

DAY _____

QUESTION: 02

1. INTRODUCTION

Every religion is comprised of some basic rituals, upon which the overall worship of religion stands. In Islam, there are five pillars for its foundation and fasting is one of them. Fasting in Islam is to produce piety in a person. It's important for physical health, religiously and morally. Further, it puts impacts on individual besides society in more than one way. In Islamic state or society, Fasting plays an important role to build it resilient and just.

2. CONCEPT OF FASTING

2.1 LITERAL MEAN :

The literal meaning of fasting is to halt or abstain oneself.

2.2 PHILOSOPHICAL MEANING :

According to Quran, the philosophical concept of fasting is to inculcate a person with piety or devotion of Allah.

2.3 CONCEPT IN ISLAM:

To abstain from food water and any immoral act such as lying or backbitting is the fundamental concept in Islam. Acts of intimacy, blood donation or sleeping all day are prohibited in Saum.

2.4 DYNAMIC APPROACH OF SAUM:

Normally, the time of fast starts from the Fajr time to the Dawn or Maghrib time. But, for countries such as Norway, where sun never sets for 6 months and vice versa. Saum is dynamic. They can follow the time of the time of neighbour with normal sunset or do Ijma on timing. For example, when Arab astronomer went to space station so group of clergy declared that after certain time, he can open fast according to the timing of country; the space station is orbiting in that specific time. Such is the flexibility of Saum.

3. SIGNIFICANCE OF SAUM

3.1 SELF-CONTROL:

Fasting teaches one to have control over oneself from hunger to immoral desires. A person learns piety

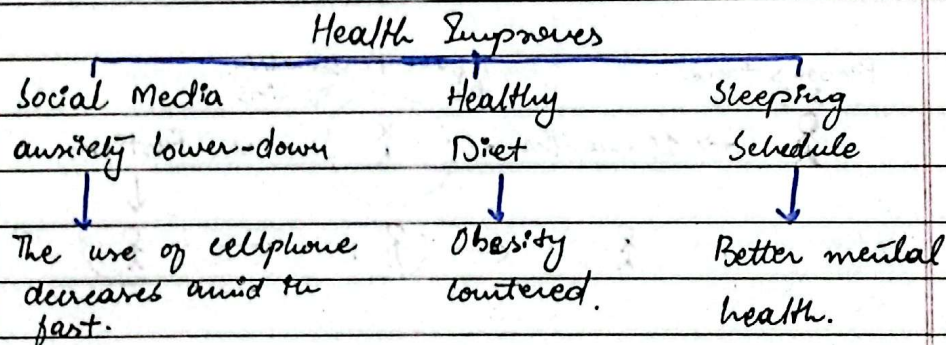
when he shuts his mouth because of the will of Allah. The devotion made his heart pure from evil thoughts.

32 SOCIETY FLOURISHES

Society feels for each other in fast. People feel the pain of poor and a feeling of belongingness is prevailed. Social belongingness makes people cooperate.

33 HEALTH BENEFITS

Obesity is a common issue in the world besides disturbed sleeping cycle. Fasting prevent a person from over-eating and makes one to sleep on schedule to perform *Sahri* before fast.



3.4 ECONOMIC BENEFIT

Zakat is mostly given in Fasting month, so the become pure. Also, the amount spend on food and grocery is reduced, making one think of all the useless product he/she had been buying for 12 months.

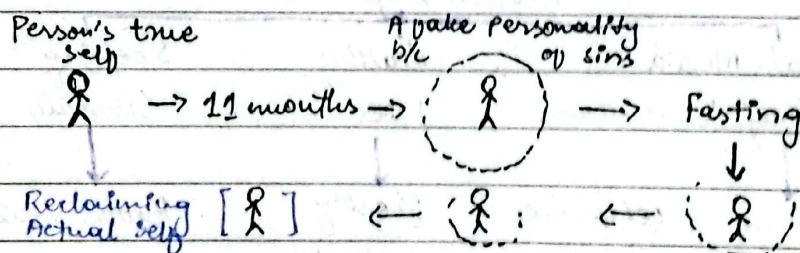
4. IMPACT ON INDIVIDUAL OF SAUM

4.1 CONTROL OVER ONESELF:

Fasting not only makes one abstaining from food but from every evil action. During fast, one realizes all the immoral action or tasks, he might do to not sa fast.

4.2 SELF - ACTUALIZATION:

During fast, a person finds someone else inside of him. Actually, the true self of one is diminished when a person do evil tasks. Fasting prohibits one from everything bad. Hence, a person finds a better version of oneself.



