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Final mock '25

Islamic Studies Part-II

Question No. 01

Introduction:

Fasting is one of the five basic pillars of Islamic faith. The concept and importance of Fasting (saum) lies far beyond its physical implications, and encompasses ^{the} spiritual and moral spheres of life as well.

Meanings:

Literal Meaning:

'saum (fasting) means to be at rest'

Conceptual Meaning:

'Implies to abstain from eating, drinking and sexual activity from dawn till dusk.'

• CONCEPT OF FASTING:

• Fasting is obligatory upon all Muslims in Ramadan with a few exceptions for those having ill health and are in a journey.

• Fasting is observed during the Holy month of Ramadan (Rajab).

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- It brings moral and spiritual purification of the soul and one's character.

IMPORTANCE OF FASTING:

• PIETY and Tolerance

- Fasting not only implies the physical abstinence from food and drinking but the real purpose is to bring piety in a person and tolerance in a person. As Hunger represents ^{the} need of body for nourishment, controlling our hunger gives one more self-control and resilience on our emotions.
- This practice of abstaining from things that our body needs the most, brings tolerance and a feeling of sympathy for those unprivileged, and less fortunate.
- This practice of piety and tolerance every 30 days of the year creates a sense of self-discipline as well as ~~th~~ gratefulness for the bounties of Good.

• Health Benefits

- The science today has proved the benefits of fasting. As fasting brings about the process of 'Autophagy'

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where the cells starts to eat out its old worn out parts in absence of food and nourishment from outside to meet its energy needs. Scientists suggest to fast for 20-25 days every year for keeping body health and free from toxic waste.

IMPACTS OF FASTING

Fasting not only impacts our individual level but it impacts our life at societal level at large.

IMPACTS ON INDIVIDUAL LIFE:

- Divine Nearness:

Prophet pbuh says:

"Allah the Al-mighty says: All the deeds are done by man are for him, except fasting, which is forme and for which I will give a Reward."

- Fasters are Spiritual Wayfarers:

"He who observes the fasts of Ramadan, out of Sincere faith and expecting the Reward from Allah, his previous sins

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will be forgiven."

Al-Quran.

- Shield from evil Deeds and thoughts

Prophet pbuh says:

' Verily, fasting is a protective shield therewith a servant saves himself from Hell fire.'

- Ethical Importance:

Muslims practicing spiritual purification in the month of Ramadan, creates a discipline that further refrains them from the foul acts for the rest of the year.

' And as for him who fears to stand before his Lord and restrains himself from low desires, Paradise is Surely the abode.'

^{29.}
Al-Quran 40-41

Social / community level Impacts of Fasting:

- Fasting bring its benefits at societal level as well.
- It brings uniformity and a sense of unitedness among the whole Muslim Ummah.
- With the Dawn of ^{month of} Ramadan, all the Muslims from West to East fasts for the whole month of Ramadan.

Equality:

The whole atmosphere during Ramadan is permeated with religious piety and devotion to Allah. The Tarawih prayer every night, the whole Muslim Ummah comes together under a roof brings sense of Equality without any discretion of cast or creed. It strengthens the community bonds, promotes charity and reduce in equality.

Social welfare and Community Bonds

Ramadan is a time when Muslims come together for prayers, Iftar (breaking fast) and communal gatherings, fostering unity and togetherness.

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- The Iftar meals and food drives and other charitable activity promotes social welfare and fosters a culture of caring and sharing.

Fasting is an important pillar of Islam impacting individual life as well as community life. Its benefits are not restricted to physical aspects but it inculcates moral and spiritual nourishment as well not only in individual life but at societal level as well.

Question No. 03

THE TREATY OF HUDABIYAH

Introduction:

Treaty of Hudabiyah or the truce of Hudabiyah was a significant incident in the history of Islam.

The treaty was signed in the 6th year of migration. Despite their victory in the Battle of Badr, the Muslims during that time were not strong enough to attack the pagans of Makkah. But they wished to visit the holy Kabba and perform Tawaf.

'I swear to Allah! You are the best of the lands of Allah and you are the most beloved land to Allah, and had it not been that I was forced to leave you, I would have NEVER left you.'

Holy Prophet ﷺ

- So the Holy Prophet and the Quraish tribe signed a truce called the Treaty of Hudaibiyah.

WHAT WAS THE TREATY OF HUDAIBIYAH??

History:

After leaving Makkah, Prophet (pbuh) saw a dream performing Tawaf, believing it to be a good sign, he accompanied by 1400 Muslims, headed to Makkah to perform Tawaf. They travelled without arms, in hope Quraish would see their peaceful intention and allow them as per customs. However, they were denied outside the city. The Holy led long and peaceful discussions with heads of Makkah tribes and resolved the matter through diplomacy, and in 628 CE the Truce of Hudaibiyah was signed.

Conditions of the Truce:

The following points were agreed upon by both the parties.

