

Q:2

①. Introduction:

The difference between Deen and Religion or Mazhab is primary of the scope. While religion is a revered practice among many communities, Deen surpasses the scope. Also, in the modern scientific era, Deen becomes a need of the time. This answer analyze the difference between Deen and religion, and the need of religion in scientific age.

②. Religion (Mazhab):

Religion is a set of beliefs, rituals, and social customs followed by a set of people. Literally, it means a pathway. Religion is restricted to personal life only.

③. Deen: Definition

Deen is a set of beliefs, rituals, customs, and a complete code of life. It deals with every aspect of life which ultimately makes its scope broader.

④. Difference between Deen and Religion:

The Religion is restricted to personal life and does not equip oneself with necessary guidelines to deal with matters of daily life. Whereas, Deen gives a complete code of life that includes social, political, economic, judicial, and many other systems. Therefore, the primary difference between Deen and Religion is that the scope of religion is narrower and that of Deen is far more broader that equips oneself with all necessary guidelines.

5.

Islam: Deen or Mazhab

Islam provides an individual with all necessary guidelines that help him in his personal and well as social life. Also, Allah (S.W.T) has also referred to Islam as Deen.

“ان الدين عند الله الاسلام”

“Surely, True Deen in the sight of Allah is Islam”

~ Al-Imran.

Allah also says in the Holy Quran that:

“اليوم اكملت لكم دينكم...”

“Today, I have perfected your Deen for you...”

~ Al-Maida

Therefore, Islam is a Deen.

⑥

Need of Religion in Scientific age:

Religion provides moral guidelines to people. In the age of growing advancements in the field of science, people can become so indulged in worldly life that their actions can harm social fabric. It is where the religion comes into play.

• Compatibility of Religion with Science:

While science is advancing day by day, Holy Quran, is considered and is established as a complete and ultimate book of science. It discussed the explained that the earth is geo-spherical, and the embryology, and many other things regarding astronomy. Therefore, in the age of science, religion can not be sidelined.

- Psychological and emotional need:

There is no doubt that technology has connected yet disconnected people to people emotional feelings. Religion remains the only way for dealing with these situation as Allah S.W.T says in the Holy Quran's explanation.

"Surely ~~that~~ the remembrance of God do people's hearts find comfort"

- Ethical and Moral needs:

The regulated advancements have echoed the voices for regulation. While advancements are beneficial, morality must not be compromised.

"Surely, This Quran guides you to what is most upright"

✓ Al-Quran.

7.

Conclusion:

Although Mathab holds significance, Deen surpasses its scope. It offers all systems to deal with every situation of life. Moreover, in the growing advancements in technology, Deen is the only contemporary tool.

Q: 3

1.

Introduction:

In this world, people are divided into classes that is rich and poor. The wealthy experiences exponential increases in his resources and the poor faces a situation that is in contrast. That is where Zakat comes into play to redistribute wealth. Also, it has social, moral and individual impacts on people and society.

②

Concept of Zakaat:

Literal meaning: To clean, to purify

Terminological meaning: A mandatory charity in Islam given by those who can afford.

③

Philosophy of Zakaat:

The main philosophy behind Zakaat is to redistribute the wealth that is concentrated to rich people. Wealth redistribution makes sure that the poor people are also catered to. Also, it purifies and cleans the wealth of rich people (those who are Sahib-e-Nisaab). Therefore, giving and receiving Zakaat is in the interests of all people and society because it helps poor, purifies the wealth of giver, and alleviates poverty.

④

Social Impacts of Zakaat:

- Alleviates poverty in a society:

Zakaat is an excellent system of wealth redistribution. If implemented fully, it reduces poverty.

- Reduce crime:

People resort to deviant behaviour when they are poor. When their financial or basic needs are fulfilled, crime rate decreases massively.

- Maintains and establishes social harmony:

Creates a society that is not divided.

People are in continuous harmony and interaction primarily because of the contact between the rich and the poor. This activity reduces class divisions.

5.

Moral Impact of Zakat:

- Spiritual elevation:

Upon giving the compulsory charity, one is satisfied and holds high position in eyes of Allah (SWT).

- Instills modesty and Humbleness:

When a rich person comes in contact with poor people to give Zakat. He realizes their sufferings. This feeling instills modesty and humbleness in his heart.

