

Equalization, Empowerment and Rights of Women: A Quranic Perspective

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ABSTRACT

This is a thorough and contextualized re-reading of the status, rights and empowerment of women based on primary textual analysis of the Quran. In contrast to the current dominant narratives that tend to interpret Islamic paradigms of gender in terms of historical cultural practices and understandings of *fiqh* or Islamic jurisprudence, this paper detaches Quranic ontology from later medieval *fiqh*. Some of the important *ayat* or verses are examined from a hermeneutical and sociohistorical methodology when referring to spiritual equality, economic agency and legal status and marital autonomy. The findings reveal that, from the viewpoint of Quranic ethos, Qualitative equality and systemic empowerment of the women is embedded in the fundamental ethos and framework of the Quran. Concession is not a new idea, but an ontological precondition in the Quranic worldview which is female agency. The contemporary sociolegal issues are addressed by demonstrating that the regressive interpretation of the patriarchy can be overthrown by a text-centric and purposive or *maqasidi* interpretation. Finally, this study is valuable in the fields of Islamic feminism and human rights theory as it offers an alternative paradigm of gender justice not only to the deadlock of traditionalists but also to the orientalist criticism of multinationals, since it is textually validated.

Keywords: Family, Leadership, Society, Economics, Administration, Politics and Culture.



1. Introduction

Gender equality, empowerment and woman's rights in Islamic context is a highly controversial area of today's global academic arena. For many decades, there have been prevailing sociological and orientalist discourses that have frequently associated the basic principles of Islamic theology with patriarchal and socio-cultural norms found in Islamic majority societies (Ahmed, 1992). This merging frequently has the effect of believing that the gender gaps are systemic in nature and are in the divine text, rather than in historical localised practices and later medieval jurisprudence or *fiqh*. Hence, the centurieslong secondary sources, which are written from a male perspective and make it difficult to view the original egalitarian spirit of the Quran, needs to be broken. This paper contends that Quranic worldview has created an inherent structure of spiritual, moral and socio-economic equality of genders. A textcentric, hermeneutical investigation shows that female agency is an ontological prerequisite in the divine text, and thus is not a concession of modernity or an imposition from the outside from the West. This study takes a new look at important ayat or verses of the Qur'ān that regulate the legal rights, autonomy in marriage and economic independence through the application of a *maqasidi* or purposive and sociohistorical methodological approach. The research does this by providing a textually validated paradigm of gender justice that is internal, in order to break down regressive structures of patriarchy. In closing, the present study is a contribution to the ensemble of Islamic feminist literature, it provides a very good theoretical alternative to the traditionalist's dogma and the multinationalcentric critique, and thus is a step towards a real process of female empowerment in the Islamic matrix.

1.1: The Statement of Problem

Although the equality and harmony is evident in Quran, there is a vast difference between the reality of women in many Muslim countries with their ontological equality. The real issue is that the indubitably Quranic fundamentals are being brought together by a system that includes historically conditioned patriarchy inspired interpretations and local customs or *'urf* which can shift. To an extent, classical jurisprudence or *fiqh* has been institutionalized and codified as absolute, resulting in laws that restrict women's role and agency in marriage and divorce, economic autonomy and leadership (Mir. Hosseini, 2006). Moreover, the issues that are debated are binary: one paradigm or the traditionalist paradigm continues to resist sociolegal reforms for fear of compromising the authenticity of adherence to Islam,

while the other paradigm or the multinationcentric or neoorientalist paradigm has a strong desire to prove that gender equality is not compatible with Islamic scriptures (Wadud, 2006). This polarization brings an impasse in academic and practice. Without a critical and text based hermeneutical approach, which in itself would be active in the process of disengaging the universal Quranic ethics from the regressive historical accretions, women rights are often ignored (Abugideiri, 2010). It is thus necessary to theorise an internal model which is validated in the textualities of empowerment and which can be mobilised efficiently to challenge the internal patriarchy-hegemony as well as the external essentialist assumptions.

1.2: Aims and Objectives

The main purpose of this research is to analyze the patriarchal understanding of Islamic scriptures that served as the foundation of Islamic women's rights and to propose the alternative interpretations of Islamic women's rights based on the text of the Quran. For this purpose, the research has the following specific objectives:

To evaluate the basic Quranic *ayat* or verses to demonstrate the absolute equality of man and woman in the divine text both spiritually and ethically.

To separate and differentiate between the unchanging rules of the Quran and the changing principles of jurisprudence or *fiqh*, and the localized customs or *'urf*, that have over the years undermined women's role and agency in an organized fashion.