- There would be an armistice between the two parties and no fighting for the next 10 years.
- Every person would be free to join Prophet Muhammad and enter into agreement likewise for tribe of Quraysh.
- If any Meccan went to Madina would be returned to Mecca but if any Muslim went to Mecca from Madina would not be returned.
- Muslims would go back that year and ^{be} back for the Pilgrimage next year.

Truce of Hudaibiyah as Diplomatic Game-changer for the Muslims

= The agreement at first seemed like a negative development for Muslims but later on turned out to be a great victory. It paved the way for significant gains, as the Meccans had officially recognised the Muslims.

= Muslims were equally allowed to make alliances with other tribes. The 10 years of armistice with Meccans.

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provided a unique opportunity to spread Islam and to deal with their rivals in other parts of Peninsula, just like conquering the Jewish stronghold of Khyber.

- After a year there were 2000 pilgrims with Holy Prophet (saw) instead of 1400 previously.

- Amid the peaceful environment, the number of Muslims started increasing and it opened the way for conquest of Mecca, which took place just after two years later when the truce was broken by Banu Bakr, an ally of Quraysh, attacked the Banu Khuza'ah, an ally of Muslims.

انا فتنا لك فتنا مبيا

'Indeed we have given you a clear victory'

Surah Fath
v.1

The truce of Hudaibiyah is a significant reference of the diplomatic strength and role of the Holy Prophet (saw) which proved to be a gamechanger for Muslims.

Question No. 04:

LAST SERMON OF HOLY PROPHET^ﷺ

Introduction:

The last sermon of Holy Prophet^ﷺ is a thought provoking eloquent message for human for the rest of the years to come. It outlines a social structure free from oppression and injustices that guarantees the Basic Human Right for an equitable society. It is one of the world's first charter on human rights that exclusively defined the fundamental human rights and eliminated all kinds of ethnic and racial distinction among humans.

LAST SERMON: THE CHARTER OF HUMAN RIGHTS

Renowned scholar Khalid Alvi states;

"The Prophet (saw) now wanted to give final instruction to his followers because, towards the end of 10th Hijra, the end of his life was approaching."

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- Signifies the Equality of Human Rights

The Holy prophet (saw) said;
'All mankind is from Adam and Eve and an Arab has no superiority over a non Arab nor a non Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority for white except by piety and good action.'

- Advocating for Right Life & Property

The Holy prophet (saw) said;
'O people! just as you regard this month, this day, and this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that indeed you'll meet your lord and that he will indeed reckon your deeds.'

- Freedom

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Allah Says

'There is no compulsion in Deen'

Aj Duran

- Holy prophet (saw) equally advocated for the right of freedom and ended the culture of slavery from the dark period by ending the racial and ethnic discrimination.

• Dignity of Women & their Rights

Holy Prophet (Pbuh) said:

'O People, you have certain rights over your women as they have over you...'

In his last sermon Holy prophet clearly advocated for the women rights and obliged their men to treat them fairly and justly.

• Inheritance Rights and Economic dealings

Holy prophet (saw) denounced all usurious economic activities he said:

'all interests and usurious transactions accruing from time to time stand wiped out.'

Question No. 6

JUDICIAL SYSTEM OF PAKISTAN IN LIGHT OF ISLAMIC TEACHINGS

- The judicial system of Pakistan faces immense ~~struggle~~ structural challenges ^{and} with involvement of politics, the judiciary has lost its credibility and public trust. Under the light of Islamic Judicial Principles, these challenges could be resolved and judiciary could be reformed.

Challenges in Judicial System of Pakistan and their solution in Islamic teachings

• Rule of Law:

Islam emphasizes the rule of law be at hands of Allah Al mighty alone and no one is above the law including the leaders.

Surah Nisa verse 135 defines

'O believers firmly stand for justice as witnesses for Allah even if it is against yourself, your parents or close relatives.'

• Speedy Justice

The Islamic teachings suggest three different types of courts, set up under the administration of the Second pious caliph Hazrat Umar (ra). He created

- Oppressed's court (Court of Tort) to provide speedy trials for those oppressed and underprivileged.
- Regular courts for daily matters
- And ombudsman court for public officials' trials.

Prophet (saw) said: 'Delayed justice is considered injustice.'

• Impimentation of Hudood Ordinance

To prevent the moral and spiritual evils, Hudood laws be enforced that comply with the teaching of Quran and Sunnah.

- Unlike the Hudood ordinance that negated the human rights a more structurally aligned laws and trained jurisprudence experts are required to enforce the laws.

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Prophet (saw)

'to free some criminal is better than to punish someone innocent.'

• Eradication of class difference

Justice in Islam is class-neutral, the rich and poor are equal before law.

• Protection of Minority Rights

'whoever harms a Dhimmi (non-muslim minority)

it is as if he harms me.' Prophet (saw)

• To develop the judicial system based on equality it is important to protect the rights of religious minorities.'

Reforming the Pakistani judicial system in light of Islamic teachings requires harmonizing Islamic principles with contemporary judicial practices. This can be achieved by ensuring justice and accountability, inclusivity and efficiency in legal structure according to Quran and Sunnah.