



اَوْنَبُورْسِيَّتِي تِيَكُونُ لَوِي كِي مَبَارَا
**UNIVERSITI
TEKNOLOGI
MARA**

ACADEMIC OF CONTEMPORARY ISLAMIC STUDIES

PROGRAMME: BACHELOR OF MUAMALAT

PROGRAMME CODE: IC210

COURSE TITLE: CASE STUDY FIQH MU'ASARAH

COURSE CODE: IMU (550)

TITLE:

ISSUE 1: RIGHTS OF NON-MUSLIMS IN A MUSLIM COUNTRY

ISSUE 2: TRANSGENDER

LECTURER: DR. AHMAD MURSHIDI BIN MUSTAPHA

PREPARED BY:

BIL	STUDENT'S NAME	STUDENT'S ID
1.	NIK ZAIDATUL AQILAH BINTI NIK ZULKIFLI	2021609942
2.	NOOR BADZLIN BINTI MOHD BORHAN	2021459148
3.	NOOR FAZHILAH BINTI HARON	2021829348
4.	AYU ATIRAH BINTI NASARUDIN	2021462402

GROUP: IC210/5A (GROUP 5)

DATE: .17.12.2023

STUDENT DECLARATION

بسم هلا الرحمن الرحيم

We hereby acknowledge that in fact all the work in the preparation of this academic work is the result of our own efforts and works except as expressly stated.

.....*Nik Zaidatul*.....

Name: NIK ZAIDATUL AQILAH BINTI NIK ZULKIFLI

ID No: (2021609942)

.....*Badzlin*.....

Name: NOOR BADZLIN BINTI MOHD BORHAN

ID No: (2021459148)

.....*Fazhilah*.....

Name: NOOR FAZHILAH BINTI HARON

ID No: (2021829348)

.....*Ayu*.....

Name: AYU ATIRAH BINTI NASARUDIN

ID No: (2021462402)

Date: 17 / 12 / 2023

ACKNOWLEDGEMENT

Alhamdulillah thanks to the Divine presence with His bounty and guidance we were able to complete the task of writing assignment successfully. We have successfully completed this task with the inspiration, the grace of guidance that has been bestowed with blessings and greetings to our revered Prophet Muhammad S.A.W.

A big thank you to the parents and families who have educated and nurtured us since childhood who have always given moral support and encouragement to complete an assignment.

The highest appreciation and infinite thanks to our guidance lecturer, Dr. Ahmad Murshidi Bin Mustapha throughout the process of preparing and completing this task. Without such precise and steady guidance from her, how could we possibly have produced this assignment in the allotted time. We would also like to thank our millions of colleagues and members of classmates whose have helped and assisted us in completing this assignment.

Overall, we hope that this assignment will benefit us and other colleagues. All mistakes and shortcomings are expected to receive constructive criticism.

TABLE OF CONTENTS

NO.	CONTENTS	PAGES
1.0	OBJECTIVES	1
2.0	INTRODUCTION OF RIGHTS OF NON-MUSLIMS IN A MUSLIM COUNTRY AND TRANSGENDER	1-2
3.0	FINDINGS AND DISCUSSION 3.1 ISSUE 1: RIGHTS OF NON-MUSLIMS IN A MUSLIM COUNTRY 3.1.1 Definition of Non-Muslim 3.1.2 Right of non-Muslim 3.1.3 Legislation of Non-Muslims Right 3.1.4 Ruling and Fatwa Of Non-Muslim's Right 3.1.5 Issues non-muslim: non muslim's right in leadership (president) <ul style="list-style-type: none">▪ Non-Muslim's Right in Leadership▪ Introduction of Leadership▪ Evidence of Non-Muslim Right in Leadership▪ Opinions of Scholars in Non-Muslim Leadership 3.2 TRANSGENDER 3.2.1 Definition Of Transgender 3.2.2 Evidence from The Quran And Hadith 3.2.3 Laws and Conditions for Genital Reconstructive Surgery 3.2.4 Rulings and Fatwa of Transgender 3.2.5 Issues of Transgender: Funeral of Transgender	2-28
3.0	CONCLUSION	29
4.0	REFERENCES	30-33

1.0 OBJECTIVE

1. To know the exact definition of transgender and non- Muslims including the evidences that related to both issues.
2. To know the Shariah rulings of transgender and non-Muslim's rights in Muslim country
3. To discuss further the issues that arise from the practices of transgender and non-Muslim in Muslim country.

1.0 INTRODUCTION

In Islam, the term "non-Muslim" refers to individuals who do not adhere to the Islamic faith. However, within the framework of Islamic teachings, the relationship with non-Muslims is guided by principles that emphasize respect, justice, and compassion. Islam recognizes the intrinsic dignity of every human being, irrespective of their religious beliefs, and upholds the principle of freedom of religion. The Quran, Islam's holy book, underscores the importance of coexistence and understanding among diverse communities. The rights of non-Muslims in Islam are rooted in the fundamental principles of justice, equality, and protection of human rights. Islam encourages fair treatment, safeguarding the lives and properties of non-Muslims, and acknowledging their right to practice their own religions. This inclusive approach reflects a broader commitment to fostering peaceful coexistence, mutual understanding, and cooperation among people of different faiths, creating a harmonious and diverse societal tapestry. The emphasis on the rights of non-Muslims in Islam not only aligns with universal human rights but also serves as a testament to the religion's ethos of compassion and tolerance.

In addition, Transgender individuals, according to Islamic perspectives, navigate a complex landscape where gender identity differs from their assigned sex at birth (Suleman et al., 2023). Islam addresses this with a spectrum of interpretations, often intertwined with cultural norms and there lots of evidence of its prohibition. Some scholars argue that altering one's physical body contradicts the natural order, while others advocate for empathy and support, emphasizing that Allah judges based on intentions.

Also, within the transgender community there are transsexual individual which those who pursue medical interventions like hormone therapy or gender-affirming surgeries to align their physical attributes with their gender identity (Fitri, 2022). This process, however, is viewed differently among Islamic scholars, stirring debates about the permissibility of such procedures within Islamic law. Transgender had cause lot of issues arise and one of it is Issues surrounding funeral rites for transgender individuals. Islamic's funeral procedures may present