

Assignment 02.

1. INTRODUCTION

Religion is translated as *Mazhab* which refers to rituals and beliefs. *Deen* refers to rituals, beliefs, transactions (Islamist) and mutual. The main difference between *deen* and religion is *Deen* is a complete code of life. The need of religion in scientific age is provide guidance in all walks of life. It gives the framework of all systems. It gives rights to everyone and made every one accountable. Without religion in this scientific age social evils and crime will increase. Islam is a *Deen* as it encompasses all aspects of life.

2. THE CONCEPT OF MAZHAB

Mazhab in literal sense mean path or road. In terminology it refers

to set of beliefs, rituals and dogmas. It deals with the individual life only.

3. THE CONCEPT OF DEEN

Deen literally means religion or belief system. In terminology it refers to Islam. Deen encompasses all systems such that economic, political, social, judicial and administrative systems. It deals with individual as well as with collective life.

4. DIFFERENCE BETWEEN MAZHAB AND DEEN

Mazhab and Deen often use interchangeably but the main difference between Deen and Mazhab is Deen is a complete code of life. It covers every aspect of life while Mazhab is limited to religion beliefs and rituals. Deen deals with individual as well as with collective life while religion or deals with individual life.

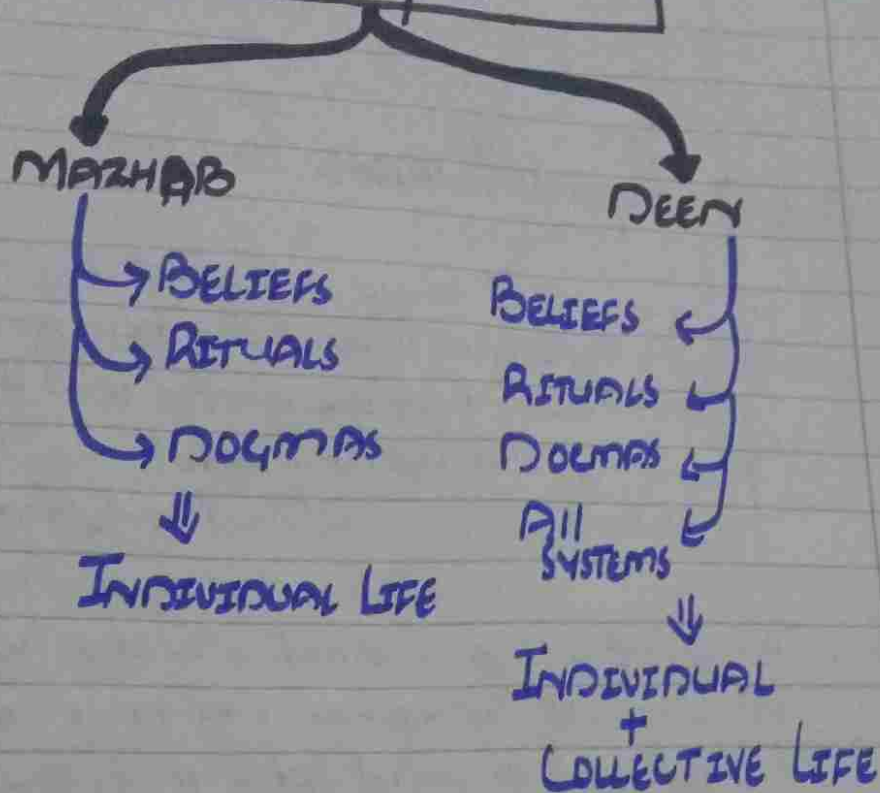
5. Islam: Deen Or Mazhab?

"Surely, the true Deen in the sight of Allah is Islam" (Al-Quran)

Whenever Allah SWT has referred to Islam, He has used the word "Deen" for this. As Islam encompasses Imaniyat (Beliefs), Ibadat (Devotions), Muamalat (transactions) and Muhtakalat (morality) so it is the Deen. It deals with moral and discipline. Islam has all systems, Islamic economic system, Political system, Administrative system, Judicial system and moral system so it is the Deen. It is evident from Hadiths and verses of Quran, of which one verse is given below.

"Today, I have perfected your Deen for you, completed my favor upon you and chosen Islam for you as your Deen" (Al-Quran)

Difference between Deen and Mazhab



6. Need Of Religion In Scientific Age

Religion is necessary in the scientific age because without it life is purposeless. Social evils and crime will increase if

there would be no religion. Following
concepts explain the need of
religion in scientific age.