4.3 UNDERSTANDS THE PAIN OF OTHER:

The month of Ramadhan makes people tolerant. A person who used to be angry over everything will control it now. This, resultantly, will enable him or her to understand more than ever. Also, the pain of other because of his self would be felt.

4.4 REGULATE NAFS OF A PERSON:

A person who keeps a fast controls his Nafs-e-Ammara, the evil desire to do something prohibited. Once, Nafs Ammara is in control, then Nafs Lawama is achieved followed by complete surrender to Allah. Hence, Nafs-e-Mutmainah is achieved, and a Muslim becomes a Momin.

Nafs-e-Ammara → Lawama → Mutmainah
complete surrender to only Allah

5. IMPACT OF SAUM ON SOCIETY

5.1 SOLIDARITY ENHANCED:

Fasting creates a sense of belongingness due to which everyone thinks of oneself as a part of all. Individuals are predisposed to help each other too for reward. Hence, the mutual dependence makes solidarity strong.

5.2 SOCIETY TRANSFORMS INTO A RESPONSIBLE COMMUNITY:

Special care has been laid-down for poor relatives, neighbours, and beggars or needy in Ramadhan. Due to this, a society

feels for everyone because people tend to help. For instance, food is shared between neighbours.

5.3 ALIENATION IS ENCOUNTERED:

When a person walks to masjid and pray in congregation five-times a day, he feels connected to the peers. This encounters the sociological concept of alienation that often leads to suicide that hurt the society. So, the month of Ramadhan keeps a place for all to feel connected.

More Collective Impact

Sense of Belongingness	Better relations with people around	Better communication	Hospitality and care
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6. CONCLUSION

In conclusion, Saum is an important pillar of Islam that provides Muslims with a lot of rewards. It fosters brotherhood and self-actualization on individual level. Wherease, it fosters social bonds of a society, making it a better place to live-in. Fasting is important in Islam as it purify a person. Hence, it is an obligation.

"Fasting is prescribed to you as it was prescribed for those before you, so that you become God-fearing."
- Al-Baqarah, Quran.

QUESTION : 03

1. INTRODUCTION

The life of Holy Prophet (SAW) is filled with a lot of lessons to follow. One of such lessons is the treaty of Hudaibiya. This treaty is considered a diplomatic triumph for Muslims. It promoted peace for Muslims. The Arabs who used to war habitually learnt to preserve peace, and the social empowerment was seen during this time for Muslims. The treaty became the base of Muslims' upliftment economically and socially. Islam spreaded outside Madinah because of it. Hence, Treaty of Hudaibiya was an important milestone for the prosperity of Islam.

2. TREATY OF HUDAIBIYA

2.1 CONTEXT :

In 6th year of Prophethood, Muhammad (SAW) was commanded to ~~migrate to~~ perform hajj. Prophet (SAW) by the will of Allah (SWT) took his people, without any weapon, to perform Hajj. Many companions insisted prophet (SAW) sayetly, but he didn't flinch to take this step.

2.2 THE ARRIVAL:

Makkah was under the rule of Quraysh Tribe that was an enemy of Islam. So, they stopped Prophet (SAW) and his 10,000 Muslims outside the Makkah. Prophet (SAW) sent a messenger who did not return, then another sent and same outcome. Finally, Hazrat Usman bin Affan (RA) was sent as a messenger with no result. The rumour spread that Quraysh killed them. Upon which, Prophet (SAW) did a pledge under a tree, oasis of Rithwan, to take revenge if that rumour is true. This was known as Baite Rithwan. Finally, the ice broke and Quraysh came to talk. The Quraysh returned the messenger with some conditions.

2.3 THE TREATY:

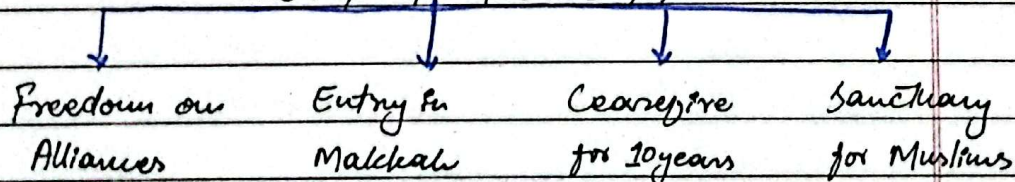
Quraysh wanted Muslims to return this year and come next year. Upon which the treaty was proposed by Muslims. The treaty of Hudaibiya was ratified by both sides and mutually accepted. Companions of prophet (SAW) opposed on it because of the some clause of treaty. On which Prophet (SAW) said, "You do not know, what I know." The treaty enacted and Muslims returned to Madinah to return next year as per the treaty.

