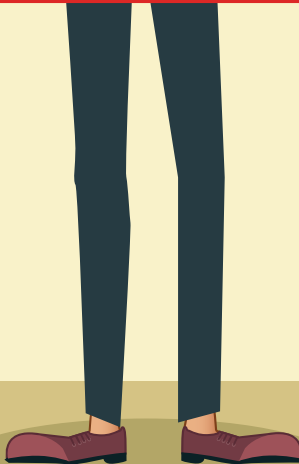


Unbelievable!



**Am I a bigot?**



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Compassionate, the Most Merciful.

All praise be to Allah, Lord of the Worlds. May prayers and peace be upon the noblest of Prophets and Messengers, our master Muhammad, who was sent as a mercy to all the worlds and upon his Family and Companions.

Allah Exalted says: ﴿While the disbelievers had fury in their hearts—the fury of ignorance – Allah sent His tranquillity down on to His Messenger and the believers and made binding on them [their] promise to obey Allah for that was more appropriate and fitting for them. Allah has full knowledge of all things﴾ (48: 26).

﴿I do not pretend to be blameless, for man's very soul incites him to evil unless my Lord shows mercy: He is most forgiving, most merciful

﴾ (12: 53). '

Jubayr bin Mut'im narrates that the Messenger of Allah ﷺ said: "The one who calls others to bigotry is not one of us; the one who fights due to bigotry is not one of us and the one who dies in a state of bigotry is not one of us." (Abu Daud)

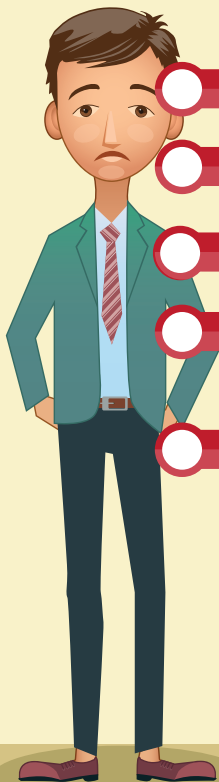


### Bigotry (*ta`assub*)

in this context is  
a refusal to accept the truth due  
to the stubbornness of the  
individual's lower self even  
when there is clear proof.

## Qualities of a Bigot

What do you think are the qualities of a bigot? Let's do a quick test to see if we possess these qualities. How would you respond to these questions?



When debating, I accept other people's perspectives. My opinion is correct and other people's opinions are wrong.



I can discuss an idea and be critical without attacking the person whose idea it is.



I try to find what is correct without bias and preconceived ideas.



I stick to academic principles when debating and respect whatever conclusion is reached.



I respect noble principles and support those who espouse them, even if they hold views which are different to mine.

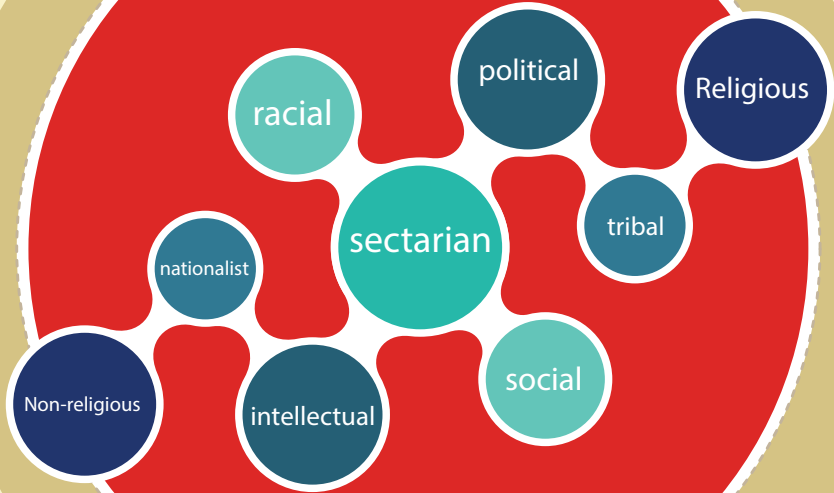


I respect other people whoever they are and do not denigrate them.

These are all lofty principles which are not easy to abide by. They are worth striving for.

