

—(Question #2)—

THE CONCEPT OF FASTING, IMPORTANCE, IMPACTS ON INDIVIDUAL AND SOCIETY

1. INTRODUCTION:

Worship is an all-inclusive term for those internal and external sayings and actions of a person that are pleasing to Allah (s.w.t). Fasting is an important Islamic worship encompassing various practices that profoundly influence the spiritual, moral and social dimensions of a Muslim and public overall. They are not merely rituals but are designed to foster a deeper connection with God and cultivate a moral character that eventually builds a cohesive society.

2. Meaning of the Word 'Fasting':

In Islam, it is called as **sawm** which is derived from an Arabic root word, which generally means **to abstain**. Hence, in Islam the idea of fasting revolves around "the abstinence from eating and drinking from break of dawn till sunset".

3. Definition of Fasting:

"The abstinence not just from eating and drinking but also from every evil thing and increasing the remembrance of Allah and with the only intention to please Allah only is called Fasting"

4. Fasting According to Quran:

The Holy Quran has prescribed fasting in the month of Ramadan as:

—“O ye who believe, fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint—”

(Surah Baqara)

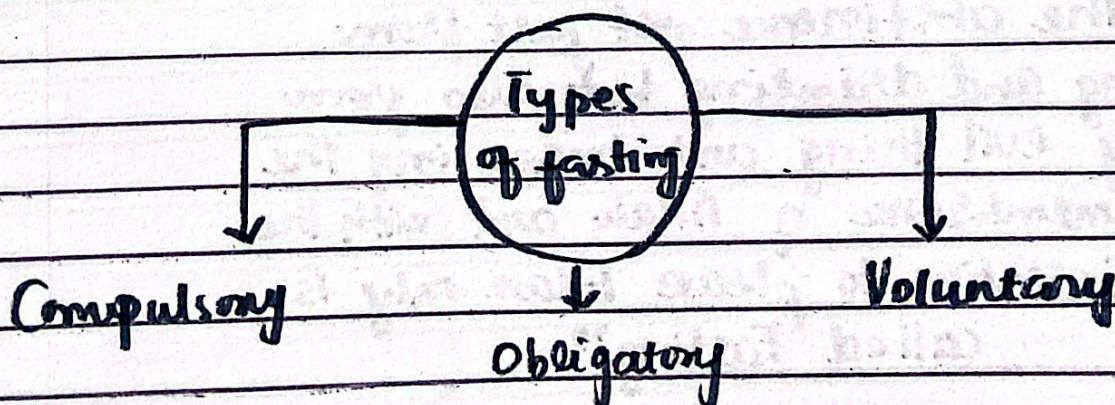
At another place, the method or the way to fast is also explained in the Holy Quran as:

—“Eat and drink until the white streak becomes manifest to you from dark streak at the crack of the dawn, then complete the fast until night fall—”

(Surah Baqara)

5. Types of Fasting:

The Holy Book Quran has also explained in detail the concept of 'Saum' and its types. Types of fasts and their implications are derived generally from Hadees and by interpreting and referring to Shariah law.