(a) GIVES PURPOSE TO LIFE

"I have not created
the jinns and the humans
except for the purpose that they
should worship me"

(Al-Quram)

Religion give a purpose
to the life. Even in this scientific
age, it is necessary to have a
purpose to worship 'Allah SWT'. As
it instill peace and give patience
while facing the problems of this
age. It teaches the path to eternal
and worldly success.

(b) MAKES ONE ACCOUNTABLE

As this scientific age give
rise to unjust as well. Poor gets the

prevent punishment while the rich escape from it. Believe in religion means believe in Allah, SWT & that He is Al-Adl. So believe that if one did not get justice in this world Allah will give justice in the hereafter so makes one accountable in this scientific age.

(C) **INCULCATES A SENSE OF RESPONSIBILITY**

"Every one of you is a shepherd and each of you is responsible for his flock" (Al-Hadith)

Belief in religion is a need of scientific age. As nowadays people become selfish and to get their interest, they even left their families. So religion makes one a responsible person.

(D) **PREVENT FROM SOCIAL EVILS**

As this era is an era of competition. Good competition is healthy but extreme of it lead of envy, jealousy and even hurting other. So Religion helps to away from social

exits.

(E) PROVIDE A SET OF RULES

Religion provides a set of rules in every walk of life. As Islam give all systems which are applicable in this scientific age. So to do work in any field, occupying any occupations, Islam helps by providing rules which help to tell the merits and demerits as human knowledge limits.

7 CONCLUSION

Ma'zhab and Deen often use interchangeably but they are two different concepts. ~~and~~ The main difference between the two is Deen is complete code of life. The need of religion in scientific age is it provide purpose to life, makes one accountable, indicates a sense of accountability, make responsible, provides

a set of rules and prevent from social evils. Islam is a Deen and it covers all aspects of life.

"Deen is pure benevolence"



ANSWER 03

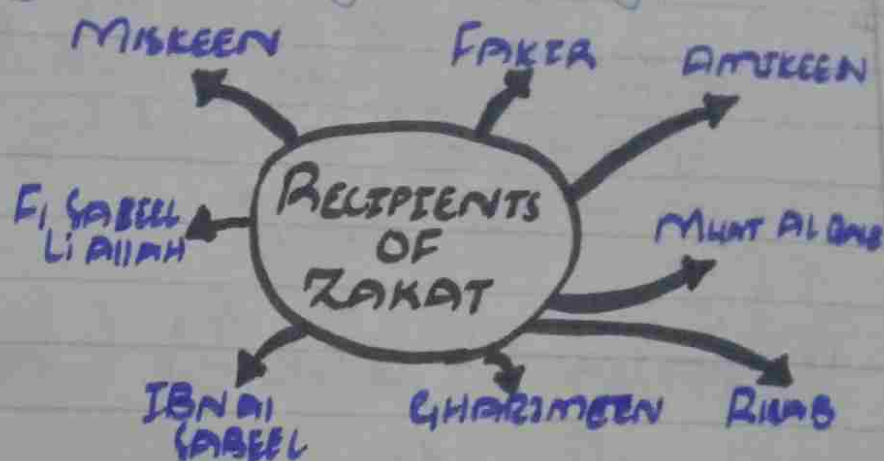
2. INTRODUCTION

Zakat is one of the pillars of Islam. It is obligatory on the one who have the prescribed amount of wealth. The philosophy of Zakat is to circulate the wealth so that it may not accumulate in few hands and it is a test from Allah SWT. It has social, moral and individual impacts. It fosters a sense of unity and brotherhood. It prevent accumulation of wealth, crime and social evils. It purifies an individual and generates humility. It helps one to understand that everything belong to Almighty Allah.

2. THE PHILOSOPHY OF ZAKAT

Zakat in literal sense mean to purify. In terminology, It refers to

Purify by giving the amount when one's wealth reached to the prescribed wealth. Prescribed wealth is 52.6 tolas of silver. 2.5% of the amount to be given. It is given once a year.



Zakat can not be given to everyone. It can be only given to the above mentioned recipients of zakat. The main philosophy behind is that it is a test from Allah SWT on the one who are wealthy as well on them who are poor. Zakat helps to purify one's own self and his wealth. It gives a concept that everything belongs to Almighty ^{so} and spend as Allah SWT wants to. It can only be given to muslims only.

3. SOCIAL AND MORAL IMPACTS OF ZAKAT

Zakat has lot of social and moral impacts. Some of them are discussed below and on subsequent pages.

