



**AL HIDAAYAH**  
الهداية  
The Guidance for Humanity  
Based on the Glorious Qur'an and Authentic Hadith

# STUDY GUIDE



## *Peace and Justice* Part 1

BY Dr Jamal Badawi

From the series:  
Peace and Justice



## ■ Course Topics

1. Peace – a core aspect of Islam
2. Objectives of the Islamic Shariah
3. Peace with God
4. Inner peace is not possible without belief in God
5. Tawbah and its conditions
6. Tawbah (repentance) for a Kabaa'ir (major sin)
7. Interaction of Muslims with others
8. Different types of addresses used in the Qur'an
9. Peaceful co-existence in Islam
10. Understanding justice in the conventional sense from Islamic teachings
11. Jihaad and holy war
12. Conditions for engaging in combative Jihaad

## ■ Course Objectives

1. Learning the objectives of the Islamic Shariah
2. Understanding the importance of peace and justice in one's life
3. Clearing the misconceptions about Jihaad and holy war

# COURSE OUTLINE



## ■ Question & Answer Bucket

## ■ Transcripts

## ■ Assessment

Multiple Choice Questions

Match the Columns

True or False

## ■ Course Duration

Video – 2 hours 20 min

Study Guide – 45 min

Assessment – 10 min

Total Duration – 3 hours 15 min

## Lesson 1

# PEACE: A CORE ASPECT OF ISLAM





# 1 PEACE – A CORE ASPECT OF ISLAM

Peace and justice are like the two wings of a bird, you cannot fly with just one. A lot of problems in today's world are due to the absence of the lack of justice, because it is only through justice that peace can become more accessible and prominent in our lives.

Even though the critics of Islam say that 'Muslims speak about peace, but the teachings of Islam in the Qur'an and the Sunnah teach the opposite.' We should never be intimidated by such people into not speaking about Islam as the religion of peace, but instead we should speak about peace as a core aspect of Islam.





Peace as a core aspect of Islam can be proven on multiple levels.

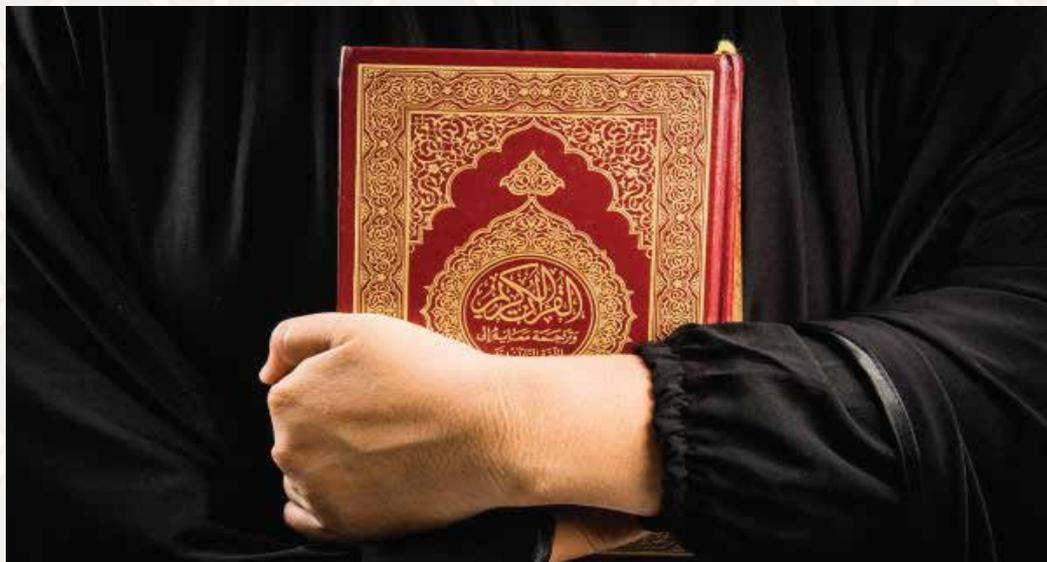


### Etymologically

The linguistic origin of the word 'Islam' comes from an Arabic root composed of three letters, Seen, Laam, Meem (Silm - سلم) This in Arabic has multiple meanings, the most important of which are:

- a. peace
- b. submission to the Creator
- c. purity

If we focus on the first two meanings, it means that the core of Islam is to attain peace through submission to the Creator.





