

1



ENCOUNTER WITH THE OTHER:
DEALING WITH DIVERSITY

MODULE ONE

DEALING WITH DIVERSITY

1.1 INTRODUCTION OF THE VIDEO



Figure 1.1
Video Clip

The video clip is in a school and work context. The story is about Pieter-Jan and Ahmed. They are 11 years old and they are best friends and classmates. They study together and play together after school on Wednesday.

Harun, the father of Ahmed searches for answers on the internet after receiving some islamophobic and racist remarks at work. He does not speak Dutch very well and therefore cannot defend himself verbally. He starts to watch Youtube videos of a narrow-minded Islamic preacher.

Ahmed his father is starting to adopt a very closed attitude towards non-Muslims.

He puts pressure on his family to follow him in this close-minded interpretation.

He doesn't want to ask too many questions about his father's religious ideology.

Ahmed's wife, Fatima, was looking for solutions and invited Ahmed's friend, Samir, who is theologically trained to bring Ahmed to different insights about the Quran texts that are violent in nature.

1.2 HISTORICAL CONTEXT: QURAN IN HISTORY

1.2.1 INTRODUCTION

The Quran has a very important place within the Islamic intellectual and religious tradition. More than a billion Muslims consider the Quran as the word of God, revealed to the Prophet Muḥammad. It is important to understand the context of the tribal Arab or *ma'ud al'rab*¹ and the period in which the Quran was revealed to understand the Quran properly².

1.2.2 THE INTERNATIONAL SITUATION

Mecca was located in the Arabian Peninsula. At that time, about 570, the Arabian Peninsula was surrounded by two major empires that both wanted to rule the entire Near East. On one hand, you had the Christian Byzantine Empire. On the other hand, there was the Sassanid empire in Persia. There was tension between the two empires because both wanted to expand their powers of domination. This was the context in which the Prophet received the Quran.

It is important to keep the tribal society of Arabs in an international context in mind. In order to discover the wisdom of the Quran, it is essential to understand the Arab civilization of that specific time. This means you have to understand their customs, culture, philosophy and language affinity, poetry, etc. 'Abdallāh Ibn 'Abbās (a companion of the prophet) made a statement to a companion of the Prophet: "Poetry is the tradition of the Arabs, so if there is a word for us in the Quran that Allah has revealed in the language of the Arabs that is not clear, then we return to their poetry".³ The International context and the Arab civilization / period or *ma'ud al'rab* as the theologian Abū Ishāq al-Shāṭibī puts it, are very important to understand the verses and stories in the Quran.



Figure 1.2
Source: © kstudija /
Adobe Stock

¹ This is a term used by the great theologian Abū Ishāq al-Shāṭibī to emphasize the spirit of the Arabs during the time of revelation. With this he means that the knowledge of the habits and the way of life of the Arabs is an important fact to understand the Quran. The Muslim theologian Asshāfi has the same opinion.

M. IBN IDRIS ASSHAFI, Arrisala, Beiroet, Dar Al-Marefah, 2004, volume 1, p. 376.

² I. IBN IBRAHIM ASSHATIBI, Almuwafaqat Fi Usul Ashari'a, Beiroet, Dar Al-Koutboub Al'Imiya, 2005, p. 59.

³ J. ABD ARRAHMANE ASSOUYOUTI, Alitqaan fi 'lum Alquraan, Medina, Majma' Malik Fahd, 2002, p. 449.

1.2.3 THE ENVIRONMENT OF MUHAMMAD: WHERE DID HE LIVE?

Figure 1.3
Arab bedouin
Source: © aarstudio /
Adobe Stock



Moḥammad was born in the year of the Elephant which corresponds to the year 570 of the Gregorian calendar. He was born in a noble family in Mecca, the tribe of Banū Hāshim. This tribe was highly regarded by other tribes in Mecca and the surrounding areas. Muhammad had lost his father

before he was born. He had a dual status for the inhabitants of Mecca. He belonged to an important clan, but he was also vulnerable because he was fatherless. The name “Mohammad” was completely unknown at that time in the Arabian Peninsula. His mother received the name “Mohammad” through a vision during her pregnancy. It also announced the birth of the “lord of this people”. During the birth of Mohammad, she mentioned: “I place him under the protection of the only One, from the wickedness of every envious person.” The Quraish had a special relationship with the nomadic lifestyle of the Arab Bedouin. They entrusted the care of their boys to the Bedouin foster families. The belief was that in the desert, the children would learn more self-discipline, nobility, and freedom. It requires a high level of solidarity and a high level of respect for the appreciation of human value in order to have a successful life in the desert.



Figure 1.4
Source: © frenta /
Adobe Stock

1.2.4 RELIGIOUS LIFE IN THE ARABIAN PENINSULA

The Arabian Peninsula had different religions. For example, you had Arabs who followed the religion of Ibrahim. They believed in one God. In addition, there were also Jews and Christians. Most Arabs worshiped different idols. Each tribe had one or more idols which they considered to be their gods. Since Mecca was a large religious center, most of the idols were located there. The Ka’ba was also located in Mecca. This religious center attracted many believers, while promoting trade. Abu Sufyan, one of the greatest idol worshipers said, “Our Gods are both religion and trade”.

