

Question No 2

Explain the concept of Ijtihad and highlight its importance as a crucial source of Islamic law.

Introduction: Ijtihad is an Arabic term derived from the word "Jahad" that means to exert one's utmost effort. Ijtihad is the secondary source of Islamic Shariah means the effort of the qualified muslim jurist (Mujtahid) to derive legal ruling on contemporary issues which are not explicitly addressed in the Quran and Hadith. It is done under a specific framework and does not contradict with clear text of Quran (Nas-e-Kat'i) and Sahih Hadith. In short, it is the application of divine guidance on new or changing dynamics of the world or muslim societies. Ijtihad is the beauty of Islamic which makes it adaptable. According to Sahih Bukhari, Hazrat Umar (RA) guided Qazi Shureh (The Qazi of Kufa) to find the remedies of the issues in Quran, Sunnah and consensus of the muslim if not found then do ijtihad by your own. Ijtihad is crucial source of Islamic law that enables it to remain adaptable, to give solutions of contemporary issues, preservation of law, encouragement of intellectual reasoning, unity in diversity, continuity after revolution.

Definition of Ijtihad

According to the book "Islam: its meaning and message", Ijtihad is the secondary source of Islamic Shariah which is practiced by the qualified jurist to derive legal framework of those issues

that are not explicitly addressed by The Quran and The Sunnah due to its contemporary nature:

Source of conducting Ijtihad

Quran

The divine authority through which he tries to find the soundness of the solution.

Sunnah

The explanation of Quran that give the remedies of the issues and used by the jurist to find the solution.

Consensus of ummah

The consensus of ummah means those issues on which no difference of opinion is present among muslims

Qiyas

Making analogies on the bases of the past event that has equal weightage of issue like the contemporary one.

Istishan

After finding solutions the jurist prefer more clearer one. This is called the Istishan or the preference of jurist.

Maslahah Mursilah

Reasoning that is allowed by The Quran and The Sunnah and is more in interest of the people and less likely as the reason of clash.

Urf

Compatibility of the ijtihad with the customs of the areas (Islam beyond Arabian peninsula)

These above mentioned tools are used by the jurist of every time to find the solutions of contemporary issues. The Quran is the divine authority to derive legal ruling and The Sunnah is also divine but less than Quran. Ijma, Qiyas, Istishan, public welfare and Urf are some other tools that help the jurist to make ijtihad more compatible with the Islamic behavior.

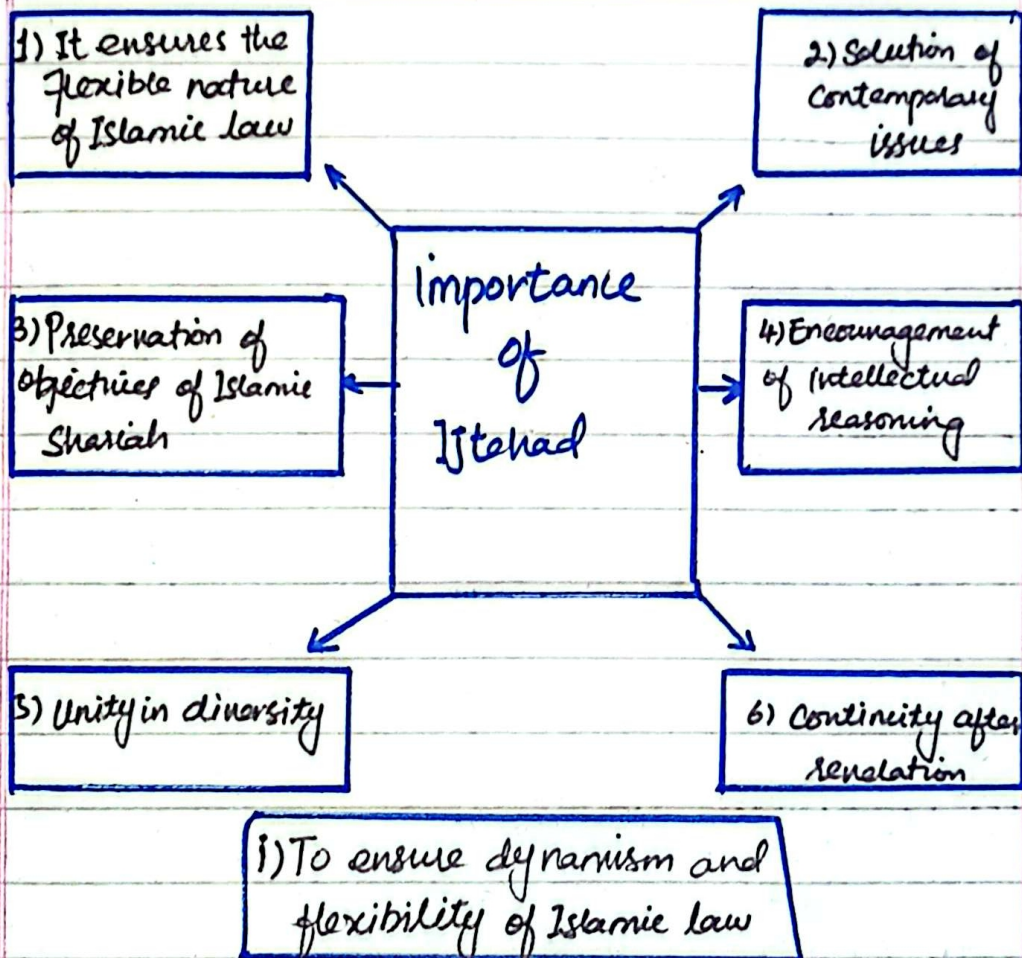
Qualification of a Muftahid to conduct the Ijtihad for deriving rulings

