

STUDY GUIDE

Peace & Justice

PART 3



PEACE

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From the series: Peace and Justice

COURSE OUTLINE



■ COURSE TOPICS

1. The Jizyah
2. The status of Zimmah vs Modern democracy
3. Misconception 1: The Qur'an states that the Mushriks are impure
4. Misconception 2: Only the Muslims will be admitted to Paradise
5. Misconception 3: The Qur'an refers to the non-Muslims as infidels
6. Misconception 4: The non-Muslims are offensively labelled as Kaafir
7. Types of Kufr
8. Is it permissible to love a Kaafir?
9. Misconception 5: Non-Muslims cannot be Muslims' friends
10. Misconception 6: The word terrorism is rooted in the Qur'an
11. Misconception 7: Fighting people until they proclaim faith
12. Misconception 8: The battle of Badr was offensive not defensive
13. Misconception 9: Jesus (pbuh) was peaceful, but Muhammad (pbuh) fought

■ COURSE OBJECTIVES

1. To be able to respond to the misconceptions about Islam
2. To be able explain verses that the non-Muslims think to incite hatred
3. To be able to uncover many of the details regarding certain terms in Islam

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

THE JIZYAH AND ZIMMIS IN ISLAM



JIZYAH





1

THE JIZYAH

The Jizyah is the contribution of non-Muslim citizens in the affairs or finance of the state. It is their part towards the security of the country. Such non-Muslim citizens are Zimmis, which the non-Muslims now think it derogatory.

However, two points should be noted:



It was reported in the very early days in 7th century in Syria, the commander of Muslims there collected the Jizyah from the non-Muslim minority, at the time when the Byzantine army was preparing to fight the Muslim state. Realising that the Jizyah is taken in return for the defence as the non-Muslim minorities are not forced to defend the country, and being unsure of the Muslims' ability to defend the city from the Byzantine army, he decided to give back their Jizyah to the non-Muslims.

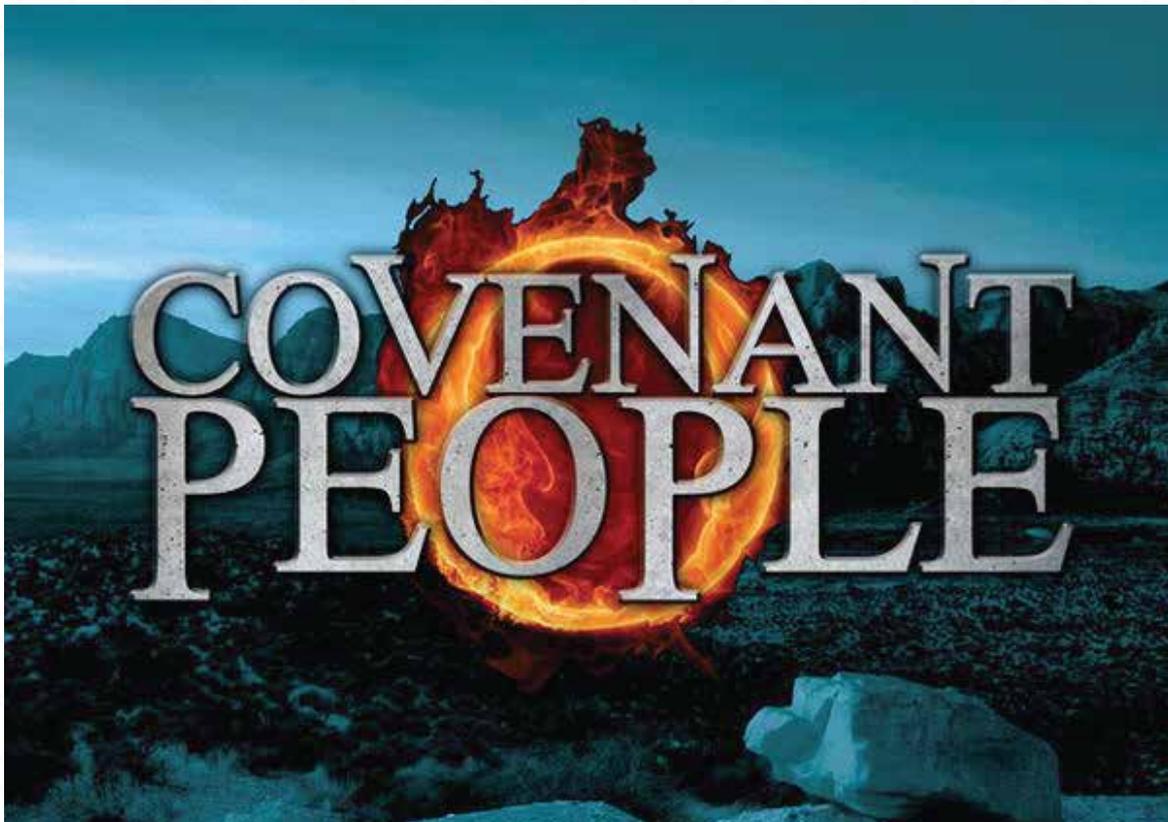
Coming to know about this, the non-Muslims started praying for the victory of the Muslims, since they had a bad experience with the Byzantine rulers.





ii The non-Muslim minorities are called Zimmis, which is understood by the non-Arabs as derogatory and synonymous with *'second class citizens'*.