This was economically in the disadvantage of the southern part of the Arabian Peninsula because they attracted less visitors. Many southern Arabs moved to the north of the Arabian peninsula. A second Ka'ba was built in the south to prevent the southern Arabs from moving to the north.

The Southern Ka'ba continued to exist until the 18th century. At the beginning of the revelation, according to Islamic tradition, more than 360 idols, images or statues were present in the Ka'ba. The worshipers were considered to be heathens. The Southern Ka'ba continued to exist until the 18th century. At the beginning of the revelation, according to Islamic tradition, more than 360 idols, images or statues were present in the Ka'ba. The worshipers were considered to be heathens.



Figure 1.5
Petra, Jordan
Source: © dzain /
Adobe Stock

1.2.5 EXERCISES

Exercise 1: Fill in the Blank (Context)

Assignment: Answer the following questions below.

1. What is the difference between monotheism and polytheism?

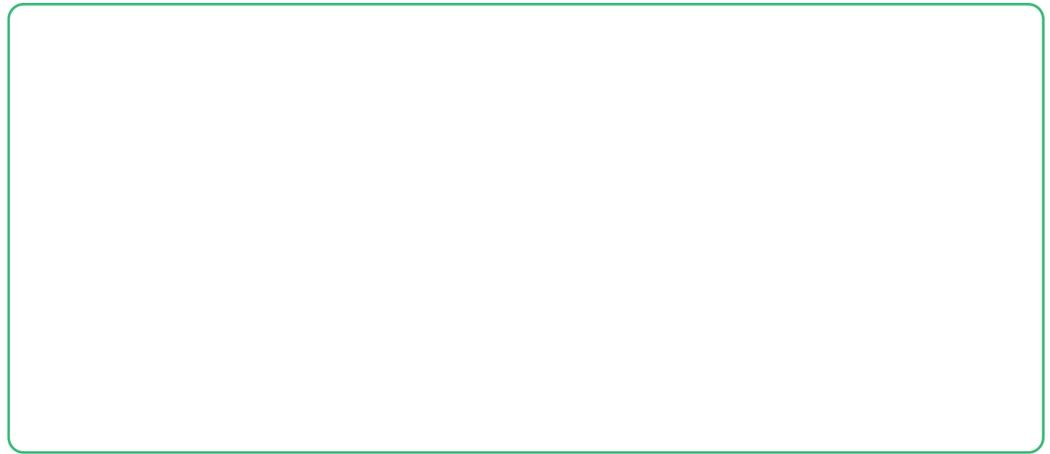
2. Right or wrong: The Meccans were economically dependent on their gods?

3. Why did the Quraish entrust their children to the Bedouin foster families?

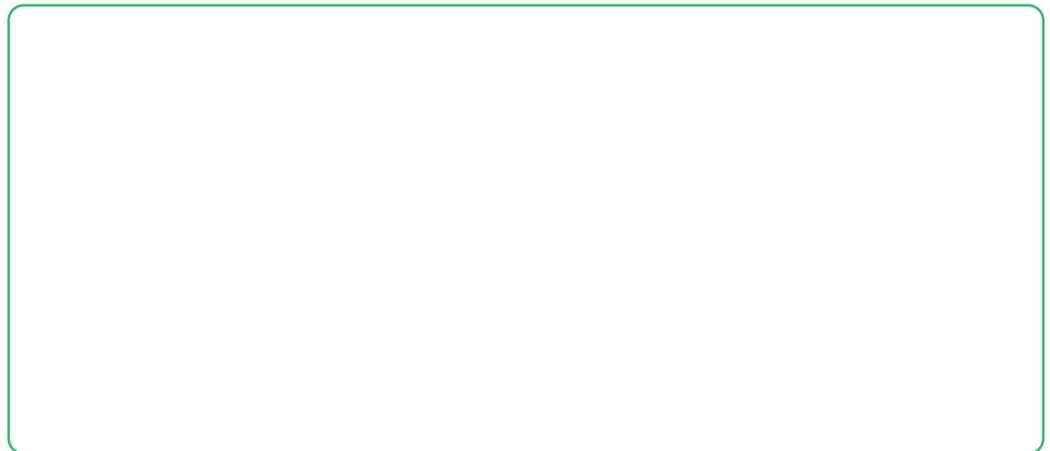
4. Name the empires that surrounded the Arabian Peninsula?



5. What were the major religions present in the Arabian Peninsula?



6. How did they attempt to prevent people from moving to the North in the South of the Arabian Peninsula?



7. Give two reasons that were the causes of the tribal wars?

Exercise 2: The Life Of The Prophet
Assignment: Put the right letter with the associated number

1. The clan or family of the Prophet Muhammad	
2. The tribal Arab or the <i>ma'ud al'rab</i>	
3. Year of birth of the Prophet Muhammad	
4. Religion of the Byzantine Empire	
5. A cultural tradition of the Arabs	
6. City of birth of Prophet Muhammad	

1	2	3	4	5	6

1.3 INTERPRETATION OF THE QURAN

1.3.1 INTRODUCTION



Figure 1.6
Source: © BillionPhotos.com / Adobe Stock

“O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.” (Al-Mā'idah verse 51)

It is important to understand the verses in the Quran in their context of existence. The society in which the Quran originated is a survival society. When reading the Quran, it is essential to keep the structure of the Quran and the reason of revelation in mind.

