

QNo6: Exordium

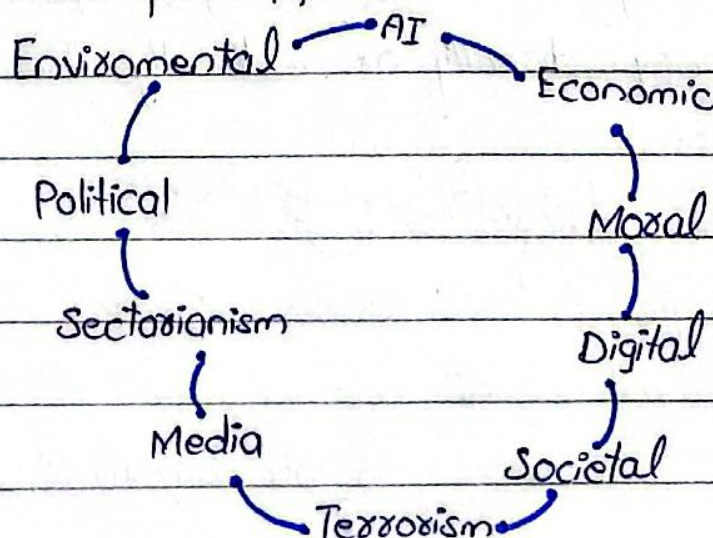
The Quran repeatedly instructs humanity about not spreading corruption on earth and create peace as Islam is the peaceful religion (سليم).

لا تفسدوا في الارض

"Do not spread corruption on earth"

(Surah Al-Araf: 56)

This command from Quran forbids each and every kind of fasād (فساد) - moral, social, political, environmental and economic. In the contemporary world, this Quranic principle is relevant as societies face new forms of corruption that threaten global peace. The forms of corruption / fasād are:



The practical examples or forms of fasād are given below:

⇒ Environmental Destruction:

Pakistan ranked 8th most climate-vulnerable country as people are not restricted to cut trees and do not opt safety measures of burning the trash. In this way, Quran said:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ
 "Corruption has appeared on
 land and sea."

(Surah Room: 41)

Deforestation rate in Pakistan is 27,000 hectares lost per year.

⇒ Economic Corruption:

Economic corruption relates to any corruption that involves money directly or indirectly. The Quran says:

وَلَا تَأْكُلْ أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
 "And eat up not one another's
 property unjustly!"

(Surah Baqara: 188)

According to recent IMF Report, Pakistan loses hundreds of billions of rupees due to corruption, money laundering and tax evasion by elites.

⇒ Political Oppression:

Unjust people become political leaders of the state and creates oppression against innocent people. Allah talks about such people as:

والله لا يحب المفسدين

"And Allah does not like corruptors."

(Surah Al-Maidah:64)

More than half percentage of population in Pakistan is under severe living situations and grim reality is mostly ignored by political leaders.

⇒ Sectarian Violence

Sectarianism and extremism are two root causes of violence / corruption. People are following one religion but divided due to different school of thoughts. Sectarian

killings are increasing day by day. Quran says:

واعتصموا بحبل الله جميعا ولا تفرقوا

"And hold firmly together to the rope of Allah and do not be divided."

(Surah Al-Imran: 103)

Pakistan has lost over 83,000 lives to terrorism and 2025 stated as the worst year due to extreme killings in this year.

⇒ Social and Moral Corruption

Social and moral corruption starts when accountability lost in the society. People judge the book by its cover and white-collar crimes do not consider as huge moral decay.

Quran condemns it:

ان الله لا يحب الفساد

"Indeed, Allah does not like corruption."

(Surah Baqara: 205)

Cyber harassment cases rose by 83% in recent years and drug use among youth

has increased to 7.6 million users nationwide.

⇒ Digital Lies and Hate Speech:

Digital media is the new normal and it is a world full of lies. As society is becoming less tolerant so people easily speak bad about anyone without knowing the truth. In Surah Al-Hujurat, Allah condemns it:

ان جاءكم فاسق بنبأ فتبينوا

"If an evildoer brings you any news, verify it."

It is evident that many political crisis and government conspiracies emerged due to fake news trends and disinformation campaigns.