The foundation for pursuing peace would have to start at peace with Allah (swt), because only when one is at peace with God, can he proceed to achieving another level of peace, the inner peace. And if we are true to our faith, the inner peace would manifest towards peace with all the creation of Allah.

The teachings of Islam do not only focus on living at peace with humans, but they also focus upon how-to live-in peace with the animal world, with the vegetation etc, because it is all a part of Allah's creation.

The second meaning 'submission to the Creator' explains that we as humans can only try to achieve perfect peace but cannot achieve it without willingly submitting to the authority of the Creator (Allah (swt)), because we have shortcomings.





ii

## Greetings of Jannah (Paradise)

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“(It will be said to them): **Salaamun** (peace be on you), a Word from the Lord (Allah), Most Merciful.”

Al Qur’an 36:58

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The Qur’an indicates that when the believers enter Jannah (Paradise), they would be greeted with the greetings of peace.

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“Their greeting therein will be: **Salaam** (peace!).

Al Qur’an 14:23

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Also, when they would meet each other in Paradise, the mutual greeting among themselves would be a greeting of peace.

Peace is not only just an abstract concept, but also inherent in the very term ‘Islam’ and in many theological terms related to it. It is an innate inclination among all human beings to pursue it proving that peace is at the very core of Islam.



## 2

### OBJECTIVES OF THE ISLAMIC SHARIAH

The five major objectives of Islam as derived by the scholars from reading the Qur'an and the Sunnah are –

i

#### **Safeguard one's faith**

Islam is about safeguarding faith and proving that people are entitled to believe in what they want, and to worship and practice what appears as truth to their hearts and mind. It doesn't matter whether they agree to accepting Islam or not, they are entitled to practising their faith.

ii

#### **Safeguard one's life**

Islam prioritizes the sanctity of human life; a person is entitled to live in peace with others as long as one does not aggress against others' rights or transgress the boundaries prescribed.



iii

### **Safeguard one's mind**

The Islamic Shariah works towards safeguarding an individual's mind in all aspects possible. It enacts positivity by encouraging study, research, and experimentation and prevents negativity by prohibition of harmful substances like intoxicants or anything else that would have a damaging effect.

iv

### **Safeguard and protect one's family – in general honour**





iv

## Safeguard property

Islam gives an individual the right to own things and utilize it in a legitimate way (acquiring and disposing it off).

The above objectives of the Islamic Shariah show how Islam connects and prioritises peace in every aspect of life.





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# 3

## PEACE WITH GOD

Peace with God means to have a close relationship with the Creator, a relationship that involves willing confession of faith that God is the Sustainer and Cherisher of the entire universe, a relationship that combines elements of respect and fear of God, because peace cannot be achieved without unconditional willingness to submit to God alone. To seek the pleasure and reward of Allah (swt) for our righteous deeds and get rewarded for it in this life and the Hereafter.

The greatest love that a believer has is for Allah (swt).





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**“But those who believe, love Allah more (than anything else).”**

Al Qur’an 2:165



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**“Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.”**

Al Qur’an 3:31

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These are essential ingredients in achieving that peace with Allah (swt) as the One and Only Creator.





# 4

## INNER PEACE IS NOT POSSIBLE WITHOUT BELIEF IN GOD

No element of inner peace can be achieved without the foundation of relationship, to feel that God is with us all times – both in time of prosperity and adversity.

A person who does not believe in God, feels lost and disconnected from his/her purpose in this universe.

Many a time, we go through periods of stress and fear, not knowing what is going to happen to us, whether we are going to live or die. It is in these critical moments that even the rejectors of God pray and hope for miracles from Allah (swt) for safety, because only when one believes in God, he/she develops a sense of direction in life and relationship with that Creator of the universe and tranquillity for the heart.



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**“Those who believe, and whose hearts find rest in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest.”**

Al Qur'an 13:28

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**“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.”**