But this title is literally translated as *'covenant people'*. The covenant is that their rights as a minority shall not be overwhelmed, or diminished by the majority. Encroaching on their rights incurs severe punishment by Allah, Himself, apart from the worldly punishment.





2

THE STATUS OF ZIMMAH VS MODERN DEMOCRACY



- i** Islam and modern democracy respect contracts, irrespective of religion, ethnicity, etc.
- ii** Generally speaking, the criminal law is applied to all indiscriminately.
- iii** Only in Islam, personal law is given to each minority, according to their religion.
- iv** Under democracies (*e.g., North America, Europe*), everybody must follow the same law, including personal law. There is no consideration for the sensitivity of minorities here, except in a few cases.



v

In Canada, although there is some respect for the particularity of religious groups, when it comes to the question of divorce, custody of the children, division of property after death and related issues, you have to follow the one uniform law like anyone, as there is no consideration for particularities of the various religious groups.



vi

In Islam, the covenanted people, Zimmis, have the covenant of Allah and His Messenger, and the protection of Islamic Shariah that the majority cannot overwhelm them.

vii

Being covenanted means that the basic rights, freedoms and entitlements of the Zimmis, the Non-Muslim citizen of an Islamic state, cannot be changed by the majority through voting or whatever.



viii In the United States, you have the constitution, but that constitution being a human document, has been subject to many amendments. If the majority demand a change of civil rights, including those of the minority, they can get them changed.

ix Under Islam, you can't. Because part of that constitution, which is the Qur'an, is that minorities' rights cannot be voted out, even if Muslims are 99.9%.



x In Egypt (*since the early years of Islam until now*), the Eastern Orthodox people have been enjoying freedom. They don't have to follow family law that apply to Muslims based on Shariah. And if there are disputes, they go to their own religious courts, and that will be accepted by the legal authorities.

Lesson 2

MISCONCEPTIONS ABOUT ISLAM – PART 1





3

MISCONCEPTION 1: THE QUR'AN STATES THAT THE MUSHRIKS ARE IMPURE



“The Mushriks are impure, they are not allowed to come near the Sacred House after this year.”

Al Qur'an 9:28



The word "**Mushrik**" is different from "**non-Muslim**" or disbeliever.



Based on the historical context, it is not all Mushrikeen or idol worshippers, it is the Arabs who had been fighting against Muslims, who used to desecrate the Ka'bah, the Sacred House, with their idols.



iii The word Najas or impure, does not mean at all, that they are physically impure. It talks about the matter of theology. In Islam, the absolute monotheism is the purity of faith. Anything that mars or contradicts that is regarded as a sort of impurity introduced in the pure monotheistic faith.



iv It was a restoration, it was not aggression against other, restoring the Holy House built by Abraham, to its original purpose and that is to serve as the centre of monotheism in the world.

v The Prophet (pbuh) himself hosted the deputation from Najraan. They were Christians who came to ask about Islam in his own Masjid and he was very hospitable to them.