## Types of Bigotry

There are different types of bigotry, some of which are interrelated.



A man from the Muhajirun once struck a man from the Ansar. The latter called upon the Ansar for support. The man from the Muhajirun responded by calling upon the Muhajirun for support. The Messenger of Allah ﷺ heard this and said: "Is this the call of the Age of Ignorance?" "A man from the Muhajirun struck a man from the Ansar," they said.

**"Leave this, for it is repulsive,"**  
the Prophet responded (al-Bukhari and Muslim).

## Did you know that...



Both the First and Second World Wars broke out due to nationalist bigotry.



Other wars have broken out due to sectarian bigotry.



One of the most dangerous effects of religious bigotry is the spread of extremism and takfirism (declaring Muslims disbelievers).



Football fans are sometimes killed due to partisanship.

Dear God!

## The Effects of Bigotry

What can a society achieve when intolerance and bigotry become the norm? Do you agree with the following?



When we have a whole range of different ideas we can come up with the best results.



When we approach something with pre-conceived ideas we will not be productive.



When we respect other people's opinions, the spirit of love and harmony spreads and disputes disappear.

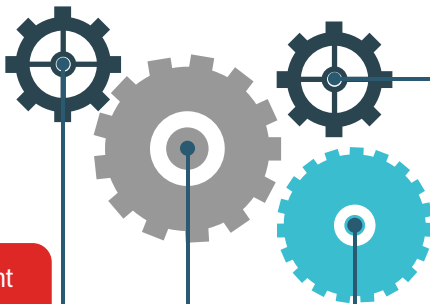


When people come to a consensus, societies flourish intellectually and socially.



Islam is based upon freedom of choice and does not condone forcing people to believe something against their will since 'there is to be no coercion in religion'.

Do you not believe the following?



The existence of different opinions and their acceptance is a sign of a healthy society and is a useful resource which helps that society to grow.

The ability to accept differences of opinion is a sign of human elevation.

Constructive criticism of ideas rather than criticism of individuals is a great quality.

## In Conclusion

Before we study areas of the religion which there is agreement upon or areas which the scholars differ over, we need first to learn the etiquettes of research and discussion. We need to have dialogue instead of conflict. We need to follow the Qur'anic methodology of engagement which is to be gentle in our approach and try to help others to understand our viewpoint, not to silence them. Look at the beautiful way Allah tells the

Prophet ﷺ to address those who oppose him:

﴿Say, 'You will not be questioned about our sins, nor will we be questioned about what you do'﴾ (34:25).

Allah taught us to be gentle in the way we debate and discuss. He did not say: 'we will not be questioned about your sins'.

He also taught us to allow for the possibility that the other person is correct and that we are wrong even if we believe the opposite to be the case. When the proof is presented, everyone should accept it without blindly clinging to their own views. Our motto should be Allah's statement: ﴿One party of us must be rightly guided and the other clearly astray﴾ (34:24).



## INTRODUCING THE DEVIANCE SERIES

The Messenger of God, ﷺ, said:

‘This knowledge will be transmitted from every generation by its upright; they negate from it the distortions of the extreme, the false claims of the falsifiers, and interpretations of the ignorant.’

Some of those that possess misapprehensions have understood the discourse of God in a manner which does not agree with the academic methodology inherited from the pious predecessors (al-salaf al- āli ), and does not harmonize with the objectives and greater values of the divine revelation...

They have taken some verses of the noble Quraʿn which were revealed in regard to the non-Muslims, and made them applicable to the Muslims... They have adopted verses which came as exceptions and applied to them general rulings...

They have distorted the meanings of the words of God in a manner that has led to the establishment or formation of grave erroneous concepts within the minds of the general Muslim populace, a result of which are mannerisms and actions that have no correlation with the true intrinsic religion of Islam...

We shall become acquainted through the parts of this continuous series about the distortions of the meanings of the verses of the Noble Qur ʿān and the Prophetic traditions (hadith) which the adherents of these distorted ideas have fallen within, their misguidance concerning legal rulings, and their embracing of wrong conceptions. All of which distanced them from God’s intended meanings, as well as His Prophet’