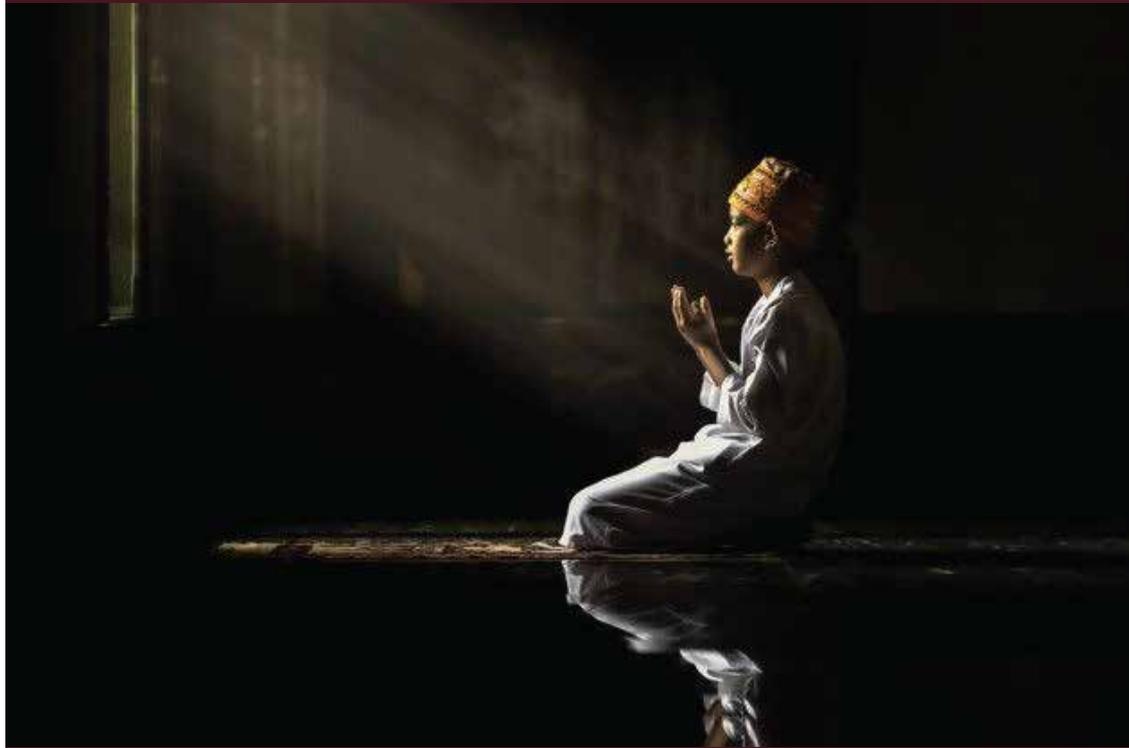
Al Qur'an 8:2

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## Lesson 2

# TAWBAH AND ITS CONDITIONS





## 5 TAWBAH AND ITS CONDITIONS

The prescription for dealing with our mistakes, sins and shortcomings in Islam is Tawbah (repentance to Allah).



“Say, “O My servants who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Indeed, it is He who is the Forgiving, the Most Merciful.”

Al Qur’an 39:53

The verse mentions ‘servants who have transgressed against themselves’ rather than ‘servants who have transgressed against Me’ because Allah (swt) reminds us that disobedience and rebellion against Him does not affect Him, but instead it is us who suffer for our actions.





For Tawbah to be accepted by Allah (swt), one should fulfill the following conditions:

**i**

### **Abstain from the deed**

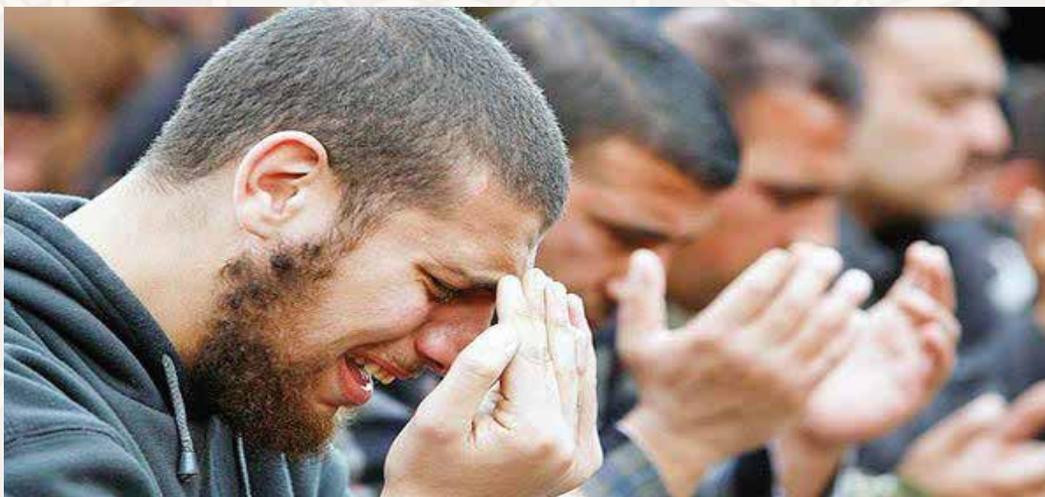
The first step towards sincere repentance is for one to stop the wrong act that they're doing.