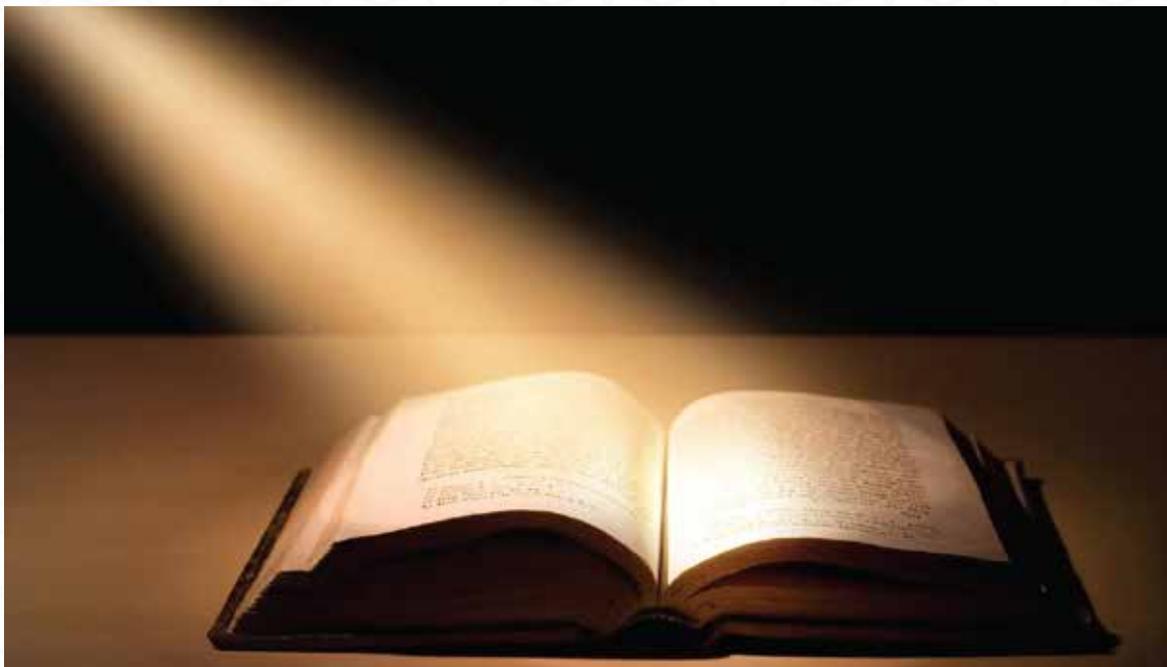
4

MISCONCEPTION 2: ONLY MUSLIMS WILL BE ADMITTED TO PARADISE

The non-Muslims may say: if you read the Qur'an, you will find numerous verses that speak about the believers going to Paradise, and the non-believers being punished by Allah, in Hellfire and so on, and say, is it not inappropriate that you make the claim that only Muslims go to Paradise and everybody else goes to the Hellfire.

The answer:

- i** Simply by claiming to be a Muslim does not guarantee one the entrance into Paradise. Who knows what this person would end up to? Perhaps, they will leave Islam before dying.
- ii** The Qur'an makes it crystal clear that whoever has faith and does good deeds shall enter Paradise.





iii

We cannot say for sure who in particular is doing good deeds, because those seemingly doing good deeds may be doing them just to impress others. On the other hand, those who are not Muslim now maybe due to misinformation, perhaps they will accept faith and as Islam cancels all sins before it, they become cleaner than an old Muslim.



iv

Even if you do not accept Islam, until you die, I can only quote what Allah says about people who do not accept faith, as in Surah Al Israa', the 17th Surah. Allah says, ***"we will not punish until we have sent a Messenger."*** Unless one is shown the truth in this world, one shall not be punished for not accepting the truth.

v

But when it comes to speaking about you, a particular person, then only Allah knows what in their heart is, whether it is faith or hypocrisy.

Many times, the Qur'an emphasises that Allah forgives whoever He deems appropriate to forgive, and punishes whoever He deems appropriate to punish.

Lesson 3

MISCONCEPTIONS ABOUT ISLAM – PART 2





5

MISCONCEPTION 3: THE QUR'AN REFERS TO THE NON-MUSLIMS AS INFIDELS

Meaning of infidel in English dictionaries



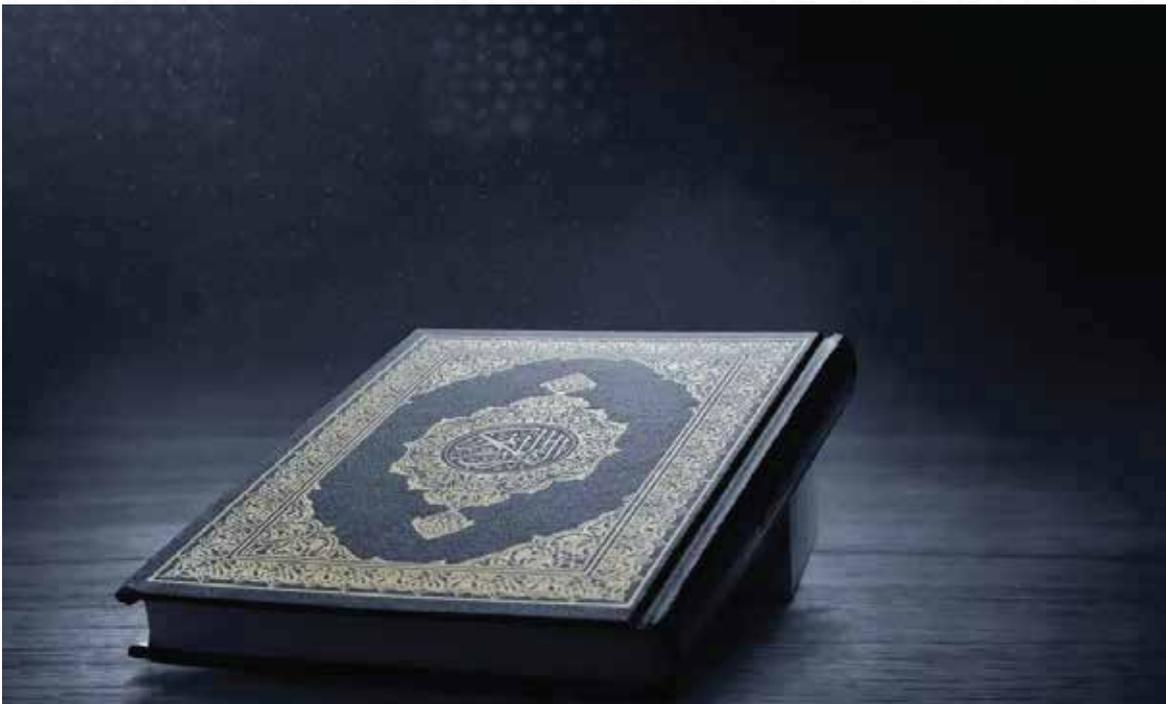
An infidel is a person who does not believe in God