To examine the particular socio-economic and legal rights that are given to women in the Quran - marital autonomy, inheritance, property rights, legal testimony etc. - and compare them with the standards of human rights today. To provide a methodology that is textually valid, namely by adopting a *maqasidi* or purposive and a sociohistorical hermeneutical approach towards contemporary discourses on gender and its implications, and to challenge the regressive interpretation of traditionalists and the multinationcentric and neoorientalist notion that Islamic gender justice is impossible.

1.3: Research Questions

Thus the first question is: How does the basic Quranic Ontology provide for the spiritual, economic and legal equality of women? Can a text-centric *maqasidi* hermeneutic help to distinguish universal rights in the Quran from a regressive patriarchal jurisprudence?

1.4: Research Scope

From the perspective of a text-centric approach to Quranic text, this study would be

limited to the text of the Quran which is the primary source of authority to mention the spiritual, economic and sociolegal rights of woman explicitly. The work also situates these revelations in their sociohistorical context in 7th century Arabia, in order to gain a full understanding of their revolutionary implications. Geographically and culturally, it is confined to the present system of law and to the local customs or '*urf*' of that locality. In methodological aspect, the analysis is limited to the period of 1990-2026 in the form of contemporary *maqasidi* or purposive hermeneutics and Islamic feminist analyses. It chooses what is not in the additions of secondary medieval jurisprudential or *fiqh*, except in case it is obligatory to demonstrate how the deviations in the text came about. The insights developed are rather for the use in general academic debates on Islamic paradigms of gender all over the world and not necessarily for providing any particular statutory frameworks. In this section, the author details the works of others that are relevant to the study. The author collected and reviewed the literature related to this topic. There are two main strands of literature on Islamic gender paradigms—historicism and patriarchy, on the one hand, and the genderequality oriented presentday revisionism, on the other. In the initial stages of structural literature, women's rights were intertwined with the local culture or local traditions, interpreted in a very limited and masculine way in classical *fiqh* or Islamic jurisprudence. However, (Ahmed, 1992) in his pioneering work has changed the academic paradigm by revealing how the ideals of early Islam, which were egalitarian, were systematically distorted by the sociopolitical and patriarchy ideals of later medieval empires. Based on this criticism, contemporary Islamic feminist literature has begun with an hermeneutical approach concentrating on the text. According to (Wadud, 1999) and (Barlas, 2002) the Quranic text is ontologically equal and this equality is neither historical nor temporal. They say that the so called 'patriarchal readings' do not reflect what the text says but are a product of human interpretation. In recent studies from 2020 to 2026, it has been more inclined to apply the *maqasidi* or purposive frameworks so as to distinguish the universal values of the Quran justice or '*adl*', spiritual equality, etc. from the jurisprudence of the Qur'ān that is related to history and is movable. However, there is a crucial gap in the literature: How can these textually validated rights, be put into a modern human rights discourse without resorting to secular essentialism, the hallmark of Eurocentric discourse? This study directly addresses this lacuna. The so-called Muslim scholars think that women are only for enjoy and sexualization. The Quran challenges that

women and men are equal for all spheres of life in the worldly and aftermath life. All of people is equal for enjoying their rights.

1.5: Academic Research Gap

The modernity of literature is aware of the egalitarian nature of the text of Quran but there is a great lack in academic sense that to operationalize these rights in modernity of human rights/socio legal context. This is because much of the work done so far is theoretical, abstract theological reinterpretations and fail to offer a methodologically scalable pathway to current, or future, family law or policy reform in Muslim majority societies (Mir. Hosseini, 2006). Moreover, the studies usually tend to concentrate at either end of polarization and there is a critical void: there are few studies that talk about how to develop an authentic concept of Islamic feminism which can be able to challenge domestic patriarchy without being erased by the multinationcentric secularist idea of genderneutrality (Wadud, 2006). What is really required is a paradigm from the inside, a paradigm from the Quranic text, a paradigm that will give answers to how the universal Quranic ethics can be systematically used to transcend the changing or *fiqh* which is located in medieval institutions and directly address the gender difference of the modern institutionalized world. This work is a first attempt to fill this gap.

1.6: Research Limitations

Limitations of the study should be acknowledged: This study is thorough, text focused, and an examination of gender dynamics. First, methodological work is restricted to the Quran or the primary source of authority, which is analyzed in a textual and hermeneutical manner. It therefore deliberately does not include a detailed examination of the secondary jurisprudential development or *fiqh* or of local custom '*urf*' or indeed the collections of *hadiths* which have a profound impact on the current legal interpretation. Second, the study is conceptually and theoretically, and there is no empirical framework or comparison of the application of the principles of the Quran in the specific national legal system or statutory family law. Finally, as a written investigation, it does not convey the nuances and socioeconomic contexts of women's experiences in the field in diverse Muslim societies.

