

Q.2

1. Introduction:-

Deen refers to a complete code of life while religion is solely confine to rituals. Imam Qurtubi writes in Tafseer Qurtubi that a Deen involves four aspects: Rituals, laws, economy and statecraft. On the other hand, the famous Egyptian scholar, Al-Dra writes that religion is the connection between a deity and a person. A Deen can be a religion, but a religion cannot be a Deen. In the scientific age, the religion is becoming irrelevant. mere ritualism is seem dogmatic. There is a need of a Deen like Islam to go parallel with scientific trends.

2. Difference Between Deen and Religion

I) Deen

Deen is a complete code of life which includes all spheres of human life - it includes: laws, rituals, statecraft and an economic system.

For example: among many religions in the world, Islam is only a Deen - Allah (SWT) ordains in holy Quran:-

انزاله
عند الشريعة

The Deen accepted near Allah is Islam — Al-Quran -

→ Characteristics of Deen

Laws:- Deen carries laws of religion, politics, economics and statecraft. For example, Quran ordains that a political system must be made through consultation (Al-shura) is a law.

Rituals: Deen ordains several rituals to perform - for example - prophet Muhammad said in a hadith:

There are five pillars of Islam: avoidance of polytheism, believe in prophetood, paying alms and offering Salah and performing Hajj.

(Bukhari + Muslim).

Economics: Deen ordains an economic system as well. Allah (SWT) have made laws related economics - For example, one of the law related to economics is:

Allah has allowed business and prohibited usury — Ba'arah - is a law related to economics.

Statecraft: Deen ordains a complete system of statecraft that includes administration, political setup.

and principles of war-

ii) Religion

Al-Draz writes that four things make religion-

- i) A believe that there is a supernatural power;
- ii) It controls everything in the world;
- iii) In every problems, man must look at him;
- iv) He/it has power over all things-

As compared to Deen, religion more fulfills the ritualism of Deen- It has no component of statecraft and other needs-

iii) Comparative Analysis

Deen

A code of life
Broad in sense
Islam is only a Deen
A civilizational nature
Collectively formed
A Deen be a religion
Social in nature
political in nature
Economic in nature
Laws pertaining to
rituals itself

Religion

Ritualism
Narrow in nature
many religions
An individual nature
individually practiced
A religion cannot be Deen
NA
NA
NA
NA

3. Religion is irrelevant in Scientific Age

i) Rationalism Prevails over Religious Dogmatism

In the growing age of
Rationalism that underpins scientific
revolution, religious dogmatism is becoming
irrelevant. Throughout the world, religion
is being reduced to personal affairs.

For example

The west, Japan and other far-eastern nations are advocating for secularism. The charter of UN even do not mention any importance of religion. The Pope which was once the ruler of the European civilization is now confined to the vatican city only.

ii) Religion has failed to deliver what science has delivered

The European civilization under pope was so backward that its rule was declared as the Dark Age of Europe. However, with the inception of rationalism, Europe dominated the world. Therefore, the global discourse widely overlooks religion.

4. Deen is relevant and needed in scientific age

A Deen of Islam is needed in a scientific age because it gives guidelines for the moral and immoral use of technology. It does not, unlike religion, prohibit the scientific discovery but encourages it with moral use.

→ Deen Regulates the Use of Scientific Tools — Thus is needed

Dr. Hamid ullo writes that Islam is a balanced religion that avoids extreme materialism and extreme spiritualism.

Therefore, Islamic or Deeni principles control extreme materialism of science and as umar Chapar notes bring a moral filter in every aspect of life.

5. Critical Analysis

Dr. Israr Ahmed rightly argues that in the wake of colonialism, Islamic code of life has been reduced to mere religion. There are only Islamic rituals, but Western system—in a scientific age, arguably, Islam or Deen must be uplifted from the ritual level, and it must guide the moral use of scientific discovery. In the Muslim world especially, a Deen-oriented scientific technology or approach is needed to uplift the Ummah.

6. Conclusion:

In sum, the Deen and the religion are very different. The former is a code while the latter is a practice. In a scientific age, Deen is needed to morally regulate innovations. Religion advocating for ritualism only may further lose its relevance.

Q.3

1. Introduction:-

The study of all Fidi Religions exist and define that the philosophy of Zakat lies in self-control, patience and empathy for the poor. The holy Quran in Chater Sauba and prophet Muhammad's hadith in Bukhari and Muslim corroborated the ideas of Fidi religions. In addition, the holy book further says that alms is taken to purify the wealth and soul. In its totality, alms is a mean to achieve Tasfiya Nafs. Therefore, it has many social, moral and individual benefits. A Brooking Institute's study on alms reveals that alms is the safety net of Islam to prevent income inequality.

