

SUBJECTIVE

PART-II

ANSWER: 2

FASTING

Literal Meaning of Saum:

The word fasting translates to 'Saum' in Arabic which means to "stop and refrain from something."

Conceptual Meaning:

In context, fasting is one of the five pillars of Islam in which a Muslim is asked to abstain from any food or drink from dawn till dusk and not have sexual relations with their spouses.

Fasting is both a physical Ibadat that requires good faith in Almighty to maintain for such prolonged duration.

(1) Significance of Fasting in Islam:

Allah Almighty has promised reward for the fasting person. There is a Door of Jannah "Al-Rayyan" that is specified for the fasting person.

"O You who Believe! Fasting has been obligated upon you, as it had been obligated on those before you, so that you become pious."

(Al-Quran)

The Prophet SAW had laid much emphasis on the significance of fasting. Prophet SAW used to observe fast on Mondays and Thursdays.

Fasting was made obligatory in Second Year of

Hijra or 2 Hijri.

(2) Significance of Ramadan:

The Month of Ramadan holds special significance for Muslims because Revelation of Quran occurred during this Month.

Out of the last ten nights, there is one sacred night called 'The Night of Qadr' where sins are repented.

(3) Individual Impacts of Fasting:

Fasting is a Religious Obligation that is centred upon the notion of guiding Muslims on a rightful path. There are following impacts of fasting on an individual:

3.1: Acceptance of Dua:

The prayers of a fasting person are not rejected.

“ Three are those persons whose prayers are not rejected: a fasting person when he breaks his fast. ”

روایت از حدیث (Al-Quran)

3.2: Way of Seeking Allah's Reward:

Fasting is subjected and directed only to the creator of heavens and the earth - Allah. It's an obligation; the reward for which is promised by Allah himself:

“ Fast is For Me and I will Reward for it myself ”
(Al-Quran)

3.3: Allah is pleased with Fasting Person:

Allah loves when his servant abides by his commands.

During Fasting, a person does all acts according to the will of Allah which pleases the Lord:

فَمَنْ أَحْبَبَ إِلَى سِرِّهِ

"The smell from the mouth of a fasting person is better than Musk."

(Abu-Dawud)

(Al-Hadith)

3.4: Way to become Righteous:

Fasting instills the notion that a life lived according to commands of Allah and abiding by Halal and refraining from Haram makes you content.

فَمَنْ أَحْبَبَ إِلَى سِرِّهِ

"Those of you who live to see Ramadan, must fast during it so, you become righteous"

(Al-Quran)

35: Pathway to Jannah:

Every Muslim desires to enter Paradise and have an excellent life hereafter. Fasting and doing it properly can lead a person to Jannah:

"There are eight doors of Jannah and one of them, Al-Rayyan is fixed for those who establish fast."

(At-Tibah-1A)

(Al-Quran)

Fasting indeed is beneficial for a person's physical and mental health. Scientific studies have proved that fasting for one whole month equips the body with a natural

Detox Mechanism. It also

calms the mind because the heart and mind are content

living according to Islam.

(Mud-1A)

(4) Social Impacts of Fasting:

Islam is a religion that focuses on social uplifting of Muslims as a whole. Its focus is to guide the community towards collective growth.

4.1: Instills Compassion:

Staying hungry naturally builds compassion in the people towards the poor and needy. They realize the hardships of the poor and the circumstances under which they survive.

4.2: Develops Neighbourly Ties:

Fasting and the Month of Ramadan are a gift from Allah. Muslim countries celebrate

them like feasts and exchange food items, send Iftar and host parties for each other.

4.3: Display of Unity:

Such practices are indeed a true depiction of a Muslim Society. Without any social barriers, the Ummah unites as one and observes fasts.

Conclusion:

Fasting has profound physical and mental benefits for people and the communities they reside in.

Ramadan is highly anticipated each year so that Muslim Display of Unity can be witnessed in all parts of the globe.

