

PART II

Q# 02

Difference between Deen and Religion and Need of Religion in the Scientific Age

Introduction

Human life requires both material progress and spiritual guidance. While science has revolutionized the modern ages but morality still belongs to religion.

Difference Between Deen And Religion

a) Concept of Deen (دين)

Derived from the Arabic word Deen (دين) meaning a complete way of life.

The Quran says:

"Indeed, the Deen in the sight of Allah is Islam."

b) Concept of Religion (مذهب)

Mazhab is a non-Islamic word. In western context, "religion" is largely confined to rituals, worship, and private faith.

Deen	Religion
1) It is proved by Quran and Ahadees	1) Not proved by Quran and Ahadees
2) Deen is complete "Today I have completed your Deen."	2) It is often shaped by human interpretation and cultural evolution.
3) Deen is broad and deeper concept	3) Mazhab is a limited concept.
4) Encompasses spiritual, political, moral, social, and legal dimensions.	4) Mostly limited to spiritual and ritualistic practices.

Need Of Religion In The Scientific Age

In technology-driven world, religion remains necessary.

a) Moral And Ethical Guidance

Science explains how things work, but do not whether they should be done. Religion provides ethical boundaries. e.g, cloning, nuclear weapon, AI use. These technologies raise ethical issues which can be addressed by religion.

b) Spiritual fulfillment.

Science satisfies physical needs, but while religion gives peace, hope, and meaning.

The Quran Affirms:

"Verily, in the remembrance of Allah do hearts find rest."

Social And Political Order.

Scientific age has brought materialism and moral declines whereas, religion provides social justice, compassion, and law to ensure harmony.

Example: Islamic injunctions of zakat prevent economic inequality despite capitalism/industrial growth.

Balance between Material and Spiritual Needs

Pure materialism leads to wars, environment destruction. While religion ensures that scientific advancement is used for human welfare, not destruction.

Contemporary Relevance

Bioethics:- cloning, organ transplant, and stem-cell research require moral principles.

Environment:- Industrial progress creates climate crisis; religion teaches stewardship of Earth. Even in wars it is prohibited to harm plants.

"Do not cut down a tree."

Global Peace: UN failures show need for moral principles, which religion emphasizes.

Conclusion:-

Deen and Religion are not same. Deen is a complete code of life; whereas Religion is limited to rituals and cultures. In the scientific era, religion remains indispensable guidance for providing moral, ethical and spiritual comforts.

Q# 04

Sirah of The Holy Prophet Muhammad (PBUH) as a Role Model for Diplomat and an Educator

Introduction

The Holy Prophet (PBUH) is not only the final Messenger of Allah but also a universal role model. His Sirah demonstrates excellence in every human capacity, as an educator as a diplomat.

Sirah of The Prophet (PBUH) as a Diplomat

Hilf-ul-fudul (League of the virtuous)

The prophet (PBUH) participated even before his prophethood, a cross-tribal alliance for justice. This was an early form of multifaceted diplomacy. He collectively intervened in conflicts to establish peace.

Conflict Resolution with wisdom - The Black Stone Incident

When the Quraysh disputed over who would place the

Black stone (Hajr al-Awad), the Prophet (PBUH) diplomatically resolved the conflict by placing it on a cloth and asking all tribes to lift it together.

This act prevented bloodshed and showed his conflict-resolution skills.

Charter of Madinah

It created pluralistic coexistence between Muslims, Jews and other groups in Madinah. It ensured freedom of speech, religion, mutual defense, and peaceful coexistence.

A model for inclusive diplomacy and interfaith harmony.

Letters to Kings and Rulers.

Prophet (PBUH) sent letters to Emperor Heraclius, Persian King Khosro, Egyptian ruler and others, an all idea to invite them to Islam with dignity and respect, showing global diplomatic outreach.

In hadith Prophet said:

"Make things easy and do not make things difficult. spread peace and do not spread hatred."

Sirah Of Holy Prophet As a teacher

Transforming Ignorant Society

Arabia was filled with Jahiliyyah (Ignorance), with tribal wars, idol worship, and oppression of women. Through the Quran and his (PBUH) teaching, he (PBUH) transformed them into morally upright community.

Focus On Character Building

Prophet (PBUH) emphasized morality, justice, equality, respect for women, and compassion for the weak.

Education was not just about knowledge, but about personality development and social reform.

Educational Institution

Suffah in Masjid-e-Nabawi, A center for learning, where poor companions stayed and learned Quran, Hadith, and knowledge.

Encouraged Literacy - after Battle of Badr, prisoners were freed if they taught Muslims to read and write.

Education without a discrimination

Prophet (PBUH) gave the importance on women education
Prophet (PBUH) said

"There are two rewards
for a person who educates
a female slave, trains
her, frees her and
marries her off."

His (PBUH) Method of Teaching

The prophet (PBUH) would teach
firstly by his actions. When the
Prophet (PBUH) wanted to give an order,
he would carry it out by himself first.

"His character was like Quran"
(Al-Bukhari)

His teaching methods included

- ↳ Brainstorming
- ↳ Telling parables
- ↳ Pondering
- ↳ Hikmah (wisdom)
- ↳ Competition

Q#08

Short Notes

Secondary Sources Of Shariah

Quran and Hadith are main and primary sources of Shariah. But sometimes new situations emerge where direct guidance is not found in such cases, scholars use secondary sources of Shariah.

Ijma (Consensus)

Agreement of scholars

Qiyas (Analogy)

Apply same cases (by similarity)

Ijtihad (Reason)

Independent scholarly judgement.

Urf (Custom)

Accepted tradition not against Islam.

Benevolence In Islam

It refers to Ihsan or kindness and good doing beyond obligation. Quran emphasizes: "Allah loves the doers of good." 8

However, In Hadith:

"Best people are those most beneficial to others."

Benevolence is in many forms such as

- 1) Giving charity and helping poor
- 2) Forgiving others
- 3) Showing patience
- 4) Being kind to family, neighbors and even non-Muslims.
- 5) Treating servants and animals with compassion
- 6) Respecting women
- 7) Showing love to orphans

It reduces hatred, strengthens brotherhood, and builds peace and harmony. Benevolence is not limited to charity, but is a way of life reflecting closeness to Allah and love for His creation.