1.3.2 PRINCIPLES OF THE INTERPRETATIONS

1. Society

Studying both the political and the social context in which the Quran is revealed is a prerequisite for understanding the Quran⁴. The Arab society at that period was a tribal society in which various tribes were constantly in war and conflicts.



Figure 1.7
Source: © supanut / Adobe Stock

2. Structure of the Quran

Exegetes divide the Quran into two parts: Meccan verses and Medinan verses.

a. Meccan verses are verses revealed before the immigration of the Prophet PBUH from Mecca to Medina. The Meccan period was known for laying the foundations of Islam including attawhied (monotheism). Emphasis are placed on the universal values and norms such as justice, fairness, equality etc. Therefore, you cannot find detailed explanation in those verses.

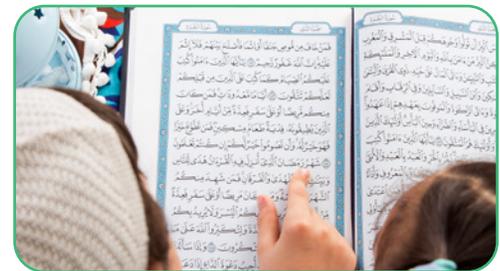


Figure 1.8
Source: © arapix / Adobe Stock

b. Medinan verses are more detailed because Medina has a different context than Mecca.

⁴ Cf. M. ATTAHAR IBN ASSHOUR, Maqasid Assharia Al-Islamiya, Amman, Dar Annafa-is, 2002, p. 153.

Important condition: Medinan verses must be understood in light of the Meccan verses!

3. The reason of revelation of *sabāb an-nuzūl*

Asbāb an-nuzūl (pl.) means the reasons why a verse was revealed. This is related to events that occurred during the time of the Prophet upon which the Quran responded with an answer.



Figure 1.9
Diversity
Source: © oraziopuccio /
Adobe Stock

Now let's apply those three aspects to the following verse:

*"O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people."*⁵

1. The Arab society

This verse was revealed in Medina. The societies of Mecca and Medina differ from each other. Mecca was a city of trading and Medina was a rural society. Medina consisted of a series of hamlets inhabited by different ethnic groups. Medina was surrounded by volcanic rocks that were not fertile. Most residents were farmers who got their living from dates, palm groves and arable farming. So, they were not fully dependent on trade like the people of Mecca. They were more hostile towards other ethnic groups. They also felt inferior towards the Jewish tribes in the oasis. The Jewish tribes were pioneers in agricultural development.

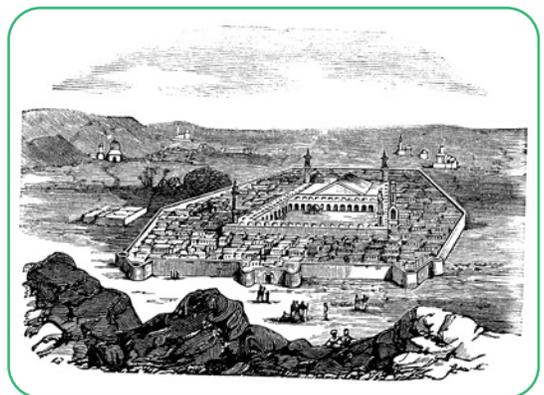


Figure 1.10
Medina
Source: © Morphart /
Adobe Stock

⁵ <https://quran.com/5/51> (access 14.08.2020).

The Aws and Khazraj are two tribes that played an important role in the arrival of the prophet Muḥammad in Medina. They were able to settle in Medina, especially in places that were not yet fertile. They were under the protection of the Jewish tribes. So, they had a subordinate position.

The three largest Jewish tribes in Medina were the Qaynuqa', de Qurayzah en de an-Naḍīr. The Jewish tribes formed separate alliances with the Arab groups and were often at war with one another. In addition, the constant battle between the Aws and Khazraj created tension in the city.

2. Structure of the Quran

Considering what we explained earlier in part 1 (Arab society), verse 51 in Surat Mā'idah is a Medinan verse. Medinan verses, as previously explained, are more detailed. In other words, this verse should not be understood out of context and should be placed in the light of Meccan verses, which emphasize justice.

3. The reason of revelation of *sabāb an-nuzūl*

At-Ṭabarī, a high-ranking Quran exegete, believed that this verse provides an answer to a war situation in which some Muslims, Jews and Christians took allies. At-Ṭabarī mentions the following: "The correct view is that Allah forbids Muslims to take Jews and Christians as allies against the people of faith in Allah and His Messenger"⁶.

Jewish tribes in Medina had broken their pact with the Prophet. The pact includes the defense of the city of Medina from Meccan attacks. This caused Jewish tribes to be at odds with the Muslims of Medina. There were some Muslims who sought their refuge in Jewish tribes. They feared that they would suffer defeat by the Muslims. This is forbidden by the Quran because it weakened the Islamic community that was in its infancy. Knowing that at the time a weak community in the Arabian Peninsula - as mentioned earlier - did not have much chance of survival.