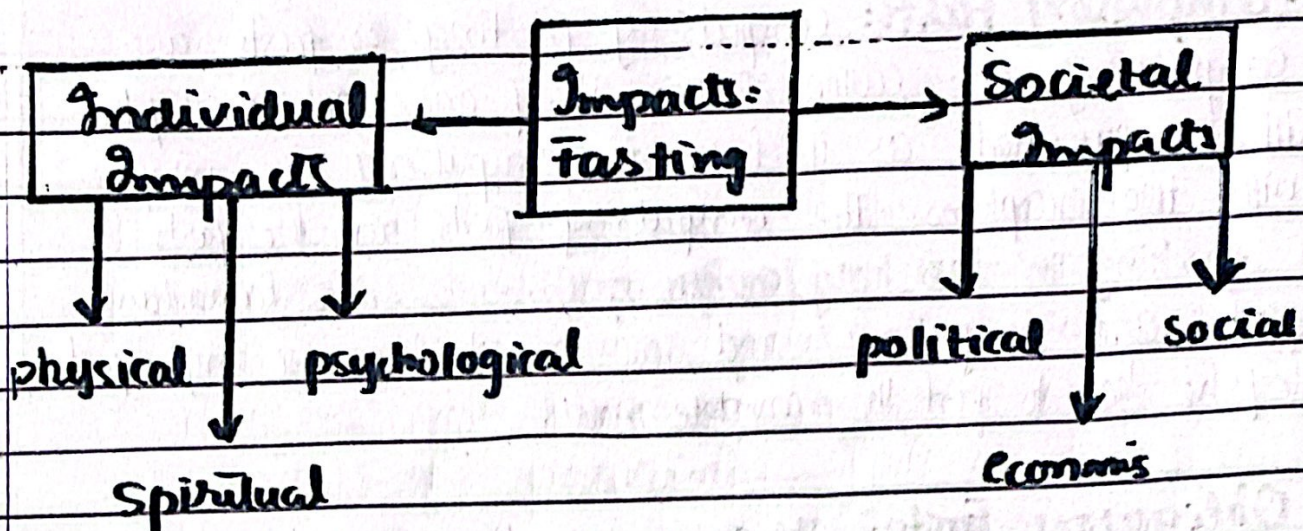
a. Compulsory Fasts: Compulsory fasting or fasts are compulsory, one cannot leave it. If one does so, he/she will be punished as it is made compulsory on everyone with two exceptions. The compulsory fasts are the fasts or fasting in the holy month of Ramadan. The Ramadan fasts are compulsory and one cannot leave a single fast. He/she has to fast the complete month.

b. Obligatory Fasts: Obligatory fastings or fasts refer to the fasts that are obligatory means if one is able to fast, he/she should fast but if one is not able to due to any reason be it either health issues or age issue. The same is for compulsory, the two aforementioned exceptions are that: one severely unhealthy or severely old, can abstain from fasting. However, to compensate through Kaffarah or to complete the remaining fast after being healthy or returning to home. As traveller's fasts are also obligatory.

c. Voluntary Fasts: Voluntary fasts or fasting refers to the fasts which are out of love of Allah, to please him only, are fasted by anyone. It is evident from the Sunnah as well. Holy Prophet (S.A.W) also used to fast voluntarily, to please Allah. The fasts that are fasted, not because they are compulsory, not because obligatory are called voluntary fasts and generally are fasted in different months of the year.

6. IMPACTS OF FASTING:

As like multiple other worship, Saum also has multiple impacts on human individual life and on societal life at large. Following are the impacts of fasting:



a. Physical Impacts of Fasting fostering better physical health:

Due to the very nature of fasting and abstaining from eating and drinking excess - the human metabolism works fast and absorbs nutrients completely that guarantees and fosters better physical health.

b. Spiritual Impacts of Fasting providing deeper connection with the Creator of the World:

As the Holy Quran mentions that fasting is due to the inculcance of self-restraint in humans therefore, piety and increased remembrance of Allah Almighty provides a ^{chance of} deeper connection with him and a peaceful heart.

الانكسار لله نظم القلوب

"-verily, in remembrance of Allah do hearts find peace -"

(Al-Quran)

c. Psychological Impacts of Fasting on Individual ensuring commitment and inculcating patience in him fostering strong psychology:

The fast makes one to restrain from eating till sunset and then makes one also to do that for 30 days a month, that directly inculcates patience in him and provides to make him being and think strongly, firmly and dedicatedly to be committed. One feel powerful and becomes high enduring. As Allama Iqbal mentions in his book that man feel powerful because of his power and control system—that eventually leaves his anxiety and depression.

— Man has power over nature
and it has been given
by Allah Almighty —

("Reconstruction of Religious
Thought in Islam")

a. Political benefits attained due to greater attendance in mosque benefitting Society at large :

The political interest of people and the work for their well-being is attained efficiently due to Ramadan and increased attendance in mosques that benefits society at large.