An infidel is a person who has no religion

Does that apply to the People of the Book? Does the Qur'an consider Jews and Christians as infidel?

In chapter 29, Al Ankabut, in verse 46, at the end, it instructs the Muslims to tell the Jews and Christians, the People of the Book, that our and your God is one and the same.





Therefore, when the Qur'an says that the God of Jews and Christians is the same God of Muslims, does that meet the definition of infidel?

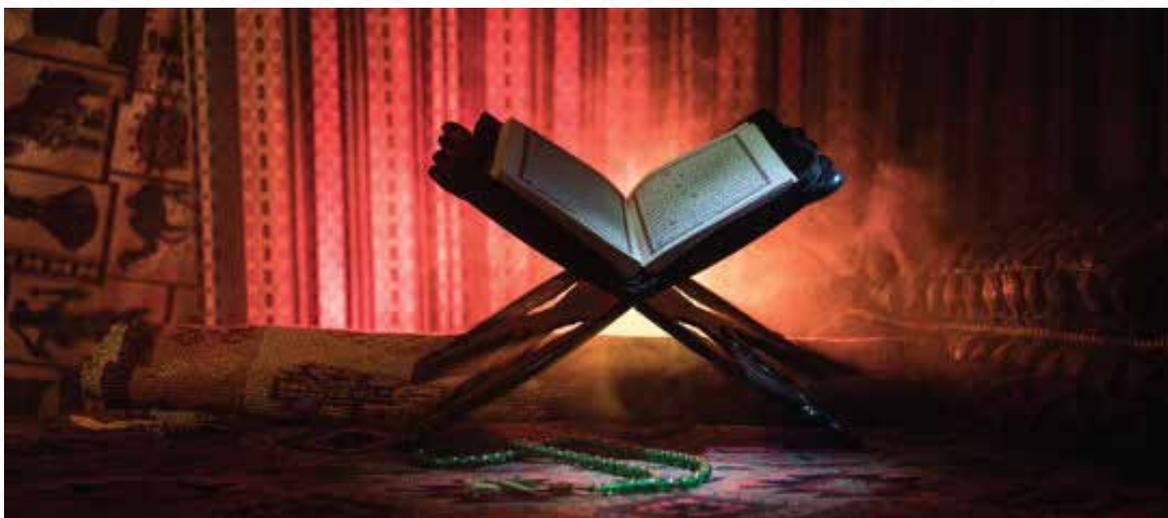
Secondly, how about people who are not Jews or Christians? Those who associate other deities with God. **They are not infidels for these reasons:**

- i** They have a religion (*chapter 109, Al Kafiroon, verse 6*)
- ii** They believe in gods along with the Supreme, Universal God

The verse 6 reads "*Lakum Deenukum Wa Liya Deen.*" The word Deen in Arabic means your religion, your way of life. 'Unto you is your religion. And unto me, is my religion.'

Does that meet the definition, lexical definition of the term infidel?

So even the term infidel should not be used to designate people who are even worshipping idols.





6

MISCONCEPTION 4: THE NON-MUSLIMS ARE OFFENSIVELY LABELLED AS KAAFIR

Various terms that relate to Kufr, such as Kaafir, Kaafiroon, plural, singular, male, female, verbs, nouns, adjectives, all come from one root in Arabic, namely, Kaaf, Fa, Ra.

These three letters have three related meanings:

i

'To cover up'

ii

'To reject'

If it is used, for example, in the theological sense, if one rejects the message of God, which is clear and appealing to the heart and mind, then he or she, from an Islamic perspective, is involved in covering their pure innate nature (*Fitrah*).

If a person rejects that pure truth of monotheism, then a person is in fact is covering up his or her pure innate nature. In this sense, a Muslim is Kaafir of the concept of Trinity, as a Christian is Kaafir of Prophet Muhammad (pbuh).