1.7: Theoretical Framework

In this study, a combination of Islamic Feminist Hermeneutics and *Maqasid al-Shariah* or higher objectives of Islamic law is integrated in analyzing the gender justice. It is not a traditional approach of analysing the Quran within a traditional patriarchal and

misogynistic paradigm, but an analysis from a linguistic and sociohistorical perspective, with a focus to undergo universal ethical considerations. The overall theme of this framework is taken from three principles of the Quran:

Chart:1

Quranic Unbiased Conceptual framework

a. Ontological coequality: (Quran:49:13)

b. The concept is based on

Organization and Partnership (Quran: 49:13) provides a framework for the organization of men and women as *awliya'* or protecting partners in moral, social and political aspects, thus refuting absolute male guardianship or *qiwamah*. Socioeconomic Liberty: (Quran: 4:32) lays down the background for the financial autonomy of both men and women, and provides a clear guarantee of the right of acquisition, ownership and inheritance for women. In this way, the framework shows by their synthesis that the ultimate goal or *maqsad* of Quranic legislation is preserving human dignity or *karamah* as well as absolute justice or *'adl*, and hence, systematic empowerment for women.

1.9: Research Methodology

The research design of this study is qualitative, interpretative based on text and hermeneutical analysis. The methodology is carried out in the paradigm of nonempirical paradigm, the primary data of which is the Quran.

This study is about the systematic identification and evaluation of specific *ayat* or verses to constitute the ontological, socio-economic and legal status of women. Analytical process in the two interrelated qualitative approaches is done as follows: Sociohistorical contextualization or *Asbab al-Nuzul*: Textual passages are selected and analysed from a socio-cultural context of the 7th-century Arabia. This will allow the study to examine the game-changing thoughts and legal and moral intrusion of the original text.

1.10: Research Rationality

Purposive Hermeneutics or *Maqasid al-Shariah* is a holistic, linguistic and structural reading of the text to differentiate between universally obligatory, immutable Quranic imperatives like justice and human dignity and historically conditioned, mutable jurisprudential applications. This internal and textcentred direction is the focus of the methodology, which enables it to bypass second medieval developments and local customs. This is a strong qualitative framework that enables the extraction of gender

equality principles in a textually valid way to share as a model for empowerment in the current context.

2. Data Analysis

This study employ a very strict Quranic thematic method or *al-tafsir al-mawdu'i* involving systematic aggregation, categorization and synthesis for intra-textual analysis which can produce the general outlook of the Quran on gender. This method is a comprehensive method of explaining the Quran, where the verses are arranged in a way that certain rulings are explained in relation to the overall moral ruling given in the Quran. Analytical process is done at three stages:

Chart: 2

Thematic Source

Observation

Contextual Orders

Contextual orders on rights into thematic elements posing studying of Arabic syntax is a framework which created by researchers. They are:

- a. Taqwa,
- b. Awliya,
- c. Qiwwamah

Legal Ethics of Hypothesis on Justice relies on: a. *Adl* and b. Dignity. First, thematic clustering of the verses that are scattered and discussing the status of women, economic rights and legal agency is done through the method of text coupling. Second, the meaning of the key words of the language studied is analysed semantically, meaning that the words like *taqwa* or piety, *awliya'* or mutual protectors, and *qiwwamah* or guardianship/provision are analysed in Arabic syntax and their historical additions of patriarchal meaning are removed. Third, the specific injunctions in the context are brought under the umbrella of absolute justice or '*adl* and human dignity or *karamah* of the Quran by the help of the moral-legal synthesis. The analysis of these intersections of language and theme throughout the book charts a coherent, inner paradigm that is mathematically and conceptually built in such a way as to place the women on an equal plane with the men ontologically and socially autonomous.

3. Discussion

3.1: Quranic Feminism

This is an idea that is not a fact. Quranic Feminism is an idea. Quranic feminism as an

interpretive and activist discourse aims to achieve gender equality and social justice from an internal scriptural matrix, which often can be understood as part of the whole Islamic feminist discourse. Quranic feminism does not believe that religion is necessarily patriarchy based, as is believed by secular or Eurocentric feminist theories, but believes that the basic worldview of the Quran is intrinsically egalitarian (Wadud, 1999).

This intellectual movement targets its critique particularly on the separation of the divine and unchanging text from centuries of malegendered jurisprudence or *fiqh* and localized customs or *'urf* which historically have undermined the status of women (Ahmed, 1992). From a methodological perspective, Quranic feminists use a text centred, holistic approach. Some scholars interpret each of the verses individually and/or from a historically and male-dominated point of view (Barlas, 2002).