2. Philosophy of Zakat

I) In the Light of Quran

Take from their wealth and
valuables so that they may
become purified — Al-Fawba

The philosophy aims in the holy
Book is to purify the wealth and
soul of human.

In Tafseer of this verse,
Maulana Qadri says that a person
appeared to prophet and asked him
that what if someone has no wealth
to pay alms- prophet replied, "greet with
smile with everyone and be generous-

From this Hadith, Maulana
Dr. Qadri notes that alms is to
change the behavior of an individual
in society and bring empathy in
it-

II) In the Light of Hadith

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Zakat wipes out sin
as fire extinguish the
leaves. — Sahi Muslim

(ii)

Zakat purifies soul and
wealth. — Sahi Hadith

prophet's these two sahi hadiths
reveal that Zakat is to purify the
soul and wealth and it is a
mean to vanish the past deeds-
In sum, alms is paid to get
purified-

iii) Contemporary Scholars and their view

The researchers of Columbia
Center for Islamic Learning argue that
alms is a tool of statecraft that
is utilized to ensure collective well-
being. They argue that alms is a
tax if paid, a citizen is not
liable to pay tax. They add that

alms is a tool to eradicate income inequality.

3. Impacts

(i) Social Impacts

→ Removes income inequality in a society where capitalism has widened the gap between the rich and the poor, alms is a system of taking from the rich and giving it to the poor. It is such a way shortens income gap.

→ Alms is a struggle against the poverty

Zakat is a social system that struggles to remove poverty. In the tenure of Caliph Umar, the alms was so effective that Bait-ul-mal was full of public funds and nobody was poor enough to avail it.

→ Ensures Collective Life

unlike western individualism, aims resounds individualism and ensures a collective life-like socialism, aims categorises all the nation one and brings unity and empathy.

ii) Moral Impacts

→ Ensures Tazkiya

morally, it ensures the tazkiya nafs of self-purification - the holy Book and the sahi Hadiths are testament to this fact.

→ Builds spiritual connection with Allah

aims is an act in which people give their valuables for the sake of Allah (Sacrifice) - in doing so, they build a spiritual connection - this connection then prevents them from sins -

→ Ends Misers

Misers are those people who are very hard when spending. Alms is an exercise that makes a human extravagant. In Islam, Allah favors the above end than the lower (nausim) thus ensures morality.

III) Individual Impacts

→ Increases Wealth

In a Hadith prophet (PBUH) said that alms increases the wealth — Bukhar + Muslim — In a life where economic conditions are so hard, alms is a money multiplier.

→ Cultivates Social Responsibility

Paying alms increases the sense of social responsibilities. A socially responsible person is always regarded in the society — It thus brings social recognition as well.

5. Conclusion:-

In sum, the philosophy of aims is to purify the wealth and the soul - it also aims to cultivate the sense of empathy and brotherhood. Therefore, it has social, political, moral and individual impacts on the society that can make great difference -

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1. Introduction:-

Prophet Muhammad (PBUH) was a brilliant diplomat and an educator. With his brilliant diplomatic wit, he resolved many wars, prevented wars and used positive diplomacy in his mission to educate the mankind. Abu Sufyan, the arch rival of prophet, was summoned in the palace of Roman empire to have an account of Muhammad.

Despite being your enemy, ~~he~~ he said:

Muhammad [PBUH] is very true to his mission - He is benevolent, an educator and a magician. Whatever he says, people accept. — Ibn Hisham

In the same way, the holy Book corroborates your wisdom in the following way:

لقد مكالكم في
رسول الله أسوة حسنة

Indeed, there is a best pattern of conduct in prophet and a model for mankind. —> Al-euran

2. Muhammad (PBUH) as a Diplomat

-> He was a merciful diplomat — a lesson

Ibn Hisham notes that prophet was a merciful diplomat unlike the arrogant diplomats of Romans of Persia. While negotiating with the weak Christians of Najran, prophet showed clemency from them.

It is a lesson that a diplomat of super power must be merciful rather than arrogant.

→ He always consulted companions in diplomatic decisions — a lesson of inclusion.

In his diplomatic career, prophet never acted unilaterally like Trump. He was always prone to taking advice from companions.

During Battle of Badr, prophet consulted companions i.e., Umar and Abu Bakr (R.A) on the matter of prisoners. With the advice of Umar, you freed the prisoners.

→ Sincerity with mission —
a lesson for perseverance

Mubarak Deenpuri notes in his book 'Sealed Nectar' that prophet never compromised on Islam —

He quotes that He (PBUH) was offered everything to leave Islam. However, he said, 'put moon on my hand and sun on another, still I will not leave preaching.'

He remained sincere and faced all hurdles but remain steadfast —

→ Treated powerful and the weak alike

Diplomats of today's age are dominant on the weak but submissive to the strong. However, prophet (PBUH) always treated all equally —

Dr. Hamidullah writes that the letters prophet sent to the neighboring countries had the same wording for the weak and the

the strong.