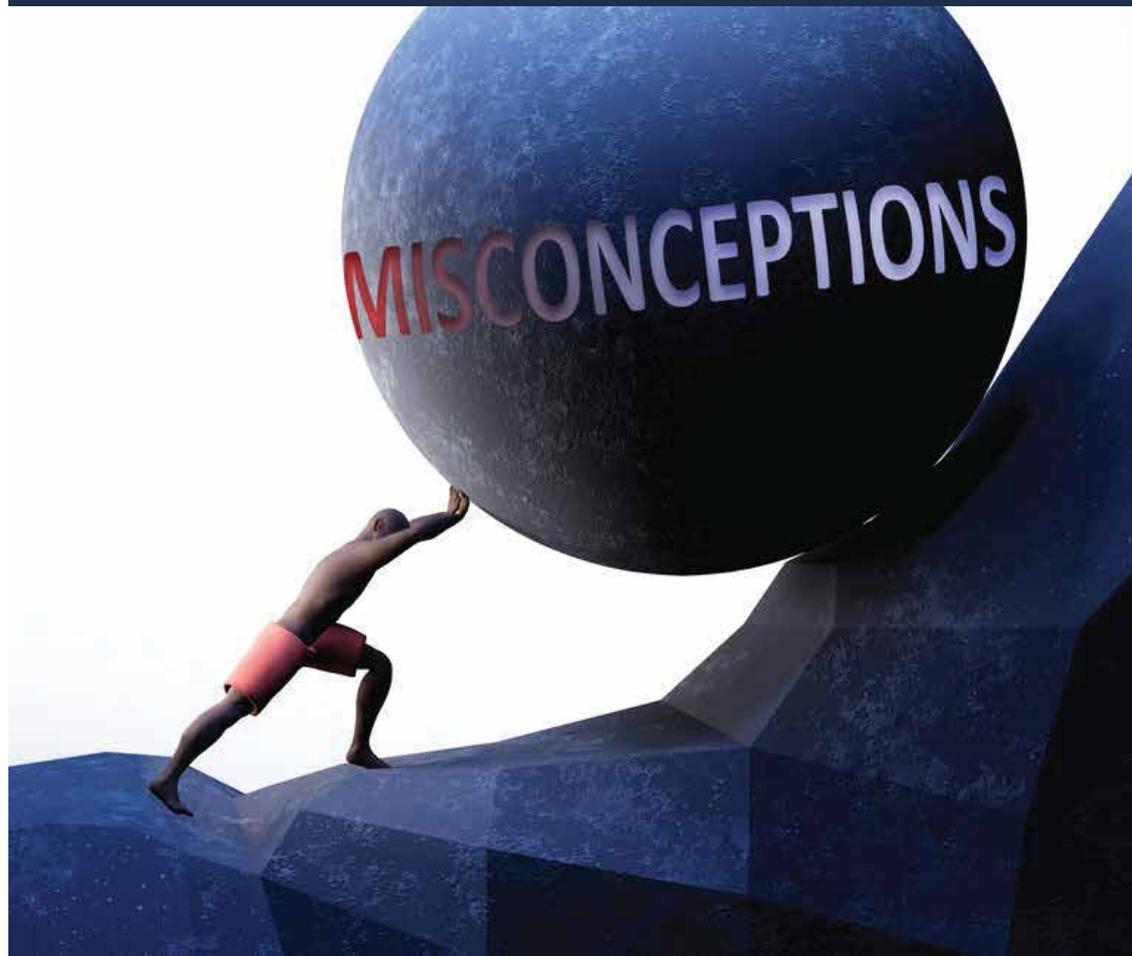
iii

'Being ungrateful'

Is an act of Kufr, even though you could still remain as a Muslim. Which one of us has been sufficiently grateful to Allah?

Lesson 4

MISCONCEPTIONS ABOUT ISLAM – PART 3





7

TYPES OF KUFR



i

Positive and required Kufr



“Whoever believes in Allah and Yakfur (*rejects, does not believe in*) false gods, has held fast to the strongest handhold.”

Al Qur'an 2:256

In Surah 60, speaking about Prophet Ibrahim (pbuh), it is quoted that he and the people who followed him have said to their people, we are Kaafirs, meaning rejecters, we reject you, or reject (*are kaafir of*) what you worship besides Allah.



ii

Benign kufr

Since Kufr means *'to cover up'*, and since a farmer's job is to cover the seeds in the ground, from this perspective, Allah calls them Kuffaar. This is in Surah 57th, Al Hadeed in the 20th Aayah.

Farmers are referred to as Kuffaar, not in the theological sense.

iii

Kufr in the negative sense

Kufr also could have a negative meaning but even then, in differing degrees. To start with, there is minor Kufr that is forgiven, as in Surat Luqman, the 31st Surah in the Qur'an, it speaks about the advice of Luqman to his son, and it speaks about Shukr (*being grateful for the blessings*) and Kufr (*being ungrateful*).

The Qur'an says if you are grateful to Allah, it is for your own profit. And if you are ungrateful to Allah, it is to their own detriment.

For Muslims, the Jews who reject the Prophet Muhammad, (pbuh), the Christians who reject Prophet Muhammad (pbuh) as the last Prophet are, from the theological standpoint, Kuffar.