For example, a Muslim cannot keep drinking wine and say Astaghfirullah, 'O Allah I seek your forgiveness.'

**ii**

### **Remorse and regret for action committed**

One should have the humility to differentiate between right and wrong and show remorse and regret upon realisation of the mistake. Regret itself is good.





iii

### **Determination to not repeat the act**

One should have the commitment and determination to not go back to committing the sin.

Though, one might slip later because of human weakness, but at the time of making repentance, one must solemnly determine and intend not to repeat the offense.

iv

### **Return the rights of those wronged**

If the wrong committed relates to the rights of other people, like backbiting, or taking away someone's property unjustly, then one must make up for their wrong by either returning their rights to them, or make sure to ask for their forgiveness if the right cannot be returned.



## 6 TAWBAH (REPENTANCE) FOR A KABAA'IR (MAJOR SIN)

What options are available for someone who has committed a Kabaa'ir (major sin)?

Is Tawbah enough for recompensing the Kabaair or are there other ways recommended in the Qur'an and the Sunnah?



“Indeed, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases. And he who associates others with Allah has certainly fabricated a tremendous sin.”

Al Qur'an 4:48





The above verse indicates that the only sin that Allah (swt) will never forgive is Shirk Al Akbar (major Shirk) – associating partners in worship with Allah (swt), but He is willing to forgive anything short of that for whoever He pleases.

No matter the sin, if one seeks Tawbah applying the necessary conditions, Allah is willing to accept us with open hands. Allah (swt) does not gain any benefit by punishing man, but it is due to our own actions that we fall into difficulties and punishments.



**“What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.”**

Al Qur'an 4:147





# 7

## INTERACTION OF MUSLIMS WITH OTHERS

The Qur'an and the Sunnah describe the relationship of a Muslim with his/her fellow Muslims. They are a brotherhood, and every action that one makes, has an effect on an individual level and the brotherhood as a whole.



**“The believers are nothing else than brothers (in Islamic religion). So, make reconciliation between your brothers.”**

Al Qur'an 49:10

Also, the Qur'an and the Sunnah do not only focus upon peaceful relations between Muslims, but also give equal importance upon maintaining a good and peaceful relationship with non-Muslims.





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**“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”**

Al Qur'an 49:13

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## Lesson 3

# TYPES OF ADDRESSES IN THE QUR'AN & PEACEFUL CO-EXISTENCE IN ISLAM





# 8

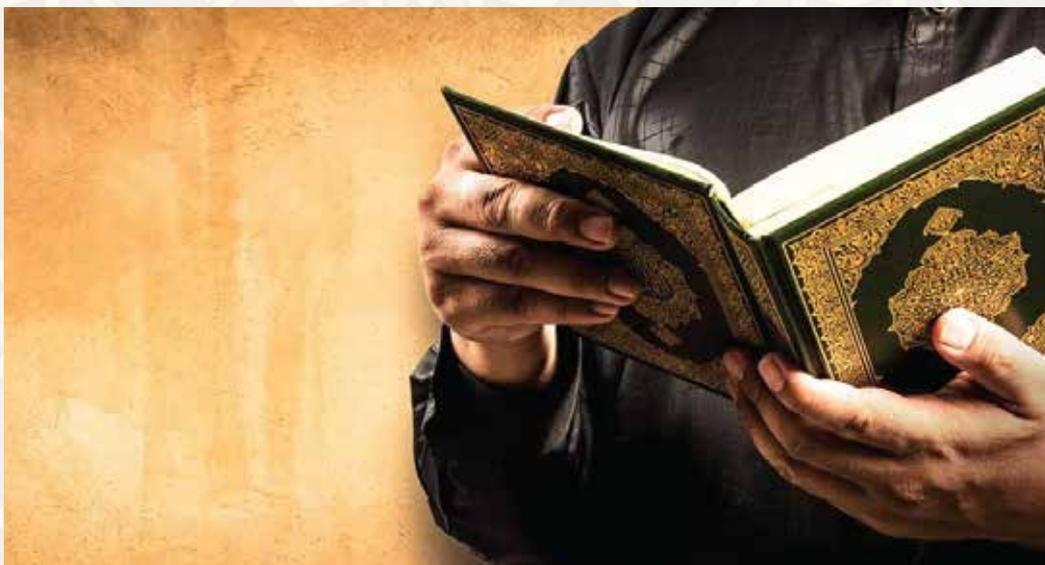
## DIFFERENT TYPES OF ADDRESSES USED IN THE QUR'AN

There are two major types of addresses used in the Qur'an when Allah (swt) addresses mankind:

i

### Addressing the believers

Many verses in the Qur'an begin with 'Yaa Ayyuhal Lazeena Aamanoo – O you who have believed' in the context for Muslims because the basic nature of verses that address the believers are those that deal with their duties as Muslims having accepted Islam, and it doesn't make any sense to require non-Muslims to perform those actions.





For example when the Qur'an talks about fasting:



“O you who have believed, fasting is prescribed for you as it was prescribed for those before you that you may become righteous.”

Al Qur'an 2:183

ii

## Addressing the mankind as a whole

Verses that begin with ‘Yaa Ayyuhan Naas – O mankind’, ‘Yaa Bani Aadam – O children of Adam’

The basic orientation of the verses that begin with ‘O humankind’, or ‘O Children of Adam’, are beyond the acts of worship and obligations of Muslims, it deals with universalistic concept.

For example, when the Qur'an speaks about the dignity and honouring of humans, it does not use ‘O Muslims’, ‘O believers’, but instead it says, “We honoured or dignified the Children of Adam”, because by virtue of being a human being (Muslim or non-Muslim), one is entitled to be treated with basic human dignity.



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**“And indeed, We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyyibaat (lawful good things), and have preferred them above many of those whom We have created with a marked preference.”**

Al Qur’an 17:70

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# 9

## PEACEFUL CO-EXISTENCE IN ISLAM

The basic rule in maintaining relationships with other human beings whether they believe in Islam or not is that of peaceful co-existence.



**“Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.”**

Al Qur’an 60:8

The Qur’an is very clear about basic human rights; you are not allowed to fight someone solely because they do not believe in Islam, or to drive them out of their homes with no reason, because the worst form of oppression would be to drive someone out of their home, take away their right and leave them a refugee without reason.

Also, among the objectives of peaceful coexistence is that there should be kindness and justice among the members of the society.



The notion of justice referred to in the above verse of the Qur'an is derived from the word 'Qist – Tuqsitoo' which does not simply mean being just towards someone but goes a step beyond towards giving others their full rights and more for maintaining courteous and peaceful relationship between members of the society.

The only conditions under which Muslims are allowed to fight against others and participate in a war are:

**i. Legitimate self-defence**

**ii. Fighting against oppression**





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**“And fight in the way of Allah those who fight you but transgress not the limits. Indeed, Allah does not like transgressors.”**

Al Qur’an 2:190

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**“Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.”**

Al Qur’an 2:193

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Even when Allah (swt) gives permission for fighting, there are conditions attached to it. One is not allowed to wage wars against anyone he wishes; there is permission to fight against oppression and in self-defence, but within the limits prescribed by Allah (swt) because war and violence should only be used as a last resort when justice could not be achieved through peaceful means.

## Lesson 4

# CONCEPT OF JUSTICE IN ISLAM





# 10

## UNDERSTANDING JUSTICE IN THE CONVENTIONAL SENSE FROM ISLAMIC TEACHINGS

The closest English term for Arabic Qur'anic term 'Adl is justice, however the concept of 'Adl in the Qur'an and in the Arabic language has a much wider meaning than the mere concept of justice.

Along with inclusion of justice, some dictionaries also define it as being in a state of balance and equilibrium.

Among the main characteristics for understanding the concept of justice in the conventional sense in light of Islamic teachings is:

i

**Justice is not a matter of mere political correctness; you don't do justice simply because you want to appear good amongst people.**

ii

**Justice is not a matter of benefits; you deal just because you think you can get more material benefit for yourself through a certain action or decision.**