III) Prophet as an Educator

→ He taught that real learning is in deeds not in words

The seerah of prophet (PBUH) reveals that a real educator must do himself what it says. There must be no contradiction in the words and in the deeds.

Prophet (PBUH) always did what he taught. He never approached adultery which he prohibited, and so was the scene with usury.

→ He always taught as per psyche of the subject

The Arabs were so into wine that prophet (PBUH) never told them to avoid wine. With passage of time and circumstances, he

slowly and gradually increased the restrictions on wine -

→ As an educator, he encouraged critical thinking.

prophet (PBUH) asked rab Jaba of his action if guidelines were missing in first two sources of shariah. Jaba remarked to use his intellect. prophet encouraged him to do so -

In today's era, cramming and going by book has diminished critical thinking. It is a lesson for the educators.

→ As an educator, he built moral character

Today's educators are confined to the course only. They do not develop the moral character of their students. prophet (PBUH) said

I am sent to perfect
moral character.

— RUSNAD AHMED

Thus, an educator must enhance the
moral character of its students.

4. Conclusion:

There is no doubt that
the life of prophet is a source
of guideline for diplomats and
educators. Every step of prophet's life
was a lesson for the people of
today's generation. They can learn and
use these teachings to contribute
positively in the life of mankind.
Thus, as an educator with positive
diplomatic tactics, prophet changed the
course of history.

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Q.6

1. Introduction:

The vital element of political system are that sovereignty belong to Allah (SWT) alone - The formation of the government, as mentioned in Al-shura, will be decided through mutual consultation - The work of the Islamic ruler will be two-fold: to enforce shariah and ensure the well-being of people - unlike modern nation-states, the concept of territory-based nationalism is absent. With its moral elements, Islamic governance has changed the modern nation-state system - It plays a very positive role in statecraft, but due to western dominance, the Islamic principles are not applied as it suppose to be.

2. Vital Element of Political System of Islam

I) Sovereignty belongs to Allah alone

unlike the western model, the sovereignty in islamic governance belongs to Allah. in chapter ma'id verse 1, Allah (SWT) ordains:

تبارك الذي بيده الملك
وهو على كل شيء قدير

Blessed is He in whose hands is the dominion and He is competent over all things-

II) Mutual Consultation

with sovereignty being with Him, the governance on the land will be decided through mutual consultation. There will be no monarchs, only rule by the people. Allah ordains in chapter Al-Shura:7

بينهم شورا امرهم

Decide your matters with
mutual consultation.

III) Legitimacy is valid
if ruled in the way
of Allah

A Islamic government is
legitimate until the ruler rules as
per Allah and prophet. Any sort of
despotism is declared unislamic.
In his inaugural speech, the
first caliph said:

" Abide by me till
the time I rule
by the Book of
Allah."

1v) Ensuring Justice

Justice is the key pillar of Islamic governance- Ibn Taymiya says in Fatawa that a system of Kufr and Injustice can run but a system of Allah with injustice cannot run. Therefore, in chapter Nisa, Allah says:-

"O, you mankind, stand firm for justice even against yourself, your kith and kin, be they poor or rich — let not your mercy become a punishment for you."

Al-Quran.

3. Role of Islamic Political System in Development of Modern Statecraft

→ provided initial impetus of democracy

with its shura system, Islam provided the concept of democracy, which the modern statecraft adopts. It is a huge development in the modern statecraft.

→ It gave the concept of welfare state

Modern statecraft borrows the welfare state concept from Islamic political system. The prohibition of use of arbitrary power, human rights are taken from Islamic governance.

→ Modern laws of war are Islamic in nature

The prophet's saying of not to killing non-combatants, pasture, kid and the old, are the basic framework of international humanitarian law.

→ Islamic concept of accountability is the pillar of modern statecraft

Before Islam, the rulers were all-in-all their words were law and their actions were precedent. Islam gave the concept of accountability. In chapter ZalZalah verse 6-8 are the guidelines of principles of accountability.

Today, World Bank has adopted accountability as a pillar of good governance.

→ The system of transparency is Islamic in nature

“What you show or what you conceal, Allah accounts you to pay for them.”

— Al-Quran

This verse of the Book says and its rafseer elaborates that anything in statecraft must be open and

in the reach of public. Today, the pillar of transparency is a part of global agendas.

5. Conclusion:

In sum, the modern statecraft has borrowed many aspects of Islamic political system - Except accepting the sovereignty, all other factors are more or less have roots in Islamic politics. However, due to its global influence, the west has made its monopoly on Islamic values and have declared them its own. However, the truth cannot be changed - the distinctive aspects of Islam are shining western civilization, facing ignorance of Muslims themselves.