and the second level is general rule such as the current style of president or prime minister. In the first stage, the religious aspect is also implicit because after the demise of the Messenger of Allah, peace and blessings of Allah be upon him, immense

problems were faced in the selection of the caliph and there were numerous suggestions but no group proposed the name of Beloved daughter Fatima as the caliph. Another type of government is the democratic style in which there is a president, a prime minister and other assistants who run the affairs of the country together. In this nature of governance, there is some scope to take into account the interest of the nation and according to the requirements of the situation, a decision can be made about a woman being the president or prime minister.

Dr. Ismat Naz writes with reference to the political consciousness of women that during the time of the Companions, women had full political awareness and also gave advice to the Companions in various matters, as the Prophet (peace and blessings of Allah be upon him) consulted Hazrat Umm Salama (Salh Hudaybiyyah). at the place of) which resulted in the improvement of matters. He presented the example of Hazrat Samra bint Naheek who used to look at various things in the market and she always had a whip in her hand. Dr. Ismat Naz says that women will not run the government alone, but men will also be there to support them.³⁹ After reviewing the opinions of Muslim thinkers, two opinions have emerged regarding the right of women to rule. In the first opinion, thinkers consider women's rule as illegitimate, including Maulana Maududi. According to Maulana, the Qur'an has clarified the scope of women. According to them, they are not eligible to participate in the political affairs of the state.⁴⁰ Despite this, the women of his party are members of the Assembly and Majlis Shura. Maulana Ashraf Ali Thanvi considers a woman's intellect and understanding to be less than a man's. According to them, if women are given the same positions as men, they will start neglecting their real duties (raising children). Ashraf Ali Thanvi's fatwa is Imdad al-Fatawa, in which three types of government are described: (1) first personal government (ruling woman), (2) short party

government (3) democratic government (woman member of the advisory committee) i.e. Maulana Special circumstances (democratic government) in which the status of a woman is a member of the council is permissible. Javed Ahmed Ghamdi and Rafiullah Shahab are among the advocates of women's right to rule, whose details have been described earlier. According to Dr. Ismat Naz, a woman can run political affairs if a man is an assistant. As in the democratic government in the Islamic state of Pakistan and Bangladesh, a woman has been ruling. (Benazir Bhutto and Hasina Wajid).

The Constitution of Pakistan also does not have any provision against the leadership of a woman. The government of Pakistan has taken clear steps for the parliamentary membership of women and the woman has achieved her political position and status. cannot be reduced from, while there is evidence of this in history that Razia Sultana in the Deccan, Chand Bibi and Bhopal were also in power during the reign of Sultans. In Egypt, Queen Shajrat Amur, the daughter of King Najmuddin, was recognized as the ruler. Her name was recited regularly on Fridays.⁴¹ Razia ruled regularly for three years and six days, and in the middle Ages, Muslims allowed women to the right to rule has been recognized.⁴²

Men are strong, not only in terms of domestic management but also in political terms. In addition, the theory of necessity accepts every human being who is in need at the time. In Islamic Shari'ah, under the theory of necessity, the rule of a woman and her becoming a judge can be accepted. In this regard, according to Allama Ramli, it is the agreed principle of the jurists, "that certain needs make even the forbidden things lawful." Therefore, even if it is not forbidden for a woman to be the head of the Islamic government, then according to the

necessity, this justification should be given. Fatwa is the best solution to maintain the unity of the Muslim Ummah, especially for those who consider the leadership of a woman to be illegitimate.⁴³

Conclusion:

Politics is an important part of Islamic law. Apart from the Khilafat Wilayat, most of the political affairs are at the level of Fard-Kifaya, in which there is no distinction between men and women. Eligible for these ranks are people with special qualifications. This special qualification is found in whether it is a man or a woman. Islamic law does not deprive any gender from the welfare and development of the country. The sovereignty belongs to Allah. Man is the appointed representative and caliph of Allah in this world. These are Quranic issues and cannot be changed. Islam does not prevent any gender from playing its role in the development of the country and the nation, nor does it set any limits. The political right of women has also been recognized by Syed Sulaiman Nadvi. (In exceptional circumstances) He writes that Hazrat Ayesha's involvement in politics makes it sad that Muslim women's rights are not as limited as they are believed to be.⁴⁴ Islam allows women to participate in political activities within the framework prescribed by Sharia. The main objective of the Islamic state is to establish justice and maintain the balance of rights and duties of all citizens. Just as Islam gives men the right to enter the field of politics. Similarly, the actions of women are considered valid because negative differences have no importance in Islam. Even during the era of Prophet Muhammad and the Caliphs, women have been playing their political role well.

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