- Instills Gratitude

witnessing how poor people spend their lives, the giver of Zakat feels grateful for what he has bestowed upon. This feeling make him grateful to Allah (SWT).

⑥

Individual Impacts of Zakat:

- cleanses a persons wealth:
selah says in

the Holy Quran:

"Receive contributions from their wealth to purify them..."

~ Al Quran

- Removes the love of wealth:

When

a person continuously practices giving zakat, his love for the wealth vanishes. He realizes how temporary the wealth is.

- Barakah in the remaining wealth:

All replaces the charity given with even more

"Anything you spend,
He will replace it,
He is the best of providers"

~ Al-Quran.

7.

Conclusion:

In these times where world is facing massive concentration of wealth. Zakat proves to be the prime source for wealth redistribution. Moreover, it also has positive impacts on individual and society.

Q:4

1.

Introduction:

The Holy Prophet (SAW) was a role model for a diplomat and an educator. His guidance holds significance because he was the ultimate authority to interpret the Holy Quran. Allah (SWT) says in the Holy Quran:

"And he [Muhammad] does not say anything of his own accord."

means that anything he ^(ﷺ) says is the word of Allah almighty.

Also, when a person asked Hz. Ayesha (R.A) about the character of Prophet Muhammad ^(ﷺ) she replied:

"Don't you read the Quran? The character of Prophet ^(ﷺ) was Quran"

~ Hadith

2.

Prophet (S.A.W) as a role model for an Educator:

- Education without discrimination:

He ^(ﷺ) was always a champion of education of both male and female.

"Seeking knowledge is obligatory on every Muslim both male and female"

~ Hadith.

- Taught Manners and Etiquettes:

He¹⁰ always taught daily life etiquettes and manners. For example, in dining:

"Eat what is nearer to you and with your right hand"
~ Hadith.

- Promoted writing as part of learning:

He^{no.}

advised his companions for preserving knowledge:

"Preserve knowledge through writing"

~ Hadith.

- Ordered the expansion of knowledge:

He²⁰

always encouraged the expansion of knowledge.

• Encouraged physical knowledge:

always guided his^(s) companions to take care of their physical health. When children fought in front of him^(s), he did not discourage them not because he wanted them to fight, but for their strength.

• Encouraged contemporary knowledge:

Prophet (S.A.W) encouraged his companions to seek knowledge of every domain. For example, he^(s) told Zaid bin Harith (R.A) to learn Hebrew to deal better with Jews. Asked Umar (R.A) to gain knowledge of stars for navigation, and Hz. Abubakar (R.A) to learn family trees knowledge for better record keeping of people.

③. Prophet S.A.W as a role model for a Diplomat:

• Manifestations of the Diplomatic activities of Muhammad (PBUH):

• Al Fudool Confederacy:
Ended

20 years long dispute by mediating exceptionally between the two tribes in Madinah.

• Declaration of Prophet-hood:

He^(no) declared his^(no) prophet-hood in the delicate environment of Madinah by taking in confidence of his most closed ones.

• The Pledges of Aqabah:

He^(no) was in continuous contact with the people of Madinah and dealt with his contacts in Madinah so delicately by taking

pledge from them.

- Designed Charter of Madinah to deal with others:

Charter of

Madinah was the first ever human rights document. It further made peace with 12 tribes living in Madinah including the Jews.

- Gave Principles for effective Foreign Policy:

Gave three basic principles for Muslims to follow in foreign policy:

1 - Dawah.

2 - Peace.

3 - Recognition of Muslims as a force to be reckoned with.

This was an effective policy for maintaining peace and deterrence.

• Treaty of Hudaibiyah:
His declaration

to peace came visible when he was
compromised on Hajj and agreed to
perform it the following year for
10 years of peace agreement with
Mecans. He called the treaty
Fathah-e-Mubeen.

④.

Conclusion:

Prophet (PBUH)

was very successful in every aspect
of life including education
and diplomacy that all, including
Muslims and non-Muslims, are
compelled to praise him. Michael
Hart in his book 'The 100' ranked
Prophet (PBUH) 1st by saying.

"He was 'supremely
successful' on both
religious and secular
grounds" ~ The 100: Ranking
of Influential
people in
History.

Therefore, he is a role model for
education and diplomacy.