**“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression.”**

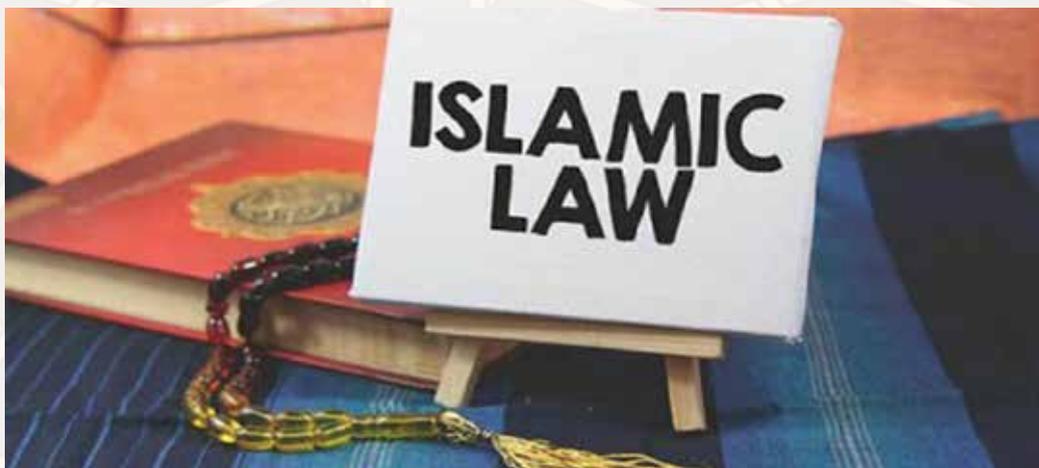
Al Qur’an 16:90



**“O you who have believed, stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So, follow not [personal] inclination, lest you not be just.”**

Al Qur’an 4:135

Islam believes in the concept of universal justice; not like that of Pax-Romana type, where justice is only for the first-class citizens. It is universal for everyone in society, and the rights of each person is safeguarded no matter their status in society.





In fact, Islam enjoins dealing justly not only with Muslims, or with whom one is on good terms with, but even while dealing with an enemy or those who hold enmity and grudges against you.

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**“O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety.”**

Al Qur’an 5:8

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On the other hand, it also speaks very strongly against those who commit Zulm (injustice and unfairness) to people.

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**“And your Lord is not ever unjust to [His] servants.”**

Al Qur’an 41:46

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In a Hadith Qudsi, the Prophet (pbuh) said:  
**“Allah (swt) said: ‘O my slaves, I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another.’”**

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The Prophet (pbuh) said:  
**“Beware of injustice, oppression will turn into darkness on the Day of Resurrection.”**

The ends do not justify means; no matter the ends, the means too should be noble.

Oppressing people long durations without giving them due rights, drives them into doing actions that society condemns, and then the use of brute force to control those who commit those acts brings us into a never-ending vicious cycle of violence, counter violence and revenge for violence.



## Lesson 5

# JIHAAD AND HOLY WAR





# 11

## JIHAAD AND HOLY WAR

The common concept that people have about Jihaad and Holy War being the same thing is a fatal mistake.

Nowhere does the Qur'an glamourize war in itself, but even the term Al Harbul Muqaddasah (holy war) is not mentioned in the Qur'an even once. In fact, the term 'holy war' is a contradiction of itself because there is nothing holy about the loss of life, property, injury, destruction, and distress.



**“Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing, and it is good for you.”**

Al Qur'an 2:216

Though the phrase 'holy war' is always attached to Islam and Muslims falsely, it never emerged during the 14 centuries life of Muslims.



Rather, it emerged in medieval Europe, and was used in a negative sense meant for sending crusade after crusade against the so-called infidel Muslims and saving Jerusalem from them.



The English dictionary describes it as a form of religious war, wherein war is waged on behalf of one religion against another; something that Islam and the Qur'an has always condemned, because Islam does not believe in forcing people to accept it.



**“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong.”**

Al Qur'an 2:256

As for Jihaad, it comes from the root word Jeem, Haa, Daal (جهاد), meaning to exert effort or to strive for something.



Among the meanings for which the term ‘Jihaad’ is used in the Qur’an are:



### **Exertion of efforts against evil inclinations within oneself**

In this instance, the term ‘Jihaad’ is used to refer to the exertion of maximum efforts against evil inclination (like hatred, pride, violence, jealousy, and others) within ourselves.



“O you who have believed, bow and prostrate and worship your Lord and do good that you may succeed; And strive hard in Allah's Cause as you ought to strive (with sincerity and with all your efforts).”

Al Qur’an 22:77–78





The context of Jihaad herein is to strive against evil inclination and sinfulness of the Nafs, within our own.

