

Question 2.

1, Introduction:

"Fasting is not abstaining from food, but from evil looks, evil talks, evil doings and evil thinking."
(Imam Ghazali)

Fasting is defined in Suran and sunnah. It is the 3rd article of faith for muslims.

It stipulates the muslims must abstain from eating and drinking by the time of dusk till dawn. It became obligatory on muslims by 2 Hijra (624 AD). The strict rules for muslims pertaining to the obligations on muslims to fast are explained very clearly in chapter 2 'Surah Bakarah' of Suran. The most preferable days and days prohibited from fasting are defined thereby.

2) Defining fasting as article of faith

Fasting often called saum in arabic became a practical devotion and article of faith in 2 Atijri. Its literal meaning is 'to avoid'. It is considered to the divine orders not to miss fasting. Allah and his messenger Prophet Muhammed ﷺ has emphasized on the true compliance of his orders. The month of Ramadan, which is 9th month of Islamic calendar, is set for fasting. Moreover, the days of Monday and Thursday are defined as days of fasting.

3) Importance of fasting under the light of Quran and Sunnah

1) 3rd article of faith

Among the practical devotions, Allah has set out fasting as 3rd article of faith.

2) Acknowledgement of Allah's bestowments

Offering abstinence makes a person recognize the Allah's blessing like water and food.

3) Control over desires

makes individual pious
As Allah has defined in Quran that among you one is best who fight against his own self.

4) Religiously followed by Holy prophet PBUH
As the matter of practical devotions, it becomes incumbent on muslims as holy prophet PBUH always fasted even on days of illness.

4) Directions regarding fast mentioned in Quran

"Start your fast by the time when darkness of night vanishes and end it by the time when light vanishes."

(Surah Baqarah, Suram)

5) Criterion defined for fasting

- 1) Muslim adult
- 2) Obligatory on muslim women and men.
- 3) Must be same

6) Who are exempted from fast?

- 1) Children
- 2) ill persons - severe
- 3) insane

7) Days preferable for fasting

- 1) Monday and Thursday
- 2) Month of Ramadan
- 3) 9th Zill Hajj
- 4) Day of Ashura (10th Muharram)
- 5) Any 6 days of month

8) Days on which fasting is prohibited

- 1) Eid ul fitr
- 2) Eid ul Adha
- 3) Any day of month

9) Impacts of fasting on individual and society

- Moral / Individual impacts

- 1) Inculcates piety

- 2) Inculcates patience and tolerance

- 3) Instills moral reasoning

- 4) Instills empathy for downtrodden

- 5) Embeds discipline by following will of Allah.

- 6) Utmost beneficial for health

7) Makes individual a good human being

• Societal impacts

1) Promotes inclusivity by congregation at time of Suhur and Iftar

2) Promotes societal tolerance and difference of opinion

3) Islamic society is ensured

4) Collective good is promoted

10) Conclusion :

In conclusion, fasting has various impacts on individuals in specific and on society in general.

Question No. 5.

1, Introduction :

"Transgression is prohibited in deen and Allah does not like the one who transgress"

(Al Quran)

Religious extremism and sectarianism emerged as major problem for the society of Islam. From the literature of Maulana Maududi to current religious bigot, disunification of Muslim Ummah has taken its roots. Moreover, the idea of extremism destroys the essence of inclusivity, cohesion, brotherhood and patience. By following certain pathways, the looming threat of disunification can be curbed to a larger extent.

2) What are factors disunifying muslim ummah as whole?

1) Isolated learning of religious texts

2) Dormant status of ijtehad alienating followers of Islam

Closing the gates of jtehad has created factions in muslim ummah.

3) Lack of Ijma on various practices

According to Shia scholars and as per Sunni school of thought, from the way of praying to time of fasting, it all differs due to ideological factors and interpretation of religious texts.

4) Sectarismism expanding the divide between muslims

By the end of 20th century, the sectarismism has emerged in its true form. It has become menace for muslim ummah.

3) What are measures to unify muslim ummah?

1) Religious discourses among sectarian heads will serve the purpose

As Pakistan is a muslim-based country, there must be forums to engage its religious debates to get clarification

2) Inculcate religious
tolerance in masses

By the virtue of
mass media, state must
spread content of love
and inclusivity and shun
factions in islam as religion.

3) Instil cultural relativism
in muslims

The bifercation of
muslim ummah can be lessened
by introducing the idea of
cultural relativism. It directs
one to see the other not
with isolated understanding of
his own culture, but within
lens of that person's culture.

4) Bridge the sectarian
dividing by repealing
conflicting and controversial
laws

As the Islamisation of
Zia and introduction of hudood
ordinances, it must be assured
that such sort of legislation
is avoided.

5) Normalize the use of Ijtihad

As Allama. Iqbal defined, Ijtihad
is the sole idea that makes
Islam an evolutionary concept.
It will allow masses to use
aqal to find consensus instead
of transgression.

6) Capacity building of OIC to shun disunification on global level.

Organisation of Islamic conference
must show up as a tool of

unification and must take measures to bridge the divide between muslim.

7) Strict laws and prohibition of hate speech on all levels

Hate speeches are the one of major factors fuelling the fire of extremism. It must be prohibited by state.