2.4 What was the Treaty of Hudaibiyah:

Drafted by Hanzal Ali (RA), the treaty holds very important developments,

- (i) Ceasefire: No war for 10 years.
- (ii) Freedom of Association: Any tribe may join Quraysh or Muslims
- (iii) Entry to Makkah: Muslims will return this year to return next year for Hajj.
- (iv) Restriction on Alliance: Any young man or tribesman cannot join forces of Madinah if their alliance is with Quraysh. (Sanctuary)
The reverse, however, is not applicable. Muhammad (SAW) will return a person if come to him, who is from Quraysh.
- (v) No Weapons: Muslims were reproached from weapons in Makkah.
- (vi) Violation Rule: If either side is unable to fulfill any of the tenet of treaty, the treaty will dissolve.

TREATY OF HUDAIBIYA



3. HOW TREATY OF HUDAIBIYA WAS A DIPLOMATIC

GAME CHANGER FOR MUSLIMS

3.1 LETTERS TO RULERS:

Prophet (SAW) started spreading the word of God through his letters. Prophet (SAW) sent letters to Roman Empire, Persian Empire, Ethiopia, and to Bahrain King. The last two welcomed Islam hence Islam spread outside Arabia Peninsula.

3.2 PEACE PREVAILS DEVELOPMENT:

Muslims who saw oppression and persecution for years were experiencing peace. This taught them how to build a civilization. The development and administrative reforms were seen during this time. Govt system, Public-treasury, and administration through Dewans (Ministers) was introduced.

3.3 UMMAH LEARNT THE ART OF DIPLOMACY:

Muslim Ummah learnt the way diplomatic relations were made. Prophet (SAW) established a separate building for the messengers and ambassadors of different regions. Shura used to engage in diplomatic tasks.

3.4 TRADE INCREASED:

Trade within the region and with states neighbouring Arabs enhanced. This raises standard of living of people. People also learnt agriculture as most Arabs depend upon horticulture - grazing of land.

3.5 SOCIAL - UPLIFTMENT:

Prophet (Saw) assigned anyone with knowledge to teach in Masjid-e-Nabvi. From companions to prisoners of war, everyone used to participate. Many legislations over social issues were also the product of these two years of peace.

4. CONCLUSION

In a summary, Treaty of Hudaibiya came as an oasis in the desert for the Muslims. The Ummah learnt many lessons during this time from public administration to social upliftment of everyone. The socio-economic system was made. Most importantly, the art of diplomacy outpaced the Muslims with respect to tribal Quraysh. It is righteous to say that Treaty of Hudaibiya is the manifestation of: "Islam is a Religion of Peace."

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QUESTIONS: 05

1. INTRODUCTION

Muslim Ummah is disunited in today's world for a number of reasons. The lack of trust followed by fall of Ottoman Empire led Muslims to embrace colonialism - even after the independence. The plight of Ummah no longer exists as all nations think of self-interests. Therefore, there is a need to unite them in a bond of brotherhood. The time is crucial lest Muslims forget their morality and consider this world as final abode.

2. REASONS OF DISUNITY IN UMMAH TODAY

2.1 HISTORICAL DIVISION:

Under the pious Caliphs, until 661 AD, Muslims remained in a bond of brotherhood. The martyrdom of Hazrat Ali (RA), however, disintegrated them and sowed the seeds of division. Further, the division between Umayyads and Abbasids occurred. This all made a lot of issues including civil wars.