8

MISCONCEPTION 5: NON-MUSLIMS CANNOT BE MUSLIMS' FRIENDS

Why does the Qur'an still prevent Muslims from friendship with those who are not Muslims as in chapter 5 verse 51?

Answer: The verse is mistakenly translated as, "*O believers, don't take Jews and Christians for friends.*" Other verse in the Qur'an also said, don't take those who rejected faith as your friends.

There are two different Arabic terms, one refers to friendship, that is like Sadaaqah, Asdiqaa, like friends, and the term used in the Qur'an is Awliya.

And Awliya has a number of meanings, meaning overlord, very intimate. It has the meaning also of supporters and helpers, like for example, alliances, people that you have alliance with for your own security, or your own defence, even though they are not Muslims.





This warning is connected with negative behaviour on the part of Muslims. Here are a few examples.

- i** In chapter 3, verse 28, it condemns getting alliance with those who reject Islam instead of alliance with Muslim brothers and sisters.
- ii** In chapter 5, verse 52, it speaks about some Muslims when the battle was not settled yet. It says some people who make very close relationship at the time of war with the enemy, are people also who are violating that rule, that they should not be doing that. So, as an act of hypocrisy, it is condemned.
- iii** The Qur'an also says, don't take those who took your religion for mockery as your defenders, and when you call to Salaah, they mock at it.
- iv** In fact, there are verses in the Qur'an that seem to imply that if there is no harm and you need that for your own security without necessarily compromising any principle, you may have closer relationship with those who are peacefully coexisting with you, and the same term Awliya has been used. It warns against taking them as Awliya, ***"except if it's necessary for your own protection"***.



Lesson 5

MISCONCEPTIONS ABOUT ISLAM – PART 4





9

IS IT PERMISSIBLE TO LOVE A KAAFIR?

Is it permissible to love a Kaafir, to love a person who rejected or is not willing to accept the message of Islam? People use two terms to oppose this attitude. Let us see what these terms mean.

i

The word *Al Walaa'*

The first word *Al Walaa'* means that Muslims should have his or her loyalty in the first place, and above all, to Allah, loyalty to the Prophet of Allah, and of course as a consequence, loyalty to the community of believers.





ii

The word Al Baraa

It means disassociation, i.e., to disassociate oneself from everything that opposes Islam. Now we should consider the following:

a

In the Qur'an, in chapter 5, verse 5 allows a Muslim to marry a Christian or Jewish woman who rejects faith. What are the obligations of a Muslim husband towards his wife?

b

You go to the Qur'an in chapter 30, Ar Rum, in verse 21. And actually, it says, of the signs of Allah is that He created you from your own selves, spouses that you might find peace and comfort in them, to dwell with them in peace, and He ordained between your hearts, love and compassion.





- c** Allah described the mission of Prophet Muhammad (pbuh) in Surat Al Ambiya, Surah number 21, in verse 107, *"We have not sent you O Muhammad save as a mercy to the worlds"*.
- d** This seems to indicate that even people who did not accept Islam, we should have the compassion for them. Consider the compassion of the Prophet (pbuh) towards his uncle, Abu Talib, who died as a disbeliever.
- e** A Muslim should distinguish between hating the act of disbelief and the person upholding the disbelief.





10

MISCONCEPTION 6: THE WORD TERRORISM IS ROOTED IN ISLAM

Terrorism (in Arabic, Irhab) is rooted in the Qur'an.

They quote chapter 8, verse 60 in the Qur'an. *"Prepare for them (People who are trying to suppress you), whatever power you can muster"*. This deals with the survival of the Muslim community in the face of military campaigns and all attempts to suppress Islam and destroy it and destroying Muslims in the matter of self-defence.