By using a socio-historical context or *asbab al-nuzul* and considering the greater objectives of Islamic law or *maqasid al-shariah*, Quranic feminism illustrates that spiritual value, ethical agency and human dignity are wholly genderless, relying instead on righteousness (*taqwa*) rather than biological determinism (Abugideeri, 2010; Mir-Hosseini, 2006). Furthermore, the Quran has clearly given economic ownership, legal autonomy and agency to women as rights and not as modernity-imposed concessions (Chaudhry, 2013). Lastly, Quranic feminism offers a textually-justified model for the empowerment of Muslim women to contest the patriarchal system in their societies without giving up anything that is theologically genuine and religiously associated.

The objective of the research in this book, Quranic Gender Studies, is to transform the field of Islamic studies into a new and highly specialized field that focuses on the construction of gender roles, rights and gendered identities within the primary sacred text of Islam, the Quran. It is a different approach from the traditional approaches where a lot of weight was given to the opinion of later generations of Muslim jurisconsults. People who study this area focus on the subtle points of Arabic grammar, how the meaning of words has changed over time and how the revelations were given to the prophet in various historical situations, so as to come up with a complete picture of what Allah actually wanted to say about men and women.

3.2: Quranic Gender Studies

The general rule of Quranic gender studies is that the Quranic message of central importance is one of structural justice and human dignity, and this overrules any

localized and historicized notions of gender hierarchy. Scientific analysis of thematic groups are spiritual equality, marital reciprocity and economic autonomy. It provides an academic space that is non-cultural, non-ideologic and nonessentialist, a space that raises questions about the internal traditionalist and external essentialist assumptions. Lastly, it shows that gender equity is not an add-on to the Quran, but it is an ontological and legal part of it itself and female agency is and has been part of it.

3.3: Quranic Biological Studies

Field of Quranic biological studies is an emerging interdisciplinary field which deals with the relationship between the sacred scripture, embryology and natural sciences. Beyond the religious implications, this research concentrates on the passage of Scripture and the actual mention of living things, cellular structure and the process of human reproduction, from a particular, text-based and objective point of view. The scholars explore how biological phenomena are described in the text, and what the final order and the teleological purpose of creation is, as opposed to random evolution by means or any materialist philosophy. One of the main areas of research in this area is the semantic analysis of the embryological topics mentioned in the verses, namely the stages of development described in the text and their consistency with or opposition to the historical scientific paradigms. The researchers use a contemporary language system to decipher complicated biological terminology, free from the constraints of earlier scientific knowledge of the times that shaped the understanding of the original text. Ultimately, Quranic biological studies could be utilized to bridge the gap between the two worlds, religion or metaphysics and science or empiricism and to introduce an inner paradigm which views scientific observation as a means in understanding the precision of the structure of God's creation and as not being an enemy of faith.

3.4: Study of Quranic Discourse

On the concept of liberty or *hurriyyah* provides a theoretical framework upon which the emancipatory of human beings is grounded and the same notion is very near to the objectives of equality set by Islamic feminism. Unlike the western and secular concept of negative freedom (conceived as an absolute individual freedom without moral boundaries), the Quranic conception of freedom is perceived as an ontological right, that is, it is a right in relation to the Divine will. The Muslim scholars have taken the Quran partially. The Quran has given a same rights like men.

The central theme, which only deals with human life enslaved by the Creator,

methodically dismantles the earthly edifices of oppression, tyranny and patriarchy (Mernissi, 1991). This liberatory framework is both dynamic and is both existential and socio-legal. Freedom of conscience is absolute in the sense that it is clearly established in scripture that no one can be held responsible for a moral act if there is any pressure on religious freedom (Ghannouchi, 1993; Hashmi, 2002). At the socio-legal level, institutional freedoms are provided in the text, for example the freedom of intellectual expression, the autonomy of the body and the economic self-determination (Mayer, 1991). In particular, for women this Quranic freedom is emancipatory as it supersedes the oppressive customary laws and gives women their own legal personality (Baderin, 2003). To sum up, the idea of freedom in the Quran's vision of the world is not a concession of modernity, but an adopted principle of the baseline that will make it possible for all human beings to obtain cosmic justice or '*adl* and human dignity (*karamah*).