Arab society, which is a tribal society, had no mercy for the weak, so making an alliance with war enemies could spell doom for the young Muslim community. This verse is a Medinan verse and all Medinan verses are context bound and cannot conflict with Meccan verses. In other words, Medinan verses have no universal character. Every verse has a reason for revelation (*sabāb an-nuzūl*).

⁶ M. IBN JA'FAR IBN YAZID ATTABARI, Jami' Albayan 'An Tawil Ayi Alquran, Beiroet, Dar Arrisala, 1994, volume 4, p. 34.

1.3.3 EXERCISES

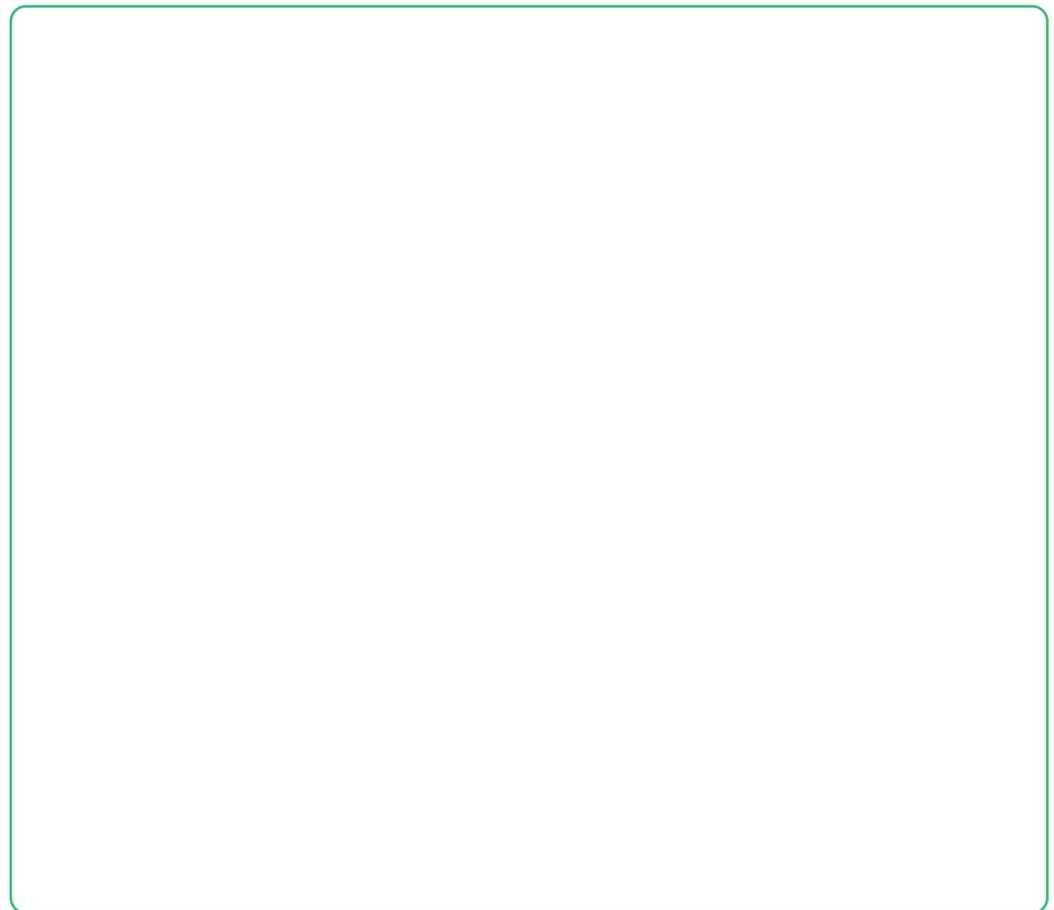
The reason for revelation of Al-Mā'idah verse 51 is that some Muslims took refuge in Jewish tribes who were at odds with the Muslim community after breaking a pact. Finally, it is important to place other passages in the Quran alongside this verse. This way the reader has a general view.

Exercise 1: Class Discussion

Assignment: Have a class discussion with the students and ask the following questions. The students will think about their understanding of the Quran.

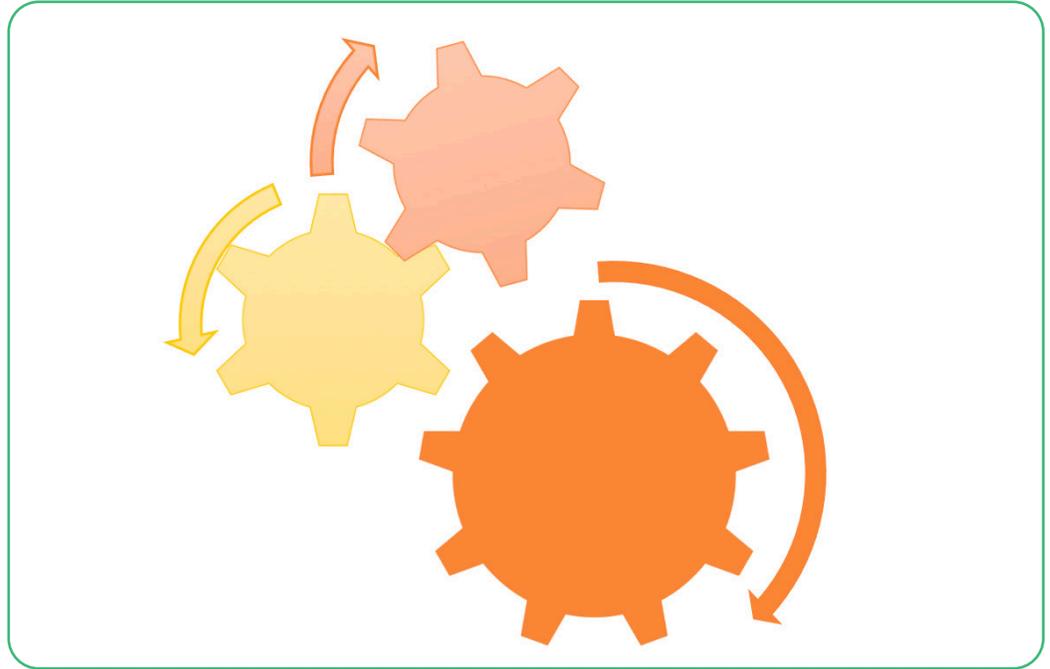
Guiding questions:

- Who do you ask for explanation if you do not understand something from the Quran?
- Is it possible to understand Quran in several ways?
- Do you think it is possible to search for your own answers to your questions about the Quran?



Exercise 2: Schedule

Assignment: Fill in as a class the schedule about the principles of the interpretation of the Quran.



Principles of the interpretation of the Quran

1.4 PROPHET MOHAMMED'S FUNCTIONS

1.4.1 INTRODUCTION

Moḥammed is an important person and an example for all Muslims. He is the source of morality alongside the Quran. However, it is very important to distinguish between the different functions of Moḥammed. In other words, Prophet Moḥammed acts in various functions. Sometimes he acts as a messenger / Prophet or as a leader or as a mufti or as a judge.

1.4.2 THE QUALITY OF A MESSENGER

These different functions of the Prophet each have a separate influence on the morality of Islam. Some functions apply to the morality of Islam if they meet certain conditions.

The most common function is the Prophet's capacity as a messenger. This means that the message of this function is universal. For example, Moḥammed who proclaims monotheism (*tawḥīd*). This announcement is universal and applies to all Muslims.



Figure 1.11
Diversity
Source: © Fatemah
Khaled | Pexels

1.4.3 THE QUALITY OF A LEADER

The quality of the Prophet as a leader has an important condition. In particular that the act he performs only relates to leaders or governments. This position is a political function. It only applies to political leaders and is not intended for everyone.



Figure 1.12
Source: © Dezay /
Adobe Stock

1.4.4 THE QUALITY OF A MUFTI

A mufti is a spiritual religious leader who has the authority to give religious advice regarding certain phenomena. The religious advice of a mufti is called “*fatwa*” in Arabic. A Fatwa is always context-bound and should in no way be applied in other contexts without taking the customs and tradition into account.



Figure 1.13
Source: © shock /
Adobe Stock

The Prophet also issued *fatwas*, which should also be understood in context.

1.4.5 THE QUALITY OF A JUDGE

The capacity of the Prophet as a judge also has an important condition. In particular that the act he performs as a judge only concerns judges. This function is therefore a judicial function and only applies to judges and is also not intended for everyone.

The Prophet also served as a judge, and his judgments should be understood in context of his specific period.

In summary: It is very important when one studies Islam to distinguish between those different qualities. Unfortunately, especially among young people, we notice that they mix up the different functions of Prophet Moḥammed with often drastic consequences.



Figure 1.14
Source: © New Africa /
Adobe Stock

1.4.6 APPLICATION OF THE QUALITIES TO VERSE 51 SURAH AL-MĀ'IDAH

If we return to verse 51 of surah Al-Mā'idah⁷, then we can distract that what we have seen earlier in the principles of interpretation, the Prophet acted as a judge. This matter is a competence of leaders / theologians and not the task of a layperson.

The Muslims who, as previously quoted lived at odds with Jewish tribes due to a breach of contract and not based on faith. The Quran and the Prophet forbade taking Jews as allies for that specific reason.

⁷ “O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.” (Al-Mā'idah verse 51)

Is a battle between Muslims and the Meccans. The battle was fought on Tuesday, 13 March 624 CE and was marked the beginning of the six-year war between Mohammad and his tribe in what is now known as the Muslim–Quraish War.

1.4.7 EXERCISES

Exercise 1: Which the type of leadership applies to the Hadith Military leader - religious leader - mufti – judge