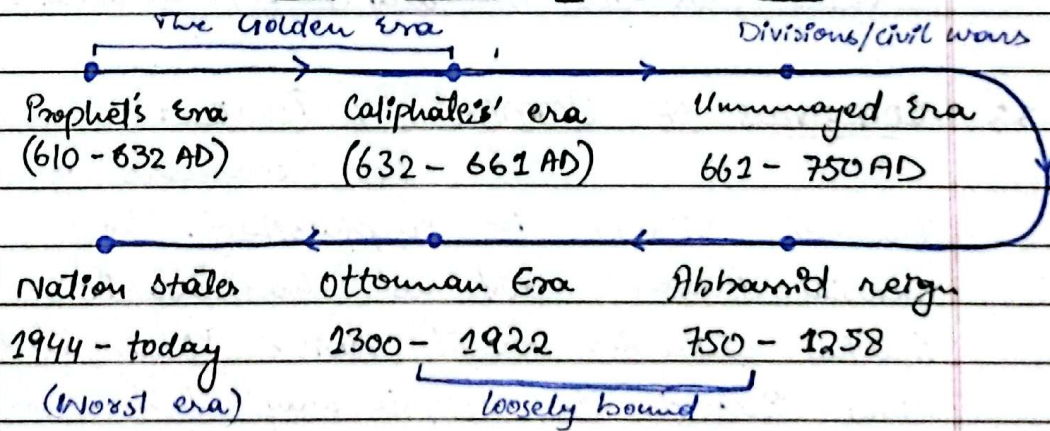
2.2 THE SPREAD OF ISLAM WAS NOT MANAGED

Many sectarian violence
 occur because of the vast expansion of
 Islamic Empire. At one time, it expanded
 from modern day Pakistan to Iberian
 Peninsula, Spain. The lack of governance
 made it hard for caliph to mit all.

2.3 DOMINANCY OF THE WEST AND CORRUPTION
 IN ELITES

The West started to
 dominate with respect to 17th century
 after the unification of England. The
 epoch of colonization had corrupted Muslims'
 elites. Resultantly, they became the
 beneficiary of the fall of own Muslim
 brothers. For example, Nawabs of Hyderabad
 Deccan and other Muslim states fought
 from British side in Battle of Plassey, 1757
 against Muslims of Bengal and Awadh.

• The Timeline of Muslim Rule



3. MEASURES TO COUNTER THE CHALLENGES OF MODERN DAY UMMAH

3.1 REVIVE THE TEACHINGS OF ISLAM:

Islam is a complete code of life, addressing all the issues of Ummah. Muslims do not need UN, or Universal declaration of Right or International courts to know the tenets of living a civilized life. Ummah needs to decode Islamic history and abide Quran and Sunnah.

3.2 RESURRECT IJTEHAD:

Iqbal said, "the doors of Ijtihad closed with the fall of Baghdad in 1258." Ijtihad is important for the guidance for every individual. For this, teaching of Quran and Sunnah must be a part of curriculum besides Arabic language. Rational thinking must also be taught for analysis.

3.3 CONSENSUS OF UMMAH ON ISSUES:

The consensus of Ummah should be emphasised. The sectorial division must not hamper it. Muslim countries must revive Ijma and Qiyas through it. In this way, they can form a homogeneous approach to deal with any problem e.g. supporting Iran or not with respect to Palestine.

3.4 MATERIALISM MUST BE COUNTERED :

Materialism is the curse of 21st century. Muslims, unfortunately, embrace it effectively. It is visible in middle-eastern lifestyle and mode of governance. For example, UAE is Los Angeles of Muslim World - extremely secular. Materialism on individual level corrupt minds of individual, making them believe that earning is everything.

3.5 PREFER DEEN OVER CULTURE :

Ummah needs to put a halt over cultural dominance. Due to this, illogical and unjust habits have been adopted by Muslims. The Ummah must identify what is a 'need' and what is a 'want'. For example, getting children married is a 'need', while lavish wedding is a 'want'.

3.6 BAR OVER THE USE OF SOCIAL MEDIA :

The Western world has corrupted Muslim World. Once Israel's PM, Netanyahu, said, "Just provide cable internet to Iran (with our content) and the time will witness how the Iranian hold will loose with respect to religion." This clearly states that West uses these sources such as Netflix to destroy

one's own set of principle and replace them with their culture.

3.7 THE ETHICS AND MORALITY MUST BE TAUGHT

Without the Ethics, an action is meaningless. For instance, according to the concept of Ihsan, in Islam: Do a good deed because it is a good thing to do. The same concept defined by P. Kant's theory of Ethics. While, Muslims do it for the Jannah or reward. Such mindset will only be transform by morality. Parents, schools and mass media must take part in it.

3.8 MUSLIMS MUST NOT BE ONLY NATION-STATE:

All the Muslims philosophers emphasised on boundary-less nation. From Al-Ghazali to Iqbal, all preferred to have Millat rather than a nation state. For instance, despite 54 Muslim countries in the world, almost no one resisted the Israel war on Gaza, excluding Iran. However, critics argue that even Iran fought due to its interest in middle-east in the form of Hamas and Hezbollah. The curse of self-interest had made Ummah, a mere tribe. Therefore, such myopic approach must be countered through resilient leadership. OIC can a perfect platform to promote it.

4.