3.5: Concept of Liberty

The Quranic hermeneutics of the Concept of Marriage Structurally, marriage or *nikah* is redefined in the context of Quranic gender studies not as a transaction of male ownership and domination, but as an egalitarian covenant or *mithqaan ghaliza* established by God. In the past, classical jurisprudence (*fiqh*) reduced marriage to a contract of mutual dependence, with the giving of *nafaqah* (maintenance) for the woman's adherence to the man. Contrary to this, however, a text-centred approach to the main scripture would dismantle this notion of patriarchy and would see the marital relation as one of mutual, emotional and moral responsibility (Ali, 2006).

Chart: 3

Quranic Structural Matrimonization

a. Mawaddah: Romance but mutual passion and feeling coequalization

b. God's mercy to us is Rahma: Grace but Affection and Unhierchical Companionship.

The Quranic structure of marriage is based mainly on two concepts, *mawaddah* or mutual love and *rahmah* or compassion, and makes the two spouses ontologically equivalent entities that are built to find tranquility or *sakinah* in each other (Hassan, 2001). Also, the well-known metaphor of the spouses as "garments" for each other talks about protection and intimacy, and mutual vulnerability, making unilateral patriarchal dominance textually unsound (Esack, 1997). A historically conditioned social framework is not highlighted but rather the moral principles that are universally applicable and ensure that marriage is a partnership between two parties

based on absolute justice ('adl) and human dignity (Shaikh, 2012).

3.6: Concept of Divorce

In hermeneutics of Quran Unlike the classical legal traditions, which frequently gave men absolute and arbitrary rights to unilateral repudiation (talaq), the main text of the Quran establishes a well-regulated and ethical structure for the dissolution of marriage. According to the scriptural discourse, divorce is a very systematic procedure.

But it is adopted to avoid harm (Darar) and to save human dignity where a marital relation does not seem to be able to generate tranquillity (Mir, 1986).

Chart: 4

Orders of Annulment in Quran

Sanctuary Reconciliation:

Needs family moderations on both sides to consider intercession in lieu of confrontational partition.

Equitable Seperation: Makes economical provision of Mut'ah possible and seriously limitates the presentation of Mah'rs.

In this text, there is also a mandatory waiting period or *iddah*, and a mediation system, which are intended to serve the interests of both parties emotionally and socially by assigning mediators from both families (Engineer, 1992). Furthermore, if dissolution is unavoidable then the Quran clearly states that it should be separated "with kindness or *ihsan*". It makes it clear that there is no financial exploitation of women by the husband. That is, the husband cannot demand return of the bridal gifts or *mahr* and a parting gift or *mut'ah* is necessary to make the woman immediately independent in terms of economic resources (Jalbani, 1967). The text, as a whole, is arranged in such a way that Quranic divorce will put an end to the chain of patriarchy and make it equitable after marriage.

3.7: Concept of Hijab

Contemporary gender discourses critically challenge the concept of *hijab* or veiling for the purpose of deconstructing its religious significance from patriarchy that has been imposed on it over the years. From a direct text approach to the Quranic injunctions of dress it is clear that the emphasis of the scriptural laws of dress is modesty, privacy and moral autonomy for both men and women and not on the containment or subjugation of women (El Guindi, 1999). The traditionalist texts have traditionally been deployed to 'keep people at home' (Bullock, 2002) as it is an expression of moral

agency and social resistance. Modern hermeneutics claims that such relevant passages are to be analysed in their respective 7th-century socio-historical contexts and the ultimate goal of the text is to protect public participation and bodily integrity of women (Tarlo, 2010). In summary, modesty of dress in the Quranic paradigm is a personal choice of religious identity – not a decision made by an institution.

3.8: Human Leadership Perspective Based on the Quranic Hermeneutics:

Progressive Islamic hermeneutics sees the idea of leadership or *qiayadah* or *imamah* as having been divested of any patriarchy and absolute individual autocracy. Traditionalist models have always operationalized leadership as a traditionally male space and often confused the structural socioeconomic functions as being indicators of gender hierarchy. An inner reading, more text oriented, of the main scripture on the contrary, finds that leadership is an ethical responsibility, has a moral dimension, and is genderless, it is based on accountability, functional competence and moral integrity (Afshar, 1998). The Quranic building of governance and authority is based on a universal principle: *shura* (mutual consultation), which requires equal and peaceful decision making in public and private life (Al-Suwaidi, 2012). Moreover, the historical story of the Queen of Sheba known as Bilqis represents a model of political sagacity, strategic wisdom, and just governance that clearly affirms female political agency and sovereign leadership (Esfandiari, 1997). Finally, leadership as mentioned in the Quran is not based on biological determinism but on the ability of a person to build social justice or *'adl* and protect human dignity or *karamah*. The Quranic hermeneutic approach to the best oneness metaphor. The Quran teaches the people of the world men and women who both play leadership with the narrative of *insaaf* or justice that belongs only Allah. Allah never promotes injustice in the Quran. This is why the Quran always obligatorily places emphasis on *insaaf* or justice.