ḤADĪTH	Type of leadership
<p>Khabab Ibn Mundhir was on the day of Badr critical of the Prophet's military strategy. When he understood that the strategy was an opinion of the Prophet and was not divinely inspired, he proposed a different approach to the Prophet. The Prophet chose Khabab's proposal because he believed it was better. That was the Prophet's philosophy, he consulted the Companions and considered their opinions to be very important. The companions, in turn, were able to distinguish between the human contribution (profane) and the Divine.</p>	
<p>Ḥadīth of the five pillars: You will encounter people of the book, teach them the <i>tawḥīd</i> first. If they understand / accept this concept, then tell them that Allah has put out five prayers a day. If they have understood / accepted this concept tell them that Allah has prescribed zakat, and this means in concrete terms that part of their wealth is given to the poor</p>	
<p>"A person from the Ansar (native of Medina) asked the Prophet Muḥammad for advice regarding a disagreement with Zubayr (a migrant from Mecca) about the fertilization of soil. The Prophet asked Zubayr to fertilize half of his soil - although he is entitled to more - and then let the water flow to the Ansari's soil. The Ansari got angry and said to the Prophet, "It is because he is a relative of yours." The Prophet also got angry and said to Zubayr, "Fertilize your soil completely and then let the water flow."</p>	
<p>Ḥadīth from Hind bint "Utba and her husband Abū Sufyān:" Hind said to the Prophet: Abū Sufyān is a miserly person. He does not give me and my children enough maintenance money, except what I take without his knowledge. The Prophet replied, "Take from his money what is enough to cover your costs and those of your children.</p>	
<p>Mugīth was madly in love with his wife Barirah. But Barirah did not like him and wanted to divorce him. The Prophet tried to intercede, "The Prophet said to Barirah," Will you come back to Mugīth, he is the father of your children! " Barirah (with all respect she had for the Prophet) said honestly, "O messenger of God, is this an order you ask me to carry out?" The Prophet replied: No, I am only a mediator. She replies without any embarrassment: "No messenger from God, I don't want it"</p>	

1.5 GLOSSARY

Ma'ud al'rab

This is a term used by the great theologian Abū Ishāq al-Shāṭibī to emphasize the spirit of the Arabs during the time of revelation. With this he means that the knowledge of the habits and the way of life of the Arabs is an important fact to understand the Quran.

Hadith

What is attributed to the Prophet Muhammad of both words, deeds, approvals, outward features and inward features.

Meccan verses

Are verses revealed before the immigration of the Prophet from Mecca to Medina.

Medinan verses

Unlike the Meccan verses, Medinan verses are more detailed in nature because Medina had a different context than Mecca.

The reason of revelation or *sabāb an-nuzūl*

Asbāb an-nuzūl (pl.) .) means the reasons why a verse was revealed. This is related to events that occurred during the time of the Prophet upon which the Quran responded with an answer.

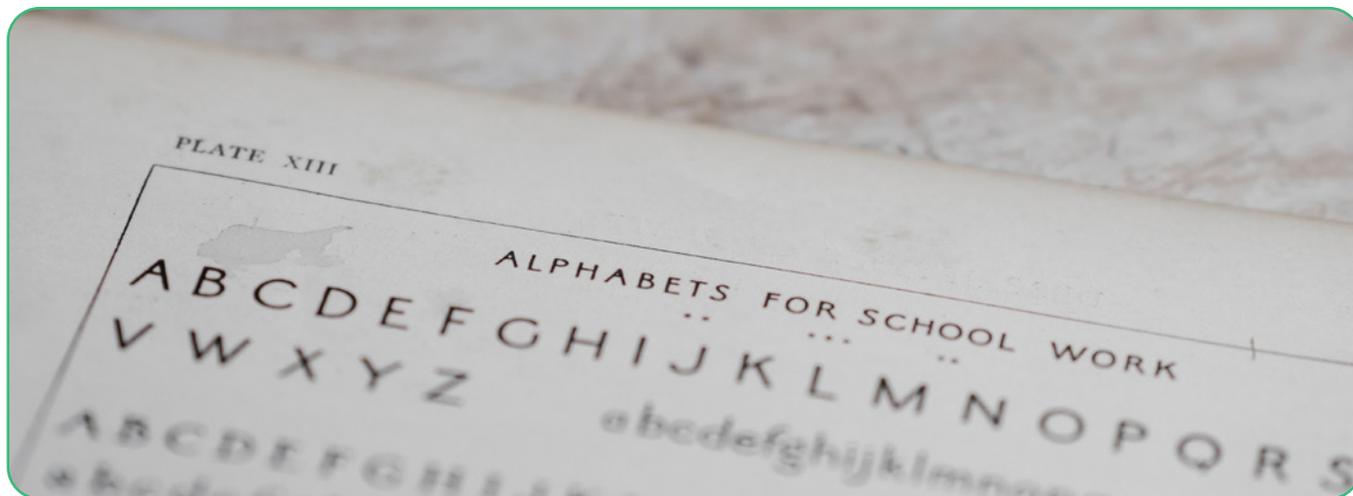


Photo: © Annie Spratt | Unsplash

1.6 TRANSCRIPT OF THE VIDEO

We see kids playing, talking amongst each other like any normal day at school. Then we see a group of 3 kids pushing around 2 smaller kids, Ahmed and Pieter-Jan, who are being bullied.

Bully 1: Here they are again the goodie-good shoes...

The bully pushes Ahmed on the floor and we see him getting angry.

Bully 1: Oh no watch out!! He might use his math-head to do some calculations... hahaha

Pieter-Jan: Just leave us alone!

Bully 1: Oh no...What are you going to do?

The bully is going towards Pieter-Jan, intimidating him

Pieter-Jan: Euh... My friend here has a black belt in karate!

Bully 1: Ah seriously? (turns towards Ahmed again) hahaha why don't you show it then... come on!