⇒ AI-Driven Corruption:

Although artificial Intelligence has immense benefits but AI becomes fasād when used to deceive, harm, and manipulate. The Quranic relevance is:

ولا تقف ما ليس لك به علم

"Do not follow that of which you have no knowledge." (Surah Al-Isa: 36)

On global level, Europol report stated that AI-assisted cyber-attacks rose by 600% in 2023.

⇒ Terrorism and Violence:

2025 is the anecdote of terrorism in Pakistan. On the name of religion and peace, terrorists attack on innocent civilians. Violence and extremism is strictly prohibited in Islam.

من قتل نفساً بغير نفس أو فساداً في الأرض --
 "Whoever takes a life or mischief
 in the land."

(Surah Al-Maidah: 32)

Suicide bombings violate Islamic prohibition of harming innocents.

* Critical Reflection:

Upon critical analysis, it is a wrong concept that the prohibition of ^{fasad in} Quran is confined to terrorism or innocent killings rather by changing the world, the definition of fasād is also evolving. While classical

fasad referred to moral and social disorders but today's manifestation is AI manipulation, climate destruction, media disinformation and other structural violations.

- Modern Violations are Systematic:

The systematic violations of modern world are more dangerous than classical fasad because they affect millions and often remain invisible.

- Technology as a New Arena:

Digital world creates digital fasad - fake news, AI deep fakes, and cyber-harassment. The Quranic command (فتبينوا) to "verify information" gains unprecedented relevance in this arena of disorder.

- Quranic Command as Holistic Framework:

"Do not spread corruption" is not a negative prohibition but a positive call to establish justice, mercy, and harmony. The verse outlines a comprehensive ethical framework

that integrates environment, governance, social relations, economics, and technology.

Conclusion:

To sum up, Quranic commands are the light of guidance in every era - no matter how modern it becomes.

"لا تفسدوا في الارض" is a quranic teaching that guides us about all aspects of the corruption happening like digital and media related corruption, social and moral, political, economical or environmental. If the society keeps the broader meaning of this ayah, it can identify root problems and solve it through proper measures.

I. Exordium: Question 05:

Since 7th Century, Islam has accorded comprehensive rights and status to women that covers all aspects of ^{her} life such as economic, legal, social, and political.

Feminism in Islam diverges fundamentally from feminism in West. Although both Islamic feminism and Western feminism aim for gender equality and justice but their approach and sources of authority is different. Western feminism is a secular movement that seeks to liberate women from patriarchal structures through means that often view religion as a tool of dominance. In contrast, Islamic feminism is a faith-based movement, that seeks to reclaim the original, egalitarian principles found in Quran and Hadith, which feminists see as a source of liberation. In Holy Quran, Allah says:

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Date: _____

للرجال مما اكتسبوا
والنساء مما اكتسبن

"For men is a share of what they have earned,
and for women is a share of what they have
earned."

(Surah Niso: 32)

This part of ayah highlights the women's liberty,
freedom, equality, rights, and status as that of
men's.

① Economic Rights of Women

Islam grants women comprehensive economic rights
that were revolutionary at the time of revelation.
Women has right to own wealth and earn
income as independent economic agent. The Prophet
(PBUH) said:

"Women are the co-owners of their
wealth."

(Sahih Bukhari)

This means women has full autonomy to spend,
donate, and manage their wealth. Moreover, women
inherit fixed shares as daughter, mother, wife,
and sister from her family and it is an
obligation on family to grant women her
shares in property.

② Legal Rights of Women:

The legal rights of women in Islam includes right to marriage consent, right to Dowry (Mahr), right to inheritance, Right to Divorce (khula), and right to maintenance (Nafqa). These rights reflect the fairness and dignity Islam gives to women in private and public life. In Surah An-Nisa, Allah says:

"O who believe! It is not lawful for you to inherit women against their will."

(Surah-Nisa: 19)

This verse highlights the obligation of consent of women before her marriage.

③ Social Rights of Women:

Social rights of women includes the right to be respected, educated, protected, and treated with justice. These rights are rooted in Quran, Hadith, and Islamic scholarly traditions. Al-Qurtubi writes that: "Women have similar rights to those they owe, according to what is reasonable." and Allah talks about social equality between men and women in human dignity in Surah Al-Hujurat:

"Verily, the most honorable of you in

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the sight of Allah is the most righteous of you."