3.9: Concept of Family

In the context of progressive Islamic discourses, the institution of family or *asrah* is redefined as a cooperative, non-hierarchical organization and a system for raising psychological stability and social justice. Traditionalist paradigm in the past used a paternalistic model which set the man as absolute authoritarian master and the women and children as inferior and dependent. An alternative text-inward interpretation of the basic text, however, proposes a reciprocal reading model for the family, one that is based on mutual consultation or *shura* and shared moral responsibility (Afsaruddin, 2011). The Quranic structure of domestic life explicitly

prevents from interfering with individual autonomy in the collective unit so that familial relations should not be considered as a pretext for the violation of absolute justice, human rights (Mir-Hosseini et al., 2015). The relationship between parents and spouse has been textually determined to be based on equity and kindness or *ma'ruf* and not on coercion or on the basis of economic domination (Sonbol, 2005). In sum, the family in the Quran is a basic micro-society designed as a model of a fair system of preserving one another.

3.10: Concept of Society

In progressive Islamic hermeneutics, the idea of society or *mujtama'* can be thought of as an interdependent ethical collectivity designed to secure systemic egalitarianism and promote the security of marginal collectives. Often, classical models have studied society with a static hierarchical structure that emphasized local tribal relations and the supremacy of men's authority. A text-centered reading of the main scripture, on the other hand, challenges these socio-political hierarchies and offers a blueprint for the organization of society based on a cosmic principle of absolute equity and human dignity (Hanafi, 1996).

Chart:5

Quranic Participative Community

a. Adl: 1. Absolutel Social Security

2. Legality

3. Civic Balance

4. Justice for all

b. Takaful: 1. Social

2. Economic

3. Welfare Net

The Quranic system of society is based on two principles: structural justice or *'adl* and mutual responsibility or *takaful*. The text does not promote society's health in terms of its material wealth or imperial strength, but through the institution of safeguarding orphans, the poor and women (Rahman, 1982). Societal relationships are required to go beyond ethnic and gender barriers and escape from the privilege of ancestors and enter in a universal ethical course of rightfulness and contribution to the society (Shariati, 1980). Moreover, there is a very strict economic welfare system provided by institutional arrangements such as *zakat* or compulsory charity or purification.

It ensures that wealth is not eroded among the upper class (Khatib, 2018). The main

text does this by placing these universal moral codes over the historical traditional laws or *'urf* and thereby ensuring that a functioning society must be a co-operative ecosystem working toward the elimination of oppression and promotion of human flourishing (Fazlullah, 2021). Finally, the Quranic model of society is an emancipatory model (Moosa, 2005), and social equity is a spiritual duty.

3.11: Economics in Quran

The concept of economics (*iqtisad*) is structurally shifted from a system of capital accumulation and market extraction towards a system of distributive justice and resource stewardship (*khilafah*) in progressive Islamic hermeneutics. Traditionalist and/or capitalist readings focus on the economic activity in terms of individual property and scarcity.

The latter text-centric internal analysis on the other hand, shows that wealth belongs to the Divine, and that the human ownership over it is a temporary trusteeship, with moral limits (Naqvi, 1981).

Chart:6

Quranic Financial Framework

- a. *The Mandate an announcement of the safe high class of rich hegemony*
- b. *Organisational framework as Zakat-Sadqah-Infraq*

This is an organisational framework that has been designed According to the Quranic economic system it is definitely a fact that no wealth should be concentrated in the hands of a few people and no money should be passed on to the elite class (Choudhury, 1997). To achieve this balance, the text has taken two measures: the first is the prohibition of *riba* (usury/exploitation) and the second is the institution of *zakat* or mandatory donation or purification and *infraq* or spending for the sake of Allah. Such mechanisms cannot be considered to be 'voluntary charity', but are in fact structural rights of the marginalised over the surplus of the rich (Siddiqi, 1981). The message of the text is that it sees human good as the most important variable and it is the responsibility of the economic system to facilitate and make efforts to eradicate poverty, maintain systemic equilibrium or *mizan* and maintain human dignity (mannan, 1986; Chapra, 1992).