— Yaum-ul-Quuds for supporting
Palestine on last Friday of
Ramadan —

b. Economic Impacts on society due to fasting and Ramadan as the Concept of Fitrana

is present in Islam:

The circulation of wealth is evident to provide the best interest of society as when at the eve of eid donates some of the money as it is obligatory as one may not be financially well. So, the financially stable one helps them and the Zakat concept and sadaqaat' concept generally increase in holy month of Ramadan.

c. Social and Moral Empathy towards the underprivileged has been evident due to the fasting:

The Social and moral empathy comes to its peak during Ramadan and fasts as one has also not eating properly. That instills him empathy towards the underprivileged and the passion to help them and feel for them and to do something for their betterment is felt and done.

7. CONCLUSION:

Fast, One of the worships in Islam is considered to have much more impacts on individual and social life of human than any other thing. The evident impacts prove it. The abstinence from eating, drinking and from doing evil things have huge impacts from physical, psychological, spiritual to social, moral, political and economic impacts for the individual betterment and societal betterment at large.

— (Question #5) —

MEASURES TO UNITE EXTREMELY DISUNIFIED MUSLIM UMMAH:

1. INTRODUCTION:

The Muslim Ummah today is extremely disunified due to multiple factors and challenges including grave, political, social, economic, cultural be it either external or internal challenges. Muslim Ummah is surrounded by the whirlpool of injustice. Islamic ideology has the complete ability to unite the Muslim Ummah under its umbrella without any discrimination. The teachings of Quran and Sunnah of Holy Prophet (S.A.W) should be followed to unite extremely disunified Muslim Ummah.

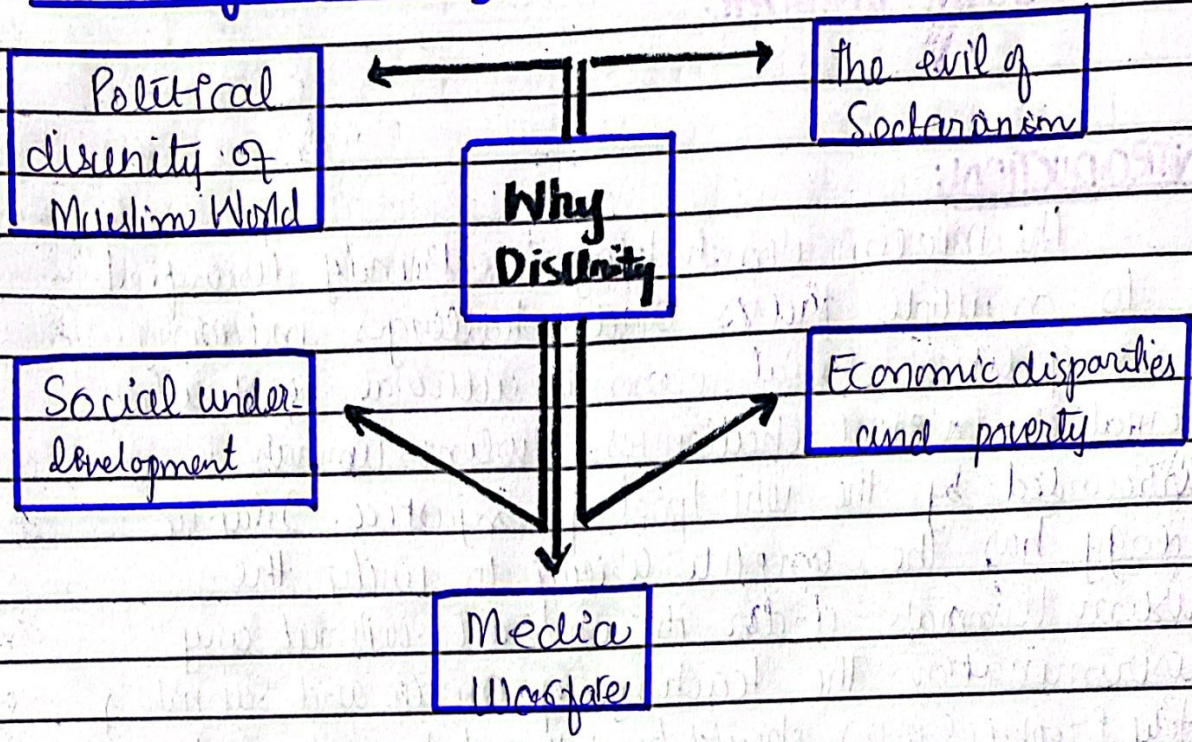
2. What is Muslim Ummah?