This verse provides a foundation for respect, equal treatment, and social inclusion for women.

④ Political Rights of Women:

Along with all other rights, Islam has accorded women significant political rights to participate in decision making, give opinions, and contribute to governance and public affairs. In Quran:

"The believing men and women are allies (awliyas) of one another; they enjoin what is right and forbid what is wrong."

(Surah Tawbah: 71)

This verse establishes the mutual responsibility of both men and women in managing societal affairs.

I. Islamic Perspective on Gender roles and rights differs from contemporary Western Feminism

Islam and western feminism both addresses women's rights, but they do so based on very different foundations, philosophies, approaches, and goals. Below are the key differences:

1. Foundation of Rights:

Islam says that rights come from Allah - they are fixed, stable and universal, regardless of time or culture. Western feminism says that rights are based on human legislation, social norms, and political ideologies.

2. Concept of Equality:

Islam promotes equity, where responsibilities can be different. For instance, men are obligated to provide financially; women are not. Contemporary feminism seeks absolute sameness in all roles. Men and women differences often seemed as social constructs not biological or natural.

3. Gender Roles:

Islam recognizes: Mother's special status, Men as a provider, and shared family roles. Western feminism denies inherent gendered roles, considering them product of hierarchy.

4. Family Structure:

Islam strengthens family structure through defined feminist roles. Western feminism prioritizes individual independence as discourage family structure.

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5. Approach to Women's Empowerment:

Islamic empowerment is value-based that can be achieved through dignity, modesty, education, morality, and spiritual equality. In western feminism, empowerment often means breaking all traditional boundaries including family roles.

6. Source of identity:

Islam says identity comes from Faith, Morality, family roles, and community responsibilities. It means Islamic identity is faith-centered. Western feminism says identity is self-defined, based on personal feelings or societal constructs.

7. Concept of Modesty:

Modesty is a core value for both men and women in Islam. The freedom is linked with moral responsibility. Western feminism links freedom with individual choice, even without moral limits.

8. Source of Accountability:

Islam grounds justice (Western feminism grounds

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in spiritual accountability to God, creating internal motivation. justice in legal and societal pressure, creating external motivation.

1. Critical Analysis:

A critical examination shows that Islam recognized and protected women's dignity and agency at a time when most societies denied them basic personhood. Economically, women in Islam possess full financial independence: they retain ownership of their wealth, inherit property, receive mahr, and are not obliged to spend on the household. Legally, Islam granted women the right to contract, sue, testify, and demand justice. These rights are divinely protected and universal. Socially, Islam upholds the inherent worth of women. The Quran repeatedly addresses that men and women are alike. Islam also emphasizes the sanctity of women in family structures. Politically, Islam recognized women's capacity to recognize participate in public affairs from the earliest Islamic era. Women pledged allegiance (bay'ah) to the Prophet (PBUH), participated in the community consultation, expressed opinions on governance. Thus, the Islamic model provides a balanced

integration of rights, responsibilities, and moral values.

When comparing this framework to contemporary western feminism, significant philosophical differences emerge. Western feminism - especially in its modern forms - emerges on the assumption that equality requires sameness in roles, the differences between men and women are social constructs. Islam, on the other hand, affirms that men and women are equal in worth but may have different roles in the society. Another fundamental difference lies in concept of moral boundaries as integral to Honor and freedom in Islam while western feminism stresses liberation from every norm and expectation. A balanced analysis therefore shows that Islam presents a comprehensive rights system that predates feminist movements but rests on foundations different from those of contemporary western feminism.

V. Conclusion:

In conclusion, Islam provides a comprehensive and balanced framework for women's rights that encompasses economic independence, legal protection, social dignity, and political participation. Unlike

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contemporary western feminism, which emphasize on individual autonomy and some rebellious ideologies from the defined family structures. The system of Islam has endured across centuries because it demonstrates that women's empowerment is not merely a matter of legal or social recognition but a comprehensive, value-based system.

