



اَوْنُوْرَسِيْتِي تِيْكْنُوْلُوْجِي مَارَا
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**TITLE: FIQH MUASARAH APPROACHES TO GENDER EQAULITY AND
WOMEN'S RIGHTS IN ISLAM**

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Overall, we hope that this assignment will benefit us and other colleagues. All mistakes and shortcomings are expected to receive constructive criticism.

1.0 ABSTRACT

This assignment explores the complex relationship between modern views on gender equality and women's rights and Islamic social jurisprudence, or Fiqh Muasarah. The human right also be included in order to understand the connection among the issues. The study uses a qualitative research methodology to look into how the principles of Fiqh Muasarah are being applied and interpreted in relation to gender equality and women's right. The goal of the research is to provide light on the innovative strategies used to address human right-related issues within Islamic frameworks through an examination of primary sources, academic literature, and qualitative interviews with religious scholars and practitioners. The focuses issue for the gender equality is regarding to the same-sex marriage and the LGBT issue. Islamic sources namely *al-Qur'an* and *al-Hadith* explicitly condemn such deviant group. While two main focuses issues under the women rights are women's leadership In islam and Fiqh of women in marriage. The article aims to examine these issues to dismiss misinterpretations among LGBT and discuss women's rights. The results of this assignment emphasise the various interpretations and practises that shape the Muslim world's response to these important issues, which advances our understanding of the ongoing discourse surrounding gender equality and women's rights within the context of Fiqh Muasarah.

Keywords: Human Right, LGBT, Women Right, Gender equality,

Moreover, Islam affirms the freedom of creed and worship. The Quran goes on to point out that this matter does not include forcing people to adopt a particular kind of belief and thus, every individual should have freedom when it comes to matters related to religion (Qasim & Friedman, 2007). Tolerance, acceptance of pluralism is one such principle, which affords every individual an opportunity to worship according to his beliefs, as well as freedom of conscience.

The tenets of Islam also encompass the ideals of fair play and equal treatment. For example, zakat means giving back what you obtained. One should help their neighbours by providing them with the basic necessities like food, shelter, and health care due to this concept (Rodzi et al., 2013). The first three guiding principles are also based on the universal concept of economic, social and cultural rights.

Furthermore, Sharia law has always acknowledged the principle of an equitable legal process (Abbas & Ghasemi, 2019). Due to process, impartiality and the presumed innocence should be the bedrock during cases of law. It also shields people from unfair treatment and makes it possible for them to be heard in court. In the present day, there are discussions on gender equality as a general concern and specifically regarding women's rights. Civil and political rights are made up of the right to life, liberty, and security of person and freedom of expression as well as the right to participate in government through free and fair elections. The personal freedoms are protected from discrimination and arbitrary detention as well as ensuring the rule of law (Reif', 2000). Furthermore, it seeks to offer an opportunity to people and they should live above poverty levels and participate in the social and culture activities of their societies.

To summarize, Islamic human rights can be traced back to its beliefs and principles highlighting, among other things, the value of every person's life, freedom of religion expression, equality before law, and distributive justice. It is worth noting that these principles entail respect for human rights and upholding the Islamic values of an equitable and charitable society.

5.0 DISCUSSION AND RECOMMENDATION

5.1 GENDER EQUALITY

5.1.1 Definition of Gender Equality

Gender equality signifies that everybody with different gender is offered same rights, chances and treatment in such fields as social, economic, political, and cultural ones (Martin, 2023). This involves removing all forms of discrimination against both genders and a society that allows women and men equal access to resources and opportunities as well as taking up leadership roles. Equality between genders in conventional view is also focused on changing the assumptions and societal perceptions about what constitutes each person's role as male or female or their capacity as defined by their sex (Patricia Martin, 2004). This implies for a world where there is no discrimination of any kind for gender or any.

Besides, gender equality is upheld by the teachings of Quran and Hadith as seen in the Islamic views. Islam promotes the spiritual as well as moral equality of both males and females. On one hand, Islamic doctrines acknowledge the natural biological difference between males and females but at the same time stipulate that such biological difference cannot be a basis for disparity either in terms of statuses or in opportunities. Women and men in Islam complement each other because both genders contribute equally in society (Jamal, 2023). Next, Nasaruddin Umar said, by referring to the positions of men and women in the Quran, there are numerous factors showing the idea of gender equality and one of them is, as the servant, both men and women are equal. This feature is based on Surah Adh-Dhariyat verse 56 of the Quran. The passage is translated as "And I (Allah) created not the jinns and humans except that they should worship Me (Alone)."

(٥٦) وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

For example, Islamic traditions allow for girls' education as well as teachings that promote gaining knowledge among Muslims male and female alike. A woman has a right to own property, become economically independent, and work or conduct commerce. It has the capacity to be part of the public and take part in all aspects relating to social, political and economic (Ullah et al., 2015). This is as it should be, since the Quran states clearly that it is incumbent upon spouses to treat their mates justly and fairly,

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي النِّسَاءِ فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتْنِي وَتَلَّتْ وَرَبَّلَعُ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا (٣)