Ummah is an arabic word that means **community or a nation**. The term Ummah is generally used for Muslims as **the collective nation of Muslims**. The complete common wealth of Muslims and thus whole Muslim world is called **Muslim Ummah**. According to Quran, Muslim nation is

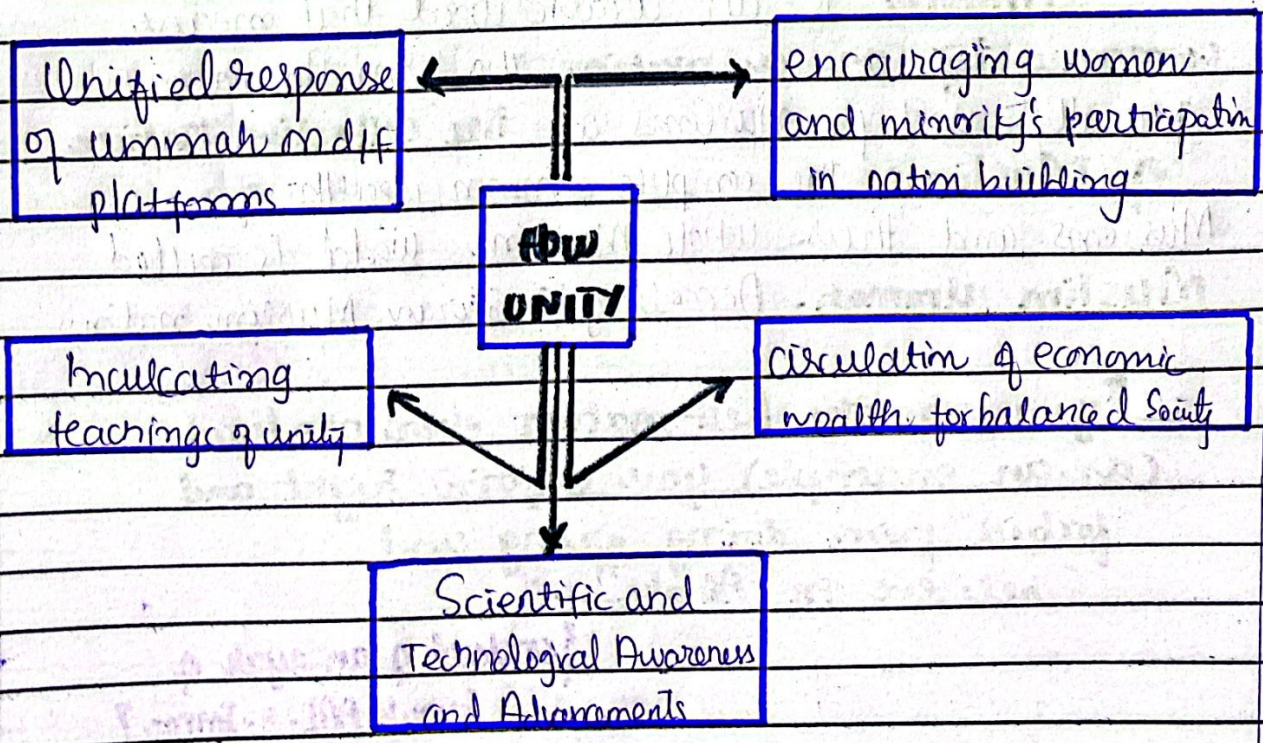
— "you are the best nation ever produced (as an example) you enjoin right and forbid from doing wrong and believe in Allah" —

{context of an ayah of
Surah AAL-e-Imran }

3. Why the Muslim Ummah is extremely disunited today?



4. MEASURES TO UNITE EXTREMELY DISUNITED MUSLIM UMMAH OF CONTEMPORARY WORLD:



a. Unified Response of Muslim Ummah on different platform to give voluminous message to world so no propoganda would affect unity of Ummah:

Unified response on political issues of Muslim Ummah by using different platforms like United Nations General Assembly, Organization of Islamic Conferences and others, so that no any or western propoganda would affect the unity of Muslim Ummah.