3.12: Administration from Quranic Perspective as a Concept

Administration (*tadbir*) is freed from the concept of bureaucratic autocracy and is rethought as an ethical practice of systemic accountability and public welfare (*maslahah*) in the context of progressive Islamic hermeneutics. Imperial dynasties

have always been represented by the traditionalist models in which administrative powers are centralised in a patriarchy. In contrast to this, the reading of the major scripture is internal, textual and it has laid down the framework of administration to be conducted in a clear trusteeship (*amanah*) and under God's sovereignty (Al-Banna, 1990). Increase the number of Quranic objectives for administration. Here is added more Quranic administration objectives.

Chart: 7

- ✓ *Quality and Skill method only uses the ability that is allowed (structuralised ability).*
- ✓ *Equality in absolute terms, absence of organisational favouritism and jobbery: one of the principles of the Quranic structure of administration is equal opportunity in giving out roles of administrative bodies, jobbery and favouritism are not factors at all, gender or tribe is completely ignored (Awa, 1980).*
- ✓ *Furthermore, administrative processes need to be done in writing and absolute equity needs to be maintained, which means no institutional nepotism or exploiting subordinates (Sultan, 1987).*

The central text puts forward the principle of structural fairness and rejects hierarchy, as the public and private administration serve as a vehicle for social justice, and human dignity (*karamah*).

3.13: Concept of Religion in Quranic Hermeneutics In the context of progressive Islamic hermeneutics, religion or *din* is separated from the dogmatic and historical sectarianism and is redefined as a broad, ethical, cosmological framework for proper alignment and social justice. The *din* is not a religion but it means possessing as the complete code or *ad-Din*. When religion renames *din*, here comes Islam that is not *din* or religion. Islam means submission process. It is always continuous process as a verbal accent. When it fills, it is called as Muslim. This is why *din* is not a religion but mainly *ad-Din* is complete code. It is a religion for people or Muslim. Traditionalist paradigms often are exclusive and legalistic, with sharp lines between the saved self and the damned religious other. By contrast an intra- scriptural, text-centred approach to the central scripture sees *din* as an inherent universal direction toward truth, compassion and a sense of Godly responsibility before established theological boundaries (Esack, 1997).

Chart: 8

The Quranic notion of Ad-Din is examined.

a. Eternal Fitrah: Universal human leaning towards moral conscience.

b. Plural Ethics: Salvation based on righteous deeds and active justice.

The Quranic approach to religion has two principles. The universality of *fitrah*, or human moral conscience, and ethical pluralism is a good argument for the spiritual validity of earlier monotheistic revelations that make salvation a function not only of belief, but of belief plus righteous action, or *amal salih* (Smith, 1981). Spiritual compulsion is expressly forbidden and spiritual commitment is affirmed as absolute intellectual and moral freedom (Ayoub, 1984). The overarching ethical imperatives are given priority over the historically contingent social identity, which means that religion is used as a means of emancipation in the primary text, not to divide socially tribes, but to provide dignity for mankind in the global community (Rahman, 2009). The religion makes a evolution for eternal after eternal. It chooses the best scope which is the best for civilization.

3.14: Concept of Culture

For progressive Islamists, culture or *thaqafah* is separated from primordialistic conceptions of culture, and redefined as a historically contingent, and contingent, form of human expression. The concept of the divine law, universally applicable and immutable, has been integrated with that of customary laws or *'urf* of the Arabs of the 7th century by the paradigms of traditionalism. In contrast, an internal, text-based interpretation of the main scripture reduces culture to a kind of fluid and second-order medium that is subject to a larger and more general moral principle, like justice or *'adl* or human dignity (Abu-Lughod, 1998).

Chart: 9

Quranic Culture

a. Ethical Norms: Customary laws which are granted based on their concern to ensure equality

b. Validation of human diversity as an element of studying: Value of Pluralism Culture in Quranic architecture is viewed as a deliberate and divinely-ordained resource for cultural difference to enrich an understanding of other cultures, rather than superiority of the tribe (Geertz, 1973).

A critical ethical lens is created as the text sets out to legitimate and validate local cultural practices only when they benefit equity; to systematically dismantle oppressive patriarchal customs, however long they have been in existence.

(Eickelman, 2002) The main text ultimately shows the significance of a culture in terms of its ability to contribute to human flourishing, rather than its age.

4. Results

Primary Quranic texts are subjected to structure and hermeneutical analysis based on the thematic dimensions investigated – economics, administration, politics, religion, culture and biological frameworks – resulting in a text-based paradigm that moves beyond historically conditioned, patriarchy and autocratic traditions. The main text is not a collection of legal formulas, but a holistic ethical framework which values human dignity or *karamah*, systemic justice '*adl*', and equal agency.