ANSWER: 4

LAST SERMON OF PROPHET

Introduction:

The Prophet SAW has performed only one Hajj during his lifetime. On the Day of Hajj on 9th ZilHajjah, 10th Hijri, He delivered a remarkable sermon at Mount Arafat. This sermon was a comprehensive charter of Human Rights and a Guiding Light for Muslims until doom's day. The entire 23 years of efforts were in front of the Prophet SAW eyes, the Arab society "was driven out of darkness and ignorance." The Prophet SAW instructed people to treat women, wives, husbands, leader nicely and stick to the Rope of Islam.

(1) Equality of Muslims:

Islam has always stressed upon provision of equal rights to all its followers. The religion does not follow any social, ethnic or gendered basis of superiority.

"Nor does any white have superiority over black, neither do they black have any superiority over white. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over Arab but except for piety. Allah is All-Knowing."

(Al-Hadith)

This Hadith is eternally linked to the Last Sermon of the Prophet (SAW).

(2) Rights of Wives:

Women are granted exclusive rights by Islam. The Prophet (SAW) provided with a reminder during his last sermon:

"O People! Fear Allah regarding your wives. Indeed, Allah has made their persons lawful onto you, so clothe and feed them nicely if they remain loyal to you. If they refrain, chastise them, yet not severely."

(3) Sanctity of Life:

Human rights were a centre of focus during last sermon of the Prophet SAW:

"Your blood and your property is as sacred as this"

Day, as this Month,
and as this City. ”
(Al-Hadith)

(4) Rights of Husband:

An Islamic society is centred on the “Institution of Nikkah”. The last Sermon did not limit to rights of wives but also husbands:

“O Women! Remain faithful to your husbands and be loyal to their home and raise his children well.”

(Al-Hadith)

The sermon highlights how 1400 years ago, human rights were provided by Islam that the western world propagates so much today.

(5) Restriction from Usury:

Islam is a "Deen" and a complete code of life to follow till Akhirah.

Economic Aspect of Human Rights is very significant. The Last Sermon involved restriction from interest-based economy to create a welfare society where interests of none is harmed.

"Usury is Prohibited for you."

(Al-Hadith)

(6) Rights of Leader:

Leadership is a significant part of any society. Leaders are humans too who deserve to be respected. Islam has provided leaders with rights at Last Sermon:

"O People! Obey
Those who are
over you in
command."

(Al-Hadith)

(7) Rights of Absentees:

The Prophet SAW was concerned for all those people who were absent from physical part in the sermon. Such high standards of equal human rights have been laid by Islam.

"Those of you present here pass on my message to others, and those to others again."

(Al-Hadith)

(3) Advice for Future:

The Last Sermon was indeed a charter that explicitly provided all sorts of guidance on Rights of human beings. It is pertinent that Islam is a religion of Peace.

“ O People! I leave two things to you; if you grip them tightly, you shall never be astray. One is Quran and the Other my Sunnah. ”

(Al-Hadith)

Conclusion:

Not only did the Last Sermon provide elaborate rights to humans but the future guide to prosperity was also mentioned.

ANSWER: 7

GOVERNANCE UNDER

PIOUS CALIPHATE

Introduction:

Islam follows a governance system that abides by the principal teaching of Quran and Sunnah - Shariah. It is also notable that the pious caliphate established a comprehensive structure of governance in line with teachings of "Quran. *darood* *um* (Hibot-1A)

1) Governance:

In order to study the Islamic governance, let us first define western notion of governance:

"The act of implementing policies of government and distribution of resources."

(2) Islamic Governance:

Islam is a complete code of life and a Deen

chosen for the Muslims. The

System of governance in Islam is defined as:

"The compliance to Shariah while implementation of policies is called Islamic Governance."

(3) Tawakkul in Governance:

Islamic governance lays excessive emphasis on formulation and implementation non-discriminatory policies. But, when a crisis

occurs, the leadership instills trust and Tawakkul in the

Rabb sustainer of worlds

that He shall guide through

it.