— "and hold fast the rope of Allah and be not divided"—

(Chapter 3 of Holy Quran)

b. Inculcating Teachings of Holy Quran and Sunnah of Holy Prophet (P.B.U.H) to revive the sense of unity:

By inculcating the teachings of Holy Quran and Sunnah of Holy Prophet (P.B.U.H) within Muslim Ummah, the sense of unity would definitely be revived and muslims all across the world would be united as in Holy Quran Allah (s.w.t) says:

— "verily, reminders help the Muslims"—

(Content: Al-Quran)

and at another hadess it is clearly mentioned that.

— "A Muslim is a brother of another Muslim, he doesnot oppress him nor does he leaves him at mercy of others"—

(Sahih Bukhari)

C. Encouraging women and minority's participation in unification process of Muslim Ummah:

Women and minority like children should be encouraged to participate in unification process of Muslim Ummah. Mainstreaming them would also help in unification of Muslim Ummah as:

— "women makeup half of the society and are responsible for nurturing, guidance and reformation of subsequent generations of men and women" —

1. Circulation of wealth and economic development through methods of prophets to overcome economic disparity and disunity of Muslim Ummah:

Economic development can be done through various ways to overcome poverty, unemployment and disparity.

— "The way of Hazrat Yusuf (A.S):

How to pace the spending through a mediocre way of managing resources, when he did the same for Egypt? —

(Content: Surah Yusuf)

e. Scientific education and technological advancements to cope-up disunity' propagation by various mediums:

All Muslim Ummah is directly needed to acquire the knowledge to tackle disunity as they would understand the hybrid warfare and digital warfare and would remain united.

— "And prepare against them whatever you are able of power and steeds of war"

(Surah Anfal)

3. CONCLUSION:

Muslim Ummah also known as the Muslim world or Muslim nation is extremely disunited due to multiple challenges be it either external or internal that can only be rectified through sole solution of Muslim Ummah's unity. That can be however, achieved through unified response of ummah by using different platforms, Encouraging women participation, inculcating Quran and Sunnah's teaching, by advancing scientific advancements and overcoming economic disparities. By following aforementioned measures Muslim Ummah can be united.

(Question #4)

LAST SERMON OF THE HOLY PROPHET (P.B.U.H) AS COMPREHENSIVE CHARTER OF HUMAN RIGHTS:

1) INTRODUCTION:

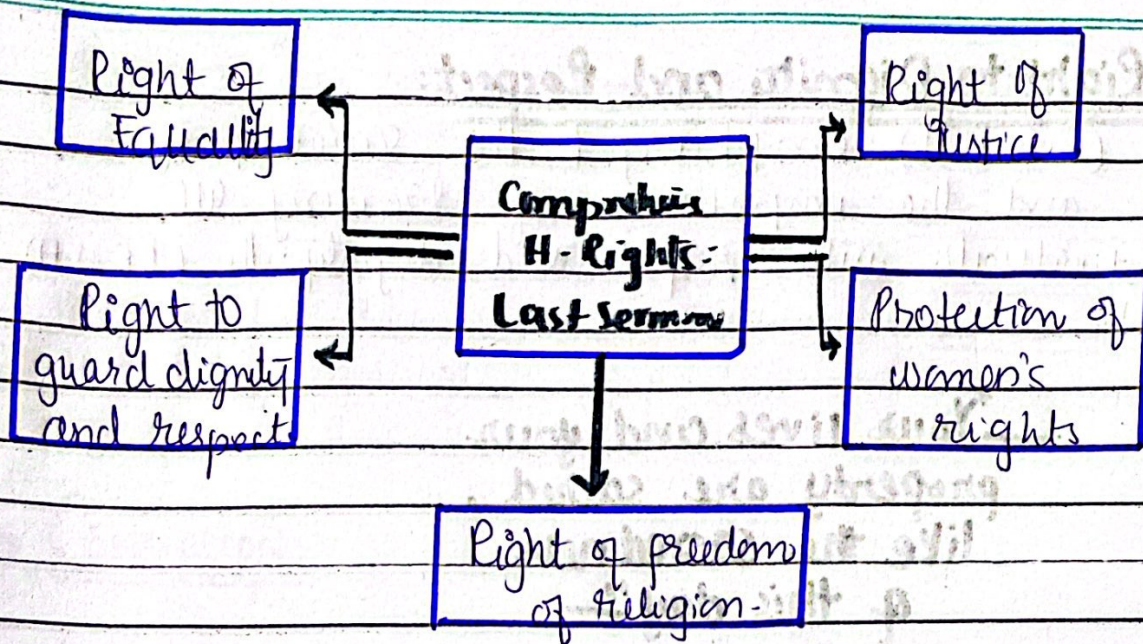
Prophet Muhammad (S.A.W) in the final sermon, gives a universal message and sheds light on various aspects of human rights including equality, peace, justice, non-violence, forgiveness, rights of women, the sanctity of property and life, and the teachings of the pillars of Islam.

2) A Brief Overview of the Sermon of Farewell Pilgrimage:

Prophet Muhammad (S.A.W) delivered the farewell sermon in the Uranah valley of Mount Arafat in Makkah, on 9th day of Dhul-hijjah. The words of the Holy Prophet (S.A.W) were relatively concise and clear. It is a human rights declaration in well-versed and written form. It is one of history's first and most comprehensive charters of human rights. It completely covers all the aspects of human rights.

3) COMPREHENSIVE CHARTER OF HUMAN RIGHTS IN THE LIGHT OF LAST SERMON OF HOLY PROPHET (P.B.U.H):

Last Sermon or Khutba-hajjatul-wida is a comprehensive charter of Human Rights as elaborated follows:



a. Right of Equality:

The Prophet (P.B.U.H) emphasized the equality of all believers, regardless of their race, color, cast and creed. Contemporarily, humans are judged on the basis of their color, religion and gender. This equality serves as a fundamental principle of human rights.

— "An Arab has no superiority over a non-Arab, nor does a non-Arab has superiority over an Arab and a white has no superiority over black nor does black has any superiority over white except by piety" —

b. Right of Justice:

In the last sermon holy Prophet (S.A.W) emphasized to follow Quranic teachings and his teachings as well. He mentioned that he is leaving behind two things: Quran and Sunnah. In which it is clearly the right of justice mentioned.

c. Right to Dignity and Respect:

He (P.B.U.H) emphasized the sanctity of life and the importance of treating all individuals with respect and dignity. He (P.B.U.H) stated:

— "Your lives and your property are sacred, like the sacredness of this day" —

This underscores the fundamental right to life, and the importance of respecting other and dignity of all.

d. Protection of Women Rights:

The Prophet (P.B.U.H) highlighted the rights and dignity of women, as women also deserve equal rights, respect and dignity.

— "Be kind to your women and treat them well, verily you have taken them on the security of Allah" —

This reminds of gender equality and protection of fundamental rights of women.

e. Freedom of Religion:

The Prophet (P.B.U.H) stated for freedom of religion as well. He said as follows.

— "Let those who are present convey this message to those who" —

— "are absent. It may be that some of those to whom it is conveyed will understand it better than some of those who've heard it" —

This reflects the right to religious freedom and the importance of conveying message without coercion or force.

4) CONCLUSION:

The last sermon or khutba-e-hajjat-ul-wida is also known as the first ever charter of human rights and it is also referred as the most comprehensive charter of human rights as it includes rights and protection of rights of women, equality regardless of everything, right to justice, right to dignity and respect, and freedom of religion as well for the betterment of this world and hereafter.