That's the basic Jihaad because without success in this inner Jihaad, there could be no other success and other forms of Jihaad.

ii

## Giving in charity to the poor

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**“The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah.”**

Al Qur'an 49:15

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It refers to exerting maximum effort against the inclination of miserliness, greed, or lack of sympathy with those who are in need.





iii

## Promotion of truth

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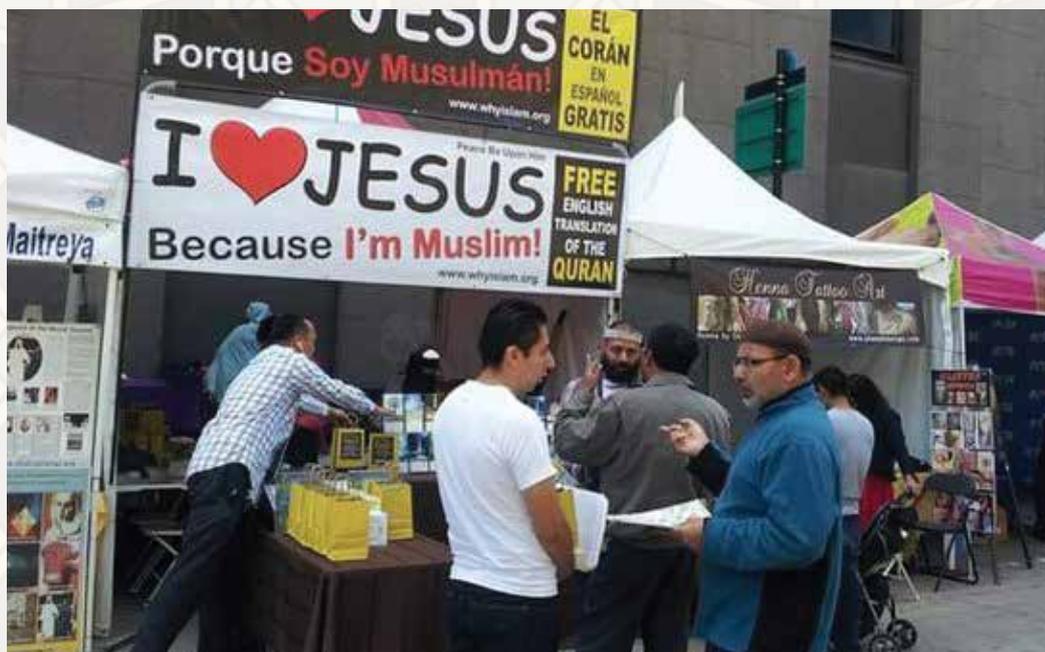
“So, obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour, with it (the Qur’an).”

Al Qur’an 25:52

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Jihaad also refers to speaking and spreading of the truth, but without imposition of compulsion or pressure on anyone.

Jihaad with the Qur’an refers towards spreading the truth contained in the Qur’an.



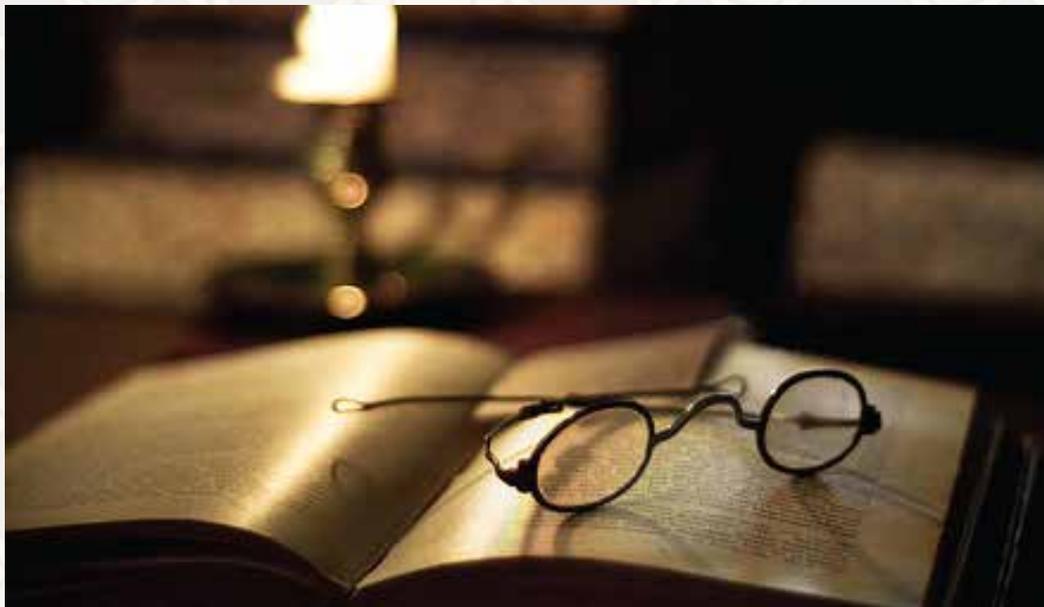


iv

## Ijtihad

Ijtihad comes from the same root as Jihaad (i.e., Jeem, Haa, Daal (ج ه د)) which means to strive.