(a) FOSTERS A SENSE OF UNITY AND BROTHERHOOD

As Zakat encompasses both type of people. One who are wealthy and who are not. So, giving zakat and taking it generates a sense of unity and brotherhood.

(b) CIRCULATION OF WEALTH

Due to zakat circulation of wealth occurs and it prevents to

get accumulated in few hands. So, it generates respect for each other and helps to run the Islamic economic system.

(E) GENERATES A SENSE OF EQUALITY

Allah SWT did not forget anyone. Those who can afford, He ordered them to give as zakat while those who can not afford make them recipients of zakat. Hence, this generates a sense of equality.

“Everyone is equal in the sight of Allah SWT” (Al-Quran)

(D) PREVENT CRIME AND SOCIAL EVILS

As zakat decrease poverty so it prevent crime like theft and other. Similarly it also prevent social evils like envy, jealousy and other.

4. IMPACTS OF ZAKAT ON INDIVIDUAL

There are various impacts of zakat on individual. Major of them are given below and on subsequent pages.

01. SOURCE TO PURIFY

"And give alms, to purify
yourself"
(Al-Quran)

Zakat is a source to purify oneself. It also purifies wealth of the person. Wealth is source to make one person egoistic and above all so zakat purifies him from all such things.

02. CLOSES TO ALLAH SWT

Zakat is one of the pillars of Islam so purifying from the wrong deeds. It closes a person to Allah SWT as it is a worship whose nature is financial.

"I did not create the jinn and the humans except for the purpose that they should worship me" (Al-Quran)

03. Instill Humility

Zakat instill humility in a person. As a person realizes that everything belong to Almighty and will return to Him.

5. CONCLUSION

In nutshell, the philosophy of zakat is to purify one's self and wealth and it is a test from Almighty. It has social and moral impacts such as it generates a sense of brotherhood and unity, circulation of wealth occur, inculcates a sense of equality, prevent from vice and social evils. ~~and~~ It has impacts on individual as well such as purifier one and his wealth, closes to Allah SWT and Instill humility.

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Answer # 4.

1. INTRODUCTION

The Sirah of the Holy Prophet Muhammad (P.B.U.H) as role model for diplomat and an Educator. As a diplomat, treaty of Hudaibiya is a great example of his diplomacy. Other includes, he sent gifts to the rulers and made guest house for the diplomats. As an Educator, he always encourages to get education. He encourages to learn Islam as well contemporary education.

2. ROLE MODEL AS A DIPLOMAT

(a) SEND LETTERS AND GIFTS TO OTHER NATION RULERS

He send letter and gift

to other rules. He maintain good ties with non muslim ruled. He used to respect them and whenever any ruler or diplomat come from other nation, he dressed well and meet them and offer meal.

(b) TREATY OF HUNAYNIA

The Prophet SAW consulted his ummah and handle the situation diplomatically and signed a treaty with the pagans. While the pagans broke it and ultimately the prophet and his companions conquered Makkah.

(c) CHARTER OF MADINAH

The muslims and non-muslims were living peacefully in Madinah because of Charter of Madinah made by Prophet SAW. He was a great diplomat and maintained ties with jews, pagans and christians.

3. RAE MODEL AS A EDUCATOR

1. ENCOURAGED TO GET EDUCATION

Prophet SAW encouraged to get education. Bayt al-Karm was the first education place for muslims. Bayt al-Karm was the first education centre in Madinah. He encourages his companions for writing.

"Preserve knowledge by writing" (Al-Hadith)

2. ENCOURAGED TO LEARN CONTEMPORARY KNOWLEDGE

He himself sent Zaid bin Thabit to learn Hebrew language. This shows that prophet SAW not focus on Islamic teachings only but also encouraged to learn contemporary education.

"Seeking knowledge is
obligatory on every muslim"
(Al-Hadith)

4. CONCLUSION

The Prophet SAW was a great role model as a Diplomat and Educator. He used to send letters and gifts to other nation rulers, he handled matter diplomatically i.e. Treaty of Hudaibiyah. He formulated Charter of Madinah. As an Educator he encouraged to get Islamic as well contemporary education.

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Q. ANSWER. 08(ii)

SECONDARY SOURCES OF SHARIAH

1. INTRODUCTION

Secondary sources of shariah are Ijma, Ijtihad and Qiyas. Ijma is consensus of muslim jurists. Ijtihad is reasoning and formulating a shariah on it. Qiyas (Analogy) when something resembles with the already given in shariah so it is ruling on the basis of comparison with the already given shariah. However, all three secondary sources can only be followed when ruling is not found in the primary sources Quran and Sunnah.