(4) Pious Caliphate's Governance:

1) Hazrat Abu Bakr
(RA)
[622-624 AD]

2) Hazrat Umar
(RA)
[624-644]

FOUR PIOUS CALIPHS

3) Hazrat Usman
RA
[644-648]

4) Hazrat Ali
(RA)
[648-652]

The pious Caliphate established a comprehensive system of governance based on the following characters:

(1) Notion of 'Caliph':

A caliph literally translates to a messenger.

A Caliph or a "Khalifa" is basically the vicegerent of Allah on Earth.

They abide by the orders of Quran and Sunnah and seek all guidance from these absolute sources.

'And Remember when your Lord said to the angels
'I am placing a successive
(human) authority on
Earth.' "

(Al-Quran)

(2) Masjid ~ Institution of Council:

The pious caliphate established a system of council. The Masjid was

utilized as a avenue to hold debates and discussions over significant matters.

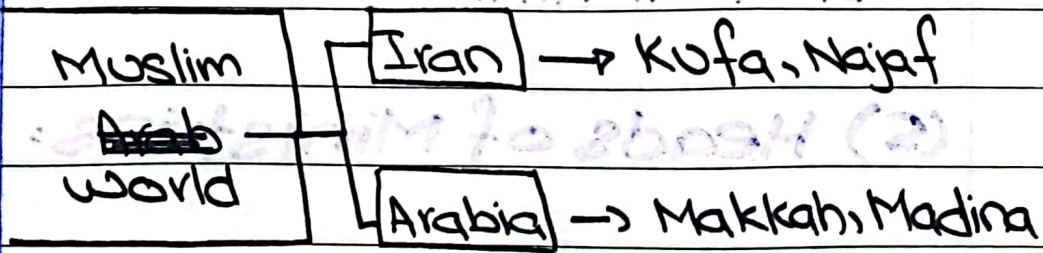
Relevance:

The present-day Democracy uses enchanting slogan of democratic elections and fair debates in parliament.

All leaders of Muslim countries are indeed caliphs of God, who are bound to abide by principles of Islam and be Muslim. The parliaments and present-day "assemblies, diplomatic forums of negotiations like "OIC" serve the role of council.

(3) Provincial Set-up:

The pious caliphate under Hazrat Abu Bakr (RA) divided Arabia into provinces:



During Hazrat Usman RA tenure, the caliphate expanded and several provinces were set-up including Azerbaijan, Morocco, Oman, Qatar etc.

Hazrat Ali RA tenure maintained the division of provinces.

(4) Ministerial Set-up:

Not just setting-up provinces but the pious caliphs also set divided the administration into various diverse ministries:

- Diwan-al-Khwaraj → Treasury
- Diwan-al-Jund → Military
- Diwan-al-Bareed → post offices
↳ intelligence
- Diwan-al-Khatm → Letters

(5) Heads of Ministries:

Provincial Caliphates also

drafted a complex system of appointment of heads of these Ministers:

- Qazi → Judge
- Amil → Tax collector
- Muntazim → Federal Ombudsman

Relevance:

Present-day governance systems follow administrative break-down of larger districts into smaller towns. Pakistan also undergoes debates on "New Provinces".

Ministers and their

corresponding units are also present-day concepts of governance.

(6) Bait-ul-Maal:

Pious Caliphs established a separate Bait-ul-Maal to monitor the inflow of taxes, Zakat, Ushr, Jizya and others sources.

This system resonates to present day State Bank and its corresponding banks that are well-linked to Federal Board of Revenue (FBR).

(7) Institution of Shurta:

Pious Caliphs established an institute of Shurta where police-like duties took place.

It was responsible for maintenance of law and order.

The First ever Shurta of

Islam was Hazrat Abdullah bin Mudarabah RA. Later on, Hazrat Ali (RA) was sent as Shurta' to Kufa.