Ijtihad means the exertion of maximum intellectual effort on the part of a qualified scholar to come up with a contemporary solution for a contemporary problem that is not specifically or explicitly mentioned in the Qur'an and Hadith.



Lesson 6

# CONDITIONS FOR COMBATIVE JIHAAD

J I H A D





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# 12

## CONDITIONS FOR COMBATIVE JIHAAD

The basic rule in Islamic jurisprudence is that one should seek to achieve the better of the benefits and take the lesser of the two evils. Therefore, one isn't allowed to resort to combative Jihaad if possibilities of just peace exist.

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The Prophet (pbuh) said:

**“Do not wish for an encounter with the enemy. Pray to Allah to grant you safety; (but) when you encounter them, show patience.”**

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But, if one is faced with no other options, then the conditions and etiquettes for engaging in combative Jihaad are:

i

### No unwanted aggression

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“And fight in the Way of Allah those who fight you but transgress not the limits. Indeed, Allah does not like transgressors.”

Al Qur'an 2:190

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One should not engage in unprovoked aggression, but if required, one's response should be proportionate to the injury or harm caused and not exceed limits without reason.





ii

## Ensuring justice and end of oppression

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“Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.”

Al Qur'an 2:193

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The word ‘Deen’ in this verse refers to any religion that one follows and not just Islam. No person should be oppressed into reneging their faith and forced to accept the faith of the oppressor.

In fact, the Qur'an and the Prophet (pbuh) always celebrated the lack of necessity to fight and ensured avoiding combative battle where peace could be achieved without it.

One such example from the life of the Prophet (pbuh) could be that of the conquest of Makkah. Apart from a very minor skirmish, it was general amnesty for all without the need for battle and bloodshed.

The Quran celebrates, that justice was restored, without having to have a bloodshed.



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**“And it is He who withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.”**

Al Qur’an 48:24

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In fact, the first verses that were revealed giving Muslims permission for Jihaad, were not because Muslims had gained power and were anxious to fight, but for establishing their right of self-defence.

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**“Permission [to fight] has been given to those who are being fought because they were wronged. And indeed, Allah is competent to give them victory. Those who have been expelled from their homes unjustly only because they said: ‘Our Lord is Allah.’”**

Al Qur’an 22:39–40

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And even then, the Prophet (pbuh) forbade the hurting and killing of non-combatants. He spoke explicitly about sparing women, children, religious clergy, old and weak, and any other members of the society who are not fighting in the war.

He forbade the unnecessary destruction of the infrastructure of the country, cutting down fruitful trees without any strategic need, killing animals or plundering.



**“And if they incline to peace, then incline to it and rely upon Allah.”**

Al Qur’an 8:61





**“And if any one of the polytheists seek your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.”**

Al Qur’an 9:6

Even in such situations, Allah (swt) says that if they are inclined towards peace and seek refuge, give them refuge so that they may have a chance to listen to the Qur’an and the message of Islam which might change their hearts and help them realise that they were victims of false propaganda.



# QUESTION & ANSWER BUCKET





01

What are the conditions of Tawbah An Nasooha (sincere repentance)?

**ANS :** Among the conditions for Tawbah An Nasooha (sincere repentance) are:

- i** Abstain from the deed in question
- ii** Remorse and regret for action committed
- iii** Determination to not repeat the act
- iv** Return the rights of those wronged (in case actions are related to rights of other humans)

02

What are the conditions under which Muslims are allowed to fight against others and participate in a war?

**ANS :** The only conditions under which Muslims are allowed to fight against others and participate in a war are:

- i** Legitimate self-defence
- ii** Fighting against oppression



03

What are the major objectives of Islam as derived by the scholars from the Qur'an and the Sunnah?

**ANS :** Among the basic major objectives of Islam as derived by the scholars are:

- i** Safeguard one's faith
- ii** Safeguard one's life
- iii** Safeguard one's mind
- iv** Safeguard and protect one's family
- v** Safeguard property

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