Question 08:

A detailed note on Ijtehad (اجتهاد) and the importance of education in Seerah of Holy Prophet is given below:

a) Ijtehad:

In arabic language, Ijtehad is written as اجتهاد. The word is derived from جاهد. It means "to put efforts."

Ijtihad is the exertion of efforts by a qualified Islamic scholar (mujtahid) to derive legal rulings from the primary sources of Islam (Quran and Sunnah) when clear texts are absent.

✦ The Quranic support to Ijtehad is:

اَفَلَا تَعْقِلُونَ

"Do you not use reason?"

(Surah Baqara)

✦ The Prophet (PBUH) approved Muad ibn Jabbal's process of referring to Quran, Sunnah, then Ijtihad.

Purpose of Ijtihad:

⇒ Resolve new issues:

The purpose of Ijtihad is to solve new legal, social, and ethical issues.

Example:

Pakistan introduced Islamic Banking to replace conventional banking that was based on interest-based systems.

⇒ Keep Islamic law dynamic and adaptable:

The second purpose of Ijtihad is to keep Islamic law dynamic and adaptable.

Example:

Under Muslim Family Laws Ordinance, 1981, Pakistan use ijtihad to interpret inheritance and guardianship laws.

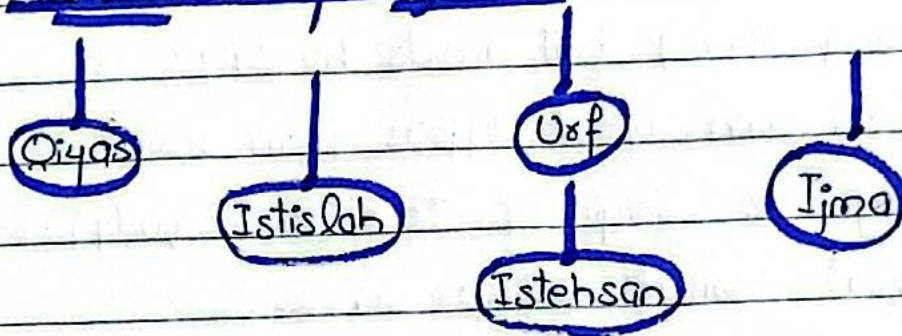
⇒ Prevent Rigidity in Shariah:

The another purpose of Ijtihad is to prevent rigidity in Shariah application.

Example:

Due to absence of direct Quranic text that addresses digital crimes, scholars and judges use *ijtihad* to apply Shariah principles to new technological issues.

Forms of Ijtihad:



⇒ Qiyas:

Qiyas is a reasoned analogy. Applying an existing ruling to a new case based on the common reason (*illa*).

Example:

Applying the prohibition to modern drugs and alcohol consumption that Quran stated as **الخمر** (Intoxicants) in surah Al-maidah: 5.

⇒ Istislah:

Deriving rulings based on public interest and societal benefit is Istislah.

In Surah Al Baqarah: 286, Allah said, "Allah does not burden a soul beyond what it can bear," So, in COVID-19, masque attendance became limited to protect public health.

Istehsan:

Choosing ruling that avoids hardships or injustice, even if it differs from strict analogy. The origin of Istehsan (Equity) is classical Hanafi jurisprudence.

Example:

In Pakistan, courts giving leniency in financial contracts or inheritance disputes.

Urf:

Considering local customs and practices as long as they do not contradict Islamic teachings.

Example:

The Quran says: "Consult them in affairs" so customary marriage practices that respect local traditions and follow Islamic law can be decided through Ijtihad.

Ijma:

Deriving rulings based on the unanimous agreement of qualified scholars on a legal issue.

Example:

Council of Islamic Ideology issuing guidelines on family laws.

Critical Analysis:

Upon critical analysis, Ijtihad as the third form of Islamic jurisprudence, proved as an acceptable form of the continuation of sacred instructions. As the world is changing day by day, so the kind of problems that Muslims are facing are also evolving. In this regard, they need advance knowledge and modern interpretation of Quranic commands so they do not lose the right path and sacred guidelines. Ijtihad is the most suitable roadmap for Muslim Ummah to show unity on one matter and opt it as an advanced version of classic commands of Quran.