(8) Judicial System:

Pious Caliphate established a separate Judicial System that operated on oath and witnesses and was headed under Qazi (specialized person)

Present-Day, ICC, ICS and all Supreme courts also follow the very concept of appointing a learned man as in charge.

CONCLUSION:

Indeed, the system of governance adopted by the pious caliphs was so ahead of its time that it is still in practice today.

ANSWER: 8

(i)

EQUALITY IN ISLAM

Introduction:

Islam establishes a system of equality among all its followers.

The religion specifies a clear distinction between

Rabb or **Ma'bud** - the one who provides and is to be worshipped.

Everybody falls under the category of **Ab'd** - devotees who worship the **Ma'bud** are

are hence equal in the sight of Allah in terms of status.

The rewards and fate of these devotees in Akhirah depend upon their devotion towards Allah.

(1) Individual Equality:

Islam does not distinguish anyone based on tribal rank or social well-being. They are all Muslims who are equal for Allah:

"We have made you from a male and a female so you are and divided you into tribes so, you may know one-another. Allah is All-knowing."

(Al-Quran)

(2) Gendered Equality:

Islam has made men and women equal. They have been told to resort to Allah in single manner.

"Allah does not waste the work of any man,

and Allah does not waste the work of any woman. You are one of another. "

(Al-Quran)

(3) Racial Equality:

Islam "does not" create divide based on racial and ethnic classification of Muslims. The standard lies on piety only:

"An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over a Arab except for piety."

(Al-Hadith)

تاریخ

(4) Citizenship Equality for non-Muslims:

Islam has acknowledged that non-Muslims residing within a Muslim country are equal citizens.

They are referred to as "Dhimmi" - Ahlul Zimma which literally means under the care and protection of the state.

(5) Islamic Worship and Equality:

Islam propagates on the notion that Muslims are equal. Islamic worship or Ibadah are a benchmark of equality.

There is no distinction of rich, poor, king, pauper or ethnicity when they align to offer prayer. Indeed, **Saba't**

instills compassion and brotherhood in Muslim Ummah.

Hajj- During Hajj, all Muslims face equal problems and perform same rituals. All of them bear the scorching heat on Arafat Day together. Any distinction is eradicated because they wear the same clothes, eat same food and sleep in same situations.

(ii)

RULE OF LAW

Introduction:

Rule of law refers to the upholding, execution and implementation of law at all times. Islam provides no exemption to any offender regardless of their status.

(1) Threshold:

Muslims bear all allegations by the world today but they can not resist the disrespect towards their Prophet SAW or Quran.

This is the threshold and Islam abides by it. Apart from blasphemy, all other crimes are dealt under law.

(2) Prophet SAW's focus on punishment for all:

There is no leniency towards any offender in Islam. Then be it a king or a common man; all are held accountable equally.

“Those who have gone before you were destroyed because if a person of high rank amongst them committed

theft, they spared him.
But when a person of
low rank committed a
crime, they imposed the
proscribed punishment
upon him. By God! If
Fatima, the daughter of
Muhammad were to
steal, I would have
her hand cut-off. "

(Al-Hadith)

This Hadith lays focus on
the importance of Role of
Law during the Prophet's
era.

Today, the world is
operating with a "regulative
order" and war criminals
are propagating freely.

These are prime causes
of decline of humanity.

(2) Accountability of Hazrat Saad bin Amir RA,

Islam equally holds everybody accountable under rule of law.

On the complaint of people, Hazrat Umar (RA) held Ruler of Hims accountable for his people.

“Islam blurs any lines of difference between subordinate and ruler.”

(3) Unjust killing of one person is murder of humanity:

Islamic teachings are centred upon humanity, peace and human rights.

Islam forbids unjust towards any person.

“If anyone kills a person, except for murder or

corruption, it is as if he
has killed the whole of
humanity. ”

(Al-Hadith)

Logic prevails that justice
and rule of law be held
under all scenarios.

Conclusion:

It is pertinent that
Islamic principles are for the
betterment of people. The
religion operates on implementing
just punishments on all
people universally.