Following qualification are needed for the Muftahid to conduct

Ijtihad for solution of contemporary problems.

- ① Must possess profound knowledge of Qur'an and Sunnah
- ② Master of Arabic ~~language~~ language and the medium of communication of the society that is facing issue.
- ③ Clear understanding Principle of jurisprudence and awareness of objectives of Shariah
- ④ Critical analysis and intellectual competitiveness are also pre-requisites.

Importance of Ijtihad as a source of Islamic law.



Ijtihad ensures the flexibility and adaptability of the Islamic law in all field of contemporary world like, Bioethics, artificial intelligence, digital economics and modern governance. Prophet

Muhammad (PBUH) said, "Islam is the eternal religion that has capability to guide the last man who will born on the day of judgement" (Tirmidhi)

"Islamic law is not static; Ijtihad is the tool that makes it alive for time and all societies"

2) Solution of Contemporary problems

Ijtihad is the tool through which the classical principles are bridged with the contemporary issues. Organ, transplantation, blood transfusion, cybercrime, prayers on poles etc are those issues that are not explicitly addressed in The Quran and The Sunnah.

"whoever protects one life that is like he saved the whole mankind" (Quran)

Through this ayat, the organ transplant and blood transfusion is declared Halal in Islamic law.

3) Preservation of Islamic Shariah Objectives

This tool serves human welfare and justice, not rigidity. Through Ijtihad, jurists protect the deen (Religion, life, intellect, traditions (not prohibited in Islam, and property (Mal)

"Islamic social system based on the protection of life and protection of material".

4) Encouragement of Religious intellectual reasoning

Through Ijtihad, Islam encourages the intellectual reasoning of individuals. The only legal pre-requisite is the opinion must

follow the limitations of Quran and Sunnah

"Prophet Muhammad (PBUH) enquired Muaz Ibn Jabal, when he sent him as Judge in Yemen that will he judge? He replied, "I will exercise Quran and then Sunnah; if not found the solution then I would exercise my opinion and people approved this method." (Abu Dawood)

5) Unity in diversity

During the conduct of Ijtihad and juristic preferences take place, this makes the diversity of opinions as the symbol of unity. Similarly, this preserves the society in its original form under Islamic law.

Bangladeshi women can wear Sarees as their traditional outfit by only ensuring the coverage of body according to Islam and English women can wear white outfit on marriage by ensuring the coverage of body according to Islam.

6) Continuation of Revelation

Ijtihad ensures the continuity of Islamic law after the completion of the revelation and extends it to the future generations. It is the ingredient that has connected the future with the classical legal framework. This put the moral responsibility on the ummah by giving the custody of guidance.

"You are the best ummah ever raised" (Quran)

Modern issues solved by Ijtihad

There are many contemporary issues which are solved by the ijtihad. A few are mentioned below:

- 1) Organ transplantation
- 2) Blood transfusion
- 3) Prayer on poles
- 4) Camera photo issue
- 5) Islamic Banking
- 6) Women education
- 7) Treaties with non muslims
- 8) Constitutions as social contracts

Limitations of Ijtihad

There are some certain limitations of ijtihad which make it debatable. ① No ijtihad in matters of explicit Quranic and Ahadith guidance.

② NO ijtihad on clear, established consensus of ummah.

③ Must serve justice, welfare, and ethical values of Islam.

Conclusion

Ijtihad is the vital and indispensable source of Islamic law that ensures, adaptability, universality and relevance of Islam in any time and space. It ensures the responsive nature of Islam in the modern issues to give solutions under divine framework. Without it, Islamic risks stagnation and with it, Islam remain adaptable and practical in any time and any age.