CONCLUSION

In a nutshell, Muslim Ummah has been divided among Nation-states. This prevent them from taking any action outside of their territory. However, through out-of-the box approach this leap of reviving Millat of Tqibat can be ~~out~~ taken. For this, Ijtihad besides secondary sources of Islam must be revived. The Materialism must be countered and the teachings of Quran and Sunnah must prevail. In this way, the concept of Ummah can be achieved in Muslim world.

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QUESTION : 08(1) THE CONCEPT OF EQUALITY IN ISLAM1. BACKGROUND:

Islam originated in Arabia, where the rule of might is right used to prevail. People were always at the war and women, children, old were the most vulnerable class in Arabia. Islam arrived with the message of harmony. Therefore, the slaves were the first who were attracted to Islam such as Hornat Bilal. Islam not only provided equality but also made a check on each other - every right is duty of other.

2. CONCEPT OF EQUALITY IN ISLAM:2.1 NO RACIAL DISCRIMINATION:

Islam refrain everyone from racial discrimination. Prophet (SAW) once said, "you all are equal in the eyes of Allah." Islam provided same ground for all.

2.2 NO ETHNIC DIFFERENCE:

Islam also avoids ethnic differentiation. Prophet (SAW) said, during his last sermon, "no Arab has superiority over non-arab and opposite." This shows that discrimination in Islam ceases to exist.

3.3 GENDER EQUALITY:

Allah in Quran considers both gender equal. As said in the Quran, "I will never deny any of you - male or female - the reward of your deeds. Both are equal in reward..." Hence, Quran promotes gender equality.

3.4 EQUALITY IN HUSBAND AND WIFE:

Islam provides both with equal rights and duties. It beautifully balances the role of spouse. For instance, at one side, Islam reprimand one's husbands to have her salary as own; on the other hand, Islam guides women to prioritize her husband's will. In this way, Islam balances the relation of husband and wife.

3.5 EQUALITY IN REWARD:

Islam does not discriminate reward on the bases of materialistic contribution. For instance, if one gives 1 million in Zakat and another gives only 10,000, then both will be rewarded on their intentions. The will is the driver of heart and actions in Islam. Therefore, reward will be equal.

3.6 EQUALITY FROM STATE'S PERSPECTIVE:

Islam talks about welfare state. A state that can provide for its people's needs. For example, Food, Shelter, Clothing. This must be for all irrespective of age, color or caste. So, even an Islamic state should work for equality.

3.7 EQUALITY OF MINORITY:

Islam guarantees the rights of minority. They can practice their religion, spread their businesses, and expand their families. Islamic state must deal with them equally as with majority. During the pious Caliphate's rule, a non-Muslim farmer was annoyed of the governor. When the caliph came to know this, the governor was strictly guided not to discriminate.

4. CONSEQUENCES OF EQUALITY IN ISLAM

It is the single most-important element that distinguished Islam from every religion. Resultantly, Islam spread across the world. Equal rights in Islam were given before the concept of rights in the West. Owing to this, Islam holds the title of religion of peace.

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(B) IMPORTANCE OF RULE OF LAW

1. WHAT IS RULE OF LAW:

To address one under the same law as for common man without letting one's position or power influence it. For example, if a President of a country commits treason then he must be punished similarly as same common man would be i.e. hang till death or life imprisonment.

2. SIGNIFICANCE OF RULE OF LAW

2.1 FOR INDIVIDUAL:

Common man through rule of law respects the boundaries sketch by the state. An individual respect its leaders and the government. For example: Nordic region.

2.2 FOR A LEADER:

A leader remains in check because he knows that the result of violation may result in unfavourable consequences. In Islam, everyone is equal against rule of law. For instance, Hazrat Umar (RA) and Hazrat Ali presented as common man against judiciary for their charges.

2.3 FOR SOCIETY:

Society remain consolidated under rule of law. The act of deviance diminishes as one knows that no one will be forgiven. It promotes happiness of a nation, showing satisfaction. For example, A CEO in Switzerland was fined heavily over termination of his employee on baseless grounds. No doubt Switzerland is in the top countries in happiness.

2.4 FOR A STATE:

When the constitution of a state guarantees equality and rule of law, the people at the helm of affairs remain vigilant and careful. The power of state cannot be used by anyone beyond means. All states even cooperate i.e. no nation-state can violate anyone's sovereignty.

2.5 JUSTICE PREVAILS:

Rule of law creates similar justice for everyone. because of which corrective justice also functions well. In a society where justice is the bases of happiness, such a society flourishes and become prosperous. The era of Prophet (SAW) and pious Caliphates was successful due to rule of law.

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