Ahmed stands up and the bully pushes him back down...

Bully 1: Wow... A black belt? hahaha

We hear the school bell ringing!

Bully 1: Aah saved by the bell it seems!

The bully backs down.

He puts his fingers to his eyes and then pointing to Ahmed. Then he turns around and walks away...

Pieter-Jan turns to his friend.

Pieter-Jan: I know how hard you would have liked to show your black belt in karate to those guys... So why didn't you?

Ahmed: Yeah I know... but the principal would kick me out of school if that would have happened...

WORKPLACE OF HAROON'S FATHER

We see cars being assembled in a factory. Haroon a 40-year-old Muslim is working at the assembly line with 2 white colleagues. Then the director (who is a beautiful woman) walks passed. Both white colleagues turn their head when she passes and when she is gone, they turn to one another.

Colleague 1: Sigh... What a woman! I want to ask her out so badly!

Colleague 2: Euhm, last time i checked on you , you were still married?

Colleague 1: Ah yeah... But I could convert to Islam and take a second one, no... hahaha

(turns to Haroon): Hey Haroon, how many wives do you guys get?

Haroon looks to his colleagues and is a bit perplexed.

Colleague 1 (not listening to what Haroon says): I would at least take 3: One for cleaning the house, one for cooking and one for...

Colleague 2: Hahaha, you dog...

We see Haroon getting frustrated by the situation and things the colleagues are saying but he refrains from saying anything.

FAMILYHOUSE

We see Haroon arriving at his house.

We see Ahmed and his family (his father, Haroon, his mother, Fatima and his sister, Zeynep) at the dinner table together. It is quite silent as Haroon and Ahmed both had a very bad day. The mom of the family tries to open a conversation.

Fatima: So how was everybody's day?

Nobody answers.

Zeynep: Ahmed got picked on again in school today!

Haroon's eyes open up widely and we see he is getting furious.

Fatima: Ahmed, is this true?

Ahmed: Sighs... yes mother... but I didn't get into a fight!

Fatima: Thank Allah!

Haroon (screams): I can't take this any longer!!! These people think they are so much better than us! (swears in Arabic:)

Haroon leaves the room and everyone left behind is in shock

Fatima: Let him cool down a bit, I'll go talk to him.

Fatima gets up and leaves as well.

Haroon is sitting behind his computer in his room. He is clicking angrily on his pc. The door opens and Fatima enters.

Fatima: Haroon, are you ok? You have been acting so strangely the last couple of months! You changed your clothes, you don't want to see Karim anymore, (stresses) your best friend! And you keep up late every night surfing on the internet and...

Haroon: I need time to think!

Fatima: Dear, please let's talk! And why don't you call me by my name anymore, we have been married for 16 years now!

Haroon: Fatima leaves disappointed. We see Haroon locking the door.

He puts himself back into his chair and puts on his headphones. We then hear the pc:

Computer: And never will the Jews or the Christians approve of you until you follow their religion.

Haroon repeats: Indeed, the guidance of Allah is the only guidance.

Computer: "You who believe! Take not the Jews and the Christians for friends. They are friends one to another and who takes them as friends is indeed one of them. Verily, Allah guides not the unjust people. If you were to follow their desires after this knowledge has come to you, you would be against Allah and have no protector nor helper."

The scene ends on Haroon's eyes who are completely mesmerized. Then there is a transition on Haroon waking up and walking towards the kitchen for breakfast.

The family is eating together. Haroon arrives last, looking very tired. He sits down silently.

Fatima: Do you feel better dear?

Haroon: Not at all...I hate my work; I hate living here. I don't speak the language, I'm the only person at the workplace who isn't Christian. And they make fun of us and our religion. The only thing we can do is protect ourselves.

Ahmed: Father, what are you saying?

Haroon: Son, we are Muslims and our religion does not allow us to mingle with unbelievers like Christian, or any non-Muslims people.

Everyone: what?!

Haroon: We can't be friends with them. The Koran forbids it. Do you understand?? We are different and they want to make us like them.

Ahmed: Uhm... and what about my classmates and my best friend Pieter-Jan?

Haroon stands up will putting his fist on the table!

Haroon: Show some respect to your parents or you will find yourself without a home! Our religion is never wrong! You can't be friends with Pieter-Jan anymore!! Do you understand?!"

Ahmed looks down and is silent while closing his eyes...

Classroom

The clock ticks towards 4PM. We see the end of the day at school. All kids jump up when hearing the school bell.

Kids: Yeeey!!

Teacher: So don't forget to read page 42 up until 55 for tomorrow!

We see the kids walking out. Pieter-Jan approaches Ahmed.

Pieter-Jan: Hey Ahmed, my mom said it's ok for Friday! You know... our sleepover! We can finally take a shot at our high score!

Ahmed: Euhm... sorry... Pieter-Jan I can't... I have other things to do...

Pieter-Jan: but you promised?

Ahmed:.. I'm sorry... It's my dad, he went completely nuts saying he doesn't want us to be friends anymore because you are not a Muslim... I'll have to listen to him until this blows over...

Pieter-Jan: But that is ridiculous!

Ahmed: I know but I have to show respect to my father... I have no choice!

Ahmed silently walks away leaving Pieter-Jan shocked. He walks to a car.

Ahmed's father is waiting in the car to pick up his son. Ahmed steps into the backseat and his father drives off...

Haroon: Who was that you were talking to?

Ahmed: sighs... That was Pieter-Jan...

Haroon (gets angry): This is unacceptable! Wasn't I clear when I forbade you to have contact with him! Stay away from Christians and Jews and all other infidels!

Ahmed: But Father,...

Haroon: There are no buts... This is your last warning!! Or you are no longer a son of mine...

Ahmed looks down and is clearly very sad

Ahmed: okay father...

We see Fatima gets a message:

Karim: Fatima, I'm at the door, I came as soon as I could.

We see Fatima going to the door while watching through the window. She opens the door and Karim is standing there.

Fatima: Thank you so much for coming Karim.

Karim: No worries, Fatima, he is my best friend. Where is he?

Fatima: He is upstairs again. Please go talk to him.

We see Karim going up.

Samir is visiting Harun

We see Haroon behind his computer watching the same video as before.

Then someone knocks on the door.

Haroon: I'm busy now.

The door opens and Haroon looks to the door and is surprised.

Harun: "Salaam Karim."

Karim: "Aleykoum Salam. It's been a long time since we've seen each other."

Harun: "Indeed my friend, come in."

Karim: "Harun, you have been acting very distant. Are you trying to avoid me?"

Harun: "It has nothing to do with you. I don't feel well. I'm very frustrated. I don't like this country anymore. I don't feel comfortable living here as a Muslim." My friend you have a lot of knowledge about islam. I reflected a lot about surah Al-Maidah, verse 51:

O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.

Karim: "Harun my dear brother, if you want to understand the Quran and the meaning of religious verses you have to understand the context, because these texts usually emerged as answers to problems that occurred within the social contexts of that time. Taking a single verse out of its context can result in a misinterpretation of the purpose and essence of those verses.

Harun: "What do you mean?"

Karim: "At that time, the newly emerged Muslim community was persecuted by Arab, Jewish and Christian tribes. They broke a charter and tried to outnumber the weak Muslim community. This war was a very specific situation with specific tribes. Before and after the war, the Prophet Mohammad established love, tolerance and coexistence between different communities and tribes, regardless their religion. The constitution of Medina is an example.

Harun: "Really... interesting..."

Samir: "Yes my friend, we have to avoid the misguided use of sacred texts, we have to understand the context in which the texts appeared the first time.

Harun: "I really missed our dialogues my friend."

Harun: "Ahmed, listen to the wise words of your uncle Samir. You will learn a lot."

Pieter-Jan

We see the 2 kids playing on a videogame.

Pieter-Jan: I'm so glad your dad changed his mind!

Ahmed: Oh believe me... me too

1.7 REFERENCES

Abd Arrahmane Assouyouti, J., *Alitqaan fi 'lum Alquraan*, Medina, Majma' Malik Fahd, 2002.

Attahar Ibn Asshour, M., *Maqasid Assharia Al-Islamiya*, Amman, Dar Annafa-is, 2002.

Ibn Ala Idris Al-Qarafi, A., *Alihkam FI Attamyiz 'An Alihkam Wa Tassarufaat Al-Qadi Wa Al-Imam*, Aleppo, Maktab Amatbu'aat Al-Islamiya, 1987.

Ibn Ala Idris Al-Qarafi, A., *Alfuruq*, Beiroet, Al-lam Alkitab, zonder datum, volume 1.

Ibn Ibrahim Asshatibi, I., *Almuwafaqat Fi Usul Ashari'a*, Beiroet, Dar Al-Koutboub Al'Imiya, 2005.

Ibn Idris Asshafi'i, M., *Arrisala*, Beiroet, Dar Al-Marefah, 2004, volume 1.

Ibn Ja'far Ibn Yazid Attabari, M., *Jami' Albayan 'An Tawil Ayi Alquran*, Beiroet, Dar Arrisala, 1994, volume 4.

Polarisatie, *Polarisatie uitgelegd*; <https://wij-zij.be/polarisatie-uitgelegd/> (toegang 03.04.2020).

UNIVERSELE VERKLARING VAN DE RECHTEN VAN DE MENS: VEREENVOUDIGDE VERSIE. (z.d.). Geraadpleegd op 3 april 2020, van <https://www.amnesty-international.be/subthema/universele-verklaring-van-de-rechten-van-de-mens-eenvoudige-versie/841>

CiRRA

CENTRE OF EXPERTISE FOR INTELLECTUAL REFORMATION, RESEARCH AND ADVICE



Brahim Bouzarif (1982) is lecturer in Islamic theology and philosophy and deputy director of CIRRA. He is graduate of the Islamic Faculty-Imam University in Riyadh and holds master's degree in religious studies at KU Leuven. He is Khatib Al-Jumu'a (imam of Friday prayer). He has preached in several mosques in Flanders (Belgium). Brahim Bouzarif has been extensively involved in de-radicalisation and assessment efforts in schools, prisons and probation in Belgium since 2017. He also gives training to teachers and principals on how to deal with religious diversity in secondary schools.

 **DUC8 Consortium**



Lapino Albino



This book was funded by the European Union's Internal Security Fund – Police.