8) Strict scrutiny of religious seminaries by district administration

9) Foster consensus-based discourses

"Employ moderation in your social affairs" (Sahih Bukhari)

4) Conclusion :

To conclude, the burgesning disunification of muslim ummah must be curbed on individual, national and global level. It has emerged as destructive force for the Islam, it is the need of the hour to put an end to it.

"There is no compulsion in deen"

(Al-Burhan)

Question No. 4

1) Introduction :

"O, you believers you all are equal to each other, among you no one has precedence over another, Neither any Arab has precedence over non-Arab, nor any white has precedence over black."

(The last sermon)

The last sermon is considered as tool of providing human rights to muslims. In addition to it, it provided muslims to avoid discrimination on grounds of caste, color and creed on all instance.

By last sermon, Muhammad pwt directed the muslim ummah as a leader. It promoted inclusivity, conferred social, religious, political and economic

rights to muslims.

2) The last sermon : an overview

The last sermon is called the congregation of muslims before Holy prophet PBUH. During last sermon, Muhammad PBUH allowed muslim to recognize their true potential.

The last sermon is called "Khutbah e Hajjat ul uida".

3) How last sermon of Holy prophet SAW appeared as comprehensive charter of human rights ?

1) The concept of equality emerged. As Holy prophet PBUH asserted in his last sermon

that all muslims, men or women, are equal to each other.

2) Conferred educational rights to muslims

The addressal of last sermon appeared as impetus for educational rights.

"It is incumbent on muslim man or women to get education"
(Ab-Hadith)

3) Allowed political participation to men and women

Holy prophet PBUH became an advocate of political rights as he asserted in last sermon that you are allowed to form unions and exercise your political rights without any restriction.

4) Allowed minorities to profess their religion freely

5) Allowed women to procure economic rights - job.

6) Shunned discrimination on all grounds, promoting equality

Holy prophet PBUH strictly ordered to not discriminate among yourself.

He ordered to remain moderate and kind towards others.

7) Allowed the freedom of movement and business

Muhammad PBUH allowed muslims and non-muslims to do their businesses without any

challenges.

8) Right to property was conferred in last sermon

9) Prohibition of torture and punishments

"Don't hurt children, women and don't destroy trees and animals."

(Al hadith)

Muhammad PBUH

strictly prohibited from hurting children, men and women.

He further asserted to remain towards living organisms.

10) Strictly prohibited forced labours

4) Analysis :

As Christ sermon appeared as conferring tool of social, political economic rights of humans, it can be asserted as the concept of human rights appeared in 6th century for Islamic state.

In Europe, the concept arrived with magna carta in 1215

5) Conclusion :

In a nutshell, Holy prophet PBUH appeared as an advocate of human rights for muslims. He not addressed discriminatory ideas but made equality a universal principle.

Question No. 3

1, Introduction :

Treaty of Hudaibiya was a diplomatic venture pursued by Holy prophet PBUH. The treaty of Hudaibiyah was undertaken in 6 Hijri (628 AD). Amidst the diplomatic activities of Holy prophet, it is considered as most important. It is the treaty that led to the conquest of Makkah in 8 Hijri.

The diplomatic acumen of Muhammad PBUH derived the interests of Muslims. From the activities like asking a prisoner to return back to incarceration to letting go of hatred, Muhammad PBUH appeared as ideal personality for Muslims.

تاریخ

2) Treaty of Hudaibiyah : a comprehensive overview

Treaty of Hudaibiyah was treaty between Quraysh and the leading tribe of Makkah. It was undertaken in 6 Hifri (628 AD).

Muhammad ~~and~~ and its companions included Hazrat Ali r.a and ample of others.

3) What were obligations defined under Treaty of Hudaibiyah?

1) Bars on pilgrimage for 2 years

Under the treaty of Hudaibiyah Muslims were barred from performing Hajj for 2 years.

4)

2) Makkah will remain in custody of euraish

Holy prophet PBUH agreed on that and it was held that neither party will violate the truce.

3) Neither of party will break truce and attack

Holy prophet PBUH and Ali r.a. agreed on that idea by foreseeing the potential attack from their side. This decision was backed by companions.

4) How treaty of Hudaibiya was a diplomatic gamechanger?

1) Muhammed PBUH foreseen the violation treaty and conquest

of Makkah

By the time of breach of treaty by Quraysh, Holy prophet PBUH being military strategist allowed troops to conquer Makkah.

That order allowed the troops to enter Makkah and demolish the idols created by them.

2) Allowed Muslims to worship freely

After waiting for a very long, eventually prophet Muhammad PBUH made this act ~~an~~ ~~ap~~ laudable by Muslims. It allowed pilgrimage.

3) Reflected acute acumen of Holy prophet PBUH

Being a military strategist and true peacemaker, Holy prophet PBUH reflected their skills in the time of truce.

4) Put an end to cruel rule of Quraysh over Makkah

5) Let people imprisoned to go free

5, Conclusion:

In a nutshell, Holy prophet PBUH appeared as an ideal personality for Muslims in the form of peacemaker, diplomat and military strategist. The Treaty of Hudaibiya remains a event of relief for Muslims.