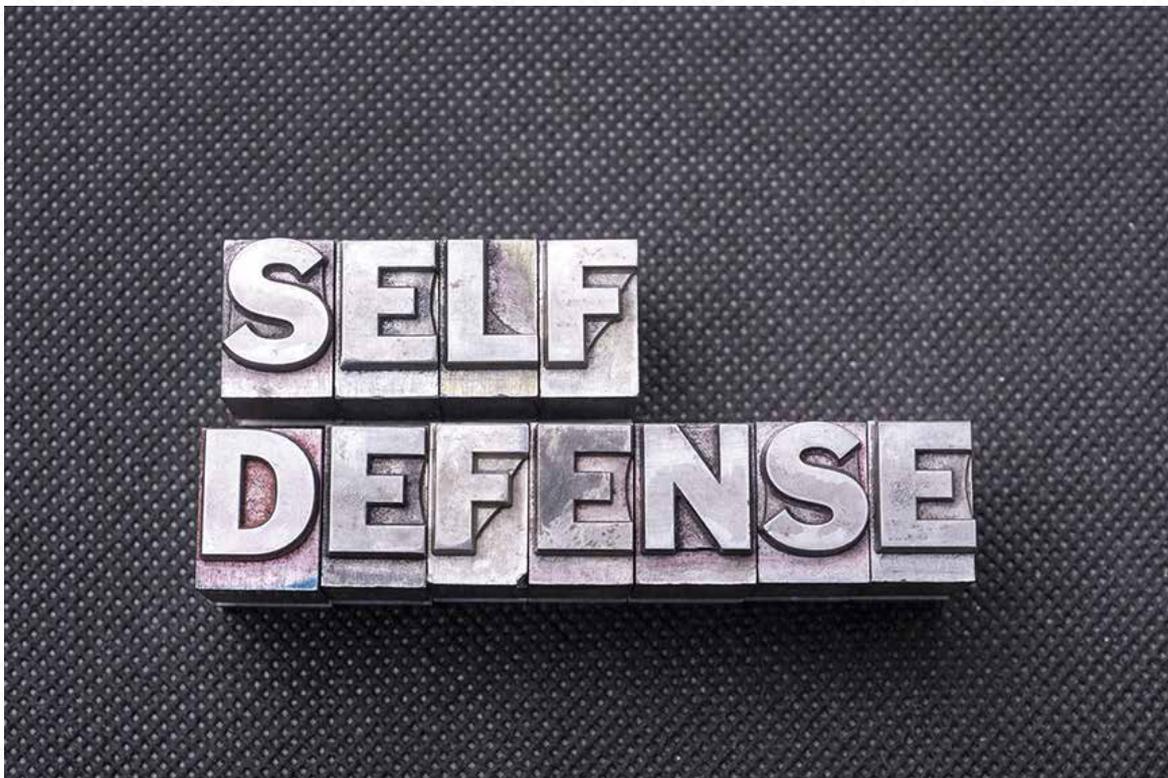
This verse includes the word *'turhiboon'* which is derived from Rahab or Irhab. So, they make an issue with this since it means, *'to terrorise'*.





Not terrorism in the modern sense

Since the context here is preparing equipment and means to defend yourself if aggressed against or if you're oppressed, then the purpose behind that is not terrorism in the modern sense of victimising innocent people, or large scale killing, which is totally condemned in Islam, but fighting the enemy and the aggressors.



Lesson 6

MISCONCEPTIONS ABOUT ISLAM – PART 5





11

MISCONCEPTION 7: FIGHTING PEOPLE UNTIL THEY PROCLAIM ISLAM

The Prophet (pbuh) being ordered to fight people until they proclaim Islam

They quote the Hadeeth of Prophet Muhammad (pbuh) as saying,



“I have been commanded to fight against people until they bear testimony or testify that there is no God but Allah, and that I am the Messenger of Allah. If they say it, then their lives and their property will be sanctified, would be safeguarded, except, according to the due right. And their final accountability is with Allah.”

Answer:

- i** This Hadeeth is authentic but misinterpreted.
- ii** The main principle in interpretation is to interpret the Hadeeth in the light of the Qur'an.
- iii** The Qur'an forbids fighting people who are coexisting peacefully with you.
- iv** The Prophet (pbuh) was not supposed to fight all people, nor did he attempt it.



12

MISCONCEPTION 8: THE BATTLE OF BADR WAS OFFENSIVE NOT DEFENSIVE

If the battles of the Prophet (pbuh) were for self-defence, the Battle of Badr was an offensive attack against a civil target.

Answer:

- i** For thirteen years the Muslims including the Messenger (pbuh) himself were at the receiving end of the Makkan oppressors.
- ii** For three years, they were boycotted until they ate the leaves of trees.
- iii** They were tortured physically, and persecuted.
- iv** Their wealth was confiscated.





- v They had to leave their beloved homeland to Abyssinia twice and eventually to Madinah.
- vi The Prophet (pbuh) escaped more than one assassination attempt.
- vii His family members were harassed.

Thus, it was war conditions par excellence. Now with the attempt to confiscate the merchant caravan, they were trying to get only some of their wealth back.





13

MISCONCEPTION 9: JESUS (PBUH) WAS PEACEFUL, BUT MUHAMMAD (PBUH) FOUGHT

Jesus (pbuh) tolerated all forms of persecution and kept peace, but Muhammad (pbuh) fought.

Answer:

- i Jesus (pbuh) should be given credit for keeping peace.
- ii Jesus (pbuh) was a mighty messenger of Allah.
- iii But Jesus (pbuh) tolerated such persecution for a short period (three years) whereas Muhammad (pbuh) and his followers tolerated tyranny and oppression for thirteen years, before they were allowed to migrate.



QUESTION AND ANSWER BUCKET





Q1

WHICH TYPE OF LOVE IS PROHIBITED?

ANSWER:

Two types of love are prohibited:

- i** To love a disbeliever because he rejected faith, and declared that Islam is false.
- ii** To love the person because he did a major sin.