Chart: 10

Sythesis of Empirical and Contextual Findings:

a. Finance system is the system of wealth redistribution and anti-usury (Stiltner, 2011 and Thomas, 2018).

b. Corporate Governance=Competence Over Status(Kogelman, 2021)

c. Sociocultural Body=Fluidity Over Fixed Tribal Customs(Svensson,2014 and Rane,2023)

Structural changes that emerged from the empirical and qualitative data are divided into three major breakthroughs which are distributive and anti-exploitative economic axis. It is shown that *riba* prohibition and the institution of *zakat* are not marginal charitable concepts in the Quran, but macroeconomic correctives. The text outlaws capital monopolization systematically in the form of a divine trusteeship for wealth, and gives rights to those who have been marginalized over the systemic surplus (Stiltner, 2011). It is a system that clearly substitutes the exploitative market mechanism with a God-given system of social safety nets (Thomas, 2018). In political science and administration, the results are absolutely text-centric, that is, they reject dynastic or gender-based privileges. Leadership and administrative power are to be delegated based on functional ability, ethical fortitude, and merit, as stipulated by the principles of *shura* or consultation that is not out of the Quran and *amanah* or trusteeship (Kogelmann, 2021). In addition, the text actively guarantees the right to public consultation, and peaceful dissent against institutional excesses (March, 2019). The analysis confirms that the main text uses culture and religious diversity as a dynamic and intentional resource rather than a stationary threat, and as a relational and pluralistic one. The text systematically challenges oppressive, gendered custom laws or '*urf*' through an ethical perspective which accepts only those custom laws that promote equity (Svensson, 2014). Furthermore, it detaches spiritual liberation from

communal identity and secures it to universal moral acts and the protection of human rights of the world (Rane, 2023). Finally, the results confirm that the traditional socio-legal hierarchies have been externally and historically interpolated and do not stem from the imperatives of the text. A thorough restoration to the foundational scriptural information presents a comprehensive and up-to-date roadmap for creating a just, balanced and emancipatory society on a global scale.

5. Conclusion

A summary of research findings was compiled to support the report. With an in-depth analysis of the Quranic primary text, the book has systematically appraised the structural, ethical and sociopolitical frameworks of the primary text in various aspects ranging from economics and administration to politics, religion, culture and biological systems. The qualitative and textual findings were continually validated by showing that the basic scripture is a holistic non-hierarchical moral framework. It is a study that will go to extraordinary lengths to separate the original Arabic text from the historically-informed medieval readings, and allow to emerge the uncompromising scriptural commitment to human dignity (karamah), systemic justice ('adl), and an equalising agency.

Chart: 11

Structural paradigm of the Quranic context.

a. Core Component= Cosmic and Ontological Equality (Karakas, 2012)

b. Systematic Net= Ethical Economics & Moral Stewardship (Daly, 2015)

Participatory Governance & Consultation" by (Moussalli, 2001) is the third pillar in the series of 'Corporate Citizen'. These findings have implications that threaten the traditionalist dogma and secular assumptions about scriptural governance. In economic and administrative aspects, the text deliberates on the abolition of the ancient, class and gender privileges leaving competence and moral trusteeship or amanah as the sole basis of authority (Moussalli, 2001). The absolute prohibition of exploitative practices and institutionalized redistribution of surplus wealth is testament to the Quranic economics which places human welfare over the free accumulation of wealth in the market place (Daly, 2015). Moreover, the text-based concept of culture and religion is sophisticated, introducing a relational pluralistic model; localized custom or 'urf is read in the light of an ethical system that systematically denies patriarchy and affirms human difference as an intended resource (Sachedina, 2009).

Ontologically, human being (irrespective of biology) is treated as a free and responsible agent, whose freedom is secured by God's sovereignty, thereby liberating human beings from any form of tyranny on earth (Karakas, 2012). To implement these text-based observations in terms of the modern society, the following specific measures are proposed as de-institutionalization of historical subjugation. The legal and religious institutions shall structurally uncouple the 7th century Arab customary laws from the immutable ethical laws in the primary text, and revise the modern bioethical, familial, and civil legal codes based on the original textual equity. The application of Participatory Governance: The current administrative and political structures in Islamic context should incorporate *shura* or consultation that must be from the Quran as a binding, democratic process through which everyone has absolute gender neutral access to leadership positions, based solely on merit (Afsaruddin, 2015). Restructuring Distributive Welfare Frameworks: Policymakers should use the Quranic principles of preventing concentration of wealth and make sure that modern macroeconomic models incorporate a priority for social safety nets, ethical investments and the complete elimination of economic exploitation (Nienhaus, 2011). In sum, the main text offers not a static, blueprint of ancient society, but a dynamic, evolutionary approach towards liberation, human rights and cosmic balance on a global level.

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