Islam is the last religion till the day of judgement and it will give solutions of any age till the end of time under divine guidance.

Question No 1

Is Islamophobia a threat to Muslims?
Explain how muslim societies can get rid of it.

Introduction

Islamophobia is a fear, prejudice and hatred towards the religion Islam and Muslims. Islamophobia is a threat to muslim. in the form of global reputation and dignity of the muslims at stake. It is, no doubt, imposed by the external factor in the form of West; it is also reinforced by the internal weaknesses, misinterpretation, and poor governance by muslim societies itself. It requires moral reform, strategic communication, and constructive global engagement. Muslim states can get rid of Islamophobia by adopting following strategies: Correcting the narratives through knowledge and education, practicing pure Islam as a moral example (character over rhetoric), addressing extremism and violence, responsible media engagement and digital presence, interfaith and intercultural harmony, legal and diplomatic advocacy at global forums, reforming internal governance and HR practices, economic contribution and global integration.

What is Islamophobia and how it is threats to muslims.

Islamophobia is the collective hatred, fear and prejudice in the west. It has historical roots but global terrorism after 9/11 intertwined muslims and extremism and dented global image of Islam and muslims. 15 March is set as

the day to eradicate Islamophobia by UNO. This shows the acknowledgement of discrimination towards Islam and Muslims.

It is a threat for Muslims with multi-dimensional nature. It affects and marginalizes Muslims not in social prejudice but also in politics, economy, psychological and even physical across the world. Muslim life, religious freedom, citizenship, economics, mental health, and political rights are at stake due to this phenomenon.

Explanation of the measures that can be adopted by Muslim societies to get rid of it.

Correcting the narrative through knowledge and education

Addressing extremism and violence internally

Interfaith and intercultural harmony

Internal governance and HR reforms.

Practicing Islam as a moral example

Responsible media engagement and digital presence

Legal and diplomatic advocacy at global forums

1) Correcting the narrative through knowledge and education

Ignorance is the primary source of Islamophobia. Translating authentic Islamic scholarship in major world languages and establishing Islamic study chairs in international universities can correct the narrative of non-muslims towards Islam. Quran-e-Hakeem says:

"Can those who know equal to those who don't?" (Quran)

2) Practicing Islam as a moral example beyond rhetoric

Prophet Muhammad (PBUH) conquered hearts through conduct, not slogans. By emphasizing ethics, tolerance, justice, and compassion in muslim societies, it can be mitigated. Practical manifestations of Islamic teachings beyond rhetoric can repair the ill. Prophet Muhammad (PBUH) says:

"The best among you is who has best manners" (Tirmidhi)

3) Addressing extremism and violence internally

Violent minorities in muslims and their actions are causing and fuelling Islamophobia. Zero-tolerance policy of extremism, sectarianism and takfir and reform

reforming madrasa curricula to include civic responsibility and pluralism. Quran aptly underscores this issue by saying:

"whoever kills a soul, kills all mankind".

(Quran)

4) Responsible media engagement and digital presence

Media misrepresentation is a key driver of this ill. by creating professional muslim media outlets (documentaries, films, news platforms) can give very good result to tackle the Islamophobic mindset. Active counter misinformation with facts, not rhetoric can kill the media narrative against Islamophobia.

5) Interfaith and intercultural dialogue

Interfaith and intercultural harmony can strengthen the tackling because isolation compounds by stereotyping. Institutionalize interfaith dialogue (not symbolic events). Special focus on joint humanitarian, environment, and social projects. Interfaith harmony can explain the totentest impression of Islam.

6) Legal and diplomatic advocacy at global institutions.

Islamophobia must be addressed as the human rights issues

by pushing international law against religious hatred.
UNO, EU and ICC frameworks to challenge discrimination. Coordinated muslim diplomatic response through OIC. For this, OIC itself needs many reforms.

1) Reforming internal governance and human rights practices

Internal reforms can tackle the menace of double standards, which are being practiced by the same muslim states. By improving governance, rule of law, and minority rights in muslim countries, Islamophobic awareness can enhance. Special protection for non-muslim and special care of their religious rights can improve governance and human rights status in muslim world and impact Islamophobia.

Conclusion: In essence, Islamophobia is the most critical issue and threat faced by the muslim and can effectively tackle through broader, visible societal reforms in the muslim world to get rid of it. Narrative handling, collective stance against the extremist ideologies, inter faith harmony, internal governance reforms, legal and diplomatic activism, and civic engagement are the tools that can effectively tackle anti-Islam sentiment. Hence, Islamophobia can endanger muslims politically, economically, psychologically and socially and needs urgent counter narrative and practices.