PROHIBITED

Q2

CAN WE SAY FOR SURE THAT SOME PARTICULAR PERSON WILL GO TO HELL OR PARADISE?



ANSWER:

No, unless we are told through revelation that someone will be in Hell (*e.g., Abu Lahab*) or Paradise (*e.g., the Prophets*).



Q3

CAN A MUSLIM ATTEND THE FUNERAL OF CLOSE RELATIVES WHO DIED AS DISBELIEVERS AND PRAY FOR THEIR FORGIVENESS?



ANSWER:

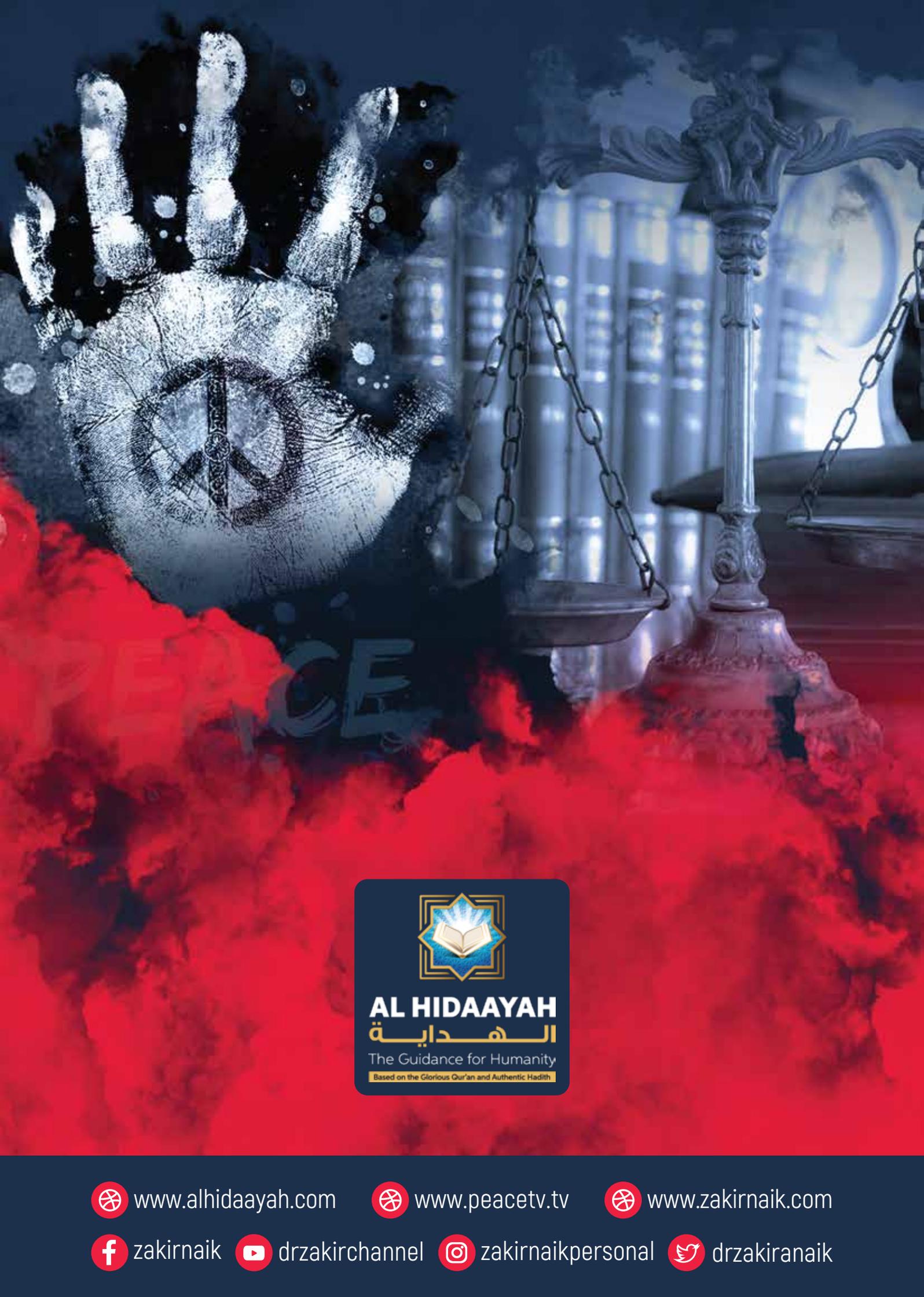


“It is not appropriate for the believers to seek forgiveness for the Mushrikeen, even if they were their relatives, after it became clear to them that they are of the dwellers of the Hellfire.”

Al Qur'an 9:113

The question of whether to attend the funeral of the close relatives from the non-Muslims, can be answered as follows: if you feel that people will take it negatively and it will lead to their rejection of Da'wah, you may go where you do not have to say anything of their prayers, or participate in